TEXTS


ORGANIZATION

This course is divided into two parts. The first part is a series of lectures designed to provide a basic conceptual scheme for dealing with human sexuality in a sociological manner. Each set of ideas will take more than one class meeting to cover. The second part of the course will involve individual and/or group projects that will be presented in a project (individually or in a group). I will choose the best twelve of these for class presentation. Obviously, to be one of the chosen means you are heading for a good grade. In other words, your proposals will be graded. (Of course, if your presentation falls short of what the proposal indicates, you could have a problem. I say "could" because I like imaginative proposals and sometimes these don't come off, but I give lots of points for effort.) Those of you who are not chosen to present in class must convert your ideas so they may be presented in a paper. Attendance at presentations is mandatory. Each presentation missed will be penalized one-half of a letter grade.

GRADING

There will be two written exams. The first will follow Topic 3. The second will follow Topic 7. These exams will make up 50% of your course grade. The class presentation or paper will make up the other 50%. All papers must be handed in by the last class meeting. A book report (WWP) is also required. This will be graded satisfactory or unsatisfactory and must be handed in by the last class meeting.

SYLLABUS

Readings have, where possible, been chosen to correspond with the lecture topic. Every effort should be made to come to class having read the assignment. You will get much more out of the course this way.

PART I

<table>
<thead>
<tr>
<th>TOPIC</th>
<th>ASSIGNMENT</th>
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<tr>
<td>l.  Sexual Dimorphism, Transgenderism,</td>
<td>S: Chapter 3, pp. 69-78; Chapter 4, pp. 106-119;</td>
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<td>Sexual Orientation/ Preference</td>
<td>Chapter 5.</td>
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<td>Weinberg, Williams, and Laurent, <em>Hermaphroditism</em> (on reserve on Oncourse),</td>
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<td>Weinberg and Williams, <em>Men Sexually Interested in Transwomen</em> (on reserve on Oncourse).</td>
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Williams, Weinberg, and Rosenberger, Transmen: Identities, Embodiments, and Sexualities (on reserve on Oncourse)

2. Sexual Attraction and Arousal

S: Chapter 2, pp. 48-49; Chapter 3, pp. 91-101; Chapter 4, pp. 122-24; Chapter 14. 
Weinberg, Williams, and Calhan, If The Shoe Fits... Exploring Male Homosexual Foot Fetishism (on reserve on Oncourse)

3. Gender, Sexual Roles, and Sexual Socialization

S: Chapter 1, p. 24; Chapter 6; Chapter 7. 
Weinberg and Williams, Bare Bodies (on reserve on Oncourse).

Ward, Dude-Sex: White Masculinities and “Authentic” Heterosexuality Among Dudes Who Have Sex With Dudes (on reserve on Oncourse)

FIRST EXAM -- COVERING TOPICS 1-3

4. The Culture of Sex

S: Chapter 1, pp. 14-23; Chapter 2, pp.46-48; Chapter 9, pp.264-267; Chapter 10; Chapter 13, p.456

5. The Social Construction of Sexuality

S: Chapter 1, pp.2-14; Chapter 2, pp.28-34, 44; Chapter 9, pp. 270-299. 
Williams and Weinberg, Zoophilia (on reserve on Oncourse)

6. The Social Organization of Sexuality

S: Chapter 17. pp. 588-626; S: Chapter 18 Williams and Weinberg, Gay Baths (on reserve on Oncourse)

7. Sex and Emotions: Intimacy, Jealousy, Lust, and Love

S: Chapter 8 
Weinberg, Williams, Kleiner, Irizarry, Pornography, Normalization, and Empowerment (on reserve on Oncourse)


SECOND EXAM--COVERING TOPICS 4-7
PART II

PRESENTATIONS 1 AND 2

PRESENTATIONS 3 AND 4

PRESENTATIONS 5 AND 6

PRESENTATIONS 7 AND 8

PRESENTATIONS 9 AND 10

PRESENTATIONS 11 AND 12

WWP: Chapter 1 and Part I by this date (suggested).

WWP: Part III by this date (suggested).
COURSE POLICIES AND PHILOSOPHY

1. AIM: R320 is designed to provide students with an academic perspective on human sexuality. To this end, theories and data from a variety of disciplines will be examined from a sociological perspective, e.g., how do recent advances in endocrinology throw light on the nature-nurture problem, sociobiology versus feminist ideology, etc.

2. METHOD: The sociological perspective chosen is that of phenomenology—the study of how people actually interpret and experience their sexual worlds (e.g., how do adolescents feel about the bodily changes accompanying puberty, what is it like to participate in the homosexual subculture, etc.). Phenomenology is chosen as an antidote to the often overly "scientific" approach characteristic of the behavioral sciences in which sexuality is robbed of its rich variety of meanings. Thus, any human expression of sex is relevant to the course, from graffiti on bathroom walls to child pornography. In other words, nothing sexual will be excluded merely because it is considered by some to be offensive, gross, or immoral.

3. VALUES: It follows from the above that no moral position will be paramount in the course except that of the right to scientific inquiry. All moral positions can expect critical examination—from feminism to the moral majority. No student is expected to comply with any set of sexual values, although all will be expected to respect the positions of other students while retaining the right to disagree.

4. DISCUSSIONS AND PRESENTATIONS: Sexuality can be a very controversial topic. Some discussions may bother persons as may explicit sexual materials in the lectures and presentations, e.g., films. If students feel they may be overly upset, it is suggested they consider withdrawing from this course. Prior notice will be given of films and attendance during them is voluntary. Students may also leave any film they find offensive. In neither case will non-participation affect a student's grade. Discussions often involve personal experiences. No student will be asked to relate personal sexual information of any kind. It is expected, however, that they keep confidential any information garnered from those that do. It is largely for this reason that tape recorders are not allowed in the course.

   a. Language: There is no comfortable language of sex in our society. We have the Latin/Greek construction of scientific discourse and the Anglo-Saxon constructions of the bar and locker room, but very little in-between. This makes sexual communication difficult. It is the policy of R320 that any language is acceptable if it allows a person to communicate. Indeed, the phenomenological perspective treats four-letter words as seriously as the latest scientific neologism. Consequently, we recognize "bad" language or "obscenity" as the cultural constructions they are.

   b. Humor: Sex is a controversial topic. It also can be very funny. R320 often seeks to find humor in ways human beings attempt to meet their sexual needs. This, I find, prevents us from getting over-solemn, defuses a lot of tension, and makes the course more enjoyable. What one person finds funny, another may not. In such cases, I expect the same rules of open-mindedness to apply as outlined before.

5. PRIVATE MEETINGS: According to department rules, students upset with any aspect of a course must first address a complaint to the instructor. It is conceivable that some student may become
upset, during the course materials or content. Should this happen, the student is encouraged to discuss these feelings with the instructor.

I will be available for private meetings both before and after class and during office hours to discuss anything related to the course. Office hours are Monday and Wednesday 11:00-12:00.

You can call my office at 274-4454 or stop by CA 303-J if you wish to make an appointment. My home number is 812-988-4125. My e-mail address is cjwillia@iupui.edu.

6. ABSOLUTELY NO VISITORS ALLOWED!!

PRINCIPLES OF UNDERGRADUATE LEARNING

1. Academic Affairs Committee recommends that the IUPUI Faculty Council adopt the following descriptions of the Principles of Undergraduate Learning. These descriptions include brief definitions and the general ways in which the principles can be demonstrated.

The Principles of Undergraduate Learning are the essential ingredients of the undergraduate educational experience at Indiana University Purdue University Indianapolis. These principles form a conceptual framework for all students' general education but necessarily permeate the curriculum in the major field of study as well. More specific expectations for IUPUI's graduates are determined by the faculty in a student's major field of study. Together, these expectations speak to what graduates of IUPUI will know and what they will be able to do upon completion of their degree.

2. Core Communication and Quantitative Skills: [Definition:] The ability of students to express and interpret information, perform quantitative analysis, and use information resources and technology—the foundational skills necessary for all IUPUI students to succeed.

[Outcomes:] Core communication and quantitative skills are demonstrated by the student’s ability to

- express ideas and facts to others effectively in a variety of formats, particularly written, oral, and visual formats;
- comprehend, interpret, and analyze ideas and facts;
- communicate effectively in a range of settings;
- identify and propose solutions for problems using quantitative tools and reasoning;
- make effective use of information resources and technology.

3. Critical Thinking: [Definition:] The ability of students to express and interpret information, perform quantitative analysis, and use information resources and technology—the foundational skills necessary for all IUPUI students to succeed.

[Definition:] The ability of students to engage in a process of disciplined thinking that informs beliefs and actions. A student who demonstrates critical thinking applies the process of disciplined thinking by remaining open-minded, reconsidering previous beliefs and actions, and adjusting his or her thinking, beliefs and actions based on new information.
[Outcomes:]
The process of critical thinking begins with the ability of students to remember and understand, but it is truly realized when the student demonstrates the ability to
a. apply,
b. analyze,
c. evaluate, and
d. create:
knowledge, procedures, processes, or products to discern bias, challenge assumptions, identify consequences, arrive at reasoned conclusions, generate and explore new questions, solve challenging and complex problems, and make informed decisions.

4. **Integration and Application of Knowledge:** [Definition:] The ability of students to use information and concepts from studies in multiple disciplines in their intellectual, professional, and community lives.

[Outcomes:] Integration and application of knowledge are demonstrated by the student’s ability to
a. enhance their personal lives;
b. meet professional standards and competencies;
c. further the goals of society; and
d. work across traditional course and disciplinary boundaries.

5. **Intellectual Depth, Breadth, and Adaptiveness:** [Definition:] The ability of students to examine and organize disciplinary ways of knowing and to apply them to specific issues and problems.

[Outcomes:] Intellectual depth, breadth, and adaptiveness are demonstrated by the student’s ability to
a. show substantial knowledge and understanding of at least one field of study;
b. compare and contrast approaches to knowledge in different disciplines;
c. modify one’s approach to an issue or problem based on the contexts and requirements of particular situations.

6. **Understanding Society and Culture:** [Definition:] The ability of students to recognize their own cultural traditions and to understand and appreciate the diversity of the human experience.

[Outcomes:] Understanding society and culture is demonstrated by the student’s ability to
a. compare and contrast the range of diversity and universality in human history, societies, and ways of life;
b. analyze and understand the interconnectedness of global and local communities; and
c. operate with civility in a complex world.

7. **Values and Ethics:** [Definition:] The ability of students to make sound decisions with respect to individual conduct, citizenship, and aesthetics.

[Outcomes:] A sense of values and ethics is demonstrated by the student’s ability to
a. make informed and principled choices and to foresee consequences of these choices;
b. explore, understand, and cultivate an appreciation for beauty and art;
c. understand ethical principles within diverse cultural, social, environmental and personal settings.

7. **Implementation of the Principles of Undergraduate Learning**: Implementation. The faculty in each school is responsible for implementation of the Principles of Undergraduate Learning [PULs] in its programs, curricula and courses. Students will typically be introduced to the PULs in First-Year Experience courses and Learning Communities, continue to develop PUL-related knowledge and skills in coursework, with demonstration of baccalaureate level competencies expected in the capstone course/s or culminating experience/s students complete in the school.

**Assessment.** The faculty in each school is responsible for establishing and implementing an assessment plan related to the Principles of Undergraduate Learning. Schools report on the opportunities for and progress toward expected learning outcomes in general education [PULs] and in the major in the assessment template they prepare annually for the IUPUI Office for Planning and Institutional Improvement (PRAC). An evaluation of general education will typically be part of the campus program review process.

**Revisions.** Recommendations for revisions to the PULs will be directed to the Executive Committee of Indianapolis Faculty Council. The Committee will work with the Office of Planning and Institutional Improvement and the Dean of Faculties to devise a process for considering revision recommendations.