

Lordre Sexuel

Jusqu'à quel point est-il possible de placer de façon prioritaire dans les champs du droit et de la loi des enjeux concernant la vie sexuelle, les rapports entre les sexes, les questions de genre ? C'est l'enjeu central de la discussion ouverte par cet essai. Le " mariage pour tous ", les débats autour de la majorité sexuelle, la campagne contre le harcèlement sexuel, les scandales de pédophilie dans l'Église catholique - autant de thèmes actuels de discussion qui, aussi divers soient-ils, se trouvent placés, d'une façon toujours plus impérieuse et exclusive, dans le champ de l'instance juridique, appelée à trancher. Et ce, que ce soit sous la forme de l'établissement de nouveaux droits ou bien sous celle de la codification de nouveaux délits et de leur sanction. L'extension proclamée de la sphère des droits devient ici indissociable d'une accentuation de la répression frappant les conduites sexuelles. L'accent est désormais placé avant tout sur les protections et les garanties !

Scholars working in the academic field of sport studies have long debated the relationship between sport and gender. Modern sport forms, along with many related activities, have been shown to have historically supported ideals of male superiority, by largely excluding women and/or celebrating only men's athletic achievements. While the growth of women's sport throughout the 20th and 21st centuries has extinguished the notion of female frailty, revealing that women can embody athletic qualities previously thought exclusive to men, the continuation of sex segregation in many settings has left something of a discursive 'back door' through which ideals of male athletic superiority can escape unscathed, retaining their influence over wider cultural belief systems. However, sex-integrated sport potentially offers a radical departure from such beliefs, as it challenges us to reject assumptions of male superiority, entertaining very different visions of sex difference and gender relations to those typically constructed through traditional models of physical culture. This comprehensive collection offers a diverse range of international case studies that reaffirm the contemporary relevance of sex integration debates, and also articulate the possibility of sport acting as a legitimate space for political struggle, resistance and change. This book was originally published as a special issue of *Sport in Society*.

"Des Rives du sexe" s'emploie dans le traitement des fausses évidences, chasse quelques "a priori", piste les préjugés, révèle des croyances, pointe deux ou trois illusions, discute des représentations, démasque le sens caché de nos pratiques sexuelles, les nôtres et celle du voisin et de la cousine. "Des Rives du sexe" cherche tout autant à produire des liens et à manifester les manières dont le sexe s'inscrit dans les pratiques humaines.

The legal recognition of same-sex couples in Europe has undergone dramatic changes over the last few years. Following the Scandinavian model, many European countries have adopted statutes on registered partnerships or are currently debating draft legislation. The differences are bigger than one would expect at first sight. This book provides detailed information about the current state of affairs. The latest adopted statutes and draft legislation are included.

This book is based on a case study about Stella, l'amie de Maimie a Montréal sex workers' rights organization, founded by and for sex workers. It explores how a group of ostracized female-identified sex workers transformed themselves into a collective to promote the health and well-being of women working in the sex industry. Weighed down by the old and tenacious whore symbol, the sex workers at Stella had to find a way to navigate the criminality of sex work and sex workers, in order to do advocacy and support work, and create safer spaces for sex workers to engage in such advocacy. This book focuses on sex workers, but the advocacy challenges and strategies it outlines can also apply to the lives of other marginalized groups who are often ignored, pitied, or reviled, but who are seldom seen as fully human.

Hailed by some feminists as the single most important theoretical work of this century, but ignored or reviled by others, Simone de Beauvoir's *The second sex* (1949) occupies an anomalous and even uneasy place in the feminist 'canon'. Yet it has had an undeniable impact not only on the development of critiques of sexual politics but on twentieth-century Western thinking about 'woman' in general.

Sexual Subversions introduces the works of three well known, if not well-read, French feminists: Julia Kristeva, Luce Irigaray and Micele Le Doeuff. It provides a map of an area where there are few detailed discussions of the achievements of these difficult, yet immensely rewarding, writers. In doing so, this overview raises issues of general relevance to feminist research: it participates in debates around the nature of feminist theory, the relations feminist intellectuals have to male dominated knowledges, and the strategies appropriate for developing non patriarchal, autonomous or woman-centred knowledges. No book in French feminism would be complete without including the contributions of Kristeva and Irigaray. The inclusion of Le Doeuff's work, which brings a different perspective to bear on the question of sexual difference, provides a counterbalance to literary appropriations of French feminism by Anglo-American readerships. Kristeva, Irigaray and Le Doeuff are the focal points of this study, precisely because each highlights the differences of the others, revealing the frameworks to which the others are committed. Nevertheless, while these writers do not present a common political or theoretical position or form a school, each addresses the question of women's autonomy from male definition, affirms the sexual specificity of women, seeks out a femininity women can use to question the patriarchal norms and ideals of femininity and rejects the preordained positions patriarchy allots to women.

This handbook combines the latest theory on a high-profile, complex subject in criminology, exploring the legal and ethical dimensions of society's response to sex offenders in jurisdictions from the USA to Japan. The first publication to offer a detailed and wide-ranging analysis of legal and ethical issues relating to sex offender treatment and management Covers a range of related issues, from media coverage to equality duties Presents research from numerous national jurisdictions including the UK, USA, Australia, New Zealand, Canada, Norway, Germany, Netherlands, Japan, and Israel Includes perspectives from respected leading academics and practitioners, including William Marshall, Tony Ward, Doug Boer, Daniel Wilcox, and Marnie Rice

L'édition française de "Sexonomics" est disponible à la librairie en ligne Xlibris. Par rapport au prix de la version cartonnée, la version blanche-et-noire est disponible d'un prix plus abordable.

Same-sex marriage is a hotly debated topic in the United States, and the world, today. From the tenor of most discussions, however, it would be easy to conclude that the idea of marriage between two people of the same sex is a uniquely contemporary phenomenon. Not so, argues Gary Ferguson in this remarkable book about a same-sex wedding ceremony in sixteenth-century Rome. The case in question involved a group of mostly Spanish and Portuguese men, arrested and executed in Rome in 1578, said to have performed same-sex wedding ceremonies in one of the city's major churches. We know about the incident from a number of sources, including the travel journal of the French essayist Michel de Montaigne. Several substantial fragments of the transcript of the men's trial have also survived, along with copies of their wills. Making use of all these documents, Ferguson brings the story to life in striking detail. He reveals not only the names of the men but also where they lived, how they were employed, and who their friends were. In particular, he unearths a surprising amount of detail about the men's sex lives, and how others responded to this information, which allows him to explore attitudes toward marriage, sex, and gender at the time. Emphasizing the instability of marriage in premodern Europe, Ferguson argues that same-sex unions should be considered part of the institution's complex and contested history.

Sex and Deviance is at once a raging critique of the values underpinning contemporary Western societies and a down-to-earth, pragmatic vision of the future. Guillaume Faye is meticulous in his analysis of the points at which Western societies have deviated from their golden mean, thus having triggered the tidal wave of social ills that they are facing and can expect to face. Faye identifies at the centre of this

vortex the matter of sex and sexuality, and with this proffers an answer to the perennial question: What is the glue that holds societies together? Faye's penetrating assault on the specious thinking of ideologues is certain to rattle the convictions of those from across the spectrum. Much more than just a socio-political exposition, this book is an invitation to shed old ways of thinking and to begin new, hard-headed discussion over the most pertinent issues of this century.

This open access book focuses on family diversity from a legal, demographical and sociological perspective. It investigates what is at stake in the life of homosexuals in the field of family formation, parenting and parenthood, what it brings to everyday life, the support of the law, and what its absence implies. The book shows the paths leading to the adoption of laws while demographic analyses concentrate on the link between registration of same-sex marriages and same-sex parenting with a detailed focus on Spain. The sociological chapters in this book, based upon qualitative surveys in France, Iceland and Italy, underline how the importance of the legal structure influenced the daily life of homosexual families. As such this book is an interesting read to lawyers, demographers, sociologists, behavioural scientists, and all those working in the field.--Provided by publisher.

Le propos est ici de saisir, chaque fois dans son contexte historique, la complexité des relations entre les rapports de pouvoir entre les sexes et les imaginaires collectifs dont les productions culturelles sont à la fois le support et le résultat. Productions culturelles, oeuvres d'hommes et de femmes, qui traitant d'émancipation sexuelle parlent du désir comme subversion de l'ordre social mais portent néanmoins la marque de l'inscription profonde, souvent implicite ou ambiguë, des inégalités entre les sexes, et parfois même, de façon perverse, de l'attachement à ces inégalités.

In a compelling chronicle of her search to understand Beauvoir's philosophy in *The Second Sex*, Margaret A. Simons offers a unique perspective on Beauvoir's wide-ranging contribution to twentieth-century thought. She details the discovery of the origins of Beauvoir's existential philosophy in her hand-written diary from 1927; uncovers evidence of the sexist exclusion of Beauvoir from the philosophical canon; reveals evidence that the African-American writer Richard Wright provided Beauvoir with the theoretical model of oppression that she used in *The Second Sex*; shows the influence of *The Second Sex* in transforming Sartre's philosophy and in laying the theoretical foundations of radical feminism; and addresses feminist issues of racism, motherhood, and lesbian identity.

Qu'est-ce que la sexualité ? Qu'est-ce que la jouissance ? Cette part de l'homme est considérée depuis les débuts de l'humanité comme la partie obscure, sale, condamnable de son être. Il est presque impossible d'identifier l'origine de la morale, celle d'un tel idéal de pureté. Ces interrogations hantent depuis toujours les civilisations. Les différentes croyances, religieuses, politiques ou autres, ont fait du sexuel leur axe central depuis le commencement du monde.

In 1968, the International Olympic Committee (IOC) implemented sex testing for female athletes at that year's Games. When it became clear that testing regimes failed to delineate a sex divide, the IOC began to test for gender --a shift that allowed the organization to control the very idea of womanhood. Lindsay Parks Pieper explores sex testing in sport from the 1930s to the early 2000s. Focusing on assumptions and goals as well as means, Pieper examines how the IOC in particular insisted on a misguided binary notion of gender that privileged Western norms. Testing evolved into a tool to identify--and eliminate--athletes the IOC deemed too strong, too fast, or too successful. Pieper shows how this system punished gifted women while hindering the development of women's athletics for decades. She also reveals how the flawed notions behind testing--ideas often sexist, racist, or ridiculous--degraded the very idea of female athleticism.

Ce volume contient l'intervention de Margaret Atwood, « Genesis of *The Handmaid's Tale* and Role of the Historical Notes » et la table ronde avec l'auteur, lors du colloque de Rouen du 16 novembre 1998. Sept textes inédits du colloque de Paris III du 14 novembre 1998 et du colloque de Rouen du 16 novembre 1998 mettent en relief la multiplicité des approches possibles de *The Handmaid's Tale* : la vision de l'auteur, l'histoire des idées, la psychanalyse, l'étude des thèmes et des genres littéraires s'y succèdent et soulignent la richesse de ce roman multiforme.

Prefixed to the first vol. is "An act for the union of Canada, Nova Scotia, and New Brunswick ... 29th March, 1867" with special t.p.: Anno regni Victoriæ, Britanniarum reginæ, tricesimo et tricesimo-primo. At a Parliament begun and holden at Westminster ... Toronto, 1868. 45 p.

Au Maroc, on constate une explosion sexuelle de pratiques incomplètes et palliatives : virginités artificielles mensongères, violence sexuelle et homophobe, inceste, zoophilie, prostitution libéralisée de manière informelle. Les pratiques sexuelles sécularisées sont en conflit avec des normes sexuelles islamiques idéalisées mais irréalistes. Ce conflit indique une transition sexuelle, écartelée entre une évolution positive des genres et une contre-réforme islamiste passéiste des mœurs. D'où la nécessité d'avoir enfin une politique sexuelle publique qui institue l'éducation sexuelle compréhensive comme une base de la morale citoyenne.

Quand la folie parle presents a timely reinvigoration of the complex subject of madness and its literary manifestations. This stimulating study, authored by a range of young and talented international scholars, is of key importance in defining and refining our ongoing endeavours to theorise and analyse the literary representations of the problematics of mental health. By including discussions of texts that speak of madness as well as those that speak from madness, this volume demonstrates that, in fact, the non-sense of madness achieves a force of expression often more powerful than the usual order of logic. Embracing the scientific, the religious, the medical, the psychoanalytic, the historical, the erotic, and, of course, the properly literary, this wide-ranging, historically-informed collection is particularly significant in its exploration of both the "madwoman" and the "madman," and exhibits an inclusiveness which extends to the genres and modes of the texts examined. The authors discussed, from Nerval and Houellebecq to NDiaye and Lê, provide a refreshingly "balanced" picture of mental illness, presenting madness or depression as a contestatory, creative stance against often mind-numbing social, racial or consumerist conventions, while refusing to play down the inevitable difficulties accompanying this isolating condition. The "dialectic effect" referenced in the title of the collection extends not only to the dynamics at work within the volume itself, as the different contributions implicitly dialogue with one another, but equally to the reader of these essays, who is engaged throughout in the debates put forward.

Le droit de la famille, dans sa dimension civiliste, fortement ancré dans les cultures nationales des États membres, est une matière qui ne relève pas, en principe, du droit de

l'Union européenne. Pourtant, il n'est plus possible d'affirmer que la matière échappe dans son entier au droit de l'Union. De nombreux aspects de la famille sont sous influence européenne, au point que l'on voit se dessiner les contours d'une « famille européenne ». L'ouvrage propose de mettre en lumière l'acquis européen en matière de droit de la famille, au prisme du droit matériel (citoyenneté européenne, politique sociale de l'Union, fonction publique européenne...), comme du droit international privé. Le droit de la famille de l'Union s'identifie alors comme un « droit spécial » complétant la diversité des droits nationaux de la famille. Sa signification théorique et politique dans l'Union est débattue par les auteurs, autant que son devenir. Loin de demeurer fragmentaire à côté des droits nationaux des États membres, il a probablement vocation à se densifier pour offrir aux citoyens et résidents européens un droit commun de la famille au sein de l'Union. Family law, with its civil law tradition, and strong roots in the national cultures of the Member States, does not normally fall within the scope of European law. However, it is no longer possible to argue that family law is outside European law entirely. There are many aspects of the family which are subject to European influence, to the point that the outlines of a «European family» are starting to emerge. This book is intended to highlight the European experience of family law and its substantive (i.e. European citizenship, EU social policy, EU civil service...) and private international law aspects. Union law therefore contains a form of «special» family law which is shared between the Member States and supplements their national family laws. Its theoretical and political importance in the Union, as well as its future, are discussed by the authors. Far from remaining fragmented alongside the national laws of Member States, it will likely develop to offer European citizens and residents a common family law within the EU.

At the same time in which the present author was reading books by Barrow Marrow and Peter Kreeft posing that sexual intimacy continues in Heaven, he discovered that his wife had stage-3 breast cancer. As a therapy to help him deal with this news, he poured himself into research to see if Marrow and Kreeft might actually be correct, thereby enabling him to believe that no matter what happened, the best was yet to come. This is the conclusion and comfort of this book. In contradiction to those authors and groups who advocate polygamous and promiscuous sexual relations in Heaven, the present author uses type-archetype pattern and typology to argue for exclusivity and monogamy in the form of a heavenly soulmate who, in many cases, will be the spouse who was our earthly soulmate. Monogamous sexual intimacy will continue in the eternal state for those resurrected believers who are found faithful by the Lord at the time of judgment. A variety of arguments are used to defend this thesis. Naturally, the presence of sex organs in the eternal state suggests the function of that organ. Since those in the eternal state will have sex organs, as is conceded even by those not holding to the author' thesis, the supposition should be that those having these sex organs will use them. NDE claims to the contrary concerning lack of genitalia during the intermediate state are evaluated. Transcendentally, just as other transcendental desires point to a future fulfillment, our present sexual desires point to a future fulfillment also. Exegetically, Lk 20:35-36 is not limited to being like angels in terms of immortality but encompasses being like angels in terms of their sexuality. The sexuality and sex drive of male angels is obvious in Gen 6:1-4. These heavenly angels had a strong sex drive before their fall, indicating that even angels in Heaven have sexual desires and thus act in accordance with those desires. Angelically, we should deduce that angels are likewise male and female soulmates. Ontologically, our sexual gender is not limited to our physical bodies but includes our metaphysical being as well, as is proven by astral sex. Changing sexual form during astral sex or having sexual ambiguities during the physical state pose no problem for the affirmation of sexual gender projecting into the metaphysical state. Hierarchically, the cosmic sex ladder suggests increased sexual distinctiveness as one moves up the ladder. Neuter forms at the bottom of the ladder are to be expected. Intrinsically, for man and woman to be created as a unity in the image of God means that this sexual duality and unity must continue in the eternal state if we are to continue in our status of God's image bearers. Misthology, the doctrine of rewards supports exclusivity, and therefore monogamy, in the form of a complementary consensual soulmate. This soulmate is one's sole mate. Sexual hierarchy agrees with misthological hierarchy. Also, misthologically speaking, a king needs a queen. Extrabiblical sources in the forms of dreams, visions, and NDEs are consulted as and found to provide limited secondary confirmation for the thesis of this book. Collaborating biblical sources include typological pairing of male and female overcomers, pictured by Boaz and Ruth, as confirmed by the Song of Solomon. Oral sex within the Song of Solomon demonstrates that sex is intended for pleasure and not limited to reproduction, thus supporting the case that sex could be intended for pleasure in Heaven without being tied to reproductive marriage.

Cover -- Title -- Copyright -- CONTENTS -- Foreword -- Acknowledgments -- INTRODUCTION The Discourse of Secularism -- CHAPTER 1 Women and Religion -- CHAPTER 2 Reproductive Futurism -- CHAPTER 3 Political Emancipation -- CHAPTER 4 From the Cold War to the Clash of Civilizations -- CHAPTER 5 Sexual Emancipation -- Notes -- Bibliography -- Index

Explores the relationships among gender, language, and power.

Les conquêtes féministes, la lutttes des minorités pour leur reconnaissance illustrent exemplairement la volonté humaine de se libérer des contraintes imposées par la Nature ainsi que des idéologies qui s'y adossent au nom d'un Ordre du Monde jugé éternel. Faut-il rejeter l'anthropologie, la psychanalyse, suspectes, au nom de la défense d'un Ordre Symbolique oedipien transcendantal, de s'opposer à toutes libertés politiques nouvelles acquises dans le domaine de la vie privée, de la filiation ?

Il existe un agencement du désir sexuel. Il s'impose à chacun, qui y répond comme il le peut sans savoir d'où vient cette force ni ce qu'elle doit à l'amour. N'est-il pas accablant de constater que les désirs les plus profonds, qui sembleraient les plus aisés à satisfaire, parce qu'ils rencontrent presque toujours leur complice, paraissent la plupart du temps s'empêtrer dans leur propre mouvement et laisser, sinon dans l'insatisfaction, du moins dans une attente indéfiniment reconduite ?

This is an attempt to renew our links with the oldest traditions of scholarly thinking, but is also a well-tempered reflection on today's work in objectivization. After a deconstruction of the past and present conditions of scientific understanding of human sex-ratio at birth, the authors propose a reconstruction of the dynamics of the phenomenon based on stochastics. Appendices provide information on the first expression of sex ratio trends, as well as a comparison of Darwin's treatments of the subject.

What has Luce Irigaray's statement that women need a God to do with her thoughts on the relation between body and mind, or the sensible and the intelligible? Using the theological notion 'incarnation' as a hermeneutical key, Anne-Claire Mulder brings together and illuminates the interrelations between these different themes in Luce Irigaray's work. Seesawing between Luce Irigaray's critique of philosophical discourse and her constructive philosophy, Mulder elucidates Irigaray's thoughts on the relations between 'becoming woman' and 'becoming divine'. She shows that Luce Irigaray's restaging of the relation between the sensible and the intelligible, between flesh and Word, is key to her reinterpretation of the relation between woman and God. In and through her interpretation of Luce Irigaray's thoughts on the flesh she argues that the relation between flesh and Word must be seen as a dialectical one, instead of as a dualistic relation. This means that 'incarnation' is no longer seen as a one-way process of Word becoming flesh, but as a continuing process of flesh becoming word and word becoming flesh. For all images and thoughts – including those of 'God' – are produced by the flesh, divine in its creativity inexhaustibility, in response to the touch of the other. And these images, thoughts, words in turn become embodied, by touching and moving the flesh of the subject. Salvador Dalí's autobiography confesses that Hitler turned me on in the highest, while Sylvia Plath maintains that every woman adores a Fascist. Susan Sontag's famous observation that art reveals the seamier side of fascism in bondage, discipline, and sexual deviance would certainly appear to be true in modernist and postwar literary texts. How do we account for eroticized representations of fascism in anti-fascist literature, for sexual desire that escapes the bounds of politics? Laura Frost advances a compelling reading of works by D. H. Lawrence, Virginia Woolf, Jean Genet, Georges Bataille, Marguerite Duras, and Sylvia Plath, paying special attention to undercurrents of enthrallment with tyrants, uniforms, and domination. She argues that the first generation of writers raised within psychoanalytic discourse found in fascism the libidinal unconscious through which to fantasize acts--including sadomasochism and homosexuality--not permitted in a democratic conception of sexuality without power relations. By delineating democracy's investment in a sexually transgressive fascism, an investment that persists to this day, Frost demonstrates how politics enters into fantasy. This provocative and closely-argued book offers both a fresh contribution to modernist literature and a theorization of fantasy.

First multi-year cumulation covers six years: 1965-70.

Ce guide met en lumière les exemples souvent choquants de VEFE à travers le monde, et présente les mesures innovantes de prévention et de lutte actuellement mises en oeuvre. Il est destiné aux acteurs les mieux placés pour prévenir et réduire la VEFE, notamment les organisations internationales et les organismes qui apportent un soutien à la programmation en matière d'assistance électorale, de participation politique des femmes, de surveillance du respect des droits humains et d'élimination de la violence à l'égard des femmes. Il pourra également servir de ressource aux membres des partis politiques, en particulier aux dirigeants de ces partis, aux organismes de gestion électorale, aux organisations de la société civile, aux groupes de femmes et aux militants pour l'égalité entre les sexes. Mettre fin à la violence à l'égard des femmes dans les élections est une responsabilité partagée par tous les acteurs à tous les niveaux du monde politique et électoral, et qui sera bénéfique à tous.

What have different ideas about sex and gender meant for people throughout the history of the Middle East and North Africa? This book traces sex and desire in Muslim cultures through a collection of chapters that span the 9th to 21st centuries. Looking at spaces and periods where sexual norms and the categories underpinning them emerge out of multiple subjectivities, the book shows how people constantly negotiate the formulation of norms, their boundaries and their subversion. It demonstrates that the cultural and political meanings of sexualities in Muslim cultures - as elsewhere – emerge from very specific social and historical contexts. The first part of the book examines how people constructed, discussed and challenged sexual norms from the Abbasid to the Ottoman period. The second part looks at literary and cinematic Arab cultural production as a site for the construction and transgression of gender norms. The third part builds on feminist historiography and social anthropology to question simplistic dichotomies and binaries. Each of the contributions shows how understanding of sexualities and the subjectivities that evolve from them are rooted in the mutually-constitutive relationships between gender and political power. In identifying the plurality of discourses on desires, the book goes beyond the dichotomy of norm and transgression to glimpse what different sexual norms have meant at different times across the Middle East.

This book reveals how art and sex promoted the desire for the genetically perfect body. Its eight chapters demonstrate that before eugenics was stigmatized by the Holocaust and Western histories were sanitized of its prevalence, a vast array of Western politicians, physicians, eugenic societies, family leagues, health associations, laboratories and museums advocated, through verbal and visual cultures, the breeding of 'the master race'. Each chapter illustrates the uncanny resemblances between models of sexual management and the perfect eugenic body in America, Britain, France, Communist Russia and Nazi Germany both before and after the Second World War. Traced back to the eighteenth-century anatomy lesson, the perfect eugenic body is revealed as athletic, hygienic, 'pure-blooded' and sexually potent. This paradigm is shown to have persisted as much during the Bolshevik sexual revolution, as in democratic nations and fascist regimes. Consistently posed naked, these images were unashamedly exhibitionist and voyeuristic. Despite stringent legislation against obscenity, not only were these images commended for soliciting the spectator's gaze but also for motivating the spectator to act out their desire. An examination of the counter-archives of Maori and African Americans also exposes how biologically racist eugenics could be equally challenged by art.

Ultimately this book establishes that art inculcated procreative sex with the *Corpus Delecti* - the delectable body, healthy, wholesome and sanctioned by eugenicists for improving the Western race.

The present volume focuses on the jurisprudence of national, supranational and international jurisdictions (and quasi-jurisdictions) as regards the legal status of same-sex couples. Its aim is to explore the content, rationale, functioning and potential of the different jurisdictions' reasonings and their contribution to the strengthening of LGBTI rights (and duties). As a consequence, the book tries to convey the complexities and controversies that derive from the judicial recognition of same-sex couples across the world, taking always into account the relationship of the judiciary with the executive and the legislature and the related problems of legitimacy and democracy. The volume deals with this issue and considers it as a crucial test for modern democracies and contemporary societies.

The Moche people who inhabited the north coast of Peru between approximately 100 and 800 AD were perhaps the first ancient Andean society to attain state-level social complexity. Although they had no written language, the Moche created the most elaborate system of iconographic representation of any ancient Peruvian culture. Amazingly realistic figures of humans, animals, and beings with supernatural attributes adorn Moche pottery, metal and wooden objects, textiles, and murals. These actors, which may have represented both living individuals and mythological beings, appear in scenes depicting ritual warfare, human sacrifice, the partaking of human blood, funerary rites, and explicit sexual activities. In this pathfinding book, Steve Bourget raises the analysis of Moche iconography to a new level through an in-depth study of visual representations of rituals involving sex, death, and sacrifice. He begins by drawing connections between the scenes and individuals depicted on Moche pottery and other objects and the archaeological remains of human sacrifice and burial rituals. He then builds a convincing case for Moche iconography recording both actual ritual activities and Moche religious beliefs regarding the worlds of the living, the dead, and the afterlife. Offering a pioneering interpretation of the Moche worldview, Bourget argues that the use of symbolic dualities linking life and death, humans and beings with supernatural attributes, and fertility and social reproduction allowed the Moche to create a complex system of reciprocity between the world of the living and the afterworld. He concludes with an innovative model of how Moche cosmological beliefs played out in the realms of rulership and political authority.

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