

Le Nouveau Code De La Sexualita C

Actualités-justice .1991

Journal of the Legislative Assembly of the Province of Canada Canada. Parliament. House of Commons.1979

Teaching Language Through Literature Modern Language Association Conference.1978

Le nouveau code amoureux .1988

Canadiana .1990

The Tocqueville Review Tocqueville Society.2002

Government of Canada Publications, Quarterly Catalogue .1979

Recueil Des Arrêts Et Décisions European Court of Human Rights.2003

Nouveau code de la sexualité (Le) Jacques Barillon,Paul Bensussan.2007-01-11 Tout est-il réellement possible entre adultes consentants ? Peut-on draguer sa collègue de travail ? La mésentente sexuelle est-elle une cause de divorce ? La prostitution est-elle interdite ? Si vous hésitez avant de répondre, ce livre s'adresse à vous : le « permis à points » sexuel est entré en vigueur et mieux vaut en connaître les codes. Il n'y a pas d'érotisme sans risque, dit-on. Les auteurs vous proposent de revisiter sous cet angle le monde de la relation amoureuse : en analysant plus de 60 situations concrètes, tirées de leur pratique ou illustrées par des faits divers récents, Jacques Barillon et Paul Bensussan démontrent que la sexualité reste plus que jamais sous haute surveillance. Jacques Barillon est avocat international, spécialisé dans les affaires liées à la sexualité. Paul Bensussan est psychiatre, expert national. Spécialiste reconnu de la délinquance sexuelle, il est chargé de cours à la faculté de médecine de Paris-VII. Ils ont publié de nombreux ouvrages, dont *Le Désir criminel* chez Odile Jacob.

Socialité, sexualité et les impasses de l'histoire Kristina Wingård Vareille.1987

Le Deuxième Sexe Simone de Beauvoir.1989 The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

Sex@mour Jean-Claude Kaufmann.2010-05-05 Internet a bouleversé le paysage des rencontres amoureuses. Avec une étonnante rapidité, la sexualité s'est banalisée au point de devenir un nouveau loisir. Mais le sexe peut-il vraiment devenir un loisir comme les autres ? Le sexe-loisir rend l'engagement conjugal encore plus difficile. Comment combiner sexe et amour, plaisir de l'instant et engagement durable ? Cet essai en donne quelques clés.

Sexualité et rites en Afrique Gaspard Musabyimana.2016-11-02 Histoire et coutumes sexuelles africaines. L'Afrique a une multitude d'ethnies et conséquemment une pluralité de coutumes. Les rites d'initiation sexuelle ont une place de choix dans ce vaste champ de variétés culturelles. Hier sujet tabou, la sexualité est aujourd'hui vulgarisée surtout avec l'apparition de nouveaux médias et d'Internet. Cependant, force est de constater qu'en Afrique, la sexualité garde encore une certaine spécificité faite de secrets, de croyances et d'interdits. Souvent insolites, barbares, choquants, affreux voire cruels, les pratiques et les rites sexuels en Afrique jalonnent chaque stade de développement de la vie : de la procréation à l'accouchement et de la puberté au mariage. Même les deuils sont ponctués de pratiques ayant rapport à la sexualité. La spécificité de la sexualité en Afrique a également trait aux méthodes sexuelles. Certaines sont tellement originales qu'elles ne sont trouvables ni en Occident ni en Orient, régions qui ont pourtant presque tout exploré en la matière. Cet ouvrage, fruit des recherches d'un écrivain, décortique les pratiques parfois étonnantes de la sexualité sur le continent africain. **EXTRAIT** En âge de se marier, la jeune fille est récluse loin de ses parents pendant une période pouvant aller jusqu'à un mois. Elle est entourée des vieilles femmes, des matrones du village, souvent constituées de tantes maternelles ou paternelles. Elles lui donnent des cours de sexologie, le but étant que la jeune fille prenne conscience des zones érogènes de son corps en vue de sa future vie conjugale. Outre l'art sexuel, les cours portent également sur l'initiation érotique en général, la toilette intime, l'anatomie du sexe de l'homme, etc. Avant des

séances proprement dites, les formatrices vérifient que la fille est vierge. Si le test de virginité n'est pas concluant, la jeune fille est soumise à un interrogatoire et doit dénoncer l'homme qui l'a défloré. Les deux fautifs reçoivent une sanction : au cours d'une cérémonie publique avec battements de tam-tam, leurs têtes sont rasées et lavées à l'huile de palme. Le couple est soumis aux moqueries durant une journée entière. Après cette expiation, la fille réintègre le kikumbi. Quant au garçon, il devra non seulement épouser la fille, mais également il s'acquittait d'une amende prévue par la coutume. À PROPOS DE L'AUTEUR Rwandais résidant en Belgique, Gaspard Musabyimana a une formation universitaire pluridisciplinaire. Il est écrivain, éditeur et web journaliste.

Renaissance and Reformation .1984

Le nouveau catalogue des ressources Philippe Bone,Xavier Lemoine.1993-12-31T23:00:00+01:00
Paru pour la première fois dans les années 70, ce catalogue devait faciliter un accès aux outils dans de nombreux domaines. On trouvera dans cette nouvelle édition des présentations d'associations, d'organismes, de fournisseurs; des critiques de livres et de périodiques complétées par des textes de fond..., le reflet des tendances d'aujourd'hui. « Copyright Electre »

The French Review James Frederick Mason,Hélène Harvitt.1977

Vers une sacramentalité du système matrimonial négro-africain Nkelenge Hilaire Mitendo.2003 A partir du moment où ils ont été confrontés au christianisme, les Africains célèbrent leur mariage en trois temps : selon la coutume (mariage coutumier), à la commune (mariage civil) et à l'église (mariage religieux). Prêtre congolais et docteur en théologie, l'auteur souhaiterait harmoniser ces trois célébrations pour n'en faire qu'une, qui serait sacramentelle.

Annual Report Law Reform Commission of Canada.1967

Through the keyhole Marcela Iacub.2016-05-01 In 1857, a group of young people who had participated in an orgy in a private mansion was sentenced for contempt of public decency (outrage public à la pudeur) because a curious voyeur was able to watch them from the outside through a keyhole. In 1893, students who organised the Quat'z'Arts ball declared a 'war of the nude' against the courts by demanding that certain forms of public nudity be considered chaste. In the 1960s, a passionate debate ensued on whether women bathing topless on French beaches constituted indecent exposure. For Marcela Iacub, the crux of each of these debates hinges on where the public ends and the private begins, and what one can reveal and what one ought to hide. Through an analysis that blends the law, architecture, literature and psychiatry, this book tells the story of public decency. We discover how the law has long exerted control over sexuality by distributing the visible world between illegal and legal domains with regard to certain behaviours, thus transforming real spaces into institutional and political spaces. Today, the term pudeur has disappeared from the French penal code to be replaced by Sex. But, far from being an epic story of hard-won freedom, Iacub demonstrates that the transformation techniques used by the State in the last two centuries have rendered sexuality into a spectacle and have conditioned our spaces, our clothes, our comportment and even some of our mental illnesses. In so doing, Iacub offers us a politico-legal history of the gaze.

The Continuum Complete International Encyclopedia of Sexuality Robert T. Francoeur,Raymond J. Noonan.2004-01-01 --A completely updated one-volume edition of the 4-volume International Encyclopedia of Sexuality--Includes nearly 60 countries and places--12 not previously covered--by more than 200 authorities--It is the only reference work of its kind in any language

Droits de l'Homme et sexualité Alain Giami,Bruno Py,Collectif.2019-03-20 Cet ouvrage a pour objectif d'élargir la réflexion sur la question des droits de l'Homme dans le domaine de la sexualité, particulièrement en ce qui concerne l'émergence de nouveaux «droits sexuels» apparus au cours de discussions internationales. Ces «droits sexuels» font l'objet de nombreux débats et controverses, étudiés ici à partir de thématiques aussi diverses que le trouble à l'ordre public, la question de l'intimité, celle de l'intégrité corporelle, les identités de genre, les perversions sexuelles et les paraphilies, la pornographie, Internet, la sexualité dans les institutions, les personnes en situation de handicap et le recours à l'assistance sexuelle. Ces questions sont discutées à la lumière du droit français et européen. À terme, c'est bien la question des libertés et des régulations sociales dans le

domaine de la sexualité qui reste l'enjeu contemporain. Au-delà des discussions qu'il soulève, ce livre constitue un véritable outil de travail pour tous ceux et celles qui s'intéressent à la question de la place de la sexualité dans l'espace public, dans la définition de la santé et dans la société dans son ensemble.

Cahiers du monde russe .1999

Arguments .1983

Le langage de la sexualité (2) Pierre Guiraud.1978-01-01T00:00:00+01:00 Étude étymologique des mots, qui ont leur origine dans une image sexuelle, et amènent à se demander pourquoi et comment Dieu a créé le monde, l'esprit conçoit la pensée, un imbécile est un con, etc. Dans une suite de chapitres sur la physiologie de l'âme, les mythes de la création, les métaphores de la connaissance, les symboles de la libido, la rhétorique de l'érotisme, la sublimation courtoise, le statut sémiologique de la féminité, l'étymologie de l'inconscient, la structure de la pensée analytique, l'auteur montre comment, à partir d'une image — et d'une image fautive — se sont construites, au cours des âges, les structures fondamentales de la pensée et du langage. L'approche, essentiellement linguistique, a pour objet de reconstruire une des structures profondes du langage, en montrant la forme et la fonction. Mais ceci pose, en outre, le problème d'une psychologie et d'une psychanalyse — l'auteur dit une glosso-analyse — de la pensée analogique ; et enfin, à travers cette relation « profonde » de la pensée et du langage, du rôle de ce dernier dans la formation et la transmission de nos valeurs. Ce faisant, l'auteur croise quelques-uns des problèmes brûlants de notre temps : origine de la pensée patriarcale, statut de la femme, fonction érotique, critique de la psychanalyse freudienne, etc. Au dossier de ces questions — et sans prétendre y apporter une réponse —, l'auteur verse les observations de la linguistique.

Women in French Studies .2008

Revue de L'Université D'Ottawa University of Ottawa.1980

Opuscula Aesthetica Nostra Cécile Cloutier, Calvin Seerveld, Canadian Aesthetics Committee.1984

Spartacus International Gay Guide .1985

Forgé par l'épreuve Danilo Martuccelli.2006-06-06 Enfin une approche inédite, un regard vraiment émancipé sur la France contemporaine ! L'individu est devenu l'horizon de nos perceptions de la vie sociale. Soit. Reste à en tirer les conséquences, en termes épistémologiques notamment. L'ambition centrale de cet ouvrage est de faire reposer l'analyse sociologique sur un nouvel axe, l'individuation, le plus à même de nous faire comprendre le monde dans lequel nous sommes fabriqués. À la différence d'autres travaux, essais ou recherches thématiques, ce livre propose une vision d'ensemble. Sur la base d'une enquête de terrain exigeante, menée sur plusieurs années, il cerne en parfaite rigueur l'unité des processus d'individuation à l'oeuvre dans la société française ainsi que la diversité de ses formes concrètes. Nous voici installés de plain-pied au coeur d'un va-et-vient permanent entre dimensions sociétales et expériences subjectives ; de très fines et vivantes analyses mettent en résonance éléments de la vie quotidienne et grandes transformations sociales. Une ligne de force se dégage : chacun d'entre nous se forge au travers d'une série d'épreuves, selon des modalités inédites et selon un éventail renouvelé de contraintes et de possibles. Ces épreuves, inégalement déclinées, sont affrontées pour l'essentiel individuellement, mais le parcours de vie, de l'école à la famille, du travail à la ville, de l'histoire à l'intimité n'en est pas moins profondément collectif. Une démonstration est faite : l'attention au mouvement central de singularisation permet seule de rendre compte de manière unifiée des phénomènes sociaux. Deux grandes leçons sont tirées : la compréhension de soi passe d'une manière plus décisive que jamais par l'intelligence de la société ; les grands enjeux sociaux et politiques sont désormais redéployés, recadrés et en attente de reformulation explicite. Ce qui risque d'en prendre certains de court. Danilo MARTUCCELLI est chargé de recherches au CNRS-CLERSÉ-IFRESI. Il est l'auteur, notamment, de *Sociologies de la modernité* (1999), *Grammaires de l'individu* (2002) et de *La consistance du social* (2005). Domaines. L'empreinte scolaire. Le travail ou le génie des modernes. Dans les rues de la ville. Vies de famille. Dimensions. L'histoire des individus. Le rapport au collectif. La participation défective. Le labyrinthe de l'altérité. À l'épreuve de soi. Topographies et temporalités. La déclination des épreuves.

Conclusion : la singularité sociétale.

Domaine humain .1968

Ce n'est pas la pire des religions François Taillandier, Jean-Marc Bastière. 2009-01-14 Je ne sais trop comment ça m'a pris, ou plutôt repris, aux alentours de la cinquantaine. Mais c'est devenu évident. Je me sens plutôt bien avec Jésus, dont le propos est quelquefois plus déroutant qu'on ne l'imagine ; mais il aimait la Samaritaine, le centurion, le publicain, la femme adultère, et les malades et les pécheurs. Je me sens plutôt bien avec la Vierge Marie, qui a les idées larges, et sur qui il me semble que je peux vaguement compter (peut-être aussi compte-t-elle un peu sur moi). Je me sens plutôt bien avec cette vieille Eglise de Rome, si compliquée, si historique, si couturée. C'est quand même ma maison. Ces dernières années, je me suis lié d'amitié avec Jean-Marc Bastière, qui avait senti tout cela un peu plus vite que moi. Nous avons souvent bavardé, puis échangé des courriels sur le sujet. Nous en avons fait ce livre à deux voix. Je n'ai rien à prêcher à ceux qui sont loin ou qui sont ailleurs. Je me sens juste mieux avec, que sans. François Taillandier Il n'y a pas pire dessein que de vouloir défendre le christianisme. C'est un truc de tiède qui n'attire que le mépris. Celui qui aime n'a pas besoin de se justifier. Embrassé de passion, il ne peut retenir le trop-plein de son cœur. Celui-là va au fond des choses, celles du corps, du sentiment et de l'intelligence. Il est possible que, dans ce dialogue, nous choquions certains nouveaux dévots. Molière est toujours d'actualité, seuls les conformismes ont changé. Ce n'est plus : « Cachez-moi ce sein... », mais « Cachez-moi ce Dieu que je ne saurais voir... » Mon itinéraire n'est pas celui de François, mon aîné dont j'apprécie tant les livres. Mais tous les chemins, on le sait, mènent à Rome. Certes, je me méfie des témoignages : la vie nous réserve toujours des surprises de dernière minute. Depuis mon enfance, j'ai vécu une suite de morts et de résurrections. Et en moi coexistent les deux France, la laïque et la catholique. Mais c'est toujours la même histoire d'amour. Jean-Marc Bastière

Creoles and Cajuns Wolfgang Binder. 1998 The French presence in Louisiana, its history, literature and language date back into the 17th century. Seventeen leading scholars from the USA, France, Germany, and Austria analyze aspects of the French heritage in this part of the New World. Both white and black Creole and Cajun cultures, their literatures and their ongoing influence are dealt with in this interdisciplinary publication.

French Forum .1980

Bibliographie de la France .1901

Bibliographie de la France, ou Journal général de l'imprimerie et de la librairie Adrien Jean Quentin Beuchot. 1901

Cahiers de la Femme .1978

French Feminisms Gill Allwood. 2012-09-10 In this text, Gill Allwood explores theories of masculinity emerging from French feminist theories of gender and from French feminist practice concerning violence towards women, highlighting both the commonalities and the specificities of the French case. She discusses the particular concern of French theorists with seduction, their rejection of the term gender and the centrality of the difference debate.; In the first part of the book, Allwood separately examines feminist theories of gender and sexual difference and the problem of male violence. She goes on to consider the developments which are taking place on the borderline between the two, examining the way in which these developments have contributed to an understanding of masculinity. Readdressing problems and debates that will be familiar to English-speaking readers, the text exposes cultural differences and similarities in the ways in which these problems are approached and it provides a detailed account of the changes in both feminist action and theory in France in recent years.; This analysis of feminism in France should be of interest to student and scholars in French studies, European studies, gender studies and cultural studies.

Le traitement objectif des sexes dans la recherche Margrit Eichler, Jeanne Lapointe. 1985

Propositions de modes d'approche afin d'améliorer et normaliser la recherche en ce qui concerne la variable sexuelle

La sexualité au fil de la vie Gilbert Tordjman. 1996-01-01T00:00:00+01:00 Cet ouvrage est une réédition numérique d'un livre paru au XXe siècle, désormais indisponible dans son format d'origine.

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