

## From Disgust To Humanity Sexual Orientation And Constitutional Law Martha C Nussbaum

This is a groundbreaking study of our culture's obsession with weddings. By examining popular films, commercials, magazines, advertising, television sitcoms and even children's toys, this book shows the pervasive influence of weddings in our culture and the important role they play in maintaining the romance of heterosexuality, the myth of white supremacy and the insatiable appetite of consumer capitalism. It examines how the economics and marketing of weddings have replaced the religious and moral view of marriage. This second edition includes many new and updated features including: full coverage of the wedding industrial complex; gay marriage and its relationship to white weddings and heterosexuality and demographics shifts as to who is marrying whom and why, nationally and internationally.

Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

William Miller details our anxious relation to basic life processes; eating, excreting, fornicating, decaying, and dying. But disgust pushes beyond the flesh to vivify the larger social order with the idiom it commandeers from the sights, smells, tastes, feels, and sounds of fleshly physicality. Disgust and contempt, Miller argues, play crucial political roles in creating and maintaining social hierarchy. Democracy depends less on respect for persons than on an equal distribution of contempt. Disgust, however, signals dangerous division.

How can higher education today create a community of critical thinkers and searchers for truth that transcends the boundaries of class, gender, and nation? Martha C. Nussbaum, philosopher and classicist, argues that contemporary curricular reform is already producing such "citizens of the world" in its advocacy of diverse forms of cross-cultural studies. Her vigorous defense of "the new education" is rooted in Seneca's ideal of the citizen who scrutinizes tradition critically and who respects the ability to reason wherever it is found—in rich or poor, native or foreigner, female or male. Drawing on Socrates and the Stoics, Nussbaum establishes three core values of liberal education: critical self-examination, the ideal of the world citizen, and the development of the narrative imagination. Then, taking us into classrooms and campuses across the nation, including prominent research universities, small independent colleges, and religious institutions, she shows how these values are (and in some instances are not) being embodied in particular courses. She defends such burgeoning subject areas as gender, minority, and gay studies against charges of moral relativism and low standards, and underscores their dynamic and fundamental contribution to critical reasoning and world citizenship. For Nussbaum, liberal education is alive and well on American campuses in the late twentieth century. It is not only viable, promising, and constructive, but it is essential to a democratic society. Taking up the challenge of conservative critics of academe, she argues persuasively that sustained reform in the aim and content of liberal education is the most vital and invigorating force in higher education today.

\*\* A BBC Radio 4 Book of the Week\*\* \*\* A Sunday Times bestseller\*\* Well-behaved women don't make history: difficult women do. Strikers in saris. Bomb-throwing suffragettes. The pioneer of the refuge movement who became a men's rights activist. Forget feel-good heroines: meet the feminist trailblazers who have been airbrushed from history for being 'difficult' - and discover how they made a difference. Here are their stories in all their shocking, funny and unvarnished glory. 'This is the antidote to saccharine you-go-girl fluff. Effortlessly erudite and funny' Caroline Criado-Perez 'Compulsive, rigorous, unforgettable, hilarious and devastating' Hadley Freeman

The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

Should laws about sex and pornography be based on social conventions about what is disgusting? Should felons be required to display bumper stickers or wear T-shirts that announce their crimes? This powerful and elegantly written book, by one of America's most influential philosophers, presents a critique of the role that shame and disgust play in our individual and social lives and, in particular, in the law. Martha Nussbaum argues that we should be wary of these emotions because they are associated in troubling ways with a desire to hide from our humanity, embodying an unrealistic and sometimes pathological wish to be invulnerable. Nussbaum argues that the thought-content of disgust embodies "magical ideas of contamination, and impossible aspirations to purity that are just not in line with human life as we know it." She argues that disgust should never be the basis for criminalizing an act, or play either the aggravating or the mitigating role in criminal law it currently does. She writes that we should be similarly suspicious of what she calls "primitive shame," a shame "at the very fact of human imperfection," and she is harshly critical of the role that such shame plays in certain punishments. Drawing on an extraordinarily rich variety of philosophical, psychological, and historical references--from Aristotle and Freud to Nazi ideas about purity--and on legal examples as diverse as the trials of Oscar Wilde and the Martha Stewart insider trading case, this is a major work of legal and moral philosophy.

A distinguished professor of law and philosophy at the University of Chicago, a prolific writer and award-winning thinker, Martha Nussbaum stands as one of our foremost authorities on law, justice, freedom, morality, and emotion. In *From Disgust to Humanity*, Nussbaum aims her considerable intellectual firepower at the bulwark of opposition to gay equality: the politics of disgust. Nussbaum argues that disgust has long been among the fundamental motivations of those who are fighting for legal discrimination against lesbian and gay citizens. When confronted with same-sex acts and relationships, she writes, they experience "a deep aversion akin to that inspired by bodily wastes, slimy insects, and spoiled food--and then cite that very reaction to justify a range of legal restrictions, from sodomy laws to bans on same-sex marriage." Leon Kass, former head of President Bush's President's Council on Bioethics, even argues that this repugnance has an inherent "wisdom," steering us away from destructive choices.

Nussbaum believes that the politics of disgust must be confronted directly, for it contradicts the basic principle of the equality of all citizens under the law. "It says that the mere fact that you happen to make me want to vomit is reason enough for me to treat you as a social pariah, denying you some of your most basic entitlements as a citizen." In its place she offers a "politics of humanity," based not merely on respect, but something akin to love, an uplifting imaginative engagement with others, an active effort to see the world from their perspectives, as fellow human beings. Combining rigorous analysis of the leading constitutional cases with philosophical reflection about underlying concepts of privacy, respect, discrimination, and liberty, Nussbaum discusses issues ranging from non-discrimination and same-sex marriage to "public sex." Recent landmark decisions suggest that the views of state and federal courts are shifting toward a humanity-centered vision, and Nussbaum's powerful arguments will undoubtedly advance that cause. Incisive, rigorous, and deeply humane, *From Disgust to Humanity* is a stunning contribution to Oxford's distinguished *Inalienable Rights* series.

Same-sex marriage is here, presenting unique challenges and opportunities. How do those who follow Christ faithfully answer the standard talking points for same-sex marriage? And how can they best articulate the case for one-man, one-woman marriage in everyday conversation? Sean McDowell and John Stonestreet believe a thoughtful approach to God's design for marriage is the answer to both questions. The key is not a contentious attitude towards those who believe in same-sex marriage, but a winsome perspective that is faithful to Christ, committed to truth, and shaped by a love for God and others. Christians need to know that because Christ has risen, there is no such thing as "all hope is lost." They are still called to engage culture even if they are viewed as wrong, illegal and intolerant.

Extending the right to marry to same-sex couples is frontpage news, and hotly contested in both church and society. This critical book is written by a gay man and progressive Christian ethicist

who places justice making at the heart of contemporary spirituality. In dialogue with both legal scholars and theologians, Ellison examines the strengths and weaknesses of how marriage traditionalists, advocates of same-sex marriage, and LGBT (lesbian/bisexual/gay/transgender) critics of marriage analyze the issues and frame their arguments. The book offers constructive proposals for revitalizing Christian sexual ethics and moving the debate forward, regardless of whether the right to marry is won or lost.

Offers an incisive review of the conceptual questions that arise as legal systems around the world grapple with whether and how to protect people against sexual orientation and gender identity discrimination. This volume is an essential guide for researchers seeking to acquaint themselves quickly with a comparative view of cutting-edge issues concerning sexual orientation and gender identity rights.

In many countries, social differences, such as religion or race and ethnicity, threaten the stability of the social and legal order. This book addresses the role of constitutions and constitutionalism in dealing with the challenge of difference. The book brings together lawyers, political scientists, historians, religious studies scholars, and area studies experts to consider how constitutions address issues of difference across 'Pan-Asia', a wide swath of the world that runs from the Middle East, through Asia, and into Oceania. The book's multidisciplinary and comparative approach makes it unique. The book is organized into five sections, each devoted to constitutional approaches to a particular type of difference - religion, ethnicity/race, urban/rural divisions, language, and gender and sexual orientation - in two or more countries in Pan Asia. The introduction offers a framework for thinking comprehensively about the many ways constitutionalism interacts with difference.

First published in 1941, a classic portrait of a Soviet revolutionary who is imprisoned and tortured under Stalin's rule finds him agonizingly reflecting on his ironic career under the totalitarian movement.

An analysis of America's commitment to religious liberty uses political history, philosophical ideas, and key constitutional cases to discuss its basis in six principles: equality, respect for conscience, liberty, accommodation of minorities, nonestablishment, and separation of church and state.

Gay. Straight. Or lying. It's as simple and straightforward as black or white, right? Or is there a gray area, where the definitions of sex and gender become blurred or entirely refocused with the deft and practiced use of a surgeon's knife? For some, the concept of gender "the very idea we have of ourselves as either male or female beings" is neither simple nor straightforward. Written by cutting-edge researcher and sex expert J. Michael Bailey, *The Man Who Would Be Queen* is a frankly controversial, intensely poignant, and boldly forthright book about sex and gender. Based on his original research, Bailey's book is grounded firmly in science. But as he demonstrates, science doesn't always deliver predictable or even comfortable answers. Indeed, much of what he has to say will be sure to generate as many questions as it does answers. Are gay men genuinely more feminine than other men? And do they really prefer to be hairdressers rather than lumberjacks? Are all male transsexuals women trapped in men's bodies or are some of them men who are just plain turned on by the idea of becoming a woman? And how much of a role do biology and genetics play in sexual orientation? But while Bailey's science is provocative, it is the portraits of the boys and men who struggle with these questions and often with anger, fear, and hurt feelings that will move you. You will meet Danny, an eight-year old boy whose favorite game is playing house and who yearns to dress up as a princess for Halloween. And Martin, an expert makeup artist who was plagued by inner turmoil as a youth but is now openly homosexual and has had many men as sex partners. And Kim, a strikingly sexy transsexual who still has a penis and works as a dancer and a call girl for men who like she-males while she awaits sex reassignment surgery. These and other stories make it clear that there are men and men who become women who want only to understand themselves and the society that makes them feel like outsiders. That there are parents, friends, and families that seek answers to confusing and complicated questions. And that there are researchers who hope one day to grasp the very nature of human sexuality. As the striking cover image "a distinctly muscular and obviously male pair of legs posed in a pair of low-heeled pumps" makes clear, the concept of gender, the very idea we have of ourselves as either male or female beings, is neither simple nor straightforward for some.

The author identifies the fear behind intolerant reactions and drawing inspiration from philosophy, history, and literature, she suggests a route toward a more equitable, imaginative and free society.

We all age differently, but we can learn from shared experiences and insights. The conversations, or paired essays, in *Aging Thoughtfully* combine a philosopher's approach with a lawyer-economist's. Here are ideas about when to retire, how to refashion social security to help the elderly poor, how to learn from King Lear -- who did not retire successfully -- and whether to enjoy or criticize anti-aging cosmetic procedures. Some of the concerns are practical: philanthropic decisions, relations with one's children and grandchildren, the purchase of annuities, and how to provide for care in old age. Other topics are cultural, ranging from the treatment of aging women in a Strauss opera and various popular films, to a consideration of Donald Trump's (and other men's) marriages to much younger women. These engaging, thoughtful, and often humorous exchanges show how stimulating discussions about our inevitable aging can be, and offer valuable insight into how we all might age more thoughtfully, and with zest and friendship.

This volume collects the notable published book reviews of Martha C. Nussbaum, an acclaimed philosopher who is also a professor of law and a public intellectual. Her academic work focuses on questions of moral and political philosophy and on the nature of the emotions. But over the past 25 years she has also written many book reviews for a general public, in periodicals such as *The New Republic* and *The New York Review of Books*. Dating from 1986 to the present, these essays engage, constructively and also critically, with authors like Roger Scruton, Allan Bloom, Charles Taylor, Judith Butler, Richard Posner, Catharine MacKinnon, Susan Moller Okin, and other prominent intellectuals of our time. Throughout, her views defy ideological predictability, heralding valuable work from little-known sources, deftly criticizing where criticism is due, and generally providing a compelling picture of how philosophy in the Socratic tradition can engage with broad social concerns. For this volume, Nussbaum provides an intriguing introduction that explains her selection and provides her view of the role of the public philosopher.

A seventy-year-old West Indian woman looks back over the course of her life and examines the relationships that have given meaning to her existence

Disgust has a strong claim to be a distinctively human emotion. But what is it to be disgusting? What unifies the class of disgusting things? Colin McGinn sets out to analyze the content of disgust, arguing that life and death are implicit in its meaning. Disgust is a kind of philosophical emotion, reflecting the human attitude to the biological world. Yet it is an emotion we strive to repress. It may have initially arisen as a

method of curbing voracious human desire, which itself results from our powerful imagination. Because we feel disgust towards ourselves as a species, we are placed in a fraught emotional predicament: we admire ourselves for our achievements, but we also experience revulsion at our necessary organic nature. We are subject to an affective split. Death involves the disgusting, in the shape of the rotting corpse, and our complex attitudes towards death feed into our feelings of disgust. We are beings with a "disgust consciousness", unlike animals and gods—and we cannot shake our self-ambivalence. Existentialism and psychoanalysis sought a general theory of human emotion; this book seeks to replace them with a theory in which our primary mode of feeling centers around disgust. *The Meaning of Disgust* is an original study of a fascinating but neglected subject, which attempts to tell the disturbing truth about the human condition.

Degradation, dehumanization, instrumentalization, humiliation, and nonrecognition – these concepts point to ways in which we understand human beings to be violated in their dignity. Violations of human dignity are brought about by concrete practices and conditions; some commonly acknowledged, such as torture and rape, and others more contested, such as poverty and exclusion. This volume collates reflections on such concepts and a range of practices, deepening our understanding of human dignity and its violation, bringing to the surface interrelationships and commonalities, and pointing to the values that are thereby shown to be in danger. In presenting a streamlined discussion from a negative perspective, complemented by conclusions for a positive account of human dignity, the book is at once a contribution to the body of literature on what dignity is and how it should be protected as well as constituting an alternative, fresh and focused perspective relevant to this significant recurring debate. As the concept of human dignity itself crosses disciplinary boundaries, this is mirrored in the unique range of perspectives brought by the book's European and American contributors – in philosophy and ethics, law, human rights, literature, cultural studies and interdisciplinary research. This volume will be of interest to social and moral philosophers, legal and human rights theorists, practitioners and students.

"Some time back in the early '00s, when—thanks to Dean John Sexton, my good friends Larry Kramer and John Ferejohn, and other colleagues—I used to hang out at New York University Law School, I had lunch one day with Dedi Felman, who was then a legal editor at Oxford University Press. We discussed her idea of doing a series of short provocative books on problems of rights in American constitutional history. When Geoffrey Stone of the University of Chicago (my literal birthplace) took over editing *The Unalienable Rights* series that Dedi organized, I quickly staked a claim to the Free Exercise Clause of the First Amendment. This interest reflected a longstanding concern with James Madison, dating to my dissertation work in the early 1970s, and other projects I had pursued since, including the problem of how one discusses the original meaning of the Constitution. The idea of religious freedom was a seminal element in the development of Madison's constitutional ideas. Equally important, the two components of the Religion Clause illustrated two landmark aspects of American constitutional practice. The free exercise of religion is a right different from all other rights because of the degree of moral autonomy it invests in each and every one of us. And the disestablishment of religion, by depriving the state of the power of regulating religion, offers the best example of the basic idea that the legislative authority government exercises depends on the will of a sovereign people. These are points we do not readily grasp. In part because contemporary Religion Clause jurisprudence is such a messy and vexed subject, and in part because justices and judges often prefer resolving claims of conscience on general grounds of freedom of speech, this original significance of "the religion question" often escapes attention. The subtitle of this book rests on my conviction that a historically grounded approach to this subject would be of some value to legal scholars. Among other things, that approach involves asking how we should compare the gradual development of European modes of religious tolerance with the emerging American conviction that the free exercise of religion was no longer a matter of mere toleration."--

A groundbreaking exploration of sexual violence by one of our most celebrated experts in law and philosophy. In this essential philosophical and practical reckoning, Martha C. Nussbaum, renowned for her eloquence and clarity of moral vision, shows how sexual abuse and harassment derive from using people as things to one's own benefit—like other forms of exploitation, they are rooted in the ugly emotion of pride. She exposes three "Citadels of Pride" and the men who hoard power at the apex of each. In the judiciary, the arts, and sports, Nussbaum analyzes how pride perpetuates systemic sexual abuse, narcissism, and toxic masculinity. The courage of many has brought about some reforms, but justice is still elusive—warped sometimes by money, power, or inertia; sometimes by a collective desire for revenge. By analyzing the effects of law and public policy on our ever-evolving definitions of sexual violence, Nussbaum clarifies how gaps in U.S. law allow this violence to proliferate; why criminal laws dealing with sexual assault and Title VII, the federal law that is the basis for sexual harassment doctrine, need to be complemented by an understanding of the distorted emotions that breed abuse; and why anger and vengeance rarely achieve lasting change. *Citadels of Pride* offers a damning indictment of the culture of male power that insulates high-profile abusers from accountability. Yet Nussbaum offers a hopeful way forward, envisioning a future in which, as survivors mobilize to tell their stories and institutions pursue fair and nuanced reform, we might fully recognize the equal dignity of all people.

What is it about evil that we find so compelling? From our obsession with serial killers to violence in pop culture, we seem inescapably drawn to the stories of monstrous acts and the aberrant people who commit them. But evil, Dr. Julia Shaw argues, is all relative, rooted in our unique cultures. What one may consider normal, like sex before marriage, eating meat, or being a banker, others find abhorrent. And if evil is only in the eye of the beholder, can it be said to exist at all? In *Evil*, Shaw uses case studies from academia, examples from and popular culture, and anecdotes from everyday life to break down complex information and concepts like the neuroscience of evil, the psychology of bloodlust, and workplace misbehavior. This is a wide-ranging exploration into a fascinating, darkly compelling subject.

Anger is not just ubiquitous, it is also popular. Many people think it is impossible to care sufficiently for justice without anger at injustice. Many believe that it is impossible for individuals to vindicate their own self-respect or to move beyond an injury without anger. To not feel anger in those cases would be considered suspect. Is this how we should think about anger, or is anger above all a disease, deforming both the personal and the political? In this wide-ranging book, Martha C. Nussbaum, one of our leading public intellectuals, argues that anger is conceptually confused and normatively pernicious. It assumes that the suffering of the wrongdoer restores the thing that was damaged, and it betrays an all-too-lively interest in relative status and humiliation. Studying anger in intimate relationships, casual daily interactions, the workplace, the criminal justice system, and movements for social transformation, Nussbaum shows that anger's core ideas are both infantile and harmful. Is forgiveness the best way of transcending anger? Nussbaum examines different conceptions of this much-sentimentalized notion, both in the Jewish and Christian traditions and in secular morality. Some forms of forgiveness are ethically promising, she claims, but others are subtle allies of retribution: those that exact a performance of contrition and abasement as a condition of waiving angry feelings. In general, she argues, a spirit of generosity (combined, in some cases, with a reliance on impartial welfare-oriented legal institutions) is the best way to respond to injury. Applied to the personal and the political realms, Nussbaum's profoundly insightful and erudite view of anger and forgiveness puts both in a startling new light.

It is a road map to the emerging American political and cultural landscape.--Scott Yenor, Professor of Political Science, Boise State University

Stephen King's legendary debut, the bestselling smash hit that put him on the map as one of America's favorite writers "Gory and horrifying. . . . You can't put it down." —Chicago Tribune  
Unpopular at school and subjected to her mother's religious fanaticism at home, Carrie White does not have it easy. But while she may be picked on by her classmates, she has a gift she's kept secret since she was a little girl: she can move things with her mind. Doors lock. Candles fall. Her ability has been both a power and a problem. And when she finds herself the recipient of

a sudden act of kindness, Carrie feels like she's finally been given a chance to be normal. She hopes that the nightmare of her classmates' vicious taunts is over . . . but an unexpected and cruel prank turns her gift into a weapon of horror so destructive that the town may never recover.

I desire mercy, not sacrifice. Echoing Hosea, Jesus defends his embrace of the unclean in the Gospel of Matthew, seeming to privilege the prophetic call to justice over the Levitical pursuit of purity. And yet, as missional faith communities are well aware, the tensions and conflicts between holiness and mercy are not so easily resolved. In an unprecedented fusion of psychological science and theological scholarship, Richard Beck describes the pernicious (and largely unnoticed) effects of the psychology of purity upon the life and mission of the church.

Martha Nussbaum asks: How can we sustain a decent society that aspires to justice and inspires sacrifice for the common good? Amid negative emotions endemic even to good societies, public emotions rooted in love--intense attachments outside our control--can foster commitment to shared goals and keep at bay the forces of disgust and envy.

From one of the world's most celebrated moral philosophers comes a thorough examination of the current political crisis and recommendations for how to mend our divided country. For decades Martha C. Nussbaum has been an acclaimed scholar and humanist, earning dozens of honors for her books and essays. In *The Monarchy of Fear* she turns her attention to the current political crisis that has polarized America since the 2016 election. Although today's atmosphere is marked by partisanship, divisive rhetoric, and the inability of two halves of the country to communicate with one another, Nussbaum focuses on what so many pollsters and pundits have overlooked. She sees a simple truth at the heart of the problem: the political is always emotional. Globalization has produced feelings of powerlessness in millions of people in the West. That sense of powerlessness bubbles into resentment and blame. Blame of immigrants. Blame of Muslims. Blame of other races. Blame of cultural elites. While this politics of blame is exemplified by the election of Donald Trump and the vote for Brexit, Nussbaum argues it can be found on all sides of the political spectrum, left or right. Drawing on a mix of historical and contemporary examples, from classical Athens to the musical *Hamilton*, *The Monarchy of Fear* untangles this web of feelings and provides a roadmap of where to go next.

Looking across genres, subjects, and periods, this book examines what our conflicted reaction of both desire and disgust tells us about monsters and their role in human culture

*Civilization and Its Discontents* is considered Freud's most brilliant work. In it he states his views on the broad question of man's place in the world. It has been praised, dissected, lambasted, interpreted, and reinterpreted. Originally published in 1930, it seeks to answer several questions fundamental to human society and its organization—What influences led to the creation of civilization? Why and how did it come to be? What determines civilization's trajectory? This process, argues Freud, is an inherent quality of civilization that instills perpetual feelings of discontent in its citizens. Freud's theme is that what works for civilization doesn't necessarily work for man. Man, by nature aggressive and egotistical, seeks self-satisfaction.

Now in its third edition, this fascinating book illustrates how a philosophical approach to sexuality can shed light on various sexual phenomena, such as pornography, prostitution, sadomasochism, homosexuality, masturbation, sexual perversion, and adultery. A definitive work on a provocative topic.

A Washington Post Notable Nonfiction Book for 2011 A Globe and Mail Best Books of the Year 2011 Title Tiger, Tiger is a Publishers Weekly Best Nonfiction title for 2011 A Kirkus Reviews Best Nonfiction of 2011 title One summer day, Margaux Frago meets Peter Curran at the neighborhood swimming pool, and they begin to play. She is seven; he is fifty-one. When Peter invites her and her mother to his house, the little girl finds a child's paradise of exotic pets and an elaborate backyard garden. Her mother, beset by mental illness and overwhelmed by caring for Margaux, is grateful for the attention Peter lavishes on her, and he creates an imaginative universe for her, much as Lewis Carroll did for his real-life Alice. In time, he insidiously takes on the role of Margaux's playmate, father, and lover. Charming and manipulative, Peter burrows into every aspect of Margaux's life and transforms her from a child fizzing with imagination and affection into a brainwashed young woman on the verge of suicide. But when she is twenty-two, it is Peter—ill, and wracked with guilt—who kills himself, at the age of sixty-six. Told with lyricism, depth, and mesmerizing clarity, *Tiger, Tiger* vividly illustrates the healing power of memory and disclosure. This extraordinary memoir is an unprecedented glimpse into the psyche of a young girl in free fall and conveys to readers—including parents and survivors of abuse—just how completely a pedophile enchants his victim and binds her to him.

While America is focused on religious militancy and terrorism in the Middle East, democracy has been under siege from religious extremism in another critical part of the world. As Martha Nussbaum reveals in this penetrating look at India today, the forces of the Hindu right pose a disturbing threat to its democratic traditions and secular state. Since long before the 2002 Gujarat riots--in which nearly two thousand Muslims were killed by Hindu extremists--the power of the Hindu right has been growing, threatening India's hard-won constitutional practices of democracy, tolerance, and religious pluralism. Led politically by the Bharatiya Janata Party, the Hindu right has sought the subordination of other religious groups and has directed particular vitriol against Muslims, who are cast as devils in need of purging. The Hindu right seeks to return to a "pure" India, unsullied by alien polluters of other faiths, yet the BJP's defeat in recent elections demonstrates the power that India's pluralism continues to wield. The future, however, is far from secure, and Hindu extremism and exclusivity remain a troubling obstacle to harmony in South Asia. Nussbaum's long-standing professional relationship with India makes her an excellent guide to its recent history. Ultimately she argues that the greatest threat comes not from a clash between civilizations, as some believe, but from a clash within each of us, as we oscillate between self-protective aggression and the ability to live in the world with others. India's story is a cautionary political tale for all democratic states striving to act responsibly in an increasingly dangerous world.

In *Infrahumanisms* Megan H. Glick considers how conversations surrounding nonhuman life have impacted a broad range of attitudes toward forms of human difference such as race, sexuality, and health. She examines the history of human and nonhuman subjectivity as told through twentieth-century scientific and cultural discourses that include pediatrics, primatology, eugenics, exobiology, and obesity research. Outlining how the category of the human is continuously redefined in relation to the infrahuman—a liminal position of speciation existing between the human and the nonhuman—Glick reads a number of phenomena, from early twentieth-century efforts to define children and higher order primates as liminally human and the postwar cultural fascination with extraterrestrial life to anxieties over AIDS, SARS, and other cross-species diseases. In these cases the efforts to define a universal humanity create the means with which to reinforce notions of human difference and maintain human-nonhuman hierarchies. In foregrounding how evolving definitions of the human reflect shifting attitudes about social inequality, Glick shows how the consideration of nonhuman subjectivities demands a rethinking of long-held truths about biological meaning and difference.

Now an HBO series starring Kathryn Hahn! "Light, zingy, and laugh-out-loud funny" (*People*), the New York Times bestselling novel about sex, love, and identity as seen through the eyes of a middle-aged woman and her college freshman son. A forty-six-year-old divorcee whose beloved only child has just left for college, Eve Fletcher is struggling to adjust to her empty nest. One night she receives a text from an anonymous number that says, "U R my MILF!" Over the months that follow, that message comes to obsess Eve. While leading her all-too-placid life—serving as Executive Director of the local senior center

and taking a community college course on Gender and Society—Eve can't curtail her own interest in a porn website that features the erotic exploits of ordinary, middle-aged women like herself. Before long, Eve's online fixations begin to spill over into real life, revealing new romantic possibilities that threaten to upend her quiet suburban existence. Meanwhile, miles away at the state college, Eve's son Brendan—a jock and aspiring frat boy—discovers that his new campus isn't nearly as welcoming to his hard-partying lifestyle as he had imagined. Only a few weeks into his freshman year, Brendan is floundering in a college environment that challenges his white-dude privilege and shames him for his outmoded, chauvinistic ideas of sex. As the New England autumn turns cold, both mother and son find themselves enmeshed in morally fraught situations that come to a head on one fateful November night. "The sweetest and most charming novel about pornography addiction and the harrowing issues of sexual consent that you will probably ever read" (The New York Times Book Review), Mrs. Fletcher is a timeless examination of sexuality, identity, parenthood, and the big clarifying mistakes people can make when they're no longer sure of who they are or where they belong. "Tom Perrotta's latest might just be his best" (NPR).

Regulating Sex discusses the various ways that sex and sexuality are regulated by government and society. This collection has an impressive array of contributors writing on compelling topics.

[Copyright: 42c88142cfa221eae74f765097d88588](#)