"American culture is living in fear of its attitude to sex; it proclaims one set of values, it lives by another."

—Pascal, *Omnis Scientiarum"

We have attempted a sensitive approach to the realistic questions confronting the college student today in various areas concerned with sexuality. We have tried to cover what seems to us the most pertinent areas.

Hopefully, this special issue will open the Pandora's box for those who have heretofore been afraid to consider their own values and those of their parents and peers. This issue is not intended to force anyone to change his views, but rather the issue is intended to present to the questioning student possible modern-day viewpoints on sexuality.

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ARTWORK
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Photo, pp. 4-7, by Gordon Moore

Modern contraceptive devices shown on page 4 from left to right are: (top) a diaphragm, two brands of sequential and one brand of combined birth control pills; (center) a variety of condoms; (bottom) vaginal foam, vaginal jelly, vaginal cream and vaginal suppositories with an applicator and two types of intrauterine devices with an insertive instrument used by physicians.
1
Phony he said
i love it she said

and taking her plastic smile
and plucking her up by her reality,
her eyes—like pencilled poems—
smeared with sweat,
he dashed all
violently against the walls
of his own fears
and when they made love
he was whole again
and climbing down from where he had hung himself up
he remembered the wetness of her eyes
and n z legs staring
back
at
him

i love it he said
Phony she said

2
one day
girl
one day

oh i'll catch you wandering
without a word
shedding convention like a bedroom bra
and your thighs will talk to me
not of high style
but in their artless way will
hike up my imagination
past your fabric smile
(stretching like obscene plastic men).

when you find me
it will be
without the pretense of politeness
you knowing human limits
me knowing
love mixed with sewage
(no ice cubes please)
in a tall wet shaker.

--David Gilbert
CONTRACEPTIVES

The search for certainty

By GEORGE BULLARD
State News Staff Writer

Birth control pills, with the possible exception of absolute abstinence, are the most effective form of contraception developed.

From a medical standpoint, they are the best form of birth control available today, said Dr. Lawrence Mannsau, Long Beach County family planning director, in a State News interview.

Pills are available in two types: the "combinative pill" and the "sequential type" Both pills prevent the menstrual cycle of the woman.

Combination pills contain the hormone estrogen and progesterone-like substances. The pill produces its primary effect in the same way as natural does during the last half of a menstrual cycle when further ovulation is inhibited by the body's own processes.

The sequential technique involves using a tablet containing only estrogen for the first five or six days.

The sequential technique relies upon estrogen to suppress production of hormones necessary to prevent egg cells from maturing. Because 'escape ovulation is possible under certain conditions, the sequential method may not inhibit ovulation with the same degree of certainty as the combination method.

Judgment on the type of pill a woman should use depend on the individual.

Mannsau said Generally, sequential pills produce weight gain and this becomes a factor in choosing which pill the woman desires.

Mannsau said that weight gain appears in two types: a temporary increase in body fluid and a more lasting increase in appetite. Weight gain varies between the 19 brands of the pill currently on the market.

Mannsau answered other questions on contraception.

Q Do pills make women more fertile after discontinuance? A Fertility after the pill varies from woman to woman. Findings indicate that many women do not get pregnant during the first six months after discontinuing use of the pill.

Q What are the prospects for oral contraceptives for men? A Such a pill would have to suppress sperm activity. Marketing of such an oral contraceptive for men is a long way off.

Q How do intra uterine contraceptive devices work? A They speed up the action of the egg through the tube. If the egg is fertilized, they tend to separate the egg from the lining of the uterus. All of IUCD's effects are not fully understood.

Other contraceptives, less effective than the pill, but on the market include: mechanical devices, vaginal foams, and suppositories and spermicidal jellies and creams. Rhythm and withdrawal, contraceptive methods are also used for birth control with varying degrees of effectiveness.

Forms of contraception, in ranking order of effectiveness, are oral pills, mechanical devices, vaginal foams, suppositories and creams, rhythm, withdrawal, suppositories and douches.

Modern contraceptives evolved from crude attempts at birth control antedating the birth of Christ.

Ancient contraceptives have been found for mechanical, chemical and oral contraception.

A common prescription for mechanical control in ancient times called for females to use crocodile or elephant fat mixed with pasty substances.

A Chinese prescription dating from 270 D.C. recommended: 'Take some quicksilver. Fry it for a whole day in oil, take a piece about the size of a large bone and swallow it on an empty stomach. The talker will never become pregnant.'

A 17th century Persian manuscript advises mixing salt with only materials. Salt was used as a spermicide.

Other attempts at chemical control used by women included fumigation with vapors and douching.

Ancient mechanical barriers to be inserted before coitus were made of animal bladders. The condom itself was developed in the 17th century by an English physician.

Modern contraceptive methods and seeds have also been successfully taken orally to prevent births. In some instances, such solutions unexpectedly terminated the life of the user.

JUDGMENT AT OLIN

Pill, pregnancy or abortion?

By BARBARA PARRIN
Staff Writer

At MSI, 3.3 coeds become pregnant every day. Lawrence R. Krupka, associate professor of natural science, said. Krupka said his source was a taped interview between one of his students and Dr. James S. Feurig director of Olin Health Center. Krupka himself estimated that this would be the coeds a year.

I would imagine that 100 of the 900 pregnancies result in abortions. Krupka said.

Feurig related Krupka's figures and said that they were statistics which did not reflect from over a year and a half ago.

The present situation is not truly known because of the change in the University's pregnancy policy. Feurig said.

The previous pregnancy policy at MSI required that a pregnant coed withdraw from the University until the completion of the term. From the number of girls withdrawing for this reason statistics evidence could be determined.

The present policy. Feurig said, allows the pregnant coed to remain in school provided that certain require-
ments are met. This change in policy makes it difficult for health center of females to determine the number of pregnancies.

However, Feurig estimated that one MSI coed has a chance of becoming pregnant. He said that this supposition can be made with reasonable certainty.

Feurig noted that about 1.4 of these pregnancies per week end with abortion.

And the death rate from illegal abortions across the country is growing ever larger. More and more are being performed in unsanitary conditions.

Olin Health Center has not refused to provide these unsanitary pregnancies. According to Feurig, Olin's present policy is consistent with the policy for those who wish to remain in school planning to go on after the school term.

Olin often, keeps to stock of pills, prescribes oral contraceptives only to married and engaged coeds.

"It seems clear that American society is characterized by confusion, contradiction and hypocrisy in the general area of sex... American values suggest that the American girl can be sexually attractive but not sexually active."

"Premarital Sex in a Changing Society. Robert R. Bell

The engaged applicant for birth control prescriptions must present some kind of proof that she is in the immediate pre-marital condition, such as a blood test report or an announcement.

Determination of whether an individual is actually engaged is left up to the individual's doctor. Feurig said. It is a matter of judgement.

Olin, which is designed to meet the medical needs of MSI students, bases its policies on birth control prescrip-
tions on the assumption that if the coed does not fit into either of the specified categories, it is her responsibility to come to school already equipped with these necessities. Feurig said that these needs consult their family doctors and not a state agency to obtain the contraceptives.

The fact that a private physician may prescribe the birth control pills to any individual whom he feels is need of them does not always resolve the unsanitary or unregulated case. Feurig said. One MSI coed said that if sometimes takes perforce to find a willing physician and many coeds growing before they find one.

Not every school follows the same policy as Olin. One of the first schools to prescribe birth control pills to unmarred and unmarried coeds was the University of Chicago. E C.

The University of Chicago has no specific university policy concerning the prescription of these contraceptives. The decision to prescribe the pills is left to the physician and his patient. The only restriction is that the patient must be 18 years of age.

One of the most recent schools prescrib birth control pills to unmarried coeds is the University of Florida in Gainesville Fl.

In part the new policy states. The issuance of such a prescription is a medical decision made by the individual physician in full accord with the ethics of the medical profession.

The policy of the intermediary for depressing the birth control pills is that the recipient of the prescription not be a minor. An exception to this can be made in the case of an emergency.

Feurig does not anticipate a change in the present Olin policy in the near immediate future. Even if the state law did not exist doctors are still governed by what Feurig terms the 'law of minority.' This law holds the doctor accountable to the patient for any action performed on a person under 21 years of age.

And while does this leave the MSI coed?

By blocking an accessible legal process of procuring effective contraceptives, many university health centers force coeds who become pregnant to seek illegal abortions. Thus the black market abortion leads to illegal action.

Feurig does not believe that this is a valid argument in favor of altering the present Olin policy. He believes that it is the individual's own action and not the policy which causes the coed to get herself into this type of situation. The dilemma remains unsolved.
Bared breasts and GMRX

By JIM YOUSLING
State News Reviewer

On March 29, 1966, a relatively obscure French film made cinema history by exposing its breasts. The female bosom had been glimpsed before on the silver screen—as a French girl named Bardot had been displaying hers for nearly a decade—but this time the situation was quite different. This film was "The Farmer," and for the first time, an American movie had challenged the Production Code's ban on nudity and walked off with a Seal of Approval.

The Motion Picture Assn. of America's late found discovery that there might be some distinction between nudity and obscenity represents only one of a series of censorship breakdowns which have suddenly and drastically altered the nature of sex in the movies.

The Production Code, which graphically spelled out the portions of anatomy, the actions and themes and the words (including "girly, goose, homosexual and virgin") which were forbidden to film makers, was replaced in 1966 by a new code which does little more than suggest guidelines of taste.

The Catholic Legion of Decency, which once could make or break a film, has been reformed into the National Catholic Office of Motion Pictures, whose "edits" are more like neighborly advice.

Film-making has been largely liberated from the censors. And suddenly the rush is on. Producers now find nude scenes a fashionable necessity. "The Fox" brought on a veritable rash of homoerotic films.

And now that "I Am Curious, Yellow" has won its censorship case, the movie-going public can truly expect the day when it will witness the first Hollywood exploitation scene, explicit and in cinerama, technicolor and stereophonic sound.

So where is all this leading us? To art or to stag movies? Those of us involved with the arts, opposed to censorship by nature, would surely defend this liberalization. The mothers of Topeka, however, just might feel a bit differently.

This brings us to the new movie classification system known as GMRX. Anyone truly concerned with cinema will notice the inaccuracy, shortsightedness and general stupidity with which these ratings are dished out.

The Impossible Years" may be free of swearing and nudity, but no child should be exposed to its sneering, leering view of adolescent sexuality. A film like "Ulysses," on the other hand, with all its swearing and nudity, projects an honesty and sensitivity which should be seen by people far below its 18-year-old restriction.

But even though the GMRX system will be mismanaged, it ironically offers a great freedom to film makers, if not to film goers under 18 who might well consider the constitutionality of the X rating, which will not admit anyone under 18 accompanied by a parent or not. This freedom is indeed guaranteed by the rating system because it provides a crutch for the mothers of Topeka.

The mass public, which does not bother to inform itself about movie content, can no longer complain, "I don't know what sort of trash my children are exposed to these days," because the rating system assures them that their kids will not be admitted to films with a high sexual content.

One can indeed argue this point of morality. But let me quickly point out that the much more liberal cinema of Europe, which has always been held up as the hallmark of artistic freedom, has been under a modified GMRX system for a great many years. This is why Miss Bardot's breasts made their debut 10 years before Miss Oliver's. "The Europeans," I might add, have more realistically applied their ratings to violence, as well as sex. France, for example, you must be at least 16 to see "King Kong" and must Westerns.

But in the final analysis, less censorship simply means more honesty. Certainly, sex and violence will be flagrantly misused in the coming years. Already we have witnessed the epidemic of "I, a Woman" exploitation films, the unnecessary seduction scene tacked onto "Sister George" and the unmotivated nudity of "Here We Go Round the Mulberry Bush."

But they will be properly used, too, as in "Ulysses." "I Am Curious, Yellow" and "The Fixer." Hollywood no longer has to resort to the veiled innuendos of "The Children's Hour" or the euphemisms of "Suddenly Last Summer." And perhaps when that cinerama formation scene does arrive, the audience will fall asleep unless it is sensitive, artistic and well-motivated.

Authors note: For those of you who wish to explore this subject further, I strongly recommend Alexander Walker's excellent "Sex in the Movies," originally published in hardcover as "the celluloid sacrifice," which is now available as a Pelican paperback as well as Arthur Knight and Hollis Alpert's massive "Sex in the Cinema," series, which has appeared in Playboy during the past four years and will soon be published in book form by the Playboy Press.
LULLABY

Night's a whispered lullaby
Come creeping with the tide
Across the unsuspecting sand.
The choir's all in crepe
And brushing soft across the beach
With God and ghost and incense dancing
Smoky through the psalm,
They're reaching out to hold the waves
Pulled kicking from the shore.
And listen in the puffing wind,
Or in the sand groves warm
Between their toes, for whispers
From your silk and touching thighs.
One last fall kite hangs dying
On its cord;
And where the licking
Cat's-tongue tide comes
Curling velvet round her feet,
The child stands
And holds it in her eyes.
The blue and yellow pendulum
Swings in and out of sight
Among the puffs of night and gog
Above the beach.
But still she watches; still
As darkness wraps and ties
In whispered silk and satin bows
Her day beside the sea.
Still like paper-kited clouds
Hung soft and windless
Doldrumed in the night.
Or curled around a driftwood stick
And pocket tucked to carry from the shore.
The shaking of her turned cuff jeans
Is all the lullaby she'll carry home.

--Tom Samet

Tonight I feel sad,
my friends joke
and without their knowledge.
I understand
but to me
is serious more
than they can comprehend
not having had
ingrained
into themselves,
the values
of my, my own,
my own personal way of life.

-Kelly
Colloquy: Sex in Perspective

By SHARON TEMPLETON
State News Staff Writer

"America has come alive again. Talk of sex is the new revolution because a sexual revolution is at hand," said Dr. Alvin Ward of Michigan State University.

Faster than ever, technology is advancing educational standards and raising the pace of life. Sex is as much an extension of the technological advancement as the telephone or television.

"If you doubt that sex is as much an extension of the technological advancement as the telephone or television, just look at what has happened in America in the last five years," Ward said.

Ward said that since World War II, sex has been changed in moral standards or in the open discussion of sex today, just as it has been changed in America in the last five years.

"We are in a period of change," Ward said. "Sexuality is a complex subject. It has been changed in moral standards or in the open discussion of sex today, just as it has been changed in America in the last five years."

"The old black-and-white distinctions of morals, parents and teachers must take into account the fact that young people are increasingly unlikely to accept the old black-and-white distinctions of moral and immoral behavior. Rigid absolutes do not offer much appeal today."

"Sex in the Adolescent Years," Helene Rubin and Lee-A Kirkegaard (ed.)

"More and more young people are questioning the belief that the social definition of marriage can and should provide the only social context for sexual expression. Many of them are questioning whether being married makes as much difference as has been traditionally assumed."

"Premarital Sex in a Changing Society," Robert R. Bell

From Jan. 1 to April 1, 1967, a steering committee of faculty, students and other top administrators met on a weekly basis to consider and define issues pertaining to the life of the University. During this period, the colloquy provided a common meeting ground between students and faculty for the sharing of concerns and planning strategies for innovative expressions in higher education.

"The discussion of the colloquy between committee and students was not only stimulating but also helpful in our efforts to solve some of the problems faced by the university."

Ward said.

The colloquy was designed to reinforce and complement courses related to sex education as well as the student organization discussion programs normally held during any academic year.

The human sexuality course is being taught by 31 faculty members and 21 guest lecturers and represents another first in offering classes in classrooms on residence halls for credit as well as being offered in classrooms such as Wells Hall.

The guest speakers, chosen from a list compiled by deans of several colleges, include nationally known theologians, physicians, scientists and ministers, such as Albert Ellis, author of 'The American Sexual Tragedy' and 'Sex Without Guilt,' and Allen F. Guttmacher, president of Planned Parenthood-World Population and author of 'Birth Control.'

Whether the colloquy will have any influence on the thoughts and behavior of students remains to be seen.

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Toward a moral sexuality

By MARION NOWAK

The cynical view that adolescents think and feel the same as adults and that the parents definitely don't agree cannot be extended to all college students. A spectrum of belief concerning premarital sex ranges from the highly conservative to the highly liberal. The extremes in between include the cautious, the neurotic and the irresponsible. Perhaps most importantly, popular youth attitudes today are colored not by the parental pressure, but from peer group influence.

This peer group attitude continues to grow increasingly liberal. Very few students today are willing to openly condemn the idea of premarital sex. The majority of all self-declared conservatives will say nothing more limiting than one sophomore man's statement that "I wouldn't get involved that was myself, but I really can't condemn it in anyone else."

There are a few, however, who can condemn it, and they tend to echo their parents in doing so. In spite of its unfashionable nature, such students tend to follow this belief quite strictly.

"It's against my religion. It's against my ethics. It's against my parents," commented a Body cood, while her roommate added, "Sex means too much to be thrown away in a lot of slinky affairs."

"It's so wrong if you're not married. My parents never did it before they got married, so I'm not going to let a third girl added.

Such absolute condemnation is greatly in the minority. More often, the "it's there, but not for me" attitude prevails. Yet more often, students are trying premarital sex sometimes as though it is just such a marketed product, and various attitudes have emerged as a result.

One of the most prevalent attitudes is the new freedom, the new liberalism. Frequently coeds who are otherwise liberal concerning premarital sex refuse to go the ultimate step of securing the most absolute protection of birth control, the pill or for that matter, any method of birth control. Why? This incidence of contradictory behavior on the part of many fairly sexually active coeds must be attributed to something else. In discussing this with several coeds, many apparent contradictions were brought up with respect to parental attitudes.

The more obvious justification of not taking the pill is simply that one's parents might find out. "My roommate would tell my parents and they'd kill me," said a Grand Rapids sophomore. The threat of severe punishment and extreme disapproval bcomes the rationality of avoiding pregnancy. (Is the degree of punishment any different if a girl becomes gravant?) It may be a small chance, but I just can't risk their finding out," concluded the same girl.

A less apparent reason for avoiding such birth control is guilt feelings. A girl is not afraid of having intercourse, yet she is deeply afraid of taking pills. Even if chances of parental discovery are nonexistent, the guilt is manifested here.

It's probably my good Christian upbringing, but I feel so guilty ridden at the thought of pills. Probably because they're a regular reminder.

If you don't quite like the idea of not being mama's little innocent, offered a coed who began pills recently, "I'm one of the one-day everyday people. I go do a thing to soothe your conscience. Also, if your friends just happen to be conservative, the social pressure is unbelievable-whether it's real or imaginary."

The most liberal, most controversial, and among students, the most fashionable view of premarital sex, is the idea of cohabitation. The similarity of student and parental beliefs is highly probable, with notable exceptions. The parental view of "the whole sex thing," as one mother put it, is generally forbidding. It is even more so for cohabitation. However, the idea is an interesting link to this: it is such a great taboo in some families that parents who know without doubt that their child is living with someone cannot fully believe that they sleep together. Explains an off-campus couple, "It's like we're going to get just so far, then withdraw to separate corners. Sure, it's unrealistic, but they just can't believe we'd do such a terrible thing.

The most overwhelming reason for such a relationship is, that in the concurrent view of several couples, "it's the best way to have a mutually advantageous relationship with all the advantages of marriage, and so few of the disadvantages."

"Love doesn't necessarily have to figure in," stated one of the male students in the group. "It's more of a security thing. But love can grow out of it," added his girlfriend. "It easily has become a situation where we're highly interdependent."

"We've come to rely on each other a hell of a lot," added another couple present, "and very little could interfere with that."

This brings in a newly prevalent concept of premarital sex: the idea of marriage. Inevitable the traditional idea of the sanctity of the marriage rite is affected by widespread indulgence in premarital sex. Cohabitation has further affected the marriage ideal. This idea has now been made to conform to a more practical concept.

"It's foolish to get married unless you intend to have and rear children," says one male grad student.

On the surface, this unwillingness to accept responsibilities that one is not ready for seems self-condemnatory. On closer examination, it reveals the development of a new and definite maturity. It is a new concept of responsibility, of the individual choosing which responsibilities he will take, and thus honor. At the basis of this concept of responsibility is a new ethic, not that of "making the best of what you have," which breeds dishonesty and despair even in the best of us, but of being honest enough with yourself to make realistic choices about life, love and marriage. The "realism" is, of course, in terms of what each individual feels is realistic for himself.

In spite of the neuroticism, popularity, irresponsibility, then there is appearing in the liberal sexuality a maturity of responsibility. Dispensing with old rules of responsibility of marriage as invalid, the ideas of premarital sex have shown that they can indeed grow beyond guilt.

"An act of premarital sex is no longer an act of promiscuity," concludes a now-married coed. "One can enjoy life without the needless burdens."
In terms of black and white

Color and the Opposite Sex

"I can't see myself playing a role. I never thought of him as being black. Never in two years that we've been friends have we talked about it racism. We haven't felt much prejudice. College students try to be as liberal as they can on the outside—no matter what their real feelings are. We haven't received any dirty looks—that sounds like a no-no-except from Negro girls...but I can understand why."

When I first came to State it was a novelty to date white girls. Now I don't really look at color I date people I like. To me there's no difference between dating a white girl or a black girl. A couple of times though a girl would date me just to say she was with a black attitude.

"I was physically attracted. He seemed so much more masculine, so much more virile than any white boy I'd ever dated. Maybe even sexy is the word. He reminded me of an untamed animal, like a panther. Maybe that's why the black militant cells call themselves the Panthers. Sure, I'm still attracted to him, it's more because we share the same feelings."

One girl dated me because she was rebellious. It was subconscious, though. She was always talking about her parents' multiracial relationship and I related to that.

I might have been exploited because of the mythical sexual prowess of the black male, but I didn't know it.

One guy dated me because he wanted to see what it would be like to go to bed with a black girl. He had the wrong idea about me.

Some white girls think I'm more exciting. Dating a black guy is an experience for a lot of them. Some just date me so people won't say they are prejudiced. They say I'm in the IV crowd. I dated a black guy because I dated the IV crowd. I'm OK. One girl wanted to go out with me because she felt really bad that the black race had been treated so bad.

A lot of black girls don't like me. They think I'm not expecting my blackness and dating white guys. They are resentful when they see a black chick with a white guy. They feel I don't like being black and they get uptight about it.

"I was physically attracted. He seemed so much more masculine, so much more virile than any white boy I'd ever dated. Maybe even sexy is the word. He reminded me of an untamed animal, like a panther. Maybe that's why the black militant cells call themselves the Panthers. Sure, I'm still attracted to him, it's more because we share the same feelings."

Is it the way the wind plays with hair?
Is it a warmth in his eyes?
What attracts a man and a woman to each other?
Does skin color matter?
Interacial dating...what does it mean?

Denise Fortner, special writer for the State News, talked to people—a lot of people: black, white, male, female; some hostile; all questioning. She based her interviews on questions she asked herself. The quotes she has used reflect the feelings of some of those she talked with...their tears, their doubts, their anger, searchings, perhaps looking for the answer to the question:

Is it the way the wind plays with hair?
Is it the warmth in his eyes?
Does skin color really matter?

Rejecting Blackness

"I was in the Student Alliance but I quit. It was a cold group that wasn't really doing anything. There was more than I love black people. I didn't feel that being black was any better than being white and they didn't.""They said, Let Whitely take care of his own. I think everyone should take care of every one. They are working up to being proud of being black whereas I was proud of being black when I was little now I'm working toward being proud of being human."

"It's just as easy for me to love a white girl as it is to love a black guy. I can't see asking a white guy to love me as an equal and having me turn around and love blacks more."

I don't feel as accepted in black company as I would like to. But it is because they feel that you have to love blacks more and I can't.

A black person can date a white as long as they remain black. But they don't with white. But I have no desire to date a white boy because of my involvement in the Black Power movement. It's just thought of being black shouldn't be to white. They should just be black. Whitely resent it when they see a mixed couple. Maybe it's not right but that's the way it is."
What does it mean?

Black girls think you reject them. They think that once you get in that bag, dating white girls, you never get out.

Most black girls on campus feel that the black boy who dates a white girl is neglecting them.

And Outside Pressure

My parents didn't do anything wrong with my dating her because they were young. But the older generation, my grandparents, looked down on it.

It bothers me sometimes but I say 'so what? I'm not going to let society dictate my feelings.'

Whenever I feel uneasy, it's a tense situation. I lived in a small town where there was never an interracial dating. I asked a white girl to the prom. When we came in, everyone turned and looked at us. If it were an elephant in the room, you have to face the latter with the sweet though.

"One time I just wanted to scream. We were at a bar and some black guys had been watching us all evening. They weren't college students, though. They followed us out and called us every name in the book. I really felt bad because I'd never been in a situation like that before."

"My parents are from a strict New England background, but they never raised eyebrows about it. They always realized it was just a friendship. But they didn't want me to bring him home for Christmas."