

J.W. Nelson Chandler
Co-ed sucks.

In my opinion, the SGA made a mistake last week when it passed the co-ed freshman dorm resolution. To begin with, it seemed to have come out of the blue. I had not heard the substantial outcry from freshmen or from upperclassmen usually necessary to justify such drastic action. It seemed as if our representatives just needed another cause to push and (please excuse my obscene language) another tradition to change.

As a freshman, I live in Belk; around 200 freshmen still do. Fifty feet behind this building is Richardson, a dorm inhabited by about the same number of the opposite sex. The same is true of Cannon, fifty feet in front. Davidson has no visitation rules. Fine. Each student has a card that will open any dorm. Great. Classes, parties, Union activities, clubs, dining areas, and sports exist where men and women can mingle and chat. Fun. Upperclassmen live in co-ed dorms. Nice privilege. Our Presbyterian school provides condoms in every bathroom on every hall. Cheap, yet convenient. Obviously, the school and its atmosphere encourage safe, healthy, and even occasionally romantic relationships between students. If a freshman cannot meet and develop friendships with his or her biological counterpart, he or she is not trying. To hear some members of the SGA talk, however, one would be led to believe that we keep our freshmen locked up in convents. Maybe the SGA should set up a dating service. Their hearts are in the right place, but I do not think they have thought the situation through.

I do not object to the resolution on moral grounds. Upperclass co-ed dorms are super. I do, however, subscribe to the importance of the "freshman experience"—an experience I believe would be altered by such action. If I am opposed to mandatory co-ed freshman housing, I am even more opposed to making it optional. According to the present proposal, RLO would ask incoming students whether they would like to be placed in a single-sex or in a co-ed dorm. In the minds of many high school males, that would be like choosing between a monastery and a brothel. Obviously, that analogy is exaggerated, but the point remains true: a stigma would be attached to one's choice, and the division would polarize.

The approval of this resolution would serve only to remove yet another brick from the ideological foundation of Davidson College—this time, from the pillar of the freshman experience. I fail to put my finger on exactly what makes the freshman program work, but I know it does—and I know that it is uniquely Davidsonian. We should take care to avoid rashness when tampering with such a strength. I am proud that our school often shuns the "progressive" bandwagon and thus saves us from the clutches of the multitudes of generic liberal arts school across the nation. Maybe that's why people come here.

Kimberly Kreiling

In facilitating discussion on this issue, I realize the possibility of offense, and want to clarify that I have no such intention. I see no reasonable explanation for a person on a given side of any issue to belittle or persecute a person with a different point of view. We have witnessed how the abuse of homosexuals has left them with a stigma that some see as permission for future mistreatment. I fiercely oppose any such condemnation, as well as any conclusively advocating heterosexuality. Within this context I will try to clarify my theological position on homosexuality in light of the broad spectrum of opinion.

Contemporary theories about homosexuality vary in popularity and style. Few people today consider the issue to be an exclusively moral one, as was believed prior to this century. Sigmund Freud introduced the common belief that homosexuality is a psychological disorder, perhaps the result of sexual abuse or a neglected childhood. The past few decades have brought with them the popular consideration of homosexuality within a biological forum, in which scientists continue to search for evidence of genetic or endocrine factors that cause homosexual behavior. Arguing its biological and psychologic normality, contemporary apologists claim that one is born a homosexual in the same way that one is born left-handed. Some columnists, however, have refuted this position in view of the University of Chicago's recently published "Sex In America" survey disclosing the percentage of homosexuals in the U.S. population to be close to 2%. While some people speak openly against homosexual behavior, others are insulted even by the discussion of another's opinion of their sexual orientation. Nevertheless, I arouse the discussion now in the interest of the intensification of the presence of universal truth in our lives as well as to rejoice in the power of transcending love.

One's personal opinion of homosexuality need not rely upon the Biblical passages that reveal God's judgement upon particular communities like Sodom and Gomorrah; this passage and similar "prohibition texts" should not be central to a discussion of one's position on sexual

Gender Blending:
Milkshakes and daiquiries, or sexual reunion?

Some Biblical passages are frequently misinterpreted to the point that people feel obligated to impose a God-like wrath upon homosexuals.

orientation in general. Because of the debate among scholars over the contexts within which homosexuality in the Bible is addressed, I will set aside these passages for future in-depth study. Presently, my understanding is that each of these passages prohibiting specific homosexual situations might rightfully be interpreted as targeting the exhibition of wicked and violent immorality, not the involvement in a loving, monogamous, homosexual partnership. For example, one scholar, though reasonably refuted, claims that the Leviticus verse, "Do not lie with a man as one lies with a woman," applies to an act performed as idolatry in a religious context and not simply to an ordinary homosexual act. In any case, these passages are frequently misinterpreted to the point that people feel obligated to impose a God-like

wrath upon homosexuals. Because of these misleading connotations, these passages, when read casually, cause more harm than good.

My opinion is a simple theological one. Among theologians are those who claim that the homosexual condition is an expression of the variety within creation that God intended. Continuing in the theological mindset, I hold a different view, in light of the teaching in Genesis 2 about God's plan for heterosexual marriage. This passage affirms the human need for companionship and the resulting institution of marriage between man and woman. The author deems marriage an establishment for the reunion of the male with the female who was made from him and for him. As woman was taken out of man, so together in marriage they are reunited. Heterosexual intercourse as a consummation of the marriage covenant is then an expression of oneness through the blending of genders; the complementarity of male and female sex organs is only a symbol at the physical level of a much deeper spiritual complementarity.

Truly, all persons everywhere—homosexual and heterosexual—suffer from society's general misuse of this sacred gift. My hope is that all will agree that however great is the extent of society's injury upon our sexual natures, far greater and alive is the power of God that can be released through healing prayer in every person's quest for forgiveness and wholeness of being.

Walt Barron

Take a break and suck some marrow.

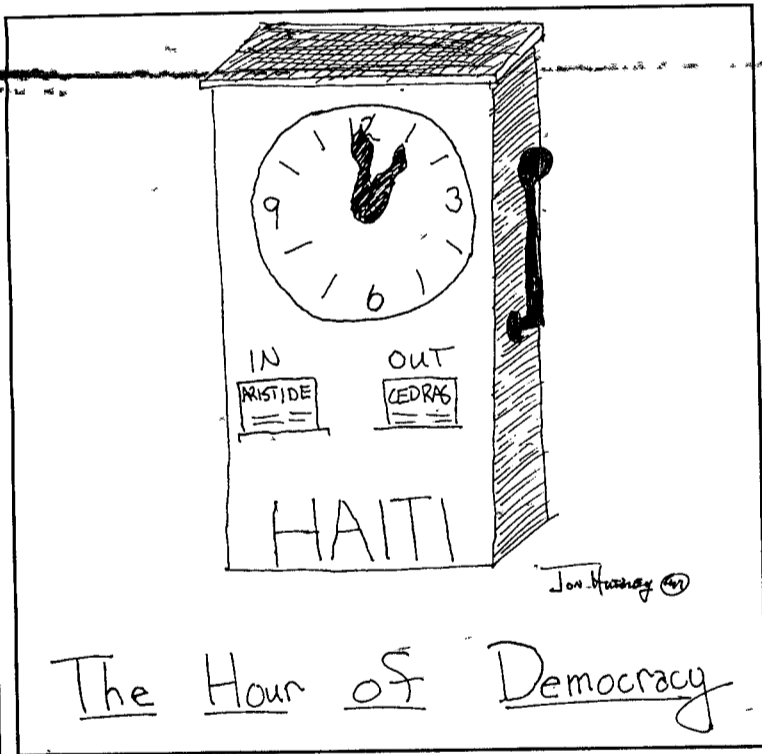
During Fall Break I went camping in the Pisgah National Forest with two of my friends and had a great time. I enjoyed the scenery, the company, and the entire experience of getting away from civilization. The only problem was that I knew the more I enjoyed my break, the more difficult it would be to return to school. I love Davidson and am always glad to see the people here, but it is almost like I start to feel stress when I get off the Davidson College exit—even before I start to get into the groove of school again. Am I putting all of the pressure on myself, or is my stress justified? I know that I am not the only one here who stresses out, but it seems as if I shouldn't have any reason to. I am not involved in many extracurricular activities, so I should have more time to do my work, chores, etc. Wrong. I always feel as if I have too much to do and not enough time.

I realized that I can relieve my anxiety at Davidson. Last Tuesday I decided to drive up to Grandfather Mountain to play golf and just get away from the worries of school. I felt I would get more out of the day on the links than in the library. The sky was blue, the sun was shining, and the air was crisp and cool. I realized that there is no place on earth more beautiful than

the mountains in October. It is impossible to describe how colorful the leaves looked with a bright blue sky and mountains in the background. It was almost too beautiful to be true. And the funny thing is that I was by myself. I didn't have to worry about impressing anyone or dealing with academics. I felt totally at ease and stress-free. It was almost like the mountains were medicinal that day. The environment made me relax and look at my life in a new way.

I'm not saying that the mountains are a cure-all, but I am saying that the trip to Grandfather Mountain made me realize that so much of what we worry about at Davidson is trivial in comparison to the rest of the world. When I was alone in the mountains I realized that my problems are really not bad and that I am the only one who lets them harm me.

Next time you worry about something here at school, take a break from civilization, find a place where you can be alone, and take a look at your problems in comparison with the rest of the world. I learned a little trick from my mother that helps me keep my head up. Compare your troubles to someone else's and most of the time you will realize that you would much rather be stuck with your own than with theirs.



The Hour of Democracy

Address the problem early.

Thin from page 8

haps nothing. Now, however, I know that I don't have to say the right thing to her. My words don't have to be perfect—just the fact that I am willing to discuss it with her helps immensely. I am willing to say, "I'm worried," "Don't do that to yourself," and when she says she's having a "fat" day even though she weighs 90 pounds with her 5'7" frame, I can now say, "Everyone goes through those; you aren't fat."

How do we stop this sad yet growing reality of girls and women who have an obsession with their weight? We not only address it but we address it early. We avoid references like "I wish I were as thin as you," "Wow—you look really

thin in this picture," or "You ate all of that!?" It's amazing how much influence those words can actually have in the recipient's mind.

We remind ourselves that discussion of the body and our perceptions of it are not taboo but necessary to produce healthy attitudes. We do not shy away, as I did at first, from what may be a dangerous habit.

The time will come when women and men will feel they can define themselves by attributes of their ultimate control, a time when the exterior does not merit more respect than the interior, a time when starvation due to a mental perception will not happen. We control that time. Can we control our measurements, perceptions, and stereotypes?