An Argument For Co-ed Rooming

The Death of Cooties
An Argument For Co-ed Rooming
Vote for TITO WILLIAMS DCGA President

Dynamic, Talented, Organized...Sexy!
(Editor's Note: So it's a little late. What does he care, he won anyway.)

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The Procrastination Timeline

The creation of a magazine.

March 1994
- Seth calls a meeting, receives many ideas, most of them bad. Due date: three weeks.

April
- Four weeks later, Seth receives one article.
- The Denisonian prints an article on the same topic.
- No MoYO this semester.

September
- Seth calls a meeting and nobody shows up. He edits Russell's article.
- Editorial meeting called to help edit Russell's article. Article returned to Russell, no changes made.

October
- Carey conducts extensive interviews for feature-length article.
- Editorial board meets to decide when to have next meeting. Nobody agrees on a time, a fist-fight breaks out among the editors.

November
- Seth realizes she forgot to press record during the interviews and has to do them again.
- Carey realizes she forgot who she interviewed.

December
- Seth writes the first of three letters of resignation. Again he edits Russell's article.
- Editorial staff finally shows up for a meeting. Ben stages a hostile takeover, Seth demoted to Janitor/Executive Editor of Russell's Article.

January 1995
- Ben receives four articles, has no idea what to do. Ben reinstates Seth to Editor-in-Chief.
- Seth has no idea what to do either, so he fires Russell.
- Seth fires himself.

February
- Carey begs to be fired, though she still hasn't done a damn thing.

March
- Ben and Seth do a year and a half's worth of work in two days.
- Ben to Seth: "This wasn't so bad. Why didn't we do this earlier?"

April
- Ben, Seth and Carey document the making of MoYO: The Procrastination Timeline.
- The editors wonder if you'll ever see this in print.

A standard MoYO executive editorial meeting.

An old maxim holds that the pen is more powerful than the sword. As a writer, I'd like to believe this is true. Time and time again, though, it seems that just the opposite is true. How often those who reasoned and fought with words rather than weapons were beaten, imprisoned, or killed because their adversaries knew no language but that of hate and violence. Among others, Mahatma Gandhi, Martin Luther King, Jr, Rosa Parks, Elizabeth Cady Stanton, and Harvey Milk come to mind.

In our first issue, John Boyden, MoYO's founder, wrote a scathing and incisive indictment of the Greek system. His adversaries launched a vile, personal attack against him because they weren't clever or smart enough to attack his ideas. They vandalized his car, left death threats on his answering machine, and embarrassed him in public. Luckily, John survived the ordeal, and produced two more issues of MoYO by the time he graduated. If it weren't for his austerity and fortitude, you wouldn't be reading this today.

Four years after John published his editorial, Denison finds itself in a heated debate over whether the residential fraternity system should continue to exist. The same extremists who threatened John's life then have redirected their hateful tactics at the Board of Trustees, the administration and, specifically, President Myers. Only now some alums are involved, too. I don't have the benefit of knowing what will happen to Frat Row because this magazine will have been submitted to the publisher before the Board's next meeting. Regardless of the outcome, though, I am confident that Denison has already changed forever. We have begun the long process of introspection that will one day liberate Denison from its crippling traditions and assure it a respectable place in the twenty-first century as the premier intellectual institution that it strives to be. We should pride ourselves on the diversity of our thought and work to encourage others to see things from a variety of perspectives. Indeed, if there is one wish that I have for this magazine, it is that you, the reader, will enjoy a Mind of Your Own.

It is our passion and our mission at MoYO to provide a forum for intelligent dialogue here at Denison. In the midst of finals and final papers, I hope you will find some time to peruse our pages and appreciate the hard work of each contributor. You will agree with us sometimes, and disagree others. I hope you will be inspired by some of what we have to say, but I am equally confident that some will be displeased. You have every right to your own opinion, and we have the right to ours. Unanimous agreement is reserved for fools and has no place at an institution of higher education. We should pride ourselves on the diversity of our thought and work to encourage others to see things from a variety of perspectives. Indeed, if there is one wish that I have for this magazine, it is that you, the reader, will enjoy a Mind of Your Own.
by Jeremy Aufrance

Violence and Music. The two go hand in hand. Here at Denison, there are a few bands and solo artists. Between two of these, The Flatbeds and Gainer, blood is shed on a regular basis. The Flatbeds feed off the Punk scene. Often, when the two are practicing in the same country and the good old tradition that thrives at truck stops and restless. Spazmo threw a glass of water at Inbred Bobby Tempest vicinity, tempers flare and fists fly. Luckily, these events are about as deadly as "Wrestlemania." It was inopportune, then, when still has not settled, but rumor has it that the members of the Matthews Monsters. I had the opportunity to meet the bands are The Flatbeds, Gainer, Dhornale, and Hootie Ewen and the Matthews Monsters. I had the opportunity to meet the bands positioned themselves within the larger soci-

A typical meeting between The Flatbeds and Gainer.

by emotion, each poem an outgrowth of his beliefs. Such songs as "Miami" and "The Miami Dolphins" capture the diversity and strength of this new sound on the Denison frontier of music. The two songs merely center on the same city. In sound and meaning, they are entirely different entities. Be sure to check out the songs about animal rights. Hootie takes influences from rap and alternative groups and unifies them quite ably. The sound is distinct and enjoyable, it gets the crowd involved. And heck, there's even a light show.

JA: What is a groovenik?
KC: A groovenik is the evolution of the "fringe." Evolution of the hipster. The beatnik. The whatever we are today.

JA: What do you search for?

JA: What is a groovenik?
KC: A groovenik is the evolution of the "fringe." Evolution of the hipster. The beatnik. The whatever we are today.

JA: What about music today?
KC: Exactly. A groovenik is a person who interacts harmoniously with others in a creative collaboration, especially under groove. One driven to artfully assemble in response to beauty One who, in finding groove, transcends former limitations.

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JA: What about music today?
KC: Dance is a progeny of Disco. People in the dance community like to proclaim that this is the future of music. I would

Ain't So Pretty Any more" and "Pigman." Their gigs prove to be
JA: Ouch.
KC: Country, the anti-groove. The anti-groove not because it is bad, per se, but because in most cases the unifying element of percussion is absent. I can see two factions coming from music today. Country and a Rap type of Groove Rock. I can see Rock slacking off and Rap taking over. The groove being with the Rap fission.

JA: But of course, Rap is a progeny of Disco.

KC: Yeah. Billy Ray Cypress Hill. It’s just waiting to happen. The, uh, I don’t know... (snapping the beat and rapping)

JA: I’m waiting for a Country-Rap cross-over.

KC: The twice removed from “Classic Rock” type of widespread music today? Pretend you’ve entered a zone, call it the Dye, Chain, and Punk Extravaganza. This was the atmosphere at WDUB when I shuffled into the station to conduct this interview with Chad Jones, the voice for Denison’s Punk example, Gainer. There are a few skateboards here and there; pink, jet black, green, blue hair. A mohawk. In the background, Punk Christmas tunes. Mistletoe by The Jesus Lizard.

JA: What do you think of music today?

Chad Jones: Music today is a symbol of the youth of today. I think you can tell now a person is by what kind of music they listen to.

KC: Yes. But of course, Rap is a progeny of Disco.

JA: How would you classify yourself as a music listener?

Chad Jones: I'm talking about because their friend had a chain wallet, and his brother was into hard-core music. I agree, I think it's good in a lot of cases. And they're like, "This is their first album." And the fact that they know every-thing about this band, you know, on the "hard side." And you got these kids, they run around, they think they know everything about the band. You know, we usually used to call those kids posers. Whatever. It doesn't bother me a whole lot. It an- noys me when they tell me the way it is or should be, from their own perspective.

JA: Mainstream versus Alternative.

Chad Jones: I will admit that it has been known to piss me off a bit. I don’t know why. I guess the Punk movement and the whole Hard-core thing arose as a way to get away from that norm. As a kind of a social movement turning their backs on “normal society.” Now you will find Bad Religion coming over. Offspring. Green Day. Rancid has even started coming off a bit. It makes me angry in the sense that the people hear them and they say, “Hey, check out this new band Rancid,” or “This new band Green Dg.” And they’re like, “This is their first album.” And the fact that they think all of a sudden they know everything about this band, when really these bands have been around for years. Rancid’s been around, they’ve got two albums. Green Dg, this is their third or fourth. Offspring had another album. I don’t claim to know it all, but I realize these bands have had a past outside the Top 40. It makes me angry when you get a bunch of people who pick this stuff up because it’s “new,” because it’s supposed to be “alternative.” That’s what makes me angry. Or when I’m driving around home and I hear Offspring and it’s followed by a Whitney Houston song. That bothers me.

JA: What about the kids who listen to “Dookie” and then go back and listen to “Kerplunk!”?

Chad Jones: I think that’s fine. I personally haven’t bought the new Green Day or the new Offspring. I own an old Green Day and Ignition by Offspring. I personally think they are much better albums. There are songs I like on the new albums. There are songs I’ll play on the show at WDUB. I’ve listened to the new Offspring and it’s all right. But it just bothers me that these bands, a lot of them don’t want to go mainstream, but stuff happens when you sign with record companies. The whole point of Punk is “away from the norm.” And you got these kids, they run around, they think they know everything about the band. You know, we usually used to call those kids posers. Whatever. It doesn’t bother me a whole lot. It annoy- ses me when they tell me the way it is or should be, from their own album perspective.

JA: What seems that major labels and even some minor labels are looking for bands that hang on to that Nirvana and Pearl Jam sound way too much. Although now there is Green Day, and they've released 120 Minutes on MTV I think once Nirvana broke it, it helped and it hurt.

Chad Jones: I think it’s cool in some respects. When somebody's starting to respect the “scene,” if that’s what you want to call it... instead of beating me up when I have a skate- board in my hand. It’s nice that somebody is starting to respect it, but you also have to be careful of people who are just jump- ing on the bandwagon. Because there is a lot of that. I can walk down any given street and see a twelve-year old kid with a chain on his wallet and he’s wearing a, you know, Pearl Jam shirt. I don’t know. It doesn’t really bother me. I guess I used to be able to identify myself with a certain type of people by the way I dressed and whatnot. Earrings and everything and now I really don’t do that, you know. Now I can walk up to somebody with a chain wallet and start talking to them and they won’t know what I’m talking about because their friend had a chain wallet, and his brother has a big brother with a big chain wallet, and his big brother was into hard-core music. I agree, I think it’s good in some ways and it’s bad in some ways. It’s cool in that I can turn on the TV sometimes and see Rancid. I think they’re really good. And to see Clutch, that’s really a rad thing to do. But, you just have to be careful about the people... I was talking to one of the guys from Clutch, just hanging out with them and he said, “You know it’s really kind of sad. Half the people who are going to be at the show tonight are going to be here because of MTV.”

JA: On Beavis and Butthead.

Chad Jones: Yeah, that’s right. That’s what he said. That’s exactly what he said. “They saw us on Beavis and Butthead.” But then he was like, “It’s also kind of cool in the fact that it might be able to bring those kids over.” He said some of their most hard-core fans have only seen them on Beavis and Butthead. They have no clue about their past. But the band has the opportunity to broaden their new fans’ horizons just a little. It is possible to move a living and still stay underground. Look at Fugazi. I guarantee they’re doing pretty damn well. Ian McKay. He’s stuck to his values. And he’s definitely made it well.
Some day there are bound to be a few vacancies on the row. Everyone has an opinion, and everyone is talking about alternative housing. We've got a few suggestions of our own.

The Voyeurism House

The Administrators' House

Politically Incorrect Mascot House

The Concerned Students' House

Murdock wore shorts.

(Pay Attention!)

(Available at the Denison University Bookstore.)
Above & Below
Unearthing the Denison Underground

by Mark Russell

In his classic science fiction novel, The Time Machine, H.G. Wells presents a future vision of humanity that has evolved into two different groups. The Eloi are the beautiful people who live a peaceful and idle existence above the ground. Their counterparts, the Morlocks, are the ugly devils who live underground and control the mechanical devices that run the city. The Morlocks also enjoy terrorizing the vulnerable Eloi. Sound familiar? It should, for it is my opinion that Wells’ vision of the future is analogous to the present social reality in the Denison microcosm.

The assertion that Denison has its own Eloi is not an unfounded one. It is not difficult to picture the student body as a whole as a collection of attractive men and women who live a relatively care-free lifestyle. Likewise, a less numerous, but certainly distinct, group of Morlocks exists here as well.

It is my opinion that some form of underground society is present here at Denison, and criteria for its existence is that it is readily distinguishable from the social norm by the appearance, attitudes, and values of the individuals who compose this group. If this assertion is accepted, I would like to provide some further insight into the nature of the Denison Underground. I hope to accomplish this by continuing to make comparisons between Denison’s social atmosphere and the environment described in H.G. Wells’ vision. All analogies break down eventually, however, so I will attempt to further supplement my inquiry into the Denison Underground both with my own general observations and through the use of metaphor. It is definitely not my purpose to offer any kind of criticism of a particular lifestyle or group at Denison, and I sincerely hope I am not misinterpreted in this way.

As I mentioned above, my analogy to Wells’ book has some problems. One problem is that Wells’ purposes differ from my own. In his novel, Wells foretells a complete stratification between the wealthy elite and the working class of his time. He predicts that the oppressed workers would eventually evolve into a group that would turn the tables on their oppressors. The outcasts Wells was concerned with were the economically disenfranchised, while the composition of the analogous society here at Denison is as economically diverse as the entire student body is.

The analogy works especially well, however, when the industrious Morlocks are compared to the exceptionally active Denison Underground. Just as the underground dwellers in Wells’ future vision operate the technology in the society, the marginalized at Denison tend to be more involved and dedicated to student groups than the mainstream is. Many student organizations are as the underground dwellers in Wells’ future vision operate the technology in the society, the marginalized at Denison tend to be more involved and dedicated to student groups than the mainstream is. Many student organizations are the underground at Denison need to take pride in their nonconformity, and realize that they are in good company. What the underground movement needs, I think, is a symbol to inspire them. I would like to suggest the turkey buzzards that perch on Swasey Chapel as this symbol.

The buzzard has been wrongly associated with many negative characteristics by society. They are called ugly and grotesque, but anyone who has seen these majestic avians spread their wings and glide along the thermal air currents on a sunny morning would have trouble finding anything ugly about this wonderful spectacle. They are condemned for being scavengers, but carrion eaters certainly provide a necessary function in our ecosystem. There are other, more ridiculous claims, such as buzzards being a source of bad luck, that I won’t even bother to argue against.

Despite efforts to expurgate them, the Swasey Chapel turkey buzzards continue to thrive here. The university has tried several different methods in order to rid the chapel of its unwanted tenants. Neither the use of sound waves nor the construction of pointed bars along the chapel ledges have managed to deter the buzzards from returning to their perch, though. The main reasoning behind this fruitless campaign is that the buzzards deposit waste on the chapel roof. However, anyone who looks around Denison will find that the triumphant turkey buzzards have made their mark in more constructive ways. Certain campus publications (The Buzz Word) and recreational facilities (The Roost) betray the undeniable influence of the victorious buzzards.

Buzzard fever is sweeping Denison. The Denison University Recycling Program has adopted the buzzards as mascots and cartoon turkey buzzards have delivered scathing social commentary in The Denisonian. Not only have the turkey buzzards managed to survive here, but they have also become a unique presence that has imposed its character upon the Denison community.

Denison Underground, take notice! The conquest of Denison by the turkey buzzards should be an inspiration for the unconventional. Just as these wonderful creatures have overcome their marginalization, so too can an underground society embrace its nonconformity and excel in all that it undertakes. Remain underground no longer!
regardless of the Board of Trustees' final decision on the residential fraternity issue, one outcome is certain. We have begun a long process of introspection that, if continued, can only lead to the creation of a better university than Denison is now. The world only spins forward, says Tony Kushner, and we cannot stand still. And in doing so, move up. If the residential fraternity system is not dead by now, it should be, and sure as night follows day, it will be. The university pays homage to sexual apartheid's archaic conception of men, women, and the relationships that supposedly obtain between them. It's a new world, it should be a new miversity, and the time has come to let men and women have the option of living together.

remember that trip your class took in grade school? All the little boys had to sleep in one room, and all the little girls in the other. No hanky panky was allowed, and the smart-ass who tried to sneak into the girls' room at three in the morning was harshly reprimanded by Mrs. Mayberry. "Why can't the little boys sleep in the same room with the little girls?" asked Johnny, upon receiving four demerits and being forced to sleep next to the chap he romanced. "Because little boys aren't supposed to sleep near little girls," balked Mrs. Mayberry, with the sublime satisfaction that it wasn't her wisdom so much as the wisdom of the entire society that dictated the arrangement. "But why?" pressed Johnny. "Why?" The answer to this question is analogous to the one given today in explanation of and justification for the policy at Denison that prevents little boys from living with little girls: "You're just not supposed to." Most policies can be justified, though, and just because Mrs. Mayberry couldn't come up with a coherent answer doesn't mean there isn't one.

Perhaps one reason for the ban is that men and women, given the opportunity to live together may be more likely to have sex, and the woman is more likely to get pregnant. Now I'm not sure about you or Mrs. Mayberry, but I don't live in a box. Nor is my head crammed up my posterior. Apparently someone's must be, though, because one of the most ridiculous claims I have (never heard is that men and women on this campus don't have sex. They do. They have lots of it. It's a fact of life here at Denison, and across the United States at all undergraduate colleges. We're leaving our teenage years, most of us, and those who have not connected sexually with someone else by now are few and far between. I'm not making a value judgement here, and those who have not yet had sex of some sort are misinterpreting me if offended. I am not encouraging you to go out and jump into bed with strangers, nor will I continue to have sex for a long, long time. So it is evident that separating the boys from the girls has no real effect on the amount of sex we're having. It's as if Mrs. Mayberry were sound asleep on her cot, while little Johnny once again snuck into the girls' room. Her dictum stands, and officially, hanky panky is still excluded. In Mrs. Mayberry's world this may be the case, but in this world it is simply not the way we live. Welcome to reality.

So if we agree that we're already having a lot of sex, and further that the separation of men from women acts as no effective deterrent to this, then what of the claim that men and women living together would increase the likelihood that women will get pregnant? In light of the previous argument, we can see clearly that this claim is similarly fallacious. If men and women are having sex now, the woman is already predisposed to the possibility of getting pregnant. Making sure she doesn't is something that must be done regardless of whether a male and a female live in the same room with or across the quad from each other. In a day and age when what you do in bed (or on the floor or in the bathroom) could cost you your life, we are all poignantly aware that we must use protection and common sense when engaging in sexual acts. Further, barring co-ed rooming on the basis that women may be more at risk of pregnancy presupposes a certain naiveté on the part of the woman. To say that the woman must be protected, or that the ban is in part for the sake of her safety, is to say that women cannot be capable of making responsible choices. Clearly, this argument will not fly.

A final case that has been made is that because men and women are physically different from each other (in some ways, though less than we may think), it is "not healthy" to live with someone of another sex. This argument also fails on a few points. First, it assumes a level of immaturity among us that should offend anyone smart enough to attend college. If there were a situation that made one or the other feel uncomfortable (e.g., changing clothes, menstruation, masturbation), most sensible persons could easily figure out ways to get around these difficulties. A quick trip to the bathroom stall will cover most awkward situations and alleviate any discomfort that may arise over bodily difference. That some of us are outfitted with certain genitals, and some of us others, is not sufficient reason for barring co-ed rooming. That we as a society are hung up on sex, sexuality and genitalia doesn't mean there is any real, necessary problem with these things that prevents little boys from living with little girls. At one time it may have been taboo for a white person to live with a black person, but now we consider this notion ridiculous; as ridiculous as we should consider the notion that people to live with someone of another sex because of attraction "problems" and denies the very existence of homosexuals at the outset. If people are prevented from living together because of the inherent dynamics of two people who may be sexually attracted to each other living in the same room, then allowing this sort of arrangement for homosexual students is clearly a denial of the reality of homosexuality. Either case is entirely unacceptable, and the second, that may simply desire to have a same sex roommate. These reservations are assuaged by making co-ed rooming optional. People needn't live with someone they do not wish to live with. The option to live with a person of another sex should be just that: an option. But it should not be precluded as an option. We shouldn't force people to live with same sex roommates. Perhaps the strongest argument for allowing the option of co-ed rooming, though, is the following. For whatever reasons given for the ban, the essential problem seems to be that men are supposed to be sexually attracted to women, and women are supposed to be sexually attracted to men. In the event that Mrs. Mayberry did live in a box (I'm sure we've all thought about at least one grade school teacher), surely even she would know that this is simply not the case. It is evident that some of us are homosexual or bisexual. This mere fact turns on all that we have previously considered, and all the possible arguments that could be offered for barring co-ed rooming, except perhaps, the pregnancy argument that we have already seen holds little water. Our reluctance to allow men and women to live together begins with the assumption that since one is attracted to the other, problems would surely arise from this attraction.

The university readily allows for the sort of living situation wherein one roommate may be sexually attracted to another roommate, where both may be mutually attracted to each other. Why? Is there a double standard? Either the university allows homosexual couples to live together because it finds this arrangement more acceptable than heterosexual couples living together, or it clings ignorantly to its initial reasoning for excluding co-ed living (because of attraction "problems") and denies the very existence of homosexuals at the outset. If people are prevented from living together because of the inherent dynamics of two people who may be sexually attracted to each other, then allowing this sort of arrangement for homosexual students is clearly a denial of the reality of homosexuality. Either case is entirely unacceptable, and the second
expected to act intelligently and maturely. That means we all consider all possible living options just plain reasonable. We cannot be trusted to cohabitate implies that homosexuals are more capable of conducting themselves maturely and responsibly than heterosexuals. This is empirically false, and we should all be offended at the broad generalization. It is even more absurd and discriminatory for the university to deny the existence of homosexuals. The last I checked, the university's policy was quite clear. Discrimination based on “account of race, color, religion, ethnic or national origin, age, personal handicap, sex, sexual orientation, or veteran status” is prohibited (ital. mine, DU Handbook, 1994-1995).

The university may have a way out of this. Instead of allowing co-ed rooming, it could simply bar any sort of cohabitation where one roommate may be sexually attracted to the other. It would then have to ensure that all homosexual couples are excluded from cohabitating. To be fully consistent, the university would also have to ensure that no homosexual lives with any person of the same sex (regardless of their orientation) because the attraction problem may still be inherent. So perhaps the only answer here is that the university must segregate all homosexuals and force them to live independently. This would require a detailed analysis to determine who is and is not homosexual. Need I explain the inevitable futility of such an attempt? In the end, though, this all sounds like discrimination to me.

The university may have a way out of this. Instead of allowing co-ed rooming, it could simply bar any sort of cohabitation where one roommate may be sexually attracted to the other. It would then have to ensure that all homosexual couples are excluded from cohabitating. To be fully consistent, the university would also have to ensure that no homosexual lives with any person of the same sex (regardless of their orientation) because the attraction problem may still be inherent. So perhaps the only answer here is that the university must segregate all homosexuals and force them to live independently. This would require a detailed analysis to determine who is and is not homosexual. Need I explain the inevitable futility of such an attempt? In the end, though, this all sounds like discrimination to me. A witch hunt that singles out persons because of their sexual orientation status would clearly violate the university's non-discrimination policy. Such an attempt would demonstrate such ethical and moral depravity that it would force us all into shame. We are not the military.

The university is left with one option, really, and it is to allow everyone to live with anyone they choose, even if this means men and women. It is the only way the university can redeem itself from the charge of discrimination, and while I realize it is a big step, it is one that must eventually be taken if we are to be fully consistent in our policy and practice. A final consideration is that allowing all students all possible living options just plain makes sense. It affords us a degree of responsibility and maturity that many of us have demonstrated we are capable of, and many of us deserve. We are young adults and as such are expected to act intelligently and maturely. That we cannot be trusted to cohabitate implies that the university expects less of us rather than more and assumes the worst of us rather than the best. Surely this cannot be the attitude of the university. We should be trusted to make mature decisions. It's time for Mrs. Mayberry to climb out of her box, and realize not only that this is a different world, but that she is no longer dealing with little boys and little girls.

As young adults, many of us will either be forced or will choose to live with a person of another sex after graduation, so it only makes sense that we be allowed to practice this, if we choose to, while we're still in school. At an institution of higher education, social learning is important as intellectual learning. Co-ed living would be especially appropriate considering the inherent guidance that the university setting offers should anything go wrong with certain living arrangements.

Even if the residential fraternity system does not fall immediately, its influence on this campus will decrease dramatically. It has been for several years now. We are in the midst of great change here at Denison, and it is time to begin rethinking the way we collectively conduct our lives. Co-ed rooming is only one of many possibilities that we need to explore and experiment with. Though gender apartheid is the only institutionalized form of segregation on this campus, many other self-imposed forms exist within the student body. Nearly as dramatic as the gender barrier is the skin-color barrier. Though it is true that the number of minority students on this campus is depressingly low, the amount of inter-racial living is even more disturbing. The elimination of the ban on co-ed rooming should be the first step, but certainly not the last. If we are truly interested in diversity, and not merely in vying the politically correct concept, we must begin to explore the opportunities that a diverse campus offers.

The time has come to wake up to the changing realities of our lives here at Denison. Our generation has had to deal with far more than many generations before us and we have, frankly, grown up more quickly than others ever dreamed of having to. If we are expected to deal maturely with the world as it changes around us and as we change it, it seems only fair that the Board and the administration treat us with the respect that we deserve, and the freedom of choice that we demand.
WHAT DO YOU THINK OF GRANVILLE?

It is a chunk of New England in Ohio, very quiet, slow, and relaxing. It is great to just walk into town and relax and take in the scenery.

-Douglas Day '95

I don't. I just close my eyes and pray for breaks.

-Deanna Brazil '97

It sucks a big dog.

-Victoria Matthews '98

Is that the little town at the bottom of the hill?

-Heather Brazil '97

Am I stuck in 1950?

-Heather Brazil '98

If I were 65, I'd love it.

-Darin McGinnis '98

It is a chunk of New England in Ohio, very quiet, slow, and relaxing. It is great to just walk into town and relax and take in the scenery.

-Deanna Brazil '97

IS YOUR ETHNICITY IMPORTANT TO YOU?

Yes it is, it is the link between my history, heritage, culture, and who I am today.

-Tito A. Williams '95

Yes. I'm a black woman and I feel that the things I do must reflect my race in a positive way in order to combat the negative stereotypes perpetrated by the media.

-Sakeya Stubbs '95

I'm very proud to be a Pisces.

-Dan Fiden '97

I am proud to know how to polka, but my ethnicity is not a major factor in my life.

-Michelle Kahlenberg '98

Yes, I'm from West Virginia, Appalachia, and I feel good when I go without shoes.

-Brian Stone '95

As an adopted person, I'm not too sure of my ethnicity, but I still seek pride in just being a member of my family.

-Jody Waits '97

Yes, I can trace it back to the Mayflower and the Revolutionary War.

-Catherine Homser '97

No, because I don't enjoy Scottish food.

-Margaret Campbell '98

No, because my background comes from all over the world.

-Annie Porter '98

Yes, it helps me understand who I am.

-Julie Tepper '95

Yes, because contrary to popular belief, men and women can be friends.

-Jenn Casey '96

Yes, my best friends are men.

-Deanna Brazil '97

IF YOU COULD ROOM CO-ED AT DENISON, WOULD YOU?

I would, but I am tragically afraid of women. They frighten me to no end with their beady little eyes and crafty ways.

-Daniel Ewen '96

Yes, it would make being a Peeping Tom easier.

-Dan Fiden '97

I already do.

-Lizette Richards '97

Yes, I feel it would allow people to grow emotionally. Some gay men as well as lesbian women already live together.

-Kristina Grabowski '98

No, guys are slobs. And they scratch themselves way too much.

-Helena Oroz '99

No, no chicks would room with me.

-Greg Spyreas '97

Yes, because I wear a bra anyway.

-Mark Lundy '98

No, men's socks are too smelly and I'd probably die of suffocation.

-Darin McGinnis '98

Yes, girls don't make the room smell bad.

-Darin McGinnis '98

No, that's immoral.

-T.S. Priest '95

Sure, why not? I'd want to choose myself, though. Don't think I'd trust OSA with that one.

-Beth Turk '96

Yes, because contrary to popular belief, men and women can be friends.

-Jenn Casey '96

Yes, my best friends are men.

-Deanna Brazil '97

GIVE AN EXAMPLE OF SEXUAL DEVIANCE:

One word—livestock.

-T.S. Priest '95

Anything involving non-consensual people, animals, or children.

-Christine Belecki '98

Meeting a guy at the ice machine and having sex right there.

-Sara Parks '98

Me spending the afternoon in bed with a box of orange creamsicle ice cream treats and some push-ups.

-Trinity Lescallett '97

That thing she does with her tongue, her foot and a spatula.

-Donovan Drodill '95

Masturbating with your eyes closed.

-Oyauma Garrison '96

Exposing your ding-a-ling to small children in public and/or private places.

-Mary Gwynne Donovan '97

UNDER WHAT CIRCUMSTANCES WOULD YOU POSE IN THE NUDE?

If it would help world peace.

-Lizette Richards '97

If I were in a room full of blind men.

-Kristen Pertner '97

By myself, in the shower.

-Maria Everest '97

In a National Geographic episode of prehistoric peoples.

-Jon Gibson '95

In the dark.

-Jon Gibson '95

IS THERE AN UNDERGROUND AT DENISON?

Yes, but if I told you about it then it wouldn't be underground.

-Sara Parks '98

It lives beneath the grass and sidewalks.

-Michelle Kahlenberg '98

Yes, it is a speed train running from Swasey to the Bio-Reserve. It's really quite romantic.

-Daniel Ewen '98

Darn right! And an especially brilliant and talented writer could tell you all about it.

-Mark C. Russell '96

Yes, but it's not really "underground." The underground here has to deal with the campus life. The thing is that the issues that are raised are for the most part addressed so there is no strong counter force to the mainstream.

-Chris McMillen '98

There is a group of people here who know about the truth and are trying to overthrow the racist elites and their zombie operatives.

-Ben Pease '96

How do you think I'm paying for this education?

-Annie Porter '98

Yes! I am part of it. It is the thinkers, dancers, artists, musicians that keep Denison running.

-Christine Belecki '98

Shit if I know.

-Benjamin Pickrell '97

If there is an underground, I have definitely missed it.

-Victoria Matthews '98

Yes, I can trace it back to the Mayflower and the Revolutionary War.

-Catherine Homser '97

No, because my background comes from all over the world.

-Annie Porter '98

Yes, it helps me understand who I am.

-Julie Tepper '95

Yes, because contrary to popular belief, men and women can be friends.

-Jenn Casey '96

Yes, my best friends are men.

-Deanna Brazil '97

"WHAT DO YOU THINK OF GRANVILLE?"

"IS YOUR ETHNICITY IMPORTANT TO YOU?"

"IF YOU COULD ROOM CO-ED AT DENISON, WOULD YOU?"

"GIVE AN EXAMPLE OF SEXUAL DEVIANCE:"

"UNDER WHAT CIRCUMSTANCES WOULD YOU POSE IN THE NUDE?"

"IS THERE AN UNDERGROUND AT DENISON?"
I'VE CHAINED MYSELF TO THIS FLAGPOLE AND I'M NOT LEAVING UNTIL MY VOICE IS HEARD!

Brother Jed and Sister Cindy send their greetings. They couldn't be here to actually help write your horoscopes, since they're busy converting the masses in California. They say they've found even more heretics and sinners like us, and even worse than pre-marital kissing, they've encountered pre-marital same-sex relations. S&M is for mature, married homosexuals only, they remind us, so don't you boys and girls even think about it. They're sorry they won't be back this year those Californians have a way to go. They've been to San Francisco, though, and except for the Sodomites, they say the City by the Bay is pretty swell. They asked me to tell you. Have a good summer and we'll see you all in hell.

Summer (April 21-May 21) Bull plays hard to get this summer, but not for long. In May you find yourself fantasizing about everyone you meet. These are not normal fantasies either; these fantasies leave you sweaty and wet as you stand in line for movie tickets mentally kicking the teller from the ankle up. All of your best intentions fail you in June when you fling the carefully procured freedom you have hoarded up at the first pair of eyes to blink your way. Think you're falling in love? Forget it. You are suffering from sexual desperation. Venus has kicked you in the ass yet again.

Chemist (May 22-June 21) Want a new lover? Get three. During your garbage on the sidewalk as you run for your life this summer out of every state relationship, job, class, outfit you've been stuck in since December. Mercury rules your life, but that is not because it's your planet. It's because you read too many horoscopes. Try being less schizophrenic and more impulsive. Tear your clothes off on May 7th and kiss an administrator on the lips.

Cancer (June 22-July 23) Afraid of commitment? You should be. Summer '85 is a very bad time to become involved in anything serious. If I were you, Crab, I wouldn't even cross the street with anyone until August when you can have another chrip and meaningless fling. Then fling the scene and focus all your energy on getting a good wardrobe. Ignore the letters and phone calls from that special Scorpio. They're trying to trap you and want you to work for their father's company.

Leo (July 24-August 23) Get hitched. Everyone else is doing it, Lisa. What are you, a coward or a queen? Burn your old pictures and postcards, propose, buy a house and a mini-van. Settle down. Make grocery lists with your spouse over breakfast and spend every night watching Star Trek reruns and the Home Shopping Network. One day, on the way back from running errands, you will sink into such severe boredom that you will drive yourself, and your laundry off the edge of a cliff. You could just avoid all of this and wave heartily to your married or domesticated friends as they march off like lemmings.

Virgo (August-September 23) Mars has you super-charged this summer. Go Speedracer, go! You will have more sex in the next four months than you've had in the past seven years. Not impressed? You will spend July 4th between the legs of somebody whose first name you'll barely remember. Take a breather. Try water skiing or roller blading. Then go back to sex.

Summer Whorescopes

Something for everyone.

--by Carey Christie

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Solaris (September 24-October 23) Welcome to the jungle, baby. Looking for adventure? Try sleeping with your best friend. As always, you will be called upon by others to stop mindless quarrels, put an end to all bickering, and blah, blah, blah. Kill, kill, kill. You are a sweet, basically good person. At least, that's what everyone else has always thought. It's time to capitalize on their underestimation of you and do something truly psychotic.

Scorpio (October 24-November 21) Suave, you are so suave. Remember that number you almost locked up with a few weeks ago? Do it now. Sex life is a slump? You make the romance. In early June, your libido heads into maximum overdrive. He loves you, she loves you. They both love you. Take a walk on the wild side, just do it. You've got some heavy shit to deal with this summer so keep your head above water. Good luck, Scorpio. Remember, you may be big, but the moon is bigger.

Sagittarius (November 22-December 21) Having it out with your parents will keep you occupied until the end of May. Relax. Mars is in the house and you can bug out to it. Power sits on your head like a dirty, white-balled cap. Enjoy this, try not to waste it playing Nintendo. On August 1st you will receive a piece of shocking news. I know, you aren't so easily shocked, but this news will be crazy. So keep your bow drawn, Archer, but feel free to lounge by the pool while doing so. Wear that thing.

Capricorn (December 22-January 20) This summer is a good time to focus all energy on yourself. Dig out those lists of books and movies you've been meaning to read and see. Only take the job you want this summer, not the one that makes the most sense. July is a great month to masturbate. Give yourself a hand, baby you do so well. Go to the desert this summer on a vision quest. You won't discover your spiritual guide, but you'll get a swell tan.

Aquarius (January 21-February 19) You are the fortunate party dog this summer. Jupiter has made you larger than life, and Mercury has upped your alcohol tolerance. Members of the other sex will flock to you like fire-flies, but then again, so will everybody else. Water-bearer gets wet this summer and toys more than ever with gender-benders. Smile and sigh, the next few months are going to fly. Everybody loves you when you're bi.

Pisces (February 20-March 20) Slow down, kid, you're head- ing for major burnout. The moon is in heat this summer and she's planning on dragging you with her. Someone will bite and scratch a little too hard in June and you will be forced to lie there bleeding or bite back. Don't think about it, just react. Save your brain cells for August, you'll be expected to participate in grown-up dialogue.

Aries (March 21-April 19) Sunshine sends you reeling. What are you going to do with your week, your month, your life? Forget it, you have no life. Focus on what you're doing right now. What you're doing right now. They're worth focusing on. How long has it been since you shoved your partner against a wall on your way to lunch and felt them up in broad daylight? No wonder you're getting restless. Call your lover right now and arrange a naked photo shoot. And, hey, while you're at it, send me the duplicates!
by Peter Edward Mathews

With the fraternity issue dominating much of the public discourse on campus and creating more divisions than connections within the student body, I decided to attempt to write a brief commentary about something that we all in some way share. I do not harbor any personal resentment toward any of the fraternity students (even those who have historically been polar opposites) of those insightful and profound students who never have the opportunity to speak up for themselves. Such a forum would be inclusive of those who are less vocal and less articulate. I have personally been a part of such a forum in the past, and I believe that the fraternity students would also benefit from such a venue.

There has been much discussion recently about the need for input from African points of view in the educational process. There has been little conversation about it in some circles, but heated debate in others. Either way, this is an important subject that has emerged at a critical juncture in history. With the new Gingrich, Bob Dole, and the re-invented Bill Clinton at the helm, the national political barometer of the country is now moving dangerously to the right. As students and future leaders in an increasingly diverse society and marketplace, the way in which we collectively adjust to this ultraconservative trend may be the most critical decision we will ever have to make in our lives. Taking the African point of view seriously will aid us in this adjustment.

Yet, taking the time to view things from an African perspective is more than merely knowing about Africans' achievements. Rather, if we are to ever exist harmoniously here at Denison, it is vital for everyone to gain a clearer picture of the undeniable effect Africa has had on our society.

The African point of view is one of the most important facets of African culture that we can use to prove ourselves, our university, and our world. We must acknowledge the reverence for women, the sanctity of life, and the unbiased administration of justice. There are countless things inherent in the African tradition that we must collectively recall to improve ourselves, our friends, our university, and our world. One of the most important facets of African culture that we can use to improve ourselves at Denison is the sanctity of and respect for every individual. Each of us is a sacred treasure and we must learn to enhance and support others' abilities to be treasured as well. We must acknowledge each person's own uniqueness, and we must, therefore, become sources of love, energy, vitality, hope, faith, wisdom, and reciprocity so that we may collectively apply our vast array of talents and capacities to the enhancement of the quality of life for everyone. Were this kind of development on a campus implemented broadly, we could not help but find creative solutions to many of the problems facing us today. For instance, if educators were to support others' abilities to be treasured as well, we could not help but find creative solutions to many of the problems facing us today.

Because of the African origin of humankind and the mono-genetic development of humans, it is clear that all people could benefit from some of the information contained in classical, ancient African cultures. It is from this vast array of cultures that individuals like the intellectual Inshoep and the powerful Queen Inziga were born and reared. So surely these cultures contain something that will nurture individual personhood in some fashion or another. There are some values found in African culture that strictly European based curricula have not included up to this point. One is absolute respect for elders. Others include the reverence for women, and the unbiased administration of justice. There are countless things inherent in the African tradition that we must collectively recall to improve ourselves, our friends, our university, and our world.

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Taking It Off
Denison's Hidden History Derobered

Side from the incredible academics, the obvious abundance of money, the numerous Saabs and tans from Tahiti, Acapulco, and Aruba, can you think of anything that may connect Denison to some of the most elite undergraduate colleges in this country? This is the story of one connection that you won’t find in a pamphlet for prospective students. It is also the story of how one Denison professor helped to bring down one of the most fantastical “scientific” experiments in recent history.

Welcome to Denison’s freshman orientation. We want you to feel as comfortable as possible here at Denison, like we’re all one great big family. Please take off your clothes. Though it is unclear when this scenario may have actually occurred, it is quite certain that something like it did occur at one time here at Denison. In an article in the New York Times of January 15, 1995, skeleton from our “School on the Hill” were dragged out of the closet. Under the headline “The Great Ivy League Nude Posture Scandal,” author Ron Rosenbaum mentions Denison University among schools such as Harvard, Yale, Princeton, Smith, Vassar, the University of Pennsylvania, and Swarthmore. If you attended these schools from the 1940s through the 1960s, chances are you were photographed in the nude at one time here at Denison. In an article in the New York Times of January 15, 1995, the Denison official refused to allow him to take the photographs, and wrote that “to require them to pose for another [round of nude photos] would create insurmountable psychological problems.”

Dr. Karen Graves, professor of Education at Denison, believes it is “valuable to use this as a lesson. We have been taught not to question the experts, just trust what they do. The cloak of science has been draped over experiments labeled ‘scientific’ but ones that often turned out to be racist, (such as the Tuskegee syphilis experimentation in the 1920’s through ’70’s), classist, and/or sexist. Particularly in the 20th century, the notion of the expert has led to this sort of thing.”

According to Denison archivist Florence Hoffman, no other evidence of the posture photos having been taken at Denison is available. “We are not doubting the truth, but we can’t ascertain anything that would prove this happened here,” said Hoffman, “nothing has survived.”

lead to an even broader examination of just why the study was being conducted. Rosenbaum found the letter in a correspondence file between the people coordinating the research and various physical education directors at colleges who were providing bodies for the photos. In this letter, an unnamed official from Denison responded to a request for more posture photos like the ones she let him take the year before. The Denison official refused to allow him to take the photographs, and wrote that “to require them to pose for another [round of nude photos] would create insurmountable psychological problems.”

Naomi Wolf, author of The Beauty Myth, wrote that in a culture which “already encourages women to scrutinize their bodies critically, the first thing that happens to these women when they arrive at college is an intrusive, uncomfortable, public examination of their nude bodies.”

“If you were photographed in the nude in what Rosenbaum refers to as ‘a kind of kinky voodoo ritual’,” Camille Paglia suggested that “the raw material of scholarship, or just raw material—pornography masquerading as science?”

While the photographs were ostensibly to gather information about and help to correct posture problems, a darker motive may have been driving the “study.” “From the outset, the purpose of these posture photographs was eugenic, which pertains to the production of good offspring. The data accumulated,” according to E.A. Hooten, former President of Harvard, “will eventually lead on to proposals to correct posture problems, a darker motive may have been driving the “study.”

The question everyone seems to be asking now is whether or not the “nude photography was a legitimate scientific investigation between physique and temperament.” Was it “the raw material of scholarship, or just raw material—pornography masquerading as science?” Author Camille Paglia suggested that “Penhouse, Playboy, and Hustler serve the same cultural functions as the posture photos.”

Rosenbaum, after thoroughly researching the background of this disturbing case, eventually found a letter written nearly four decades old that “did something nothing else in the files did.” “The letter gave a glimpse into what it might have been like to be the subject of a posture photograph. For the first time,” researchers had to question the effects of their methods, which may have
my interest in sexual deviance, or
dissidence, as I will call it, is concerned
primarily with the cultural and aesthetic
implications that surround the issue. Sexual identity and
the aesthetic imagination are related. As I see it, art is often a re-
response to the reality and power of nature, both the environment
that surrounds us and the "natural" within us all. I begin with a passage
from Camille Paglia that I find provocative: "In the be-
ginning was nature. The background from which and against
which our ideas of God were formed, nature remains the su-
preme moral problem. We cannot hope to understand sex and
gender until we clarify our attitude toward nature. Sex is a sub-
set to nature. Sex is the natural in man" (Sexual Personae).
Nature, however, is not as calm, orderly, or normative as humans,
in their more sober moments, might wish. Sexuality whether
dissident or sanctioned by the social norm, both responds to the
imperatives of nature and rebels against the tyrannic force of
our common mother. Art, then, is often the trace of these
struggles. Likewise, I would suggest that sexual deviance is a
manifestation of one's desire for a sense of greater
wholeness and connectedness?

I would suggest that sexual deviance is troubling yet neces-
sary language. Homosexuality and bisexuality are real phenom-
ena, and in the real world many people who identify themselves
as such probably lead unexciting, prosaic lives. But for many of
us outside of the sexually dissident world, the homosexual or
bisexual is the distorting mirror in which we perceive some-
thing from mildly amusing, to deeply troubling or threatening.
It may in fact be a "question" that exists in order to defy and
refuse or take issue with my assertion of the importance and
valid continuity of sexual dissidence in culture and the collective
imagination. Many may feel comfortable and untroubled with
their own sexually normative identity or mission. But we can never
banish, or ignore, repress or indulge, but that we can never really ban-
ish the sexually dissident in the realms of art, culture, and idea is some-
thing that, whether we think about it or not, surrounds and af-
fected. While the primary factor in society's definitions of
sexual identity—as act, as identity, or merely as image—be the lan-
guage, the bridge or threshold to a realm that they dimly know
and yet persistently need? Might the sexually dissident be—as
Mary Caputi, speaking of the positive value of the obscene, has
suggested—a manifestation of one's desire for a sense of greater
wholeness and connectedness?

So, while we define ourselves by claiming authentic member-
ship in the mainstream body, or by asserting our ephemeral differ-
cence from "the different," we continue to need the dissident.
Our collective culture continues to cultivate and exploit the
images of sexual deviance, of cross-dressing (not necessarily sexu-
ally deviant, but always "ques-
tioning" (the norm), of androgyny
(see M. Garber's Vested Inter-
cuits). As individuals, many of us
may reject or take issue with my assertion of the importance and
valid continuity of sexual dissidence in culture and the collective
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ish the sexually dissident in the realms of art, culture, and idea is some-
thing that, whether we think about it or not, surrounds and af-
fected, consciously and unconsciously As idea and possibility,
sexual dissidence is the constant buzz of a language that we hear
or ignore, repress or indulge, but that we can never really ban-
ish. In the unlikely world of an exclusive sexual norm, the
artistic imagination would wither and die—and Mick Jagger,
Madonna, and Michael Jackson would be selling pencils on a
street corner.
Denison is beset with stereotypes. We've all heard them: "Denison is a rich kid's party school," "a school for Ivy League rejects," or "Denison students are merely buying their degrees." While we know not everyone here fits these descriptions and that we are as diverse in our makeup as we are in our reasons for coming here, many Granville residents have good reason for assuming things about us. There are approximately 7,000 people who reside in Granville. Denison students make up almost 2000 of that number. Needless to say, in the summer and when Denison is on break, Granville is a distinctly different town from the one we know. Considering some of our obnoxious behavior and occasionally outrageous antics, I had always assumed that Granville residents would be fed up with us. However, a quick trip to the village both confirmed some of my suspicions and challenged others.

Granville residents like to think of themselves as open and accepting of the Denison presence, but there are a few things they seem to have a tough time dealing with. According to police officer and Granville resident Frank Bower, the most frequent complaint permanent residents have is the lack of parking spaces when Denison is in session. Of course, it's always difficult to find a parking spot downtown, but for those who live nearest to the campus, it is often impossible to park in front of or even near their own homes. The number of cars we bring to school seems to exceed the amount of space we have to store them, and we inevitably seek storage space in the surrounding community. Now that freshmen are allowed to have cars, the problem is even more significant, and Granville residents seem not to be pleased.

Many people think it would be desirable to live in a college town. There are cultural attractions, performances, exhibits, concerts, lectures, and a great deal of energy emanating from the campus that often flows over into the village. But along with the good, inevitably comes the bad. When school is in session, for instance, the workload of the Granville police nearly doubles. The police blotter in the local newspaper is filled with evidence of this and the exhausted looking officer you see driving around town at midnight can attest to the assertion that Denison students have a decidedly negative effect on the town at some times. For instance, in September, October, and November of 1994 alone, 40 Denison students were arrested for various violations of the law.

Noise pollution is another issue that inspires the ire of Granville residents. On Friday nights, one can always expect to hear booming music emanating from Fraternity Row, cars noisily dashing back and forth on beer runs, and groups of inebriated men and women stumbling down to Brews for yet another refill. But this is all relative, says one Granville resident, and nothing of late can match the sort of commotion that occurred in the 1960's when those in our age group were far more disruptive and loud. Student activists rocked Granville with protests and vigils and civil disobedience in a way that no other generation has. By comparison, our generation of Denisoners creates only a minor disturbance for the town.

Perhaps the most disturbing element Granville residents have to deal with is simply the lack of friendliness that many Denison students exhibit when in town. Workers at the Granville IGA recall the many times that, after they had closed the store for the day, a group of students from Denison would storm into the parking lot, bang on the door and demand to be sold beer. When the registers were closed and the coolers locked, they were often greeted with a stiff middle finger and a few words to the same effect. Townspeople are accustomed to the typical village friendliness and cordiality they exhibit toward each other, and are particularly bothered when

When Denison students finally go home, graduate, or go on vacation, the police blotter section suddenly becomes limited to an occasional drunk driver and emergency calls for assistance. Parking spaces become easier to locate, and Granville life settles down to the slow pace characteristic of many small midwestern towns.

There is, however, at least one other group of people in Granville, aside from high school students, who miss us terribly and can't wait for us to return. In the summer and over breaks, local business owners must limit their expenditures and tighten their budgets because the loss of almost 2000 potential customers has a significant effect on the amount of business they do. If there is one enduring quality Granville residents appreciate about us, it is the contents of our wallets, and our willingness to share those contents with them.
Because It Doesn’t Get Any Better Than This.

Granted, it’s a fantasy. The custom paint job on the hood distinguishes this fine automobile from all others (exclusive gray spot design costs extra). A full tank of gas (also costs extra) will whisk you to Columbus and back (depending on how fast you can push it up Denison’s main drag) in no time. You'll never have to worry about getting a speeding ticket. Original interior dates back to 1983 and comes complete with customized cigarette burn decor. Reliable, dependable tire that works. The latest in windshield wiper technology (they work best in the dry season). Standard Automatic transmission, first gear works fine for all speeds. Sleek permanent hatch-back (removed back window provides low-cost air conditioning). Impress your friends, family, and elderly neighbors with a brand new cellular phone by Mattel. Special built-in compact disk compartment also holds maps, warranty, registration, gloves. AM stereo included, CD player not. All you need is $1,500 and a new drive shaft. (There may also be a small crack in the block. Look, don’t worry about it.)
Be mindful of the law.
A message from the mayor.