mind of your own

"Sex?"
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- 13 the media are confronting sexual racism, homophobia and the attitudes that cause rape; they are educating the public about safer sex practices, AIDS and other STDs. But the media won't (and can't be made to) do this in the context of the world's problems in one-half-hour episode (or a 25-page issue).

Photographs in this issue are not of our individual writers; these photos are placed to artistically enhance the magazine.
ONE VIEW FROM LESBIOS

By Anne Shaver
Department of English

...in July 31, 1986, I fell in love with a woman. You could have knocked me over with a pair of pantyhose. Although I've always enjoyed looking at pretty women and having conversations with smart ones, I had never before felt a sexual attraction that I recognized as such. The idea, I have had a series of significant and interesting intimate partnerships with men, and had accepted without much thought the common notion that a person is either absolutely straight or absolutely gay. I had of course heard of bisexuality, but the interesting intimate partnerships with men, identified themselves as straight; they were the common notion that a person is either absolutely straight or absolutely gay. I had accepted without much thought the social and personal impact of the relationship between gender and sex.

You don't need to be gay to know there's a lot more to sex than sex... seem a strange thing to say when this particular counterculture has such a long history of victimization: witch burnings and gas ovens, to name the most vivid, along with countless daily disenfranchise-ments based on false but frightening stereotypes. Lesbians and gay men have been denied jobs, for example, especially in education and the military; they have been closed out of deeply felt religious vocations and out of basic social rights like marriage and legitimate parenthood. They have even sometimes been denied the love and support of their own families. Although the straight majority seems to be becoming more aware of the ordinary personhood of their gay and lesbian counterparts, even this is a gift out of darkness, evoked by the publicity surrounding the horror of AIDS. On the other hand, any stance outside of the usual ones provides a new perspective, and membership in this peripheral group has given me a new way of seeing a number of things: for example, the social and personal impact of the relationship between gender and sex.

You don't need to be gay to know there's a lot more to sex than sex: emotions such as jealousy and joy; social results like happy marriages, unhappy mar-riages, children, adultery, divorces, and even fifth wedding anniversaries. Not until I stepped a little to the side of all this, however, could I see how artificial some of the most accepted patterns are, and how they pinch and hurt a lot of people, straight as well as gay. I saw how some aspects of

my own traditional femininity were false and some were true; how sometimes I acted honestly, but sometimes I was wearing behavior like a mask and costume, acting a role that had very little of my true self in it.

The traditional heterosexual pattern, in which men shoulder the heaviest responsibilities and claim the greatest privileges, is changing now, awkwardly but rapidly. In ever greater numbers, women are working, and many of us are discovering that work can be as passionately engaging or as painfully demanding as any love relationship.

Nearly two hundred years ago the poet Byron wrote, "Man's love is of man's life a thing apart; / 'Tis woman's whole existence" (Don Juan 2.124). That paradigm dominated as long as women were willing and able to support it, now that so many of us are distracted by our own jobs not only from washing the family socks but also from tending the family psyches, such a top-sided division of emotional labor just won't work.

Because the old paradigm is based on heterosexual partnerships, men and women together have to struggle harder to get beyond it. Not-same-sex couples do. For most people—50 percent, according to the Kinsey Report—the game is worth the effort. For me, though, coming free from the need to negotiate an intimate relationship around entrenched gender behaviors—my own as well as those of any man I might love—makes me feel as light and ready as an unloaded pack mule. The men I care for, old friends and new, are dearer to me now than ever, since I am no longer compelled to disguise myself in the gender stereotypes that don't fit me. I'm as much a traditional woman as I feel like being, and not a fluttering eyelash more. It may be strange, but it is true: membership in this embattled counterculture has given me new insight and has set me wonderfully free.
It was not while I was walking home alone in the dark or down a shady alley in Columbus. It was by one of my friends who lived in the same dorm. You have always told me I was much too trusting.

I stumbled upstairs, put on my nightshirt and put my hair in a ponytail—I can’t even remember if I washed my face or not. The next thing I remember was walking home and ran into one of my new guy friends, and he asked if I had fun. I replied enthusiastically that I had an awesome time, but that I was very drunk and was ready for bed. (He had been in my room the night before—I thought he was cute—but I made sure I told him about my boyfriend just as every freshman girl had the first couple months of school.)

I walked to the cafeteria, or not. The next thing I remember I was sleeping. I returned to bed, with my clothes on. I was sore between my legs. My whole evening ran through my head like a movie on fast forward. I checked my underwear, and there was blood.

The next morning I woke up rather early. I had a pounding headache, and I was sore between my legs. My whole evening ran through my head like a movie on fast forward. I checked my underwear, and there was blood. Then I remembered: he had been in my room. I reached for the phone and woke Philip with my call. He knew with just a few words what had happened to me as I started to cry. I told him not to tell anyone, or I would be mad at him forever. I had never heard anyone so angry in my life—he wanted to come to Denison and kill the guy that had raped me. He made him swear to secrecy, and I cried some more.

Neither one of us knew what to do. Philip insisted that I go get checked out by a doctor. Mom and Dad, you would have been so proud of him and the way he supported me. He wanted me to call you two, but I was so ashamed. We hung up the phone, and I went to the showers to get the dirty feeling off of me.

I returned to bed, wet hair and all, and cried myself to sleep. You both called that afternoon, I convinced you that I had had fun the night before and that I was doing homework for the next day. I lied, I had not moved from my bed. I was much too sore to walk to the cafeteria, nor did I have the appetite to eat.

I talked to Philip again when he called to check on me. He was so disappointed that I hadn’t told my S.A. or anyone of authority. I insisted that I was feeling much better and not to worry. No sooner had we hung up the phone did it ring again. It was a woman I had never heard of before. She explained she was from Denison’s Women’s Resource Center, and she had heard about what had happened to me the night before. It turns out Philip told his father, and he had gotten in touch with Denison. At first I was furious and refused to talk with her. After some thought I realized how much I needed some help. The woman insisted I come in as soon as possible because she knew my story had reached someone and helped her to realize it’s not her fault and get counseling.

I did not want to start my four-year career at Denison with a reputation of being that probable he should not be formed.

I was thinking about how I had been so lucky that I had not met anyone else. The woman in the Women’s Resource Center, I believe, was someone that I did not pursue pressing charges. But I did not want to start my four-year career at Denison with a reputation. Now being older and realizing that this happens way too many times, I would probably act in a different way.

I realize everyone is as lucky as I was in my situation. I had a boyfriend who was truly my best friend and with whom I could be honest. Philip cared enough to confide in his father. I am also thankful his father took the initiative to get in touch with Denison to help me—just a scared freshman.

P.S. (To Denison Women) The experiences I have heard from other women compel me to encourage any female who has been taken advantage of sexually to talk to someone who has been trained as a rape advocate counselor. I hope my story has reached someone and helped her to realize it’s not her fault and to get counseling.
When Ebony & Ivory Consume:
INTERRACIAL SEX

By Kim Cockrell '95

Let's talk about sex baby; let's talk about you and me. Wait...what happens when that sexual discourse, or intercourse (if you will), ceases to fall into the guidelines of traditional Euro-centric ideas? The girl next door is not dating the all-American guy. Is this tainted love more tainted when ebony and ivory begin to consummate that perfect harmony? I want to talk about black-on-white, white-on-black interracial sex as it appears on Demons' campus today. We all know it goes on, but its usually kept in the closet. Sex by itself is a hard topic to address sensibly on college campuses where young virile bodies ache to fulfill their deepest desires. But what happens when you throw the monkey-wrench of interracial sex into the mechanics of life? What is this fascination with "jungle fever"?

Before we can even jump into why interracial sex happens, I want to know why people are so afraid to talk about it? And saying, "Yeah, sure it doesn't bother me" is not talking about it. Neither whites nor blacks want to be exposed. Blacks are busy protecting their pride, while whites are busy looking politically correct. Rarely does either take a chance on telling how it really feels. Are you afraid or dis-gusted? If you are either, is it the system or the idea of the relationship? On the other hand, you have people who have been involved in these relationships and are unwilling to talk because either they are ashamed or they feel that the system is against them, generalizing their relationships into some sort of rebellious experimental stage that will soon pass. However, they still will not talk.

How will society ever change its opinion about something, when they do not understand the factors, or even worse, they have begun to believe the stereotypes? In order for the community to understand the situation, the community must open the lines of communication on all sides. I have to learn to respect or accept another person's fears or disgust; as well, he must respect or accept me.

Many people feel that these relationships go on because people want to experiment with the taboos that have evolved throughout history: ideas like black men are more likely to have oral sex or to dabble in experimentation, or that black women are erotic sexual beasts that may offer some sort of barbaric, spiritual awareness. Many of us know that through our own experiences or through hearing a friend's that these are not necessarily true. In fact, more than not, they are completely false. Nevertheless, there are still those people who are willing to go find out for the truth work. It is these kinds of misconceptions that make interracial sex dangerous. It puts a lot of expectations into an idea of fantasy, and it greatly reduces the importance of intercourse. Consequently, each race is reduced to something less than human. And I am sorry to say that it is usually the women who suffer the most from the perpetuation of these stereotypes.

Furthermore, the person to get the absolute least respect in the stereotypical, interracial one-night stand is the black woman. Compare how often you see a black woman out with a white man in public to how often you see a black man with a white woman. Or how many white guys admit to an interracial affair compared to black guys? As one black woman said, many white guys feel that the black woman is good enough to stick his dick into but not good enough to talk to the day after. However, some people say that it is not because that one guy does not respect her, it is because his peers, other white males, will not respect him, while many black men respect their brothers for affairs. Black men are proud and white men are ashamed. I hear people say that this is not true, but at my school I would bet on these predictions nine out of ten times.

However, that is just sex. What happens when this sex turns into a interracial relationship. Many people feel that women and minorities have been conditioned to be more understanding than men in general. Therefore, they are more likely to be accepting of change. Perhaps this is why white women and black men are able to have relationships more frequently. But just because some people are willing to have relationships does not mean the motivation behind them is right. There are stereotypes that exist there, too: that the person is just doing it rebel against his or her parents; that black people find white people more attractive; or that blacks are aspiring to completely assimilate to white life. White people find black people more sensual and sexual and wish to emerge themselves in that spirituality. Stereotypes like these have evolved from decades upon decades of prejudices that hold whites over blacks. Whites were beautiful and blacks were barbaric. People must be careful not to reduce anyone's relationships to these stereotypes because they are false and most situations are different. So now there are people out there thinking that this does not apply to them either because they are not interested in having an interracial relationship or they feel they are "color blind" and they only see people for their inner beauty not the outer color. If you are one of the first, think you should stand by your convictions because if you should get involved in something that they do not want. Be sure that your reasons do not border on racism, and do not criticize your friends for what they like. If you are "color-blind," do not be tricked into thinking "color-blindness" helps because, yes, in order to have a successful relationship each person must respect the other person's inner beauty. Part of what makes me beautiful is my heritage and my history, and that is represented in my skin just as it is represented as yours. We must learn to appreciate color—not dismiss it.

Furthermore, in that appreciation, we must learn to respect or accept each others history. So just as I have learned to respect or accept John F. Kennedy and Ronald Reagan, you must learn not only to respect Martin Luther King, Jr. but accept Malcolm X as well. If we begin to learn each other's histories, we can start to eradicate the taboos that exist. If people can look at each other as people and not stereotypes, we will be able to communicate. You may not agree with what I say, but perhaps you can respect or accept my position and help me to do the same for you.
doesn't mean you love. Just because you marry an open one. I don't think marital sex is really quite as an important bond, than if you remained friends are all currently involved in monogamous, have no STD risk since neither has ever had sex with anyone else. The only exception is infection that a partner might have gotten from a transfusion or non-sterile needle, such as HIV. All other sexually active persons are at risk of STDs, even if they have only one partner, if that partner has or has had sex with someone else. It is well known that determining accurately the past sexual history of any sexual partner is a dicey proposition, especially in the heat of passion where half-truths and blatant lies are commonplace. Condoms when properly used markedly decrease the transmission of STDs, but are not 100 percent effective. In the table are five examples of common STDs and their complications. Each is deserving of special comments. Gonorrhea, caused by the bacteria Neisseria gonorrhoeae, presents with a discharge (pus) from the penis in males (drain) and burning pain with urination. Females may be completely without symptoms, have a pus-like vaginal discharge, or burning with urination. Some women develop a severe infection called pelvic inflammatory disease (PID) with abdominal pain and fever which resembles appendicitis. Gonorrhea can lead to later problems with sterility even after cure with antibiotics. Syphilis is a disease caused by a spiral-shaped bacteria. It produces an ulcer (open sore) which develops on the penis or scrotum in males; on the labia or in the vagina in females. The sore is usually not painful. If untreated, syphilis develops into symptoms of fever and rash which eventually disappear, but the organism later can cause mental illness, paralysis, loss of sensation and severe heart disease.
By N. Smith '95

I guess I’ve always been interested in the male anatomy. The first time I ever tried to see a penis was in kindergarten. I was four. We had a bathroom in the classroom with a sign, “IN/OUT.” The problem was making sure you switched the sign when you went in. Everyone was pretty good about that except Richard. And Marissa and I found that out pretty quickly.

During play time, Marissa went to use the bathroom, but two seconds later, she came flying back to me.

“Guess what, Carly?” she couldn’t stop laughing. “Guess what I saw?” She wouldn’t let me answer. “Richard! He was peeking in the bathroom and forgot to turn the sign!”

“Did you see it?” I asked.

“Yes,” she encouraged me. “Go look!”

Still giggling, I walked nonchalantly across the street, had to use the bathroom, and I went with him. He didn’t say anything, just took it out, and peed. I watched, amazed.

“I touched it. But I didn’t look.” Yuck.

“God, that’s it? That’s it?” And you didn’t even look? You need help.

Marissa, (even though she’s my best friend for life), I must admit, is a slut. Well, not really. See, she loves every guy she goes out with. And it’s OK to do it if you’re in love, right? I don’t know!

Being brought up with a strict religious background has its problems. Mom talked to all of us at the same time about the birds, bees, and God — “Don’t do sex. Don’t do sex. My brother Jeff, at eighteen, and my sister, Samantha, at nineteen. Mom figured since we weren’t married, we didn’t need to know. And she definitely told us things on a need-to-know basis. But when she saw Sam watching George Michael’s video “I Want Your Sex,” she went berserk. Quick. Mom tried to tell the whole of her dreams. And when it did, she was left with nothing. Never seen him since.

“I just had something to do, yeah.” She looked at me, chuckled, and turned off the stereo. I groaned.

“What is the problem?” she asked.

“Shut up, Marissa. Oooh. Never seen that before. Oh, my lord, now that’s big!”

She returned to my room and began to tell me all the gory details of her sex life. This was after she laughed for a week after finding out I was a virgin.

I’m still asking myself if I should have given her that opportunity. I just didn’t understand it.

A few weeks after that, I progressed in my sex education. I was at a crossroads, trying to decide whether I should go for it or not. My new-found knowledge, to my surprise, did not overcome my fears.

“Did you see her?”

“No, I couldn’t. I’ve never seen a girl kiss a boy. Why would you think so?” I asked sweetly.

“Well, you kinda left in a hurry earlier. I don’t know, are you afraid of sex or something?”

“Yes. Oh, please, Gregg!” nervous laughter. “I just had something to do, yeah.”

“We’re going to church,是不是 you?”

“Alright, alright. Actually, I’m going to the bathroom.”

“Oh, fine. I’ll be right back.”

He handed me the shirt, he had this huge crush on me. He was tall and skinny, with acne and huge, thick glasses. It was a hot day one September afternoon, and I needed to borrow a T-shirt. Hector happened to be following me around all day, so I just asked him for one. He was wearing these form-fitting shorts, and when he handed me the shirt, he had this huge smile on his face.
STRONG
HOW DENISON ANSWERED

Q: DO YOU FEEL THREATENED BY AIDS? HOW HAS IT AFFECTED THE WAY YOU THINK ABOUT OR PRACTICE SEX?

“No, I do not feel threatened by AIDS because I know about it and practice safe sex.”
—Sharee Phelps ’94

“Yeah, I do feel threatened by AIDS, especially since the news about Magic Johnson became public. It really made me realize how widespread AIDS is and that absolutely anyone could get it.”
—Tracy Moore ’92

“Yes, the action of wearing a condom becomes more than a means of birth control, but an act of respect for each individual’s concerns. The Pill won’t solve all the problems of sex anymore.”
—Kitty Rudder ’93

“No. Sex can’t be a casual past time. You must really think about whom you sleep with and whether they may or may not have AIDS. You also must adamantly practice safe sex.”
—Maureen Langan ’94

“No, I do not feel threatened by AIDS. It has confirmed my belief that safe sex is a necessity.”
—Morgan Muse ’93

“Yes, I am scared, but no, I do not feel threatened because I am responsible and I value a healthy and safe sexual relationship.”
—Winnie Enloe ’92

Q: HOW DO YOU FEEL ABOUT ONE-NIGHT STANDS?

“One-night stands should be fine as long as 1) they don’t involve alcohol, 2) both parties enter into the encounter with similar expressed motivations and 3) safe sexual methods are utilized.”
—Michelle Carter ’92

“Although they seem great at the time, the next day I still feel like dirt.”
—Aaron Baker ’94

“They are like eating rice cakes: they may taste OK while you’re eating them, but they kind of leave you hollow afterwards. I tend to stay away from rice cakes as often as possible.”
—Paul Rinken ’94

“I think one-night stands are degrading because one should only have sex with people whom they could spend the rest of their lives with. You never know what could happen.”
—Sharon Thomas ’94

“One-night stands can be a lot of fun, but unfortunately too often they lead to damaged self-esteem and pain, not to mention STDs and unplanned pregnancies. But if both partners understand their partners’ motivations and commitments, it can be a healthy release of excess hormones.”
—John Trevitt Allen III ’95

Q: DO YOU THINK ORAL SEX IS AN INHERENTLY DEGRADING ACT? WHY OR WHY NOT?

“Depending upon the situation, I think that oral sex can be degrading. I believe that if it is with the person you are in a relationship with, then it’s OK. But, if it’s one’s only stand then no way.”
—Mogi Rotti ’94

“No, I think oral sex is degrading when it is done against someone’s will and when it is done with several different people. I guess it would be OK if it was done during marriage but I guess it could be degrading then too.”
—Sharon Thomas ’94

“They are like eating rice cakes: they may taste OK while you’re eating them, but they kind of leave you hollow afterwards. I tend to stay away from rice cakes as often as possible.”
—Paul Rinken ’94

“Dumb question. If your don’t like it, don’t do it!”
—Laura Schuman ’93

“Depends on the situation.”
—James McElroy ’93

“Hell, no! It totally depends on the context in which it is performed.”
—Scott Dexter ’95

“No, I don’t believe that the act of oral sex is inherently degrading. If, and when, there is undesirable passion between two persons, oral sex simply becomes one way of expressing both affection and respect. If one feels degraded after engaging in oral sex, he or she ought to question the relationship, not the act itself.”
—Bram Briggance ’92

FEELINGS:
SOME DIFFICULT QUESTIONS

Q: IF YOUR BEST FRIEND SAID HE OR SHE WERE GAY, WOULD IT HAVE AN AFFECT ON YOUR RELATIONSHIP IN ANY WAY?

“If my best friend told me they were gay, I would not hang around with them anymore. I would not react angrily, but I would feel uncomfortable around them.”
—Scott Lang ’95

“No, I don’t think so. I don’t have much of a relationship with them.”
—John Trevitt Allen III ’95

“Honestly, my first impression would be surprise and disbelief, and most likely I would have a negative reaction. I like to believe that I would over my first reaction and try to continue a presumably good relationship.”
—Scott Grams ’94

“To me, I would say that it wouldn’t affect my relationship. Of course, I’ve never encountered the experience. Who knows who what would actually happen, though?”
—Julie A. Rotech ’94

“No. I am not too crazy about who my heterosexual friends sleep with or their sexual practices in general. To turn around and condemn a homosexual friend’s sexual ethics would be hypocritical.”
—Maureen Langan ’94

“No, it would not become a topic of conversation with the person I care about and accept any way they are.”
—Sharee Phelps ’94

Q: DESCRIBE DATING AT DENISON.

“When you date a person at Denison, you only date that person, but you also date the Denison community. People love to get in other people’s business. They love to gossip, and start conflicts. I don’t think it is worth it.”
—Tracey Moore ’92

“If you are two mature, consenting adults who care about each other. Or, in the case of most Denisonians, when beer goggles set in.”
—Kim Harris ’94

“Are you kidding? I do not find much dating at Denison compared to other colleges. My friends from home who go to non-Southern schools do more much typical ‘dinner and movie’ dates than people here at Denison...”
—Laura Ann Hayden ’93

“Those who have found a boyfriend or girlfriend at Denison are lucky. Denisonians are either attached to someone from home or not interested in dating—just interested in sex.”
—Laura Schuman ’93

“Abundant among the white community, very minimal among minorities.”
—Morgan Muse ’93

“Poor, Denison is not quite the dating community, but the only way that this can be changed is by individuals upgrading their social expectations and attitudes.”
—Winnie Enloe ’95

“I wish I had first-hand experience”
—Christy Polumbus ’93

Q: IN YOUR OPINION, WHEN IS IT OK FOR TWO PEOPLE TO HAVE SEX?

“When they are mature, consenting adults who care about each other. Or, in the case of most Denisonians, when beer goggles set in.”
—Tracey Moore ’92

“Honestly, I believe that sex is OK anytime assuming that there is consent between both parties and neither has been morally compromised.”
—Scott Grams ’94

“In my opinion, sex should be saved for the honeymoon. Go crazy when you can really mean it!”
—Brian Klei ’94

“It is OK for two people to have sex if they have protection and know that they care about that person.”
—Christopher Sheffield ’94

“Some people say that sex is OK if you are in love. However, I believe that a sexual relationship should only be engaged in when people have made a commitment to one another in the presence of God.”
—Fred Hornbuckle ’95

“It’s OK to have sex whenever you want someone you want you to be intimate with. However, you must be prepared to accept the responsibilities for your actions.”
—Ryan Palmer ’92

“When they are naked”
—Matt Getman ’95
Sex is about more than just an outlet for my pelvic urges.

As I sit here, I think about the woman who will one day be my wife. I don't know who she is right now, but I know that she is probably going to college and is most likely being confronted with many of the choices I face here at Denison. I know what the Bible has to say about sex: that it is one way God joins a man and woman together in marriage, and I also know that I want to be able to give all of that to her someday. I want her to know that my commitment to her is not something which I have tossed about lightly. Sex and my body are intimate, sacred things that will be saved for her. The way I see it is, if I have sex with somebody who is not my wife, then I am both stealing from her husband-to-be, and I am cheating my wife, whoever she may turn out to be.

For this reason I believe that sex outside of marriage cheapens that act, reducing it to a series of hedonistic groanings (much like my dog), as well as robbing my future spouse of the greatest gift I can give her: my complete commitment, which I quickly arrived at the conclusion that sex has to be about something more than just the fulfillment of my pelvic urges. Get real, my dog walks around the house and neighborhood humping everything in sight! I would like to think that sex means a little more to me than it does to good ol' Samson.

Why, then, is there sex? If I could determine a purpose for it, then that could, in turn, define why sex is important to me, and my actions in response to all of that would follow accordingly. I hope. I thought about this question for a long time. Why sex? Why sex? Bring! Why not ask the one who created it? As I sit here, I think about the woman who will one day be my wife. I don't know who she is right now, but I know that she is probably going to college and is most likely being confronted with many of the choices I face here at Denison. I know what the Bible has to say about sex: that it is one way God joins a man and woman together in marriage, and I also know that I want to be able to give all of that to her someday. I want her to know that my commitment to her is not something which I have tossed about lightly. Sex and my body are intimate, sacred things that will be saved for her. The way I see it is, if I have sex with somebody who is not my wife, then I am both stealing from her husband-to-be, and I am cheating my wife, whoever she may turn out to be.

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In what contexts is sex good, according to the Bible? In Matthew, chapter 19, verses four through six it says (and I'm paraphrasing), "[haven't you heard that the Creator made them male and female, and for this reason will a man leave his parents and be united with his wife. The two will become one flesh, so that they are no longer two, but one." Sex, as seen in this passage, is a means created by God to unite a man and a woman into a single being.

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In what contexts is sex good, according to the Bible? In Matthew, chapter 19, verses four through six it says (and I'm paraphrasing), "[haven't you heard that the Creator made them male and female, and for this reason will a man leave his parents and be united with his wife. The two will become one flesh, so that they are no longer two, but one." Sex, as seen in this passage, is a means created by God to unite a man and a woman into a single being.

As I sit here, I think about the woman who will one day be my wife. I don't know who she is right now, but I know that she is probably going to college and is most likely being confronted with many of the choices I face here at Denison. I know what the Bible has to say about sex: that it is one way God joins a man and woman together in marriage, and I also know that I want to be able to give all of that to her someday. I want her to know that my commitment to her is not something which I have tossed about lightly. Sex and my body are intimate, sacred things that will be saved for her. The way I see it is, if I have sex with somebody who is not my wife, then I am both stealing from her husband-to-be, and I am cheating my wife, whoever she may turn out to be.

For this reason I believe that sex outside of marriage cheapens that act, reducing it to a series of hedonistic groanings (much like my dog), as well as robbing my future spouse of the greatest gift I can give her: my complete commitment, which I quickly arrived at the conclusion that sex has to be about something more than just the fulfillment of my pelvic urges. Get real, my dog walks around the house and neighborhood humping everything in sight! I would like to think that sex means a little more to me than it does to good ol' Samson.

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I should be attracted to girls. I never thought I was until I was sixteen. I knew quite clearly that I was homosexual—"practicing homosexuals are opposed to God's will and are doomed to Hell." "Gays are child molesters and not allowed to teach in the classroom."

I have known this about myself since I was eleven. I didn't know the label for it then, but I knew quite clearly that I was homosexual.

Some of you are probably thinking: "How can you decide that you are gay at such a young age?" I have heard students say that they don't care if someone is gay as long as they don't have to hear about it. However, this is an unfair expectation. You see, in order for individuals not to hear or see issues relating to homosexuality, homosexuals must be constantly willing to censor their words and even their personality. This type of censorship makes it impossible to have sincere relationships because it forces individuals to hide a fundamental part of themselves. In turn this creates a situation where one feels loved for who they pretended to be rather than for who they truly are. This is the reason, I never had the desire before the people I love reject me. Whatever they have been because I was afraid of having someone is gay as long as they don't try to convert children to homosexuality and therefore should not be allowed around children. This is perhaps one of the most hurtful myths for me since I love kids so much and would never think to convert children to homosexuality, and doubt that is even possible. People think of homosexuals as harmful to children because when the few such cases do occur, the media focuses on the fact that a homosexual was involved. Since people tend to think of homosexuals in a generalized manner anyway, they easily believe that the behavior of one represents the behavior of all. Even though they are thing upon next to nothing, I (like many other open gays, lesbians and bisexuals) will certainly have to deal with these terrible prejudices if I ever want to adopt children or become a teacher.

Another assumption people make about homosexuality in general is that it is isolated to a specific sexual act, and as such it should only be discussed in private. However, being gay has influenced my ideas on romance, politics, church, marriage, friendships, family, and other common beliefs by the time one morning and decide it would be neat to be attracted to men.
vent their friends from openly supporting it. People who don't know about my sexual preference have even told me to put it in my face that homosexuals are sick and perverted. While these sweeping generalizations and derogatory comments seem to be acceptable at Denison, students seem to think it is acceptable for homosexuals to speak up for themselves. This is seen in remarks such as "It is fine if you are but just do not tell me about it." However, at an institution where the pursuit of truth and knowledge should be one of the ultimate goals for students, desire for silence and ignorance on any subject is not acceptable.

Many researchers agree that at least five to 10 percent of every society consists of non-heterosexual individuals. Following this logic, between 25 and 50 gay, lesbian or bisexual students matriculate at Denison each year. If there are this many homosexual students at Denison, why don't they stand up against such blatant discrimination? At our age many of us are still struggling with our own sexual identity. This is not surprising considering all of the negative and ignorant feedback we receive from the media, peers, church, families and others. Those who are more sure of their sexual preference are often afraid of being open and honest because it means risking rejection by their peers. Risking rejection is something very few college students like to do. Because Denison is so small, when a few people know about your sexual preference, rumors spread. The negative stigma Denison students attach to homosexuality is of course the main reason students would not want to be known as "that homosexual" before they even have a chance to be known as "that humanitarian" or "that football player." Whether you know it or not, it is more than likely that you have some friends at Denison who are homosexual.

As friends, we should be willing to listen to each other and be more sensitive to words and jokes which can hurt. If we truly wish to be a campus proud of its diversity, we cannot continue to shun homosexuals as we do. We must recognize, rather, that such a group of people does exist on our campus, and we ought to try to be less blind to their concerns.

It is more than likely that you have some friends at Denison who are homosexual.

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**SEX, BOOZE AND THE SWEDISH BIKINI TEAM**

By Nancy Sherman, Prevention Coordinator

It's Saturday night, and you are a healthy, 19-year-old male college student sitting around with some buddies pounding Old Millys when all of a sudden it happens—the Swedish Bikini Team repels right into your room! This must be heaven when all of a sudden it happens—the Swedish Bikini Team repels down the side of the residence hall and right into your room! This must be heaven you think—it's like in a commercial! The leader of the team singles you out and pushes everyone else out of the room. She starts to undress you and then, with a single flick of the wrist, her bikini drops to the floor. She gently pushes you back onto the bed, starts to kiss you, and then... nothing.

If we pay any attention to the alcohol industry's advertising, we find that, particularly for those commercials targeted at younger people, there is a strong connection between alcohol and sex. The message is clear: alcohol makes you feel look and act sexier. What is the real relationship between alcohol and sex? Does alcohol indeed make one feel sexier? How does it affect one's sexual response? Popular belief support that drinking alcohol makes people more sexually uninhibited, interested in sex and sexually aggressive.

In general, experimental research conducted on the effects of alcohol on sexual arousal is limited—particularly so for women. Many studies have shown, however, that drinking itself has little effect on psychogenic response, including less intensity of orgasm and difficulty attaining orgasm. Unlike alcohol, how much people drink subjective reports of arousal are related positively to increased blood alcohol levels, while the belief that alcohol has been consumed has no effect on arousal. One explanation of this phenomenon is that women may experience the physiological effects of alcohol as sexual arousal—we may feel "hotter," but we're not!

Alcohol is classified as a sedative-hypnotic drug which along with other sedative-hypnotics such as barbiturates have properties that inhibit sexual responses, i.e. sedation and sleep. As alcohol is absorbed into the bloodstream, the higher body brain functions are affected first. These are functions such as judgment and inhibition. With depressed higher-order brain functioning, alcohol might become dangerous to sexuality. When our judgment is affected we are at a much higher risk for making poor decisions. Decisions about whom to have sex, practicing "safe" sex, using birth control and avoiding unsafe situations can have life-threatening consequences. In a 1990 survey of Denison students, within the previous year 25 percent had either been taken advantage of sexually or had taken advantage of another sexually due to drinking or drug use. Prolonged, heavy use of alcohol can damage the reproductive systems of both men and women. Extensive research has shown that even moderate amounts of alcohol can seriously damage an unborn fetus. The evidence seems to be against the notion that somehow the use of alcohol will be a positive force in sexuality, even though sex seems to be the number one advertising ploy used by the alcohol industry. As more and better research of the effects of alcohol on sexuality is conducted, we may see the following warning on alcoholic beverages: "Warning: the use of alcohol may be harmful to your sex life!"

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While the American guy has to boink his girl in the back of a Buick, the Swede can enjoy all of the comforts of home. Sex is your own business in Sweden. I have never heard of any parents trying to stop the promiscual sex of their children. Mentioning U.S. parents' concerns about their children and sex to a Swedish student would probably only make him confused—or make him laugh. He would simply not understand the arguments, since a literal interpretation of the Bible is rare. Implementing 2000 year old rules which do not seem natural, on probably the most modernized society in the world, is nothing but an overreaction—maybe necessary for fear they may be considered stupid.

Promiscuous Swedish girls made their entrance. One difference between Sweden and the U.S. during this period is that probably more people altered their behavior in Sweden being extremely世俗化, very few cared for religious arguments. Currently less than four percent of the population attend church services regularly, and even fewer of the youth. High school students who believe in God are often unwilling to admit it to their friends—they fear they may be considered stupid. However, the pendulum has swung back halfway to more "normal" sexual behavior. What happened during the '70s was an overreaction—maybe necessary for overthrowing older values, but not satisfactory in the long run. Even if it was nice to sleep with your friends partner, it was not equally nice to have your partner in bed with your friend. Those who had enjoyed freedom began to feel the bitter taste of responsibility. AIDS, even if still rare in Sweden, has also begun to play a role in this process.

AIDS & COLLEGE

By Sheryn Moore
Chair of the Denison AIDS Task Force

1 friend told you that he or she tested HIV positive, what would you do? An unlikely situation, you think? Well, think about this: theoretically, four current Denison students could carry the HIV virus. According to a recent article in The Journal of the American Medical Association, AIDS in women is rapidly increasing. A staggering 52 percent of AIDS cases in adolescent females is due to heterosexual transmission. What do these statistics say about our society and our behavior? For women, influences such as advertisements and movies suggest that women are to be sexually available to men at all times. Yet, both men and women are discouraged by these sources to practice safe sex because it is not romantic for them. Safe sex means taking the spontaneity out of sex, as well as making a conscious decision about sex. On Denison's campus, it seems that unsafe sex occurs most frequently in situations where spontaneity is prevalent.

How do statistics and increased knowledge about HIV affect our sexual behavior? In a study evaluating the effectiveness of a semester course on AIDS offered at a Midwestern university, the results were surprising. In a two-credit hour semester course, a significant relationship was found between increased knowledge changed attitudes and safer sexual behavior. However, past studies have shown that simply showing videos, which increase knowledge about HIV and AIDS, does not effectively change sexual behaviors among college students.

Therefore, would it be a reasonable assumption that sexually active Denison students, who are well informed about the HIV virus (including it's development and paths of transmission), probably do not practice safe sex? Are they simply ignorant if they are informed, yet do not change their behavior? Or are Denison students confused by conflicting messages thrown at them by society?

You are smart, so... act smart. If you know the facts, then change your behavior. If you don't know how HIV is transmitted, then find out now. Do you want me to pick up the phone for you? If you think, "It can't happen to me," then it will. AIDS does not discriminate by age, race, ethnicity, class or gender.

To make an appointment for an HIV test call:
The Newark City Health Department at 349-6680

The Ohio AIDS hotline at 1-800-332-AIDS

For friendship was not uncommon, and had sex with different partners. Sex just uses. Attitudes about sex changed dramatically. I will try to give you one.

Being extremely secularized, very few care for religious arguments. Currently less than four percent of the population attend church services regularly, and even fewer of the youth. High school
mo-yo • february 1992

burnout and the good fight

fourteen years in the anti-rape movement

by lisa randsell, director of direct action and women's programs

... my involvement in the anti-rape movement dates from 1977 when i completed training to be a crisis line counselor for women against rape in columbus. it was my sophomore year at ohio state and i was flush with the passion of a newfound feminist consciousness. always the pragmatist, i quickly wanted to do something to help women. it never occurred to me at the time to question why the victims of an infamous multiple raped woman who was the victim of a infamous multiple rapist who terrorized women in columbus during the late 1970s. a respected local physician, he broke into the homes of women who lived alone and choked them into unconsciousness. he would then re- vive and sexually abuse them, sometimes for hours. he raped over 100 women before he was caught. while we were waiting for the examination/evaluation collection to be completed, the emergency room nurse asked if we would talk with another woman who was there. she had been gang raped and beaten by three men who kidnapped her as she exited a bar. that was it for me as a crisis counselor, although i remained active in the organi- zation for a few more years and chaired the speaker's bureau for a time.

when i began in my present position in women's programs at denison, i assumed responsibility for coordinating our rape prevention programs, survivor services and policies, actively reusing my personal and political commitment to combat sexual violence and empower the victims of sexual violence. upon occasion the familiar feel- ings of exhaustion and despair that i associ- ate with burnout return, only now they are related with the lack of change i've seen in attitudes and behavior during the intervening years.

recent national surveys document an extremely alarming incidence of sexual abuse on college campuses.

... is that i was and am a rape survivor. the assault on me happened on a summer day when i was 5 or 6 years old. i had gone as i often did to play outside with two children who were close to me in age. on that day their older brother, a high school sen- ior, trapped me in a shed in their yard. held a two-by-four with nails sticking out of it over my head and forced me to take his penis in my mouth. i don't remember how long the assault went on or how long i eventually got away. i never told anyone what happened to me until many years later, and i didn't identify it as rape for years after that.

the years i spent working for women against rape are among the most chal- lenging and exciting times of my life. as a feminist organization war went well beyond providing sur- vival services to the central ohio area. it was an organization committed to social change, an active part of the radical feminist wing of the women's movement which identified the high inci- dence of violence against women as an outgrowth and instrument of sexist op- pressed. along with similar groups in communities across the country war also educated the public about sexist violence, worked with the police department to help them improve their procedures, operated a court watch project to document the out- come of criminal proceedings, sponsored self-defense training and whistle alert campaigns and published articles, some of which were theoretical analyses of victim-blaming ("do this, and you'll be safe") can end up reinforcing the dynamic whi are at the heart of rape and sexual assault, which is a dependence on others for protection. women can vastly increase their own personal safety by behaving assertively and communicating clearly, by challenging sexist and abusive attitudes in others, men affirm their support for women's au- tonomy and alter the climate which promotes the high rate of sexual assault.

advising women is a trickier business since many of the com- monly proposed strategies would severely restrict their freedom and mobility. such suggestions can either lead to a subtle form of respect the right of women to make decisions about their bod- ies and their sexual history at all times, no matter what the circum- stances. secondly, men can play an extremely valuable role by promoting respect for women among their male peers. by challenging sexist and abusive attitudes in others, men affirm their support for women's au- tomomy and alter the climate which promotes the high rate of sexual assault.
Treatment is effective in controlling it. It can also be transmitted by sharing non-sterile needles, blood transfusions, and heterosexual intercourse. The rate of HIV disease in men and women who inject drugs is very high. Almost all AIDS transmission in Africa and Asia is through heterosexual intercourse between males and females, often through prostitution. Both female-to-male and male-to-female spread occurs. HIV is spread more easily if another STD such as gonorrhea, chlamydia, or syphilis is also present. There are usually no symptoms when HIV is first acquired, therefore people can be infected and transmit the disease to others without realizing that they are infected. Symptoms of infection (AIDS) may not develop for many years. There is no cure, and the disease is fatal, but medication helps to control symptoms and prolong life.

If you have symptoms of an STD or are at risk (multiple sexual partners), seek medical advice from your physician, health service or STD clinic. Treatment, prevention and modification of behavior can improve little, if at all, since feminists first identified the relationship between male dominance and high levels of sexual abuse toward women. They persist because our culture continues to objectify women and glamorize acts of sexual aggression and continues to have a callous attitude towards victims. They persist because the double standards employed by the criminal, civil and campus judicial systems women turn to for justice. For those who fight against sexual violence in such a miasma, the danger of burnout persists as well. And yet to the extent that we address the root causes of rape rather than merely its aftermath, we fight the good fight, creating the possibility of social change and the empowerment of women and men to relate in healthy and productive ways.

**SEX IN SWEDEN**

my university is only 1.5 according to one survey. Part of the reason for this, I guess, is that Swedish students are more mature in general. Having free education, we get loans and grants from the state to cover room and board. Thus we are independent from our parents and also responsible for our own finances. The Swedish student is an adult, even if he does not always behave like one.

Given this perspective, I suspect that at least a part of promiscuity at Denison is influenced by a need to revolt against conservative parents. This is understandable. Vive la révolution! The negative aspects, though, are diseases and the fact that people often feel bad when treated merely as pieces of flesh.

Yet, it is not unusual for Swedish students to have one-night stands, but this is definitely more common among those who do not have a relationship for the moment. But many have it regularly, and it is often considered somewhat dirty. A one-night stand is more like an accident. Even if nobody condemns it, a reputation as a swinger is often considered somewhat dirty. A one-night stand is more like an accident. Even if nobody condemns it, a reputation as a swinger is often considered somewhat dirty. A one-night stand is more like an accident. Even if nobody condemns it, a reputation as a swinger is often considered somewhat dirty. A one-night stand is more like an accident. Even if nobody condemns it, a reputation as a swinger is often considered somewhat dirty.
A lot of campus rapes start here.

Whenever there’s drinking or drugs, things can get out of hand. So it’s no surprise that many campus rapes involve alcohol. But you should know that under any circumstances, sex without the other person’s consent is considered rape. A felony, punishable by prison. And drinking is no excuse. That’s why, when you party, it’s good to know what your limits are. You see, a little sobering thought now can save you from a big problem later.

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Need information, support or referral to a confidential advocate because of suspected assault or harassment? Call 587-6366.