

I saw the headline of Jeff George's article last week (*a potential rapist*) and was initially offended. But not by what he had to say in defense of the headline. I was annoyed because it is thought to be true. On so many college campuses today, men are looked upon as hormonal brutes who are after only one thing, and that is an insult to the morality and intelligence of all men.

Antioch College in Yellow Springs, Ohio, is getting the most press today because of their sexual conduct code. At risk of expulsion, the man must ask permission, out loud, for each successive move that he makes. "May I kiss you?" "May I touch you here?" "May I take off [whatever]?"

This guideline is so ridiculous! It turns sex into a dirty game of "Mother May I." Of course, consent from both parties should be clearly evident, but isn't sex supposed to be spontaneous? Perhaps even a little dangerous? Isn't that the magnificence of the whole experience?

Another thing this code does, which is even worse, is give the impression that the woman is an inevitable victim. She is the one who will be taken advantage of, and the only way to avoid this is to make a list of rules governing sex.

The role of the woman is being pushed back into the Victorian age by this attitude, which is being advanced by the very movement that fights for equality in the workplace and a new, strong image for women. By asking that everything be codified, from schools to offices, the image of the woman is one of vulnerability.

In a recent article in *Newsweek*, Betty Friedan said, "I'm sick of women wallowing in the victim state. We have empowered ourselves. We are able to blow the whistle on rape." This is certainly true. To quote Mary Matalin, extremists have transformed the feminist battle cry from "I am woman, I am strong," to "I am woman, I am oppressed,

Robert Ramsay I am not a potential rapist.

victimized, powerless." And it is a shame.

I want to change subjects now and talk about the rest of George's article. His point in bringing up the potential rapist argument was to show that men are considered this and women are not. He complains that when "we actually discriminate on the basis of which group could rape the other, then we have totally abandoned the concept of unity."

This abandonment of unity is the root cause of every dilemma we face "as a community, as a nation, as a world." Here's the progression: a group feels unequal so it begins to stress the aspects of itself which are unique. By doing so, the group only makes the situation worse.

Therefore, the logical way to avoid this is to refrain from pointing out anything unique about the group. But what does that get us? Total, worldwide conformity. Maybe not voluntary conformity, but enough homogeneity to create one huge breed.

George claims that humans cannot be divided into different breeds, like dogs. However, this solution he has indicated—avoiding "unnecessary differentiation between two groups"—in reality creates a world of dogs.

How are most dogs different? They look different and have varying personalities. They do not discriminate against disparate members of the dog race. German shepherds can get along with poodles as well as other German shepherds.

So, why don't humans follow the dogs' example and treat their neighbors accordingly? The answer is the level of

intelligence, but more importantly, we have so many more differences! Our opinions differ person to person; our world views differ; our past experiences, home lives, fashion sense, emotional stability, handwriting—all these things are so variant in every person that it is difficult to not classify.

George says that we must find a middle ground between all people, and this middle ground is called "humanity." But it is our very humanity that makes a middle ground impossible.

I am not saying that it is impossible for us to get along—it is quite possible, and we don't even have to be dogs. I am saying that to try and eliminate uniqueness, to try and suppress differences, is to attempt to create a singularity of existence; or, perhaps, an undifferentiated person with orange skin, wavy brown hair with lighter and darker streaks, kind of blue-green-brown-black eyes, and a personality exactly like yours and mine.

George says later in the article: "When we lump people together in a group, we lose sight of their individuality and humanity...." Wait a minute. Earlier he said we must find a middle ground. He said "by emphasizing differences... the group only makes the situation worse for itself." Did he change his mind? Or is he running in mental circles?

I don't know. But after starting out by criticizing "unnecessary differentiation" and closing with a plea for diversity, I was confused as to where George stood on the issue. He was exactly right, though, when he said, "The change must begin with each and every one of us." But not a change toward similarity—a change toward the celebration of unnecessary differentiation. I cannot think of a worse place to be than on the middle ground.

Shout it from the mountains, fellow humans: we are different, thank God. Let's hope that doesn't change.

Rob King

Why is the SGA antagonistic toward Christianity?

The one question I would like to ask the current Student Government Association (with the exception of Alice Spivey, Brad Hilsmier, and Josh Gaffga) is why does the SGA appear to be so antagonistic toward Christianity?

What I am referring to, of course, is the resolution attempting to remove the requirement that Trustees be active members of a Christian church. To be honest, when I first heard about the new proposal, I thought it was innocent enough, and I even agreed with it because I felt that it promoted inclusiveness and multiculturalism.

Gradually, as I began thinking about the issue more, I came to realize that the current SGA proposal is indicative of an attitude which seems to permeate the thoughts of many Davidson students and faculty.

In our crusade to be open-minded and inclusive we are actually doing the opposite. This has resulted in both the ostracization of Christian groups on campus and the stigmatization of even the word "Christianity." Many times in my own life, I have snickered at charismatic televangelists and criticized various attitudes and actions of evangelical Christians. Recently, however, I have come to the realization that in doing this, I am no better and no more open-minded than the people I am ridiculing.

If anything, I am more guilty because I am so convinced of the correctness of my views. It has taken a huge swallowing of my pride in order to be inclusive of groups that do not appear to be inclusive or open-minded. Hopefully, we will remember to swallow this pride the next time we feel like ridiculing a "Bible thumper" or a "Jesus Freak." (Besides, many Bible thumpers are actually much more open-minded than we give them credit for.

Just try talking to one—my number is 6834.)

OK, so how does this relate to the current SGA proposal? I cannot cite tradition as an adequate reason to not change a

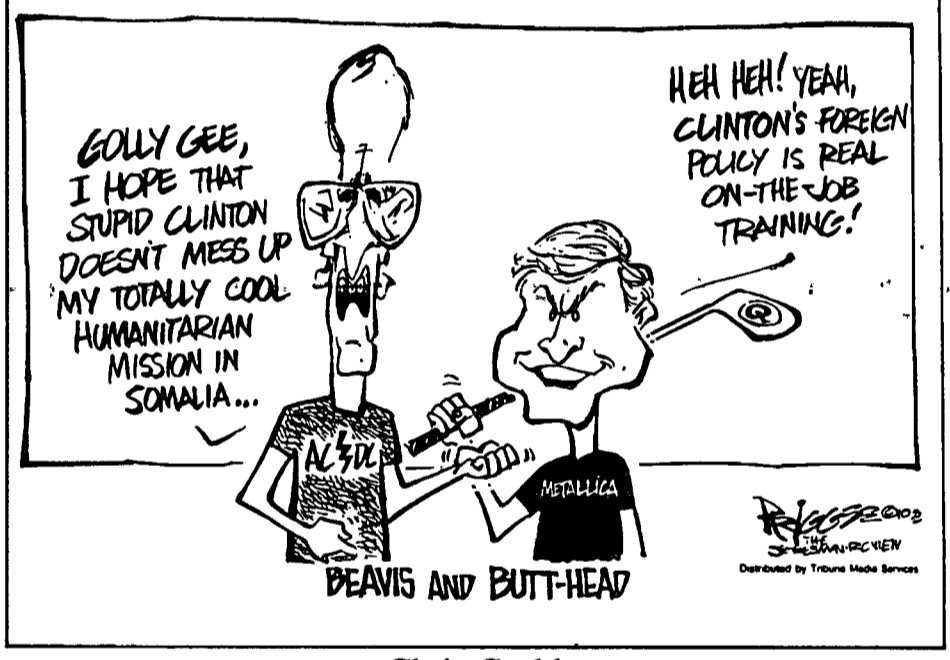
Trustee bylaw—although I do greatly admire Alice, Josh, and Brad for standing up against the majority for what they feel is right. I also cannot say that I chose Davidson for its current ties to the Presbyterian Church. What I can say is that the uniqueness of Davidson as a Presbyterian school has had a drastic and unexpected effect on my life. I probably would not have majored in religion if I wasn't required to take my first course. I also would never have dreamed of going to Divinity school without the influence of two Davidson teachers who are also ordained Presbyterian ministers.

I realize that Davidson will never be the feeder school for seminaries like it used to be, and I also realize that Christianity should not be forced upon any Davidson student. I do feel that it would be a shame if future Davidson students were unable to enjoy the same opportunities that have shaped my spiritual development.

I agree with Alice, Josh, and Brad that "the Trustees are responsible for the future of Davidson College." This being the case, I feel that in order for Davidson to continue offering the various opportunities for spiritual development, the requirement that Trustees be active Christians is the most conducive way of maintaining these opportunities. Do we want the Davidson experience to foster growth only in areas such as academics, athletics, or other extra-curricular activities, or do we want Davidson to produce well-rounded future leaders who have at least been given the opportunity to nurture their spirituality?

Lastly, Christianity does not necessarily mean exclusivity—just look at some of the programs, such as En Route, that our new college chaplain has implemented since he has been here.

I know that I will be very disheartened if, in thirty years, I return to Davidson and do not find students who are "en route" simply because Davidson has chosen to remove opportunities for students interested in their spiritual development.



Chris Grubb

Christians shouldn't compromise beliefs.

Why do Christians so frequently compromise their standards? It would seem that Christian standards are fairly concrete. Christians have a set of laws, laid forth in the Bible, that are meant to regulate and improve their lives. They are very thankful for this revelation because it directs their paths and therefore prevents chaos in their lives. The American government was based on these same principles: do not kill, steal, cheat, lie, etc. Christianity calls violation of these rules sins.

Unfortunately, many of these statutes are often overlooked by Christians. One of these "sins," as the Bible calls it, is homosexual activity. The Bible says these acts are detestable and are abominations to God (Rom. 1:27). However, Christians are not to be homophobic. Jesus ordered his followers to love everyone regardless of what they do. Christians should not ostracize nor condemn people who sin; we are all fallible.

The Bible says that everyone has a tendency to sin. This, of course, does not mean sinning is justifiable. Instead, the Bible says that if you "live by the Spirit," you will not fall to the desires of sinful nature. (Gal. 5:16.) Christians, then, must not compromise God's decrees because of various homosexual tendencies. They should instead pray that homosexuals turn away

from their sin and cry out to God for forgiveness (a practice that all Christians should practice daily.)

Another compromise of standards that many Christians fail to regard the essence of Christianity as a religion. Like other religions, Christianity declares a sole source of truth. Contrary to pluralistic views, Christianity is exclusive in its declaration of truth.

Jesus Christ, "the central fact of history" as our Statement of Purpose states, said, "I am the way, the truth, and the life. No one comes to the father except through me." (John 14:6) His statement defines the parameters of Christianity. As kind as others of different beliefs may be, according to Christianity, they will not find truth and eternal life. By definition, Christians cannot except other beliefs as possible truths; otherwise that will contradict their own beliefs just to console the religious freedoms of others. If you call yourself a Christian, you must proclaim Christ as Lord of all, not just Lord of some.

"We know that we have come to know Him if we obey His commands: The man who says, 'I know Him,' but does not do what He commands is a liar, and the truth is not in him. But if anyone obeys His word, God's love is truly made complete in him. (1 John 2:3-5)"