

If you want good sex . . .

Either easy sex isn't quite so natural as Michael pretends, or it isn't as satisfying as his lyrics suggest

John Eckbert

It's natural; it's chemical.
It's logical, habitual.
It's sensual, but most of all;
Sex is something we should do.

Sex is natural; sex is good.
Not everybody does it;
Not everybody should.
Sex is natural; sex is good.
Sex is best when it's...one on one.

George Michael is an honest man. I respect him for that. He dares to pronounce clearly and succinctly what many people pursue in practice but couch in romantic euphemisms when courting prospective partners. While I value Michael's bluntness, I fundamentally disagree with the implications of his song. Indeed, his message is internally contradictory. He asserts that sex is the natural extension of superficial relationships where there is physical attraction. He further suggests that such indulgence completes and enhances the relationship, somehow satisfying both involved. However obvious this may appear to Michael, it so eludes the woman he is pursuing that he feels compelled to write a song to persuade her about it. Or, perhaps more likely, he simply employs it as a technique for finding a bed-fellow for the night. Either easy sex isn't quite so natural as Michael pretends it to be, or it isn't as satisfying as his lyrics suggest.

Is promiscuity as satisfying as it's made out to be? Of course it feels great, but is it fulfilling, really? Think about it. It seems to me that there can be two motivations for sleeping around. First, there's the George Michael approach of seeking self-gratification, getting good sex simply for the high. So long as both people are similarly motivated, this may seem a justifiable position. I will argue later, however, that this approach defies the very premise of sex and consequently fails in the pursuit of good sex.

Significantly, it conflicts with the second motivation for promiscuity: some people seek to affirm their self-worth by others' acceptance of them physically. Insecurities may temporarily subside as physical acceptance proves one's worthiness. The doubts of our weaknesses diminish as the abandon of unconditional physical acceptance captures the mind. I must be intelligent, beautiful/handsome, popular, _____, after all for this to be happening. This approach to sex encourages promiscuity as each new partner reinforces one's self-worth while previous partners fail to provide that acceptance as their willingness to have sex has already been demonstrated. Notice sex is no longer the focus, it has become a mere means to affirming self-worth. The very nature of promiscuity proves that this self-affirmation cannot be found in physical relationships. The temporary relief gives way to the same doubts that plagued the mind before, requiring further reinforcement. Physical acceptance, even by the best and brightest, cannot deliver a lasting sense of self-worth. Promiscuity is a search for something you never find in the places you look.

Sex is the apex of the physical expression of love. Physically, you cannot give anything more intimate, more precious, more unique than sex. A mystery surrounds it, defying expression, explanation, or analysis. A treasure of incomparable beauty, sex is the ultimate physical gift human beings can give one another. Indeed, sex naturally produces one of the profound mysteries of existence, the creation of new life. That which expresses complete physical acceptance, also proves to be the genesis of offspring. The pain of giving birth and the joy of a new-born child begin with sex. Sex, therefore, merits the utmost respect as both the physical expression of love between two adult partners and the creation of new life.

Relationships may entail a number of different aspects in varying degrees of intensity. We human beings have emotional, intellectual, spiritual and physical needs that we long to have fulfilled. In seeking to satiate these basic needs, we overcome the initial anxiety of making friends so that we can both

receive the nourishment of fellowship and give that gift in return. Each relationship evolves to reflect the needs of each individual and the ability of the two to meet those needs. Trust and commitment become more and more important as the intensity of the relationship increases.

The physical aspect of a relationship can strengthen or undermine it. Relationships that revolve around the physical aspect fail to satisfy for the reasons discussed above. In letting another person know you, fulfilling your emotional, intellectual, and spiritual needs, you become vulnerable, opening yourself up to love and acceptance as well as hurt and rejection. As two people grow closer to one another, relying on each other to satisfy certain needs, the physical aspect may progress faster, slower, or simultaneously with the rest of the relationship.

There is a beautiful symmetry to the relationship in which the physical relationship reflects the extent of emotional, psychological, intellectual and spiritual commitment. And while the physical aspect can ulti-

mately serve to undermine a relationship in which it either outpaces or lags behind the rest, it adds a unique beauty that enhances and enforces a relationship when pursued in proportion. Sex, the ultimate physical commitment, represents a similar commitment and exclusivity in the other aspects of the relationship. As sex naturally produces children and symbolizes the greatest physical gift possible, the type of commitment that includes sex assumes the greatest emotional, intellectual, psychological and spiritual commitment possible, that of marriage.

Sex is natural, good, and sensual. But it is so much more than that. It is the beautiful expression of the lifelong commitment a man and a woman make to become one flesh; to love and cherish, in sickness and in health, for richer or for poorer, until death. What a tragedy to devalue so precious a gift.

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agree and support this statement as he was a proud brother of ALPHA PHI ALPHA Fraternity.

The fourth point is in reference to the statement, "you will probably not work for a company owned by a black person....a black person will probably not be your boss....Your professors in graduate school will probably not be black....your closest friends are probably not black...." Our first question is this, why does one not see a problem with this scenario? Such thinking is symptomatic of the problem in this society and certainly not conducive to a solution. Furthermore, these are incorrect assumptions. There are black CEOs. There are many black people in positions of authority in federal, state and municipal governments, as well as in the private sector. There are blacks, and many of us, who own major corporations. It is disheartening to find that at the dawn of the 21st century, educated people do not know about people such as John H. Johnson and Bill Cosby and their positions in the financial world. Not to mention the numerous black people holding PhDs in the arts and sciences who have made many contributions to their fields both in practical application as well as in teaching.

Our fifth point is this: The Black Student Coalition is not in the business of using scare tactics or any other form of influence or intimidation to keep other black students from participating in organizations on campus, especially those on Patterson Court. There are more than a few BSC members who are active members of social houses and fraternities on campus. The presence of a black fraternity will not impede those

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tation is looked upon unfavorably in certain circumstances. When for instance, a group of music majors or art majors create their own social environment that celebrates their common bond, that is expected. No one questions that choice. No one claims or expects that those people will exclude others who do not share that bond, or refuse to associate with anyone who does not share that bond. Why do people make those assumptions when a group of black students wish to make the same choice?

Whether or not you choose to accept it, being black is different from being white. Being Irish is different from being Hindu. All we ask is that we be allowed to celebrate our difference and our heritage just like any other cultural entity.

Black family life, black church life and black community life are all wonderful and special things. Growing up in them, I can tell you that they mean a lot to most black people. It is from these traditions that the black colleges were born and through them, the black Greek letter organizations.

Being a black Greek means much more than going

who are so inclined to join or participate in any campus activities. The allegation that the BSC "actively discourage[s] black students from joining fraternities" is erroneous, slanderous and not in the spirit of building community or opening the lines of communication, a vital aspect of the achievement of racial harmony.

Our last point is very simple and factual. All historically black fraternities were not founded at black colleges. Kappa Alpha Psi, Inc. was founded at Indiana University in 1911. Alpha Phi Alpha was founded at Cornell University. If these colleges were ever considered black institutions, it is a very well-hidden fact.

In conclusion, we, the members of the Davidson College Black Student Coalition, want to express our dissatisfaction with the tone of the aforementioned article. We feel that the information given was incorrect and misleading to those without a full understanding of the perspective of black students on this campus, nor of the nature and function of the black fraternities.

Let it be known that the Black Student Coalition wishes to work toward productive changes on campus that will benefit the entire Davidson College community. Let it also be known that those interested in the Kappa Alpha Psi fraternity are not separatists, but young, intelligent men who wish to share common goals and objectives along with their common cultural heritage in an organization which will be beneficial both to them and to their community:

Michelle Serrano, a senior religion major from Charlotte, N.C., wrote this commentary on behalf of the Black Student Coalition.

to college and having parties and service projects and wearing a T-shirt that will rarely see the light of day after you graduate (except of course at Homecoming). As a young black child I can remember being in enrichment programs, scholarship programs, cultural heritage programs and family programs all sponsored by my mother's sorority. I had a concrete image of what it meant to be an AKA (Alpha Kappa Alpha Sorority, Inc., est. 1908). In fact, it wasn't until I was in high school that I even knew it had a college affiliation and learned that it was mostly preparatory for an active adult (post-college) organization.

You see, the black Greek organizations are an entirely different entity. They are not recruiting arms for any black militant group, just a group of community-minded, college-educated black men and women dedicated to preserving black cultural heritage and making a better world for future generations of young black men and women. It has nothing to do with being uncomfortable in the "white" fraternities and starting our own.

Joining a historically black Greek organization

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