LAFAYETTE COLLEGE

LGBTQ ORAL HISTORY PROJECT

Autobiographical reflections from Darlyne Bailey ‘74 based on an oral history interview for the Lafayette College Queer Archives Project

Conducted by

Mary Armstrong

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This transcript has been significantly edited and augmented by the interviewee.

MARY ARMSTRONG: All right. So this is Mary Armstrong, and I am speaking with Darlyne Bailey, class of 1974, on an incredibly beautiful day in Bryn Mawr, Pennsylvania, where the sun is shining. And we're sitting in Darlyne's office, and she has been kind and generous enough to give an interview for this project. It is October 22, 2018. See, there you go. So Darlyne, if you would be kind enough to state your name and confirm your participation is voluntary and that you've given informed consent, I'd appreciate it.

DARLYNE BAILEY: Darlyne Bailey, no middle name. Most important is the "y" that my mom put in my name. And yes, I consent to be interviewed and for you and the archives at Lafayette College to use this. It's totally voluntary.

MA: Wonderful, thank you so much. Again, I really appreciate your time today. So a few things as we [00:01:00] get started. And for me, in many ways, the most important things. The questions I ask are only prompts, and they are basically designed to try to ring bells or give you little nudges to think about different aspects of your time at Lafayette. There's nothing about the interview that has to take a particular shape. So some of the areas, you might say oh, that reminds me of a lot of

things. Some might say, you know what, no that really doesn't have much to do with my Lafayette experience. So we're not trying to get a certain kind of information. We're trying to basically create a platform for you to tell your story, the things you're interested in communicating. There's no particular information we want, except for the information you really want to give us, the story you want to tell. It's the story of your time, and it's also your story. So you'll receive a copy of this interview, and you will have a chance to look at it, to edit it, to give us feedback on it. It is under your control. If, at the end of our interview, after I [00:02:00] go back to Easton, you think like I do, oh, I should have said this and now I remember this, the interview's not like a moment where you couldn't send us something you thought of. Or if you found some materials that you were like, oh, I had this as a student. I'd like the archives to have it. The interview isn't a magic moment that once it's over, we don't want to hear from you anymore. It's really more like a chance, but it's not the door closes and then that's over. So comments, information, anything. We'll consider it a relationship and not so much just wanting certain things. Personal pronouns you prefer me to use?

DB: She, her.

MA: OK. And you define yourself as an alum of the Lafayette community?

DB: Absolutely!

MA: That's your relationship. 1974, first class of women?

DB: Right. Absolutely again!

MA: How exciting is that?

DB: Yeah, it was quite a time!

MA: Yes, and I'm looking forward to hearing about it. And [00:03:00] the question of your relationship to the LGBTQ community?

DB: As earlier an "Ally" and now a woman with a woman partner for a long time. And as I shared with you earlier, my students look at my life and they go, well, just say, "I am." So I don't know the right language now to use, because 'fluid' and 'pan' don't work for me, and 'lesbian' doesn't work for me, either. I used to say bisexual. So "I am."

MA: And we're glad you are. That's a great thing. Wonderful, thanks. That's a beautiful and thoughtful description. And it's really important for you to talk about your identity the way you want to. So not having a category is...

DB: And that's the most important part! I'm so liberated by our students in so many ways. This gender neutral, nonbinary [00:04:00] way of looking at the world makes such good sense to me. And to feel free from having to

do that. To now put a label on my sexual identity feels like I'd be moving backwards in my own development.

MA: Freedom from categories. That is the next step forward for you. Marvelous. So how do you professionally describe yourself? That's probably quite a lot.

DB: Oh boy. Yes, yes! So, if you had asked me that two years ago, I would have talked about myself being a social worker that has spent the last 20, at that point it would have been 23 and a half or 22 and a half years as an academic administrator, focusing on what we call the macro side of social work. Someone who is deeply invested in a form of research called participatory action research, a la my late colleague and friend, Paulo Freire. Somebody that is a multidisciplinarian, in terms of [00:05:00] having a doctorate degree in organizational behavior from a management school. I would have said a whole bunch of things! I am truly a work in progress right now, having just last year stepped aside from academic administration. I am still trying to figure out who I am. I used to be "Dean Darlyne." Even when I was an acting president at Teachers College at Columbia, I was vice president and dean, or was acting president and dean. Or dean of the faculty. And where I'm at now is having moved from Dean Darlyne -- people say OK, dean emeritus, which is an incredible honor, right? -- but I wanted to make certain that I was seen as <u>Darlyne</u>. So

not just the label again. I have resisted labels for a long time. But then I've gone from Dean Darlyne to just being Darlyne. [00:06:00] So this is probably a very long, convoluted way to respond.

MA: Not at all.

DB: But it feels like I'm at a point in my life when I am rediscovering myself in a lot of ways. So I'm going to stop, because I'll be telling you more about what I'm doing now maybe at another point in our conversation.

MA: OK. OK, that sounds good. But a varied career as a faculty member and as an administrator. A lot of deaning, which is reflective of a leadership role, and for a lot of your career.

DB: Yes, and I've never really been a full-time faculty member, except for three weeks. I got tenure, and three weeks later, I was totally blown away and invited to be the dean of the Mandel School of Applied Social Sciences at Case Western Reserve University. So I had three weeks! I was quote unquote "baby dean," newly tenured associate. The president wanted to give me a full professorship, after a couple [00:07:00] of years. I said no. I've got to earn my stripes. Otherwise, I'll never have the credibility to stand with my faculty. So I came up from within my faculty as their dean, and eventually was made a full professor. And so yeah. I don't know how far you want me to go with that.

MA: No, that's a lot already. It's incredible to be elevated to dean so quickly. I think that probably tells you a lot. So thinking about Lafayette in the years you were there, early seventies, first class of women and one of the few African American women on campus --

DB: There were nine of us.

MA: Nine of you. That's a pretty special perspective on the campus. It's a really unique and amazing intersectional perspective on the campus. And in this project, we're thinking about, what was it like on the campus for someone who was not the straight white cisgender, heterosexual person, [00:08:00] necessarily? Experientially, but also just in terms of the culture and the climate more broadly. What happened on campus? What did it feel like? So the first question is just a descriptive one. What was the campus like, in terms of, and it may be even silly to say LGBTQ experience in the early seventies. Silence, right? Or what would you say to that cultural question?

DB: Right. At that point in time, those letters didn't work for me. I was, now we say cisgender, but I was an affirmed heterosexual and never thought about it. I just knew that my boyfriends and later my fiancé and then later my husband, they were men. It's interesting. When I think about where the woman's movement was at that point in time -- [00:09:00] I was just talking about this

with this class that we teach here on multiculturalism, power, oppression, and privilege -- and how there have been different times in my life when my identity, the primary way of looking at myself changed because of the context. So in the early seventies, my experience of the woman's movement was for a very white woman only, almost an exclusive club. And I didn't see a place for me there. Later I did, meeting Audre Lorde and other people, I did see a place. But at that point in time, I didn't. And what was most important to me was that I was a woman of color. So that's how I stepped out and stepped into the world. And I did that from a place of looking through my lens as an African American woman. My family is multicultural. If you met my dad, he's whiter in color, he would have been mistaken as white -- unfortunately, my dad passed [00:10:00] four years ago, my mom five years ago.

MA: I'm sorry.

DB: Thank you. – he was whiter in color than you. With straight hair, blue eyes. My sister has blonde hair, blue eyes, but kinky blonde hair. I had quote unquote the "good hair," quote unquote. You can't see me doing that quote thing.

MA: (laughs) Finger quotes. Air quotes.

DB: Exactly. That's how Chris Rock would talk about it, as well. But so we were raised as African American. My

mom's family from Barbados and was African American, and my dad's family, a mixture of Cherokee and English and African American. We were raised, as my mom said, as "a mixture of all God's good things." But we identified as African American. So even though my dad looked white to the world, don't call him a white boy. So I say that to say I saw my color first and then my gender second. [00:11:00] As time went on, I saw my gender first and my color was part of my gender identity, as well. So it became a mixture. So I guess I would say I was first a black woman. Then I became a woman of color. So it's interesting. It's almost like in the African American world, we were known as colored, then black, then Negro, then black, then Afro-American, I think it was. And then African American. So again it's probably many more words than you wanted.

MA: No. It's just so fascinating because it sounds like it's very reflective of that moment in history, the early seventies, when feminism was very white. And studying the history of feminism myself, you look back and you think, wow. How white-centered, how cis-gendered, how even the whole lesbian menace kind of thing in the seventies, when the women's movement wanted the lesbians to please step aside until we get [00:12:00] this gender thing sorted out.

DB: That's exactly right.

MA: You have a very powerful take on that, from the early seventies. Was there any culture of any kind of non-heterosexual, non-cisgender, anything at Lafayette while you were there?

DB: Not that I can think of. There was one African American male who everybody knew was gay. And he later came out after he graduated, et cetera, et cetera. But it wasn't a topic of conversation. It didn't even feel to be, completely frank safe, to be a woman and a woman of color. So forget if anybody wanted to go to nuance it even further. That probably wouldn't have worked.

MA: What was unsafe, or what was sort of... It sounds like there was a tension there around sexuality or gender in some way, especially for women of color.

DB: Exactly. So there was [00:13:00] an incident that I have since spoken about. I love to say that I paid Lafayette back by being on the Board! One evening, I was walking across the campus from what we called the "Black House" to the new frosh dorm, which was co-ed. And at that point in time, I was the head RA. So I was going over there to just check it out and make certain all was alright. I was followed across campus by some very drunk, off of beer, White guys. And they started singing "Brown Sugar." They followed me all the way across campus. So it was a fall-winter time, and probably more fall, because I can still see the leaves. So it got

darker earlier, so it must have been [00:14:00] around seven or eight o'clock at night.

MA: Oh, that's scary.

DB: And it was totally frightening. And they just kept singing. And it took a while for me to even feel comfortable when I saw, in later years, a group of White guys. That's how traumatic that experience was for me. And I went back. I got into the dorm, called the guys who were at the House, the Black House, which was actually white in color. It wasn't called the white house. It was called the black house, and it was white. And from that point forward, for quite a while, the Sisters, the Black women, were escorted in the evenings across the campus by the brothers. It was that scary. And so it was a combination of my being a woman that I felt vulnerable, and a combination of my being a person of color that I felt vulnerable.

MA: Because that culture of threat, which was like a sexualized [00:15:00] culture of threat, was also racialized.

DB: Absolutely. I love the way you said that. That's exactly right.

MA: But that's trauma across a couple of measures, then. And then that's just an intersectional moment of what people's vulnerabilities are around sexuality, on how that's heightened, say, by race.

DB: Exactly. And one of me and a group of them? It was very, very frightening.

MA: Scary. Wow. That sense of tension, were there resources for people, in terms of, we talk to alums from all different eras. Alums from recent eras talk about counselling, and they're available, usually not identifying as a member of the community, while you were at Lafayette. But did you feel there was any sort of, there was counselling for folks who felt threatened in terms of gender or race? Or everybody was on their own?

DB: No, we clearly weren't on our own. [00:16:00] We had Dean David Portlock.

MA: Of Portlock House.

DB: Portlock, awesome human being who left this planet way too early, that would meet with us. We also had a Reverend who, whose name I can't remember. I can see him, slight built, White guy who helped us get together to go down to Easton one time to actually help protest at the Easton High School. And that was the first time I ever had a police dog jump on my chest. So those were the earliest signs that we at least had those places of refuge. The President clearly wanted, President Bergethon, who was just an incredible human being, wanted women there at Lafayette. Hindsight, was it for economic reasons? Who knows? It doesn't matter. He was very welcoming, to the point where -- and this is the other

piece [00:17:00] of the story that I wanted to share -- during my first class, and fortunately, it was one of my psychology classes. The professor said, "Welcome, and welcome young ladies. Please know, we didn't want you here. It was a decision made by the president and the board of trustees."

MA: In the classroom?

DB: In the classroom. So usually, we women of color were one of only one, in terms of being in a class. And I remembered that vividly. The color piece I remember came up during the year when the time when you can come up and you can meet and get a roommate, I met and picked out this woman who actually lived in Valley Forge. She called me up after we got back home. And how I even got to Lafayette is yet another whole story! But I got back home, and I got a phone call from her, and you could [00:18:00] tell she had a tear in her voice. Her mother wouldn't let her room with a Negro. And that was my first real taste of racism I experienced. So Lafayette brought in a whole new set of realities...a kind of a veil was pulled back around several "isms."

MA: Powerful. So the social scene, what was that like when you were there? How did that feel? It's a small group of people, and you're describing tensions across groups.

DB: I came in with a boyfriend who wasn't there. So that made me popular and unpopular at the same time, because

it's almost a 'forbidden fruit' kind of thing. You know what I mean? And that relationship lasted until my junior year, when I started dating somebody, subsequently married him, from our class. But [00:19:00] that was the social scene. We didn't have sororities, which I am so grateful for.

MA: I was just about to ask about Greek life, yeah.

DB: I am so glad we didn't. I saw friends of mine that went to other institutions and, because they were darker in hue, they weren't courted to be part of the sororities. And everybody has told me that has changed, and I've met some adults now that are part of more African American sororities. And they do a credible good social work, not professionally, but out in the community. But it left a bad taste in my mouth. So I was really glad we didn't have that. Really glad!

MA: So there were no sororities during that time.

DB: No. And in my later years as a dean, I grew to also dislike the male fraternities. So I had that one experience that I just referenced, [00:20:00] but then I also had times when there were women in an institution where I was the dean, and by the frat house next door women students and staff being threatened or groped. It's just, it's too bad. Because it's like the spirit of what it's supposed to be like has, in some ways, become

this, and we read about it all the time where hazing has resulted in someone's death.

MA: All the time. All the time. It's tragic.

DB: Yeah. And I remember Dan Weiss, the former president of Lafayette, what he had to deal with, in terms of fraternities. And it's just, if we could just go back to why they were started in the first place. Everybody needs a sense of community and have a sense of belonging. But it's transgressed boundaries in ways and become more violating. At least that's my perception from the outside in.

MA: Yeah, the principle has changed. Yeah, I can see that. [00:21:00] Absolutely. So Greek life has sort of, in terms of sororities, is not something that was even there. How about athletics? How did that shape...

DB: So I'm smiling because back in high school and all, I was a cheerleader, the color guard and major drumette, blah blah, all that kind of stuff. Twirled the guns and broke several of them when I couldn't catch them. But the reason I'm smiling is therefore, I was primed to go to our games and have a sense of spirit about it. At Lafayette, we started something called powder puff football, which was a women's football team. And I remember vividly my parents and my sister, who's only 18 months younger than me, so let's say this was in my sophomore-junior year, probably junior year. [00:22:00]

I remember them sitting there in the stands at one of our games, and it was raining. My family, we're just very close. And they were cheering. We had the black stuff under our eyes, and my then-boyfriend was our coach. And I remember catching the ball. And I remember running, and I remember hearing the crowd yelling. And I'm running and running and running. I took the ball, and, like you see on TV, I got to the goal and slammed it down! And it was in the opposing team's end zone! So that was my acquaintance with powder puff football. I think Lehigh then started their own, as well. It probably was Lehigh we were playing at the time. But my sister's the real athlete in the family. I left all those genes behind. Even though I've been in all these teams and stuff and have these little trophies for softball. I was more the clown than the real [00:23:00] athlete.

MA: Were there other clubs or organizations that you were a part of?

DB: I started a group that met with the children in Easton, and the name just fell out of my head. I think it was still going on at least five years ago, working with the young children in Easton to provide mentorship. Some of the guys were part of the fraternities and part of the athletic groups. Basketball and football come most

immediately and readily to mind. I was part of the, I would say Marquis, McKelvy scholars. And that was nice.

MA: Does that mean you lived in McKelvy, did you live in... OK, it was a group of, it was a scholars group.

DB: It was a scholars group. Some people lived in McKelvy House. I went from being an RA in the new frosh dorm to being [00:24:00] head RA. So I had my own little apartment and things like that. And I did that throughout my time there at College. I worked three jobs while I was there. And, so no. I wasn't part of any particular other group.

MA: The classroom, the academic climate, psychology was obviously a place where you were a lot. Where did gender, sexuality, anything, did it infuse, show up in the content of your education at that point? It didn't really come up?

DB: I don't remember, no. It wasn't really...

MA: It just wasn't there.

DB: No. We had our very, very [00:25:00] strong sense of pride about being African American. And McDonogh Network, that's still there, and of that I am very proud to be as supportive as possible. I don't know how a scholarship got named in my name, but I'm honored and have contributed to that. But no. It was color first, then my gender. And there was really nothing about lifestyle.

MA: There was nothing in there in the classroom. And the experience of the classroom, as opposed to the content. So you had one professor say, we don't really want you here. Did you sense in the air of the classroom, was there a lot of, sexism might be a simple word. Or racism. Or did it feel different for different kinds of students while you were there in the classroom? Or was the classroom a place where those tensions went down, in terms of the climate?

DB: A by-product of the [00:26:00] classroom, perhaps, because I don't think it started in the class. There became a time when people were saying, oh, you were admitted because of affirmative action. And I remember all of us students started pulling together our transcripts. And while I was a National Merit Honourable Mention, the other women were National Merit Scholars, just knocked the ball out of the park! But we felt that we had to prove that we weren't just there because of affirmative action. We had to prove that we had earned the right to be there.

MA: There's a classic racist double standard in play there.

DB: Absolutely. I don't, for whatever reason, I don't feel like that came from the classroom. There was some tension sometimes with some of our professors, in terms of being looked at a little differently, in terms of being a woman. I remember a [00:27:00] professor once

asked me out. Not a good thing. And yeah, he has no recall, because I've since seen him. And yeah, that wasn't a good thing.

MA: Those tensions.

DB: Yeah. So it was those kinds of, that kind of a climate. But that wasn't predominant. The predominance was more so about our color. And banding together around that was just like the context of what was going on in the rest of the world.

MA: Absolutely, yeah, I could see that. Were there any events on campus that you recall? Any big moments, speakers, people that came, things that happened that really heightened your experience as an African American, one of nine women, as a woman on campus during those early years? Were there moments on campus? They can be formal, like a lecture, or informal.

DB: [00:28:00] Informal definitely, with Dean Portlock. And I can't remember the other dean's name who's just fantastic, a short, white guy. Shlater? William? Bill? He recently retired.

MA: I wouldn't know.

DB: Just an incredible guy, as well, and the President, and again, the Reverend. We had another Reverend who came in, African American, after the other Reverend left. And he was very supportive of us, as well. And my dad was invited to come in and talk about being an African

American automobile dealer..One of, if not the first, African American Ford dealers in NYC! And then we had the situation that I mentioned earlier, where we were, literally a van of us went down to Easton to support the students at the high school. Went to the cafeteria with them, because it was a sit-in. And basically, what we tried to do was to help them negotiate, because they were standing up for some very clear and justified [00:29:00] requests. And we were able to work with them and work with the police to try to end the boycott, the sit-in, actually. There very well may have been other times, but I was so in my own cocoon at that point, around being with my sisters and brothers. Which is not to say everything was hunky dory in that setting, either. There was, unfortunately, a chasm there between some of the African American women, who predominantly came from the South, and those of us who didn't. And the others questioning whether we were "Black enough." So there was that tension.

MA: Colorism?

DB: Mhm. I was sporting my Angela Davis afro that I put on kinky rods on every night, to make it stick out. And it didn't matter. And some of them were lighter-skinned than I am. But I [00:30:00] was from the North. And so there became that internal division, as well. Yeah. So it was a very challenging four years that pushed me to

realize I had a lot more of what we call now grit than I had thought. Resilience, as we talk about...And a sense of pride of coming from a family that was a mixture of all God's good things, as my mom said. And standing up for that. And to this day, the whole issue of social justice is very important to me... I think a lot of the seeds for that got planted at Lafayette. Standing up for who you are, why you are, and giving a person the space and time to be who he, she, they, are, as well.

MA: I can see that connection, absolutely. Looking forward, [00:31:00] that's a lot of ground travelled. And looking forward now, you've known Lafayette well. And you've been in relationship with the college, and you do have a scholarship named after you. And you do have a relationship with the McDonogh Network, and you're considered a wise woman for many people at the college. And thinking about that, you've been on the Board. Your thoughts on, specifically now to the long history of silence around the lesbian, gay, bisexual, trans, queer community, where you, your thoughts on that trajectory. Where there was silence, now there's a lot going on.

DB: It's amazing, and I am so happy! Because first of all, I think that should be everywhere, right. There should be space for everyone everywhere. Even so, Lafayette is still a very precious little place to me. And I liken that to probably why I have such a deep affinity for Bryn

Mawr College now. These [00:32:00] liberal arts institutions are just incredibly precious. And you know that.

MA: Absolutely. Absolutely.

DB: And to be so blessed to be working with folks as they're going through their own developmental journeys and inquiries of <u>how</u> they fit in and <u>why</u> they fit in, and what does it mean? What are you fitting into? And how do you want to show up, and what's your future going to be like? To see that Lafayette has moved into what I see as the twenty-first century, first with a woman president, which I had been encouraged to apply for many years ago and talked into, and put my name in. But knew it wasn't going to fly. Lafayette was not -- may not still be -- able to embrace a woman of color <u>and</u> a woman with a woman partner. In fact, I was telling somebody recently that that [00:33:00] would probably be the only presidency that I would still take, because it makes such a large and big statement, if it ever came open and I wasn't too old. (laughs)

MA: Unlikely.

DB: But I am just thrilled. I sit on another college board now, which is a blessing. You reach a point in your life when you only want to be around, when you have the option to decide, who you're going to be around. A time when you want to be around people that share the same core values.

And all the boards that I sit on now, some of which are national, are just incredible. The work I'm doing now, I'm blessed to be able to do. One of the boards is for an online associate's degree program. Again, being a recovering technophobe, having online anything is kind of shocking. But there's a message for me in this. [00:34:00] One of the founders is a former Lafayette man and another Board member is from Lafayette too. And they remember, one of them being Jewish, when being Jewish was not acceptable at Lafayette. And to look at where it is now, I mean, there's a Jewish club. I am so happy and proud to be a Pard!

MA: That's great to hear. That is great to hear. Yeah, it's a changed place, yeah. And it's changed because of, I think, the dedication in the face of so many structural and personal obstacles of people like you, who came along, I think, and were pioneers and pathbreakers and change-makers. It's easy to look back and romanticize that. But when you live in that every single day on campus, you're that person, you're one of nine, for anybody, that's hard. For a young person who's trying to find their way, like any young person is, it's an extra lot. I think the college certainly owes you a debt of gratitude for all you've [00:35:00] done.

DB: I appreciate that, and I appreciate them. As you're talking, I'm also thinking that, because a certification

in secondary education was possible, that I never even thought of going for a minor. I could have. I never thought about going for a summa or cum or magna. I just did my life there at Lafayette and led a very full life there. But secondary education and getting the certificate was very important to me, thanks to my mom encouraging me to do this. I'm very, very grateful. Grateful for my life, but for so many things. I remember going into a school district and that Mrs. Brick was the teacher that was my mentor. Later, she actually came to our wedding. And I remember one of the students, and they were, I think, Mennonite students. It was in Bethlehem. And a couple of the students came up to me and said, because remember, I had this Angela [00:36:00] Davis 'do': "Can I touch your hair?" And they had never seen a Black person in-person. And I remember saying, "Sure." And I remember feeling that it was my responsibility to do that, to educate, to push through the stereotypes. And when you said a burden, it was a burden...But I also saw it as a blessing, to be able to do that. I relate this to when I first came out. Even though I was out in my doctoral program at Case Western, I walked across the campus where I wasn't...I had been offered some very nice positions at business schools, did a visiting professorship pro bono stunt at the University of Virginia, Darden Business School. But I took a

position at the social work school, because that's my primary professional identity, even now, as I'm incorporating being there into social work. But I [00:37:00] remember going across the campus, and people didn't know about my lifestyle. Right across the campus at the same university. And I remember coming out, before tenure, at a diversity conference that we had as a school. And I remember doing that because we had just hired someone who's now my "best boy buddy," who said, I'm a gay guy. And I remember thinking, I can't just let him do this. And I said, "Well, I have a woman partner, too. I'm bisexual," which was the label as I said earlier that I gave myself at that point in time. And I remember all the heads swinging around and going, "What?!" Particularly the African American women who were largely staff. Okay. I say all of that to say that they were like, "But you don't act like it." I'm like, "I don't act like what?" And so I had the responsibility, but I also had the privilege of pushing through the stereotypes. And I know that some of my transgender students and colleagues and friends [00:38:00] feel that it really is a burden to them to have to talk all the time and correct the language, the pronouns, et cetera. I didn't take it as a burden. I really felt that it was my job. If I was going to help others understand that there is a different way to be in

life, I didn't want to be seen as an exception. I was part of that group. I also wanted the others to know that there are many more just like me.

MA: That's a generous perspective. But it allows you to make connections with others and change their frameworks of thinking.

DB: Yes! And it's, as my mom said and later my partner, I was born with a happy gene. And I probably was! (laughs)

MA: That's pretty great.

DB: It's just how I view life, as a gift. And these kinds of things are opportunities, not burdens.

MA: That's a great way to look at it. I think that's all my questions.

DB: Oh, wow!

MA: Yeah. We covered a lot of ground. And it is the story of your time at Lafayette. Is there anything I forgot to ask [00:39:00] about? Or that --

DB: My time at Lafayette. No, I think the other piece, just to underscore, is that there was a big division that we worked hard, we being the students of color, worked hard to try to bridge. And part of that was working with Dean Portlock to set up "Black Children Can!" I saw that about five years ago, it was still in existence.

DB: To talk about the townies and the college on the hill. As it's still seen... I've got some very dear friends in Easton, and they still see it as "the College on the

hill." You know what I mean? And what's beautiful is that the College is going now into Easton. First of all, Easton is awesome. I would live there in a heartbeat. I really would.

MA: It has transformed, even in the last few years.

DB: Yeah. Crayola factory used to be there, and they used to have a picture of me. God knows how they got it. There's some work that I did prior [00:40:00] to getting my doctorate. I worked with others to set up a community mental health center and started working largely with people that carried the diagnosis of, (and I do that in quotes, because people are so much more than the tags that we give them) carried the tag, the diagnosis of schizophrenia. Did that without psychotropic drugs. Anyway, the Crayola factory was down there at the square downtown. I don't think the headquarters are there any longer. But there's so much that Lafayette has done to not give a hand-out in helping the city, but to become an integral part of the City. At least that's from my perspective, I could be wrong. I've been accused before of wearing rose-colored glasses. But from my perspective, Lafayette being an integral part, being engaged in the community makes me proud, as well.

MA: Partnership model. It's more of a partnership model.

DB: Exactly. There's a bridge that's been made. And this engagement [00:41:00], this genuine sense of not just

being, Lafayette not just being in the town, but Lafayette being part of the town, being of the town. That makes me proud!

MA: That's marvellous. That's great.

OK. Well, if you think of anything else, let us know. You described an optimistic and generous outlook on life, which is really, I have to say, quite inspiring.

DB: Thank you.

MA: And I appreciate being able to do this interview with you. You're a busy, busy person. And you've been generous to Lafayette. This is another instance of your generosity. So thank you for the interview today.

DB: It's a reciprocal relationship.

MA: Still, we appreciate it. Thank you, Darlyne Bailey.

DB: Thank you, Mary Armstrong.

END OF AUDIO FILE