

College Sex & Philosophy: Friends with Benefits
Michael Bruce and Robert M. Stewart (eds.)

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I. The Project

College Sex & Philosophy is a trade paperback that will be part of Wiley-Blackwell's *Philosophy for Everyone* series. We have currently secured eighteen contributors, each of whom will write an accessible, yet philosophically provocative, essay of 4000-4500 words. Those essays have been grouped into the following units: Hot For Teacher: Student-Teacher Relationships; Ethics and College Sex; What's Love Got to Do with It?: Thinking Through Our Values; and You've Got to Try This!: Perspectives on Experimentation.

In *College Sex*, we have contributions from high profile scholars in the field. Many of the authors teach classes that explore the philosophy of love and sex. Most of the writers are members of the Society for the Philosophy of Sex and Love. Both of these factors will help to increase sales and broaden the market. Robert Stewart has also edited a keystone anthology, *Philosophical Perspectives on Sex and Love*, Oxford University Press, 1995.

II. Brief Contents

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Danielle A. Layne
Institute of Philosophy
Catholic University Leuven, Belgium

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Andrew Kania
Department of Philosophy
Trinity University

“Teaching Problems and Their Vicissitudes: What Happens in a College Philosophy of Sex Course”

Alan Soble
Department of Philosophy
University of New Orleans

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III. Expanded Contents (with abstracts)

Unit 1: Hot For Teacher: Student-Teacher Relationships

“Philosophers and the Not-So Platonic Student Teacher Relationship”

Danielle A. Layne

Department of Philosophy

Catholic University Leuven, Belgium

Philosophy, as the love of wisdom, has a history of broadening wisdom to include more worldly affairs. For instance, wanting to be the teacher’s pet, Alcibiades attempted to loosen Socrates’ inhibitions by getting him drunk and, when this proved futile, the boy took the direct route of simply stripping and cozing up under the philosopher’s cloak. Curious for an ancient Greek, Socrates stoically ignored the randy student. In contrast to this educator’s restraint, the 12th century Frenchman Peter Abelard instructed his student Eloise in more than philosophy. Unimpressed, however, with his niece’s aptitude in these extracurricular subjects, Eloise’s uncle had the overeager tutor castrated. More recently, Heidegger’s clandestine affair with the 19-year-old Hannah Arendt proved to be a bit self-serving. After bedding his promising pupil, the superstar reassigned her to a colleague, ignored her internment in a concentration camp, and only rekindled contact once he needed her help. Clearly, these affairs prove to be excellent catalysts for discussing student/professor sexual relationships in the university setting. Socrates’ relationships with young men question both the educator’s responsibility and the commitment to the *eros* for learning, which suggests that desire and attraction between teachers and students may be natural and, perhaps, unavoidable. Abelard’s penalty incites questions concerning the university’s handling of such transgressions. Although gelding may be unduly harsh, other less sanguinary punishments may prove fruitful. Moreover, whose interests do universities serve by meddling in these carnal pursuits? Finally, Heidegger’s egoistic behavior suggests the possible exploitation and abuse of power that may occur when the usual boundaries between teachers and students blur.

“A Horny Dilemma: Sex and Friendship between Students and Professors”

Andrew Kania

Department of Philosophy

Trinity University

Stories of love and sexual relationships between professors and students are often treated as titillating subjects, both within academia and in the media. But friendships, even close ones, between professors and students are highly encouraged, especially at small colleges and universities that pride themselves on faculty–student interaction.

In this essay I will argue that two plausible claims lead us to a dilemma about the ethics of relationships between students and their professors. First, there is no clear line between an intimate friendship and a loving sexual relationship. Second, sexual relationships often, perhaps ideally, develop out of close friendships. This suggests that either professors and students should refrain from entering into friendships at all or we should condone sexual relationships between them.

A reasonable case can be made against grasping either horn of this dilemma. On the one hand, it seems that, far from being immoral, professor–student friendships are a great good to be encouraged, and thus we should risk whatever problems might come along with professor–student sexual relationships. On the other hand, it seems that there are insurmountable obstacles to overcoming the power imbalance between student and professor that threatens the very possibility of a consensual

sexual relationship. Further, even if such problems were overcome, considerations of justice to other students suggest that neither sexual relationships nor friendships should be condoned between professors and students.

I will show that none of these arguments should be accepted. As a result, however, we are left with the original dilemma. I will either resolve this dilemma in a novel way, or leave the reader tantalizingly puzzled. Either way, a wide range of salacious examples will be discussed.

"Teaching Problems and Their Vicissitudes: What Happens in a College Philosophy of Sex Course"

Alan Soble

Department of Philosophy

University of New Orleans

Drawing on my experiences in teaching the Philosophy of Sex and Love to undergraduate students (usually non-philosophy majors) over the last twenty-five (plus) years at eight different institutions in America and abroad, this essay explores how current and past: student peer culture; student ethnic, religious, and economic backgrounds; student academic needs and preparation; and student sexual experiences influence what students bring with them into a course on the philosophy of sex, how they participate in the group learning experience, and what they gain from the course, or what they leave with. Both pedagogical failures and successes are explored.

"From the Classroom to the Bedroom: How Philosophy of Sex Can Affect Sexual Behavior"

George T. Hole and Sisi Chen

Department of Philosophy

Buffalo State College

From my course Philosophy of Love and Sex I get two views of student's experimentation with sex. In class discussion there are references to recently novel practices like "friends with benefits." When we discuss meanings of slang terms for having sex, again, novel terms emerge almost every year. These novel classroom reports certainly indicate strong currents of experimentation in sexual activity and verbal expression among undergraduates.

Another view of experimentation emerges from a course assignment, "An Experiment to Make Your Life More Meaningful." Most students focus on an aspect of love for their experiment. The few that focus on sex are often poignant in how troubling their lives are as a result of their naïve experimentation. What is remarkable is how they use the class experiment to make radical changes in their sexual practices and how that reshapes their sense of identity.

This essay will describe the experiment and give several student examples which self-describe the despair that naïve experiment often leads to, and, remarkably, how they use the method for recovering a sense of self based on reflective thinking and action.

Unit 2: Ethics and College Sex

“Casual Sex and Meaninglessness”

Robert Stewart
Department of Philosophy
California State University, Chico

Using Tom Wolfe’s title essay in *Hooking Up* and his recent novel *I Am Charlotte Simmons* as a point of departure, I examine the view that much of the sexual activity that involves students with other students—as well as with faculty—on college campuses today is devoid of meaning in addition to being self-destructive or abusive in many instances. This leads to a broader exploration of the idea of meaningfulness as it relates to sexuality in general. What exactly gives sexual experiences meaning, and how is meaning to be explicated in this context? Is this meaning objective or subjective/relative? How might it be thought to increase the value, morally or in other terms, of sexual encounters? Is it a matter of sexual engagement serving some external purpose, or a question of the intrinsic qualities of the experience? What sort of purposes, or what kinds of qualities? Could purposes such as sexual pleasure and skill, or exploration, experimentation, and self-discovery, even social acceptance, be among such considerations?

In sketching answers to these questions, I first distinguish between value or worth and meaning as this concept is understood in the present context. I argue that, in the strict sense, sexual activity need not have meaning in order to have value, i.e., to contribute to the participants’ well-being in some significant way. Meaning, I maintain, is subjective or relative to certain assumptions individuals make about life and one’s place in the world; whereas value or worth is a more objective concept. Nevertheless, having a sense of meaning associated with certain aspects of one’s life, especially sexuality, can be considered a benefit or good—something of value—and to that extent meaningless sexual relations might be less valuable or worthwhile than the more meaningful kind, involving love, procreation, achievement, and self-knowledge.

“For Lawful Carnal Knowledge: A Transcendental Idealist’s Guide to Mutually Respectful Sexual Relations”

Yolanda Estes
Department of Philosophy
Mississippi State University

Anecdote suggests that a common vulgar term for sexual relations is an acronym originating from placards hung about the necks of 18th and 19th Century miscreants that read “For Unlawful Carnal Knowledge.” Although 21st Century students would do well to avoid such questionable etymological study, they might do even better to investigate *lawful* carnal knowledge, which is as much a matter of practical concern as any of the other arts and sciences in the college catalogue. From my perspective as a transcendental idealist, I offer the following reflections as a guide to lawful carnal knowledge—or mutually respectful sexual relations—that should prove useful to readers of every philosophical stripe. In the first section, I shall provide a brief account of sexuality and morality according to transcendental idealism, which I shall relate to more intuitive or “common sense” notions of sexual propriety. In the second section, I shall define and defend reciprocal consent, desire, and concern as standards of mutually respectful sexual relations. In the third section, I shall apply the criterion of mutual respect to various sexual activities, including some commonly viewed as morally problematic, such as non-exclusive relationships, fetishism, and the combination of sex and alcohol. In the conclusion, I shall

provide some additional reflections that broach the possibility of a morally sound, intellectually tenable, and perhaps even joyful account of human sexuality.

“Sex for a College Education”

Matthew Brophy

Department of Philosophy

Minnesota State University, Mankato

Natalie Dylan is auctioning off her virginity to afford her college education. Is college tuition so high now that young women have to prostitute themselves in order to pay for it? In this paper, I will explore a contemporary paradox confronting many college women: that to become autonomous through higher education, they must subjugate themselves, sexually, to afford it. Higher education increases one’s autonomy, cultivates individual flourishing, and affords graduates greater opportunity. Paradoxically, the expense of a college education often coerces women to engage in sexual enterprises that betray a lack of autonomy, inhibit flourishing, and often results in personal degradation. This paper will focus on two enterprises: prostitution and webcam pornography.

This paper will consider the following philosophical concepts/theories of autonomy, eudaimonia, utilitarianism, Kant’s 2nd formulation, and feminist ethics in relation to the following case studies:

1. Natalie Dylan is a 22-year-old college graduate, struggling to pay off her student loans. To lift this overwhelming burden, she will auction off her virginity to the highest bidder (provided they meet standard requirements). Through this, she hopes to pay off those loans that might otherwise prove overwhelming. The auction will take place at the Moonlight Bunny Ranch in Nevada, where prostitution is legal.
2. Peep shows are an American standard in the pornography industry. With the rise of webcams in the Internet Age, a troubling number of young women are engaging in webcam “peep shows” in order to afford college expenses.

“Doing It Online: Technology, Courtship, and Alienation”

Michael Bruce

Santa Rosa, CA

This essay explores the ways in which technology influences courtship for college age populations. There are certain socially acceptable steps of courtship for different technologies like text messaging, My Space/Facebook messaging, phone calls, talking through friends, and old fashion face-to-face communication. The ways students initially meet, stay in contact, break up, and reunite, are all commonly mediated by technology in a way that is unique to the age group (though may continue on afterwards). I argue that technology has a tendency to alienate people who employ traditional methods—“Just walk up and talk to her”—and these direct tactics are viewed by younger generations as creepy or gauche. How does one introduce his or herself if the other person will not get off his or her cell phone?

This essay will unpack the layers of technologies in which modern courtship is enmeshed. I will argue that these social networking tools can function in the opposite way of their intention, namely, to further remove and disenfranchise people. I will also explore situations that exist—bars, coffee shops, gyms, etc.—where these steps appear to be instantly suspended. I develop a metaphor that the

networks of technology can be seen as if they were layers of clothes; each platform must be negotiated, the virtual bra clasp, before the face-to-face encounter begins.

“Liquor and Lust: How Drinking Affects the Will”

Roger Hunt

Department of Philosophy

Boston University

Alcohol and other substances have a long history of being both an enabler and inhibitor in human social interactions. Its role as an inhibitor in college situations is largely documented in news media and public awareness. However, its role as enabler in college culture sexual selection is deep, referring to unlocking unconscious desires, evolutionary capacities, or, as Schopenhauer ponders, a trap for women to ensnare men using the nectar of the gods. Informed by Schopenhauer, this essay will look at the mating mind on libidinal jet fuel. Specifically, the college bar scene is investigated, revealing an economy of sexual selection and struggling wills. This essay explores the ethical issues of inebriated lust and desire, the problems of unconscious or evolutionary “hard wired” impulses, and the roles of both sexes’ perception of drinking responsibly and safe sex.

Unit 3: What's Love Got to Do with It?: Thinking Through Our Values

“Thinking about Thinking about Sex”

Ashley McDowell

Department of Philosophy

Kalamazoo College

College students rarely think about their own thoughts and beliefs. They may never have considered their own thinking about sex, much less tried to guide and develop their personal approaches to sex and sexuality. Epistemology can help them critically explore their own private attitudes and beliefs about sex (and everything else), leading them to surprising insights. I will explore examples like the following, which I’ve seen work in the classroom.

Todd wants to believe he’s good in bed. Instead of genuinely trying to figure out whether or not he really is, he picks and chooses only evidence that substantiates his belief. Epistemologists can help students see that not only can they be in Todd’s situation, they might be oblivious to their rationalizing, and sincere in doing it. Rationalizing can even give the illusion of being a responsible thinker! Real epistemic responsibility happens when one takes on a sense of personal accountability, and develops certain attitudes and practices.

Chelsea will say, if asked, that she thinks women should make sure their orgasms are taken as seriously as their partners’. In her own sexual encounters, though, she doesn’t try to show or tell her partners what she needs to reach orgasm. Epistemologists can help students recognize the difference between what one accepts on the surface and what she or he really deep-down believes. This can lead students to look for their own prejudices, inconsistencies, and blind spots, and start guiding themselves to be in control of their own inner lives.

“Sex without Love”

Guy Pinku

Department of Philosophy

Haifa University, Israel

In the beginning of their sexual life many young people tend to develop a feeling that ‘there is something wrong about "sex without love." However, it is difficult to articulate the reasons for this widely assumed intimate relation between sex and romantic love. Is it a moral issue? Is it morally wrong to have sex without love? What moral principle does it violate? Is it an aesthetic issue? Is it obnoxious to have sex without love? Maybe, after all, sex is just an enjoyable physical activity, and it has nothing to do with ‘love’; or, complementarily, love is a noble emotion that has nothing to do with a ‘concrete and bodily thing,’ such as sex is. However, the feeling that sex and love are intimately connected is very stubborn, though mysteriously incomprehensible.

I shall suggest that the connection between sex and love is based upon, and reflects, the body-mind complicated relationship. Sex is involved with huge passion, which is directed towards the body. We tend to love the partner's body because of its beauty and the pleasure that it causes us (Spinoza has proposed that we tend to love what cause us pleasure). However, sex is an interaction between persons. We may imagine science fiction scenarios in which robots fulfill the role of perfect lovers. However, these scenarios are involved with reluctance; it seems that there is a missing ingredient. We tend to conceive our partner not just as a bodily object, there is an additional mental ingredient; a person is also a mental being who has feelings, thoughts and emotions.

It seems that the desires that the partner's body arise in us naturally tend to extend towards his or her mind. Thus, the passion and the curiosity towards the body are applied and mingled with passion and curiosity that are directed towards the mind. Several issues might be involved here: (1) Practical aspect: the partner's emotions determines (and may predict) his behavior towards us; thus we have an interest to know them in order to adequately expect his relation to us; this is correlated with (2) A genuine need to feel that we are loved—feeling that one loves and understands us leads to pleasure for its own sake; and (3) Sympathetic care for our partner's happiness (independently of any egocentric interests). The third element is taking care for another person's happiness and depends upon highly cognitive ability; a desire that is directed towards unseen and untouchable thing, such as, an other's feelings. This element may give love a special transcendental meaning—a care for external thing that is really behind one's capacity for firm knowledge.

That is, the connection between sex and romantic love is based upon a tendency to extend feelings towards the body and apply them to the mind; without this extension, sex – which is based only upon an affection towards the body – might be experienced as limited or even as vain.

“College Sex as an Entitlement”

Adam Daniel Etinson & Insa Lee Koch

Department of Philosophy

Oxford University, UK

Every stage of life brings with it unique opportunities of access. For instance, children are not expected to work. For most of us, all this changes once we pass the threshold of adolescence, and accrue new social responsibilities (responsibilities to perform well at school, to reciprocate our parent's financial support, to think about our future, etc.). But of course, later stages of life bring their own unique benefits. During adulthood, perhaps the longest-lasting stage of life, for instance, society affords us the greatest measure of self-governance, autonomy, and respect. We are really considered “our own

person” once we reach adulthood, even though, inwardly, we may still have no idea “who we are.” The fruits of long, committed love relationships suddenly become open to us as well. So what about college? What does this stage of life—the stages of being a college student—give us special access to? The answer, we think, is sex.

In college, we have more access to sex than at any other time in our lives. Barely anyone these days is married while in college. And, sexual experimentation is a socially-licensed activity for college students. If you fail to experiment with sex in college, you are seen to have lamentably missed out on one of the unique opportunities of college life, in much the same way as we consider an abused child to have sadly missed out on the innocent joys of childhood.

But these observations reveal one of the hidden results of moving into a new, later stage of life, with its new horizons of failure and success. This is that special opportunities of access breed a corresponding sense of entitlement. As we grow older, our sense of what we are entitled to changes. By a certain age, for instance, we will think of ourselves as entitled to drink alcohol. If, by that age, our government still does not allow us to drink, we may feel as if we are being unjustly deprived of a good to which we are entitled. This is especially so if a neighbouring country does permit its citizens to drink at that age. The same is true of college life and sex. Once we enter college, a new horizon of expectations and entitlements comes into play. Not all of a sudden, but rather suddenly, we are not only supposed to be having sex, but feel ourselves entitled to that very activity. Sexual experimentation is not just something we might regrettably miss out on at college; it’s something we all expect, and are expected to, go through.

In this essay, we want to examine the sort of inward and outwardly-manifested complexes that this situation gives rise to. Using the idea of college sex as an entitlement as a lens, we examine such multifarious phenomena as: the one night stand, the relationship (seen from the first person and third person perspectives), sexual promiscuity and experimentation, self-esteem and social life, friendship, the perception of sexual success, the true benefits of sex in college, and the difference between undergraduate and graduate sex life.

“Friends with Benefits”

Al Spangler

Department of Philosophy

California State University, Long Beach

A friend with benefits (FWB) relation presumably has the virtues of friendship without the liabilities of love. Lovers are wounded when their love ceases to be reciprocated, but a loveless FWB relation would seem to avoid this hazard. A friend with benefits, though, unlike a mere hookup or one-night-stand partner, is a *friend*, at least when “friend with benefits” is not used loosely to indicate almost any pleasant sexual partner. But a friend is someone for whom one has feelings, unlike a mere “fuck buddy” or stranger one meets in a bar. A friend is someone you care about and trust. A friend with benefits is someone you care about and trust and with whom you also have sex. Two (non-exhaustive) possibilities present themselves: the friendship becomes love and the FWB becomes a lover OR the friend falls in love with someone else and you lose a friend and get hurt. One study shows the chance of the friends becoming lovers are slim (1 in 10). A much more likely scenario is that one of the friends falls in love with someone or wants to end the relationship for some other reason. In either case hurt feelings are the likely consequence. So the features that make an FWB relation attractive (trust and fondness without commitment) also make it perilous. But any sexual relation presents some danger, so why steer clear of one that involves a friend? This essay addresses that question and argues that an FWB relation should be avoided.

“What’s Love Got to Do with It?: Epicureanism and Friends with Benefits”

William O. Stephens

Department of Philosophy

Creighton University

Epicurus identified happiness with a life full of pleasure. Such a life was achieved, he thought, by using reason to remove physical pain, avoid emotional grief, banish the fear of death, dispel religious anxiety, cultivate friendships, and live wisely. The Epicurean poet Lucretius (in *On the Nature of Things*, Book 4, 1121–1208) condemns love since it consumes one’s strength, neglects one’s duties, squanders one’s wealth, topples one’s reputation, and basically ruins one’s life. Frustrated, unrequited love is even more crushing. Lucretius catalogues the many mental and physical imperfections of women of all shapes, sizes, and complexions to try to cure lovesick fools of their debilitating disease. ‘Even a beauty ain’t so special,’ he insists. The good news, he explains, is that sexual desire and pleasure are mutual. Moreover, Epicureans believe that the best kind of pleasure consists in the removal of pain and worry. Therefore, if the pains of sexual desire can be relieved in a straightforward, prudent way, Epicureans consider such uncomplicated gratification to be harmless and sensible. Erotic passion, however, enslaves. Can a college student today achieve the Epicurean goal of a life free of trouble? How might an undergraduate be sexually active while preserving peace of mind? Would a college-age Epicurean generally avoid sex, hook up with acquaintances, have sex with her friends, or indulge in flings with her T.A. or professor? Does having ‘friends with benefits’ calm one’s life or stress it out? Is monogamous cohabitating when in college good for tranquility? Is marriage? I will explore the Epicurean ethics of sex, love, friendship, and romantic partnership for today’s college student.

Unit 4: You Have to Try This!: Perspectives on Experimentation

“The Straight Sex Experiment”

Bassam Romaya

Department of Philosophy

Temple University

This essay sets out to explore a widespread practice involving openly gay or lesbian college students who occasionally experiment with heterosexual sex acts. The common trend in college-aged sexual experimentation takes the form of inebriated escapades involving predominately heterosexual students who attempt to break social or sexual taboos by taking part in spontaneous same-sex encounters (e.g., open-mouth kissing, mutual masturbation, oral sex, etc). However, contemporary sexual practices across many college campuses involve experimenting with heterosexual sex, often for the same or similar reasons. Though the intentions or motivations for breaking sexual taboos are rather complex and varied in such cases, reasons for doing so might aim to challenge the static notion of sexual identity, to accept a dare by one’s peers, to fulfill a hazing ritual so as to gain entry into a gay fraternity or lesbian sorority, or simply to garner praise or admiration by violating social or sexual norms through sock value. Having come to grips with their sexual orientation only recently in most cases, this generation of gay and lesbian college students are making effective use of the opportunity to experience sexual lives that, up until recently, they have voluntarily renounced.

In tandem with their heterosexual peers, the sexual experiments of gay and lesbian youth reveal a sense of mystery, intrigue, and social or sexual rebellion by stepping outside the limits imposed by group-specific expectations in matters of sexual conduct. Ultimately, these haphazard experiences serve similar beneficial objectives, such as confirming one’s understood and accepted sexual persona,

eliminating mundane adolescent curiosity, or simply strengthening and broadening individual understanding of human sexual diversity.

“Can Girls Go Wild with Self-Respect?”

John D. Draeger
Department of Philosophy
Buffalo State College

Skinny dipping, strip poker, and spin the bottle allow young women the freedom to experiment with their sexuality and discover the sexual selves they want to become. Posting raunchy pictures on social networking sites might be inadvisable, but at least young women retain some control over their image and identity. However, the wet t-shirts and mud wrestling of “Girls Gone Wild” and Spring Break fame are pernicious because they undercut women’s self-respect. This paper will develop an account of self-respect through a discussion of various forms of sexual experimentation (including, but not restricted to, the act itself). The analysis will focus on young women in an attempt to highlight gender asymmetries (“boys gone wild” doesn’t carry nearly the same connotation), but it will also consider possible implications for male self-respect and sexual experimentation.

“Bad Faith or True Desire?: College Sex in the Sartrean Way”

Antti Kuusela
Department of Philosophy
University of Helsinki, Finland

Do you remember how it was to be in college? Was it the best period of your life or was it the most stressful time that you can think of? As far as I can remember college was a place where emotions ran high and physical attraction was often in the air. Memories aside, college is a social environment in which students are constantly being watched and evaluated by others. It is a public space where gaze can be a very active act with many different meanings. No wonder many college students are so worried whether or not they look good enough in the eyes of others. Students want to look good but they also have the right and freedom to choose whether or not to participate to the game in which everybody *has* to look good.

The famous French philosopher Jean Paul Sartre who wrote a lot about sexuality thought that the look is the basis for sexual desire. Is college, where people stare, glance and peek at each other, then a place where sexual desire is more common than in other social environments? Are there innocent gazes in college or are staring students always "thinking of it"?

In this paper I address the question what the nature of sexual desire in college is. Sartre claimed that sexual desire is quite different from strictly physical desires. According to him sexual desire is something more than a desire for physical release. My question is: If students are constantly "thinking of it" are they expressing real desire or is this desire better understood as an expression of "bad faith," that is, as a denial of one’s freedom and choosing to behave like an object?

“Can High School Sweethearts Survive College?”

Bill Puka

Department of Cognitive Science

Rensselaer Polytechnic Institute

State of the art cognitive-psych interviewing techniques are used to observe the range of personal difficulties and dilemmas, special anticipations and delights of college couples trying to conduct commuting relationships. Special emphasis is placed on the freshman experience of trying to maintain couplings started in high school. These interviews are briefly interpreted in standard cognitive-psych style. Then those issues are singled out for conceptual/philosophical interpretation and analysis that allow the application of standard and applied philosophical specialties, such as ethics or epistemology. Methods are provided for how to think usefully in various ways about mitigating difficulties, or using them to advantage. A variety of conceptual models are offered for understanding and coping with the difficulties better, and also for appreciating more fully the positives of this arrangement.

IV. Length and Timeline

The approximate length for this volume is 85,000-90,000 words. *Beer & Philosophy* was approximately 85,000 words and *Wine & Philosophy* and *Food & Philosophy* have were 92,000 and 98,000 words, respectively. The aim is to keep this book slightly slimmer, as reflected in the 85,000-90,000 word range.

The above-mentioned essays will be submitted by August 1, 2009. The papers will be edited during August and the final manuscript will be submitted to Wiley-Blackwell by September 15, 2009.

V. The Editors

Professor Robert M. Stewart received his Ph.D. from the University of Michigan, Ann Arbor, specializing in ethics and social & political philosophy. He joined the faculty at California State University, Chico in 1987; the courses he is currently teaching are Ethics and Human Happiness and Philosophical Perspectives on Sex and Love.

Selected publications:

- *Readings in Social and Political Philosophy* (ed.), Oxford University Press, 1996
- *Philosophical Perspectives on Sex and Love* (ed.), Oxford University Press, 1995
- "Agent-Relativity, Reason, and Value", *The Monist* 76 (1993), pp.66-80
- "Butler's Argument against Psychological Hedonism", *Canadian Journal of Philosophy* 22 (1992), pp.221-221
- "Recent Work on Ethical Relativism", *American Philosophical Quarterly* 28 (1991), pp.85-100

Michael Bruce has a master's degree in philosophy from San Diego State University. He received his undergraduate degree from California State University, Chico, where he took classes from Professor Stewart. Bruce has taught mathematics and philosophy classes at the University of Washington and has published in many academic books and journals, including essays in the pop culture and philosophy genre. He has a textbook under review at Wiley-Blackwell.

VI. Call for Abstracts (issued December, 2007)

Call for Abstracts

College Sex & Philosophy

Michael Bruce and Robert M. Stewart (eds.)

Abstracts are sought for a new title in the Wiley-Blackwell series *Philosophy for Everyone*, under the general editorship of Fritz Allhoff. As with previous titles now subsumed under the series—*Wine & Philosophy*, *Beer & Philosophy*, *Food & Philosophy*, and *Running & Philosophy*—*College Sex & Philosophy* will integrate the insights of philosophers, interdisciplinary academics such as sociologists and psychologists. The abstracts and resulting selected papers should be written for an educated, but non-specialized, audience.

This edition would explore the philosophical issues concerning the sexual practices of college students, people roughly 18-23 years of age. This unique social space has many important issues that can be investigated in a meaningful and assessable way, namely ethical issues of dating, cheating, courtship, pregnancy, homosexual experimentation, drug and alcohol use, and more as it pertains to the college framework. Essays will introduce philosophers and their arguments to the dilemmas with critical rigor, insight, and humor. Possible topics include:

Test Driving the Car

Friends with benefits: Is this a college age phenomenon or is the age group just the last to catch on? Is this relationship or lack of one, more honest than the status quo? Or is someone always hurt, having different intentions and hopes? Is this an evolved arrangement or a primitive one? What role does honesty play and is this treating someone as an end or means to an end?

Monogamy and Mrs. Degrees: The antithesis to friends with benefits would be the traditional exclusive courtship. Is college still the time when people look for marriage? Or is this the worst possible time to make long term relationships? What changes from freshman to super-senior year? Are college romances partly guilty for the high divorce rate? Is there still such a thing as “making an honest woman out of her?” How do language and social practices influence or encourage monogamy in college?

Modes of Persuasion

Myspace, Facebook, Craigslist: How has technology, like online communities, changed sex and love for college students? Has such instantly abundant information revealed the ultra superficial requirements of hooking up? A profile list many important details about a possible mate: a picture, likes and dislikes, educations, employment, friends. Is this all the information needed or are there non-rational and unconscious factors shaping cognition? Is there a deeper essence that cannot be captured through technology? What about deception and the art of flattering pictures?

Bars, Bars, Bars: Drink until she is pretty? Shockingly, in many states it is unlawful to engage in sexual intercourse with an inebriated person. What would college sex be like without kegs parties and Jello shots? What are the ethical and epistemological issues involved with college drinking? What does consent mean after drinking and what are the possible ramifications regarding rape? Is there a gender bias? Are there different standards for college kids than non-college kids and other age groups?

Deontology of Friendship

What are your duties to a friend in college? Do you treat everyone like your roommate? Do you let them go home with “that” person at the bar? Especially concerning friends with benefits, are you allowed to hook up with your friend’s friend? This seems very different than dating a friend’s ex-girl friend, but is it? Do you tell your friends if their mate is cheating? Would you tell the friend’s mate if your friend was cheating? How would you like to be treated?

Pro-Choices

The abortion debate is a crucial topic for both men and women in college. What effect does being in college have on student’s position concerning the pro-life and pro-choice debate? Does a liberal education skew the minds of the youth? Does knowing what a sound argument is influence anything? What are the arguments that resonate with college students and why?

Alternative Lifestyles and Experimentation

That One Time in College: One of the standard punch-lines in popular culture is to refer to experimentation in college. What are the implicit judgments in this kind of humor? Why does college have a socially acceptable space for experimentation? Which philosophers can shed light on the issues of identity or personhood in these kinds of circumstances?

Sex on X: Since the last half of the twentieth century, college has been a place where people explore mind-altering substances. Sex ensues. What are the perspectives of drug use, namely ecstasy, regarding sexual experience? Will the experience of sex on E ruin sober sex? Is there a philosophical imperative to explore new frontiers and paradigms? Are experiences on drugs less real?

Advanced Degrees

Grad students do it better: What practices are different from undergraduate to graduate school? Does education make people more or less attractive and to whom? How does sexuality in graduate school affect the teachers of the future?

Hot for teacher: It is a common phenomenon that students often have crushes on their teachers and teacher’s assistants. Explore the nature of the attraction and what ethical guidelines should be followed. Is the student infatuated with the teacher or falling for the form of beauty itself? Consider Plato and his student Aristotle.

We encourage you to be as creative as possible with your topic and strive to make your abstract and essay as lively, yet enlightening, as possible. Please attend to the following guidelines:

- Abstract of paper (approximately 250 words) due by December 15, 2008
- Accepted authors will receive notification by January 15, 2008
- The submission deadline for accepted papers will be July 1, 2009
- Final papers must be between 4000-5000 words and be aimed at a general, educated audience.
- Abstracts should be submitted to Mike Bruce at philosophizewithahammer@gmail.com.
- Proposals for other volumes in the series should be submitted to Fritz Allhoff at fritz.allhoff@wmich.edu.

