Edited by Michael Bruce and Robert M. Stewart

COLLEGE SEX

PHILOSOPHY FOR EVERYONE

Philosophers With Benefits

Foreword by Heather Corinna

WILEY-BLACKWELL
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FOREWORD

In the late 1980s I attended a college whose core curriculum was rooted in the classics of Western philosophy. I also had sex in college and studied sexuality in college, between the pages, not just the sheets. For me, college sex and philosophy were largely inseparable, and I had both in equal measure.

Here's the crux of what I learned about Western philosophy in college: it is highly critical, systematic and relies upon – or states it does – logic and reason. It involves asking and exploring very big questions, sometimes about very large things, sometimes about very small things. It tended to mostly come from old, white men and be about men, even when those men are discussing women or others whose experiences they had not lived or had not lived lately.

Some of this stuff was seriously ancient, even when presented as shiny and new. Any given philosopher seemed to think that his – and with a hat-tip to Hannah Arendt, her – philosophical approach and ideas would make all others obsolete. Any given philosopher often used language (like the words "god," "he," or "moral") or approaches that made it sound like their language and approaches were the only right or reasonable ones.

Very few people seemed interested in it, but people still liked to argue about it a lot. Just when I thought I had a handle on philosophy, some approach to or experience of it spun my head around and made me feel like a newbie.

Philosophy often seemed to be coming from a bunch of dead people who were coming from a world that largely was not mine. But even when those folks were talking about something that either wasn't about them, or

didn't speak to my experience, even in question or profound disagreement, I could learn a whole lot about myself and my world from it.

It sometimes also really made my head hurt.

Here's the crux of what I learned about sex in college, especially sex we have during the time of life when we're in college: it is largely uncritical (when it is, is more so after the fact than during the act), only systematic when it sucks, and most often relies upon a partial suspension of reason. It often involves asking for and exploring very big things, sometimes via very large things, sometimes via very small things. It tended to come from pretty much everybody of every age, though some men did like to think that it was mostly about them, even when they had it with women or others whose experiences they had not lived or had not lived lately. The older and whiter those men got, the more they seemed inclined to think that, something I hardly need to tell a generation that has come of age under the Bush administration. If you've already started college courses, you also know exactly what I'm talking about. If not, you will.

Some of this stuff was seriously ancient, even when presented as shiny and new. Any given sexual partner didn't seem think that his – or her – approach to and ideas about sex would make all others obsolete, but plenty seemed to hope for as much. Any given person often used language (like the words "oh-god," "sex," or "moral") about or approaches to sexuality that made it sound like their language and approaches were the only right, or reasonable ones.

Pretty much everybody was interested in it, but people still liked to argue about it a lot. Just when I thought I had a handle on sex, some approach to or experience of it spun my head around and made me feel like a newbie.

While the sex I personally had in college never involved dead people, it did sometimes involve those coming from a world that was not mine. But for the most part, sex in college was centrally about me and my peers and about our world, not the worlds or experiences of those outside it, even if to our great annoyance those outsiders invaded or policed that world. Yet, even when other folks were having sex or had a sexuality in college that either wasn't about me, or didn't speak to my experience of sex, even in question or disagreement, I could learn a whole lot about myself and my world from it.

It sometimes also really made my head hurt.

In some ways, college sex and philosophy are excellent bedfellows. In others, they're like those couples you see together and cannot figure out what the hell it is they see in one another. While adding sex to philosophy

makes the latter far more compelling, the opposite is rarely true. Under the microscopic lens of philosophy, sex can sometimes appear nearly incomprehensible, painfully pat, or downright unappealing. Of course, some schools of philosophy are a better fit than others. Rationalism, analytic philosophy, or logical positivism? Highly incompatible. Skepticism or pragmatism? Not if you want to have a good time. Aesthetics, metaphysics, and existentialism? Sure. Poststructuralism? Depends on the sex you're having. Idealism? And how. Absurdism? Perfect.

Most of the Western philosophers who have explored sexuality often seem either like the folks who have enjoyed or experienced sex the least or who wanted to hide their enjoyment of it the most. When reading philosophers addressing sexuality, you may hear a voice in your head saying, with great exasperation, "Just get laid already!" or "For the love of gawd, come out of that closet." Many have seemed most focused on questions of what is and is not moral in human sexuality – and with infrequent self-analysis, mind – than the whole of the sexual experience or the more holistic sphere of what human sexuality entails. Much philosophy addressing sexuality can seem a determined attempt to take all the fun right out of it. For example, it's a testament to the fortitude of queer and women's sexuality and the drive we all have for pleasure that we of the female and/or not-hetero variety can still enjoy sex at all after reading and having culture influenced by most philosophical approaches to queer and women's sexuality. We also owe philosophy no gratitude for its endless fixation on what is normal and what is abnormal in sexuality, an enterprise so vastly diverse that the only thing we know about sexual normality is that either all of us are normal or none of us are.

Neither philosophy nor sex in college is new. In fact, much of what any given generation posits as sexually new in the next one is not, it just may be occurring in new contexts and frameworks or look different once one is beyond a given age. In the 1980s and 1990s, the 1960s and 1970s, in the 1930s, 1940s, and 1950s, people were doing the horizontal mambo in college, "hooking up," having or considering trysts with professors, sneaking or slinking home after staying out all night, communicating with long-distance partners, doing or utilizing sex work, sleeping with folks who weren't a spouse, fiancée, or "steady," having sex with and without romantic love. In short, they were exploring their own sexuality and sexual identity to try and find the right fit for who they were then and for who they wanted to become. Since most of the people applying philosophy to college sex are not college students having said sex (nor often sexologists), in some ways, I think the greatest information gleaned

from philosophical analysis of young adult sex is what adultist attitudes and ideas about college sex and sexuality are.

Which is useful knowledge, really. After all, those not in college having sex have long been the greatest buzzkill of those who are, especially those who didn't have the sex in college they wanted and knew – or imagined – everyone else to be having. Let's be kind: adults who philosophically consider the sexuality of younger people probably had sex in college, too, and plenty of it was likely sex they enjoyed. (Or, being not so kind, did not have sex in college and are still royally pissed off about it.) Some of what you read in this book will be about your experiences with sex in college. Some won't: it may be about experiences others have, instead, or may be about someone else's perceptions of, ideas about, or even sexual fantasies of what you and your fellow students are doing. But whether it expands your mind or solidifies your own dissenting ideas, it's all good.

Outside philosophical perspectives on your sex life will tend to include one's own sexual history added to what they observe about yours now within the kind of rigorous structure philosophical approaches demand and require, and that's useful, both when on-target and when off-base. You can use them to see them coming and cover your tracks a bit better. Alternately, you can use them to apply a different perspective than your own to your own sexual life: seeing our experiences through different eyes and ways of thinking can provide potentially important tools with which to evaluate our choices.

As a sexuality author and educator, I find it frustrating when sex and sexuality are presented solely as pursuits of the body, when in fact they are also – sometimes great, sometimes not-so-great – pursuits of heart and mind. Furthermore, sex is not just what we do when we're engaging in it, it is what we think of it all, before, during, and after, in scarcity and in excess, about our own sexuality and sex lives and those of others, how we and everyone else contextualize, conceptualize, evaluate, enact, and represent it; how and if we say yes, maybe, or no, to whom and what we say it, what both our ideals and realities of sex – which often are not one and the same, nor universal for everyone – are. And having solid frameworks for thinking about something that can make us so dizzy in the head is mighty helpful. That is the aim of the authors of *College Sex & Philosophy*, and it's most certainly a fine one. As they were for me in college, sex and philosophy remain a heady mix, one that poses unusual and unexpected challenges for writer and reader alike.

So, I invite you to go ahead, open the pages of this book, put sex and philosophy in bed together and see what happens. And don't just lie

there: let yourself really get into it and see where it takes you. Just like any other kind of "sexual experimenting," you may find it expansive or a yawner, you might get off on it or you might not. But you'll never know unless you give it a try.

Heather Corinna
Founder and Director, Scarleteen.com

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Finally, we thank you, the reader: enjoy the volume! The sexual dimension of human existence is a wonderful thing. We applaud your interest in exploring a topic that is unfortunately still taboo for many people.

Michael Bruce, Belmont, California
Robert M. Stewart, Chico, California

CAMPUS ORIENTATION

An Introduction to *College Sex – Philosophy for Everyone*

College is a special time in Western culture. It is a unique social space where young adults are encouraged to sew their "wild oats," cultivate a sense of self, and be exposed to a global economy of ideas and perspectives. As many students are away from their parents and communities – and their enmeshed values – for the first time, they often experiment and explore themselves, their new autonomy, and the academic world. Sexuality and sexual practices are some of the most important and interesting areas students navigate. This volume in the *Philosophy for Everyone* series investigates contemporary sexual practices, behaviors, and mores of college students from a philosophical perspective. This introduction will highlight the features and history of the philosophy of sex as an area of research and then briefly introduce the essays and the organization of the book.

The philosophy of sex is a relatively new subfield. Although the works of some major philosophers in the history of philosophy have included important discussions of sexuality, often in relation to love and the family or broader social issues, only in the last forty years have professional philosophers recognized this subject as a significant focus of research in its own right. Many essays, books, and college courses have appeared since the publication of a seminal journal article by the noted philosopher Thomas Nagel in the early 1970s on the topic of sexual perversion.[1] Though widely criticized, and for good reason, in a series of subsequent

publications by other philosophers, Nagel's use of the techniques of modern analytic philosophy to elucidate a controversial concept seldom addressed by his fellow philosophers working within the Anglo-American tradition was pathbreaking. Continental European philosophers such as Søren Kierkegaard (1813–55), Arthur Schopenhauer (1788–1860), and Friedrich Nietzsche (1844–1900), and later Jean-Paul Sartre (1905–80) and Simone de Beauvoir (1908–86), had written about the nature of sexual desire and relations between the sexes, but English-speaking philosophers had done little during that period on the subject of human sexuality. Nagel's "Sexual Perversion" was influenced by the insights of existentialist philosophers, particularly Sartre, but it had analytical rigor and clarity, advancing an argument for objective standards of sexual deviance and normality more liberal than one might find in orthodox Freudian accounts, for example, of homosexuality. His essay was thus an exercise in both conceptual clarification and applied moral philosophy.

Ethics, social-political philosophy, and philosophical psychology or the philosophy of mind are the main areas within the discipline of philosophy that contribute to the subfield of the philosophy of sex. Many of the questions falling within this subfield concern sexual morality – the ethics of premarital and extramarital sex, contraception and abortion, same-sex relations, and so forth. Some of the issues addressed by philosophers of sex are ethical but also involve social policy and the regulation of human practices and institutions, e.g., the sex industry. And there is a broad range of questions that concern the nature and aim of human sexuality itself, our desires and emotions, pleasure and pain, sexual identity, the normal and the abnormal, among other things. These are broadly psychological issues, yet philosophers approach them somewhat differently from the ways in which academic psychologists, clinicians, counselors, and psychiatrists do, and the matters of central concern are often not exactly the same. While the latter disciplines tend to involve theorizing about the causal origins of sexual behavior in our species and others, as well as effective treatment of sexual disorders or disturbances, philosophers – while usually interested in such empirical questions – are more likely to focus on the construction of conceptual frameworks for understanding and also evaluating human sexual phenomena. These frameworks draw from other important developments in other areas of philosophy, such as the philosophy of mind and philosophy of science. Ideally, philosophers and social or behavioral scientists benefit from each other's research, the conceptual and normative concerns of philosophers influencing the empirical research of scientists and in turn being informed

by that research. Historical and literary studies of human sexuality have also significantly guided philosophical thinking about sex in recent years, especially by philosophers working in the Continental tradition.

Sex in the setting of modern college and university campus life is an especially fertile subject for philosophical reflection. Why is this? In part it is because the institution brings together larger numbers of people at the start of their adult lives and places them in a situation of relatively little supervision, one which is to some extent insulated from the pressures of the working world. Often they live together in dorms or apartments or houses; new relationships of various kinds are formed of necessity. Moreover, they will need to have considerable contact with faculty and staff, some of whom will not be too much older than they. Mentoring relationships will typically have a personal aspect that can lead to different kinds of intimacy. The college environment, of course, is supposed to provide the conditions for reflection about life and the world, to help students learn about themselves and others, and to establish their place in society. Depending on what a student chooses to study, some of her courses might deal directly with issues of sexuality.

Freedom and the leisure to reflect in circumstances of intense intellectual stimulation and constant interaction with many other people – often attractive individuals within the same age group – present students with many important decisions about how to share their lives with others. The choices they make can be central to the formation of character and life plans with long-term effects on their futures comparable to the decisions they arrive at concerning majors or careers. Emotional needs and aspirations will be central in motivating all of these decisions as students seek to create desirable lives for themselves. Sexual opportunities will force them to decide what they value and what their limits are, in the process learning about themselves as individuals and defining themselves as persons.

Philosophy has shaped the university environment over the centuries, going back to its origins in the philosophical and theological climate of the Middle Ages in Europe. The ideas of Augustine (354–430), Thomas Aquinas (1225–74), and other important thinkers of the Roman Catholic tradition, strongly influenced by Greco-Roman philosophy, determined the structure and curriculum of the early institutions of higher education into the Renaissance and the early modern period. The rise of Protestantism and the educational philosophy of John Locke (1632–1704) had considerable influence on the course of education in Western Europe and the United States. Today, American universities are dominated by a liberal political ideology that is secular and rooted in the

pragmatism and progressivism of the late nineteenth and early twentieth centuries, represented by William James (1842–1910), Charles Peirce (1839–1914), and especially John Dewey (1859–1952). The social and political radicalism of the 1960s, shaped in part by the theories of Jean-Jacques Rousseau (1712–78) and Karl Marx (1818–83), continues to dominate thinking in much of the American educational establishment.

The "political correctness" of the late twentieth-century campus Left, now pervasive in our law, media, and educational institutions, has a dimension of sexual correctness defined by the radical feminism that developed out of the mid-1960s. A conception of women as a historically oppressed class, exploited and objectified by men, often collaborating in a state of "false consciousness" with male oppressors, has taken root in elite political thought and cultural criticism. Often it is tied to a critique of market capitalism, seen as the economic system most conducive to the treatment of female sexuality as a commodity. Pornography and other products and services of the sex industry are the most obvious form this sexual exploitation takes in our society, but from this radical feminist standpoint even conventional dating and marriage – indeed, perhaps heterosexuality itself – are permeated with power imbalances between the sexes and consequent subordination of the female.

While there has been some noteworthy criticism of these assumptions about the relative power of men and women in our society, as well as the need for greater institutional regulation to rectify the alleged imbalances and protect vulnerable females, these ideas are still widely accepted in American education at all levels.[2] Post-boomer generation women are less sympathetic to radical feminist ideology than were many of their parents, especially those who were college educated. Still, college students of both sexes today are sometimes confused and uncertain about what is appropriate behavior in many social situations having a sexual aspect. Institutional rules and policies intended to provide them with guidance are often ideologically motivated and overly instructive, even to the point of being ludicrous. A notorious sexual conduct code that was established at now-defunct Antioch College, an institution with a long history of progressive thinking since its founding in 1852, defined a series of sexual advances and required explicit competent consent before a student would be permitted to go on to the next stage. Attempts by liberal college administrators and faculty to regulate, for ideological or legal reasons, what most of us consider private behavior can be seen as heavy-handed and reminiscent of the conservative mores that supported the earlier doctrine of *in loco parentis*.

Religious beliefs may have once given some guidance to most students in previous times, but the present generation, shaped by decades of secularism and liberalism, is no longer as influenced by strict Judeo-Christian teaching about sexuality, even at many religious educational institutions.[3] Faced with tempting opportunities among a range of sexual possibilities in the permissive, generally tolerant setting of a typical American college campus, with a male-female ratio favorable to men (especially those of high status, e.g., fraternity members and athletes), and the easy availability of alcohol and drugs, young students of both sexes and different sexual orientations have serious choices to make. How can philosophical reflection be of help in arriving at intelligent decisions that can be defended ethically and not regretted in retrospect?

Philosophy, for most of its history in the West, has been primarily concerned with the definition, clarification, and critical analysis of basic concepts and theoretical frameworks that are fundamental to our understanding of the natural and social world. To live rationally, we must come to know ourselves. We are not merely thinking beings but also sensing, feeling, emotional, appetitive creatures with needs, desires, and aspirations for our lives. Our capacity for pleasure and pain, as with many other animals, is central to our existence. And among the chief sources of human pleasure (and pain) is our sexual experience and the emotional, social, and moral consequences that follow from the choices we make with regard to our sexual activities and relationships.

Having a clear conception of what sexuality is and what it means to us as individuals is essential for most of us to live a good life. Confusions, ambiguities, and contradictions in our ideas and beliefs lead to painful dilemmas, conflicts, and generally bad decisions; this is particularly true in sexual matters. Human beings typically live with others in often complex networks of different sorts of relationships. Normal sexual gratification, if it is anything more than masturbation, involves relating to other people, if only temporarily. What counts as normal sexuality and what kinds of obligations define intimate relationships are, at least in part, philosophical questions, i.e., they are not merely psychological, but call for *normative* standards. Arriving at acceptable standards means going beyond an uncritical acceptance of existing norms, reflecting on them, and perhaps rejecting or modifying them in light of what one learns from experience, scientific research, and the rational consideration of other points of view.

How we are to think of sexual desire, its connections to the various forms of love, marriage, and friendship, and its relations to our identity

and sense of ourselves are basic philosophical questions about life. What is the aim of sexual desire? Should it always be expressive of love or even be restricted further to those who are engaged or married? Are friendships to be kept free of sexual complications? Does our sexual orientation define us as individuals? What about unusual sexual inclinations or practices – can some objectively be classified as deviant, perverse, or unhealthy? What kinds of experimentation might be reasonable and acceptable as a way of finding out what we want and who we are? These are some of the questions young adults of a college age should be asking themselves. The tools and techniques of philosophical inquiry, along with the ethical wisdom of centuries of profound reflection by philosophers, can help us find thoughtful answers.

Many of the questions we have, or should consider, about sexuality are essentially moral ones, concerning not just our personal goals but our relations to others as well. When is consent to sexual activity given competently? What constitutes rape? How can we not use others in sexual relationships, but always treat them with respect and consideration? What does self-respect demand of us in sexual situations, and is it a moral issue? Is the preservation of virginity until marriage a moral matter, or just one of personal preference? What are the reasons to marry in today's society, and what responsibilities does it entail? Do non-marital sexual relationships involve the same obligations as a typical monogamous marriage, e.g., sexual exclusivity? Is promiscuity wrong even if one has no duty to be sexually faithful? What about possible bad consequences of intercourse such as disease and pregnancy – how is responsibility to be attributed? These are the kinds of questions that most college students need to face early in their lives, and they need considered answers to them – something for which philosophy can be very helpful.[4]

There are also questions about professionals' relations within the college community, e.g., between students and their instructors. Are faculty-student sexual relationships wrong either morally or from the standpoint of institutional ethics? Do differences of age or gender have a bearing on this, or is it mainly an issue of whether the student is currently enrolled in that professor's class, or might be in the future? Some feminist commentators insist that such relations are necessarily exploitive, given the power imbalances, especially if the faculty member is a male and the student female, but others disagree.[5] And what about students who work outside the academic community in the sex industry, e.g., on computer websites or in strip clubs? Is this morally objectionable, even if it is done to pay for tuition, fees, and other expenses incurred as part of getting one's education?

Does using digital technology in more socially accepted ways also pose ethical issues for students' romantic and sexual lives, e.g., meeting and communicating mainly or even exclusively over the Internet or cell phones? Moral philosophy, social philosophy, and the philosophy of technology can be very useful in finding reasonable answers.

The essays in this book are divided into four units: Freshman Year: Hook Up Culture (experimentation, shame, and alienation), Sophomore Year: Friends with Benefits, Junior Year: Ethics of College Sex, and Senior Year: Sex and Self-Respect. This structure loosely parallels Abraham Maslow's (1908–70) "hierarchy of needs" – a psychological theory of motivation ranging from physical needs up to self-actualization. The themes of each unit progress as the social and intellectual skills of a college student would as he developed through his college years. The first unit looks at initial experimentation, technology, and clothing, while the second unit deals with "friends with benefits relationships." The third and fourth units revolve around more abstract ethical issues, characteristic of the changing and perhaps less egocentric perspective of upperclassmen. The fourth unit specifically accounts for self-respect and mutually respectful relationships, akin to Maslow's "self-actualization." At this stage, the freshman has journeyed through the wild space of college – experimenting with the different kinds of relationships and college culture at hand – and has matured intellectually into a college graduate who understands the complexities of sexual respect and communication.

The first unit deals with aspects of college culture, or *hook-up culture*, as some writers have called it. These essays explore the following: the motivations and risks of sexual experimentation, the way college dating and sexual practices are enmeshed in technologies like Facebook and text messaging, and how the clothing students wear can signal moral judgments. The first essay in this unit, "Sex and Socratic Experimentation" written by George T. Hole and Sisi Chen, describes an experiment given in one of Hole's classes. The experiment explores ways students can make meaningful changes in their lives by reflecting philosophically on their life choices. Hole and Chen make this concrete by providing several examples in which students described the despair to which naïve experimentation led them and, remarkably, how they used philosophical methodology to recover a sense of self based on reflective thinking and action. These examples are intriguing because they show how philosophy can positively impact one's life.

One of the sexual clichés that runs rampant is that college students, particularly females, will experiment in homosexuality. This cliché misses

that the opposite is also true. "The Straight Sex Experiment," authored by Bassam Romaya, explores a widespread practice involving openly gay or lesbian college students who occasionally experiment with heterosexual sex acts. In tandem with their heterosexual peers, Romaya argues that 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. Romaya's essay is a much-needed analysis of college sexual identity, and moreover it provides a window into an often unheard portion of the story of college sexual experimentation.

It used to be a big deal to get a girl's phone number, but with the popularity of social networking sites, has this step been bypassed altogether? Michael Bruce's essay, "The Virtual Bra Clasp: Navigating Technology in College Courtship," examines the ways in which technology influences sex and love for college-age people. He first argues that there are certain socially acceptable steps of courtship for different technologies such as text messaging, My Space/Facebook messaging, phone calls, talking through friends, and old fashioned 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 it may continue afterwards). Bruce reasons 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. Bruce's essay unpacks the layers of technologies in which modern courtship is enmeshed, and in doing so he argues that social networking tools often function in the *opposite* way of their intended function, namely, to further remove and disenfranchise people.

Some college students have "one night stands," and these can lead to incredibly awkward mornings. "Smeared Makeup and Stiletto Heels: Clothing, Sexuality, and the Walk of Shame" is both a light-hearted and compelling account by Brett Lunceford, a specialist in the field of communication. Lunceford uses semiotics, the study of signs and sign systems, to analyze the relatively new phenomenon referred to as "the walk of shame." This act is usually typified by a college coed walking home in the morning while still wearing her party outfit from the night before,

suggesting a sexually promiscuous act had taken place the previous night. Having described the stigma surrounding the walk of shame, Lunceford argues that the clothing worn during the walk of shame functions as a specific type of sign of sexuality, which is marked, especially in young women, as shameful. Lunceford's analysis is unique because it provides a framework through which to understand the walk of shame, which, though it is a common occurrence in the life of many college students, is often neglected in academic discussions of college life and sexuality.

Many freshmen move to college and leave behind a significant other, daring to enter into the much discussed and much dreaded long-distance relationship. Bill Puka's essay, "Relations at a Distance," uses current cognitive therapy techniques to outline the range of personal difficulties and dilemmas, special anticipations, and delights of college couples trying to conduct relationships at a distance. The essay emphasizes the freshman experience of trying to maintain relationships that started in high school, but Puka also discusses more recent innovations that many couples use throughout their college years to keep the spark going during their long-distance relationships. These innovations include sexting, Skype sex, and phone sex. Puka's essay is grounded not only in philosophical argumentation but also in interviews he conducted. He provides an in-depth account of these college couples' long-distance relationships, and he argues that long-distance relationships are not only something that can last but moreover that can be enjoyable and highly fulfilling.

In the second unit, Sophomore Year, the essays investigate "friends with benefits" relationships. This is a phenomenon that has recently been getting a lot of attention in the media as well as in academic research. The introductory essay in this unit looks at this kind of relationship in light of ancient Greek philosophy, while the concluding two essays are philosophical commentaries on experiments conducted by scholars working in the discipline of communications. These essays look at how common these friends with benefits arrangements are and how and why they begin.

What would the ancient Greeks think about friends with benefits relationships? William O. Stephens' essay, "What's Love Got to Do with It? Epicureanism and Friends with Benefits," applies Epicurean philosophy to this aspect of college sexuality. The essay looks at the phenomenon of friends with benefits from the standpoint of the Epicureans, a school of thought based on the pursuit of tranquility through knowledge, friendship, and a modest life. Stephens writes that Epicureans regard good

friends to be much more reliable than good sex, and therefore college students should refrain from sex in order to keep their friends.

In the first of the essays related to the field of communication, Timothy R. Levine and Paul A. Mongeau's essay "Friends with Benefits: A Precarious Negotiation" explores a variety of questions about friends with benefits relationships: What are they? Can people really have sex with friends and remain friends? Is friends with benefits a new type of relationship, or have people always had sex with friends? What are the advantages and disadvantages of friends with benefits? Why do some people have friends with benefits relationships while others avoid them? Levine and Mongeau survey the different modes of communication surrounding these kinds of relationships, e.g., how people talk (or don't talk) about friends with benefits relationships with their other friends. This essay does an excellent job of framing the friends with benefits phenomenon with data that show how common the relationships are and what the outcomes statistically will be.

The second unit closes with "The Philosophy of Friends with Benefits: What College Students Think They Know," penned by Kelli Jean K. Smith and Kelly Morrison. Smith and Morrison supply a philosophical commentary to a study they performed, the goal of which was to collect information about multiple dimensions of friends with benefits relationships. These dimensions include how such relationships begin, the motivations for them, obstacles and emotions related to them, the maintenance rules associated with them, the outcomes of these relationships, and how these relationships are discussed and supported by same-sex friend networks. Smith and Morrison conducted this research to further their understanding of friends with benefits by exploring personal accounts of these kinds of relationships. The data revealed the presence of relational, emotional, and sexual motivations and barriers, as well as a broad array of emotional responses. People who are in friends with benefits relationships, or contemplating doing so, will find the information in this essay invaluable.

The third unit, Junior Year, is centered on ethical and epistemological issues – what is ethical and how do we know it to be so? – relating to sexuality that arise in college life, both for the students and teachers. Andrew Kania's "A Horny Dilemma: Sex and Friendship between Students and Professors" argues 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