

1. Record Nr.	UNINA9910452730003321
Autore	Morris Mitchell <1961->
Titolo	The persistence of sentiment [[electronic resource]] : display and feeling in popular music of the 1970s // Mitchell Morris
Pubbl/distr/stampa	Berkeley, : University of California Press, 2013
ISBN	0-520-95505-6
Descrizione fisica	1 online resource (259 p.)
Disciplina	781.640973/09047
Soggetti	Popular music - United States - 1971-1980 - History and criticism Singers - United States Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Acknowledgments -- 1. Introduction -- 2. Black Masculinity and the Sound of Wealth -- 3. Transport and Interiority in Soft Soul -- 4. The Audience and Barry Manilow -- 5. The Voice of Karen Carpenter -- 6. Cher's "Dark Ladies" -- 7. Crossing Over with Dolly Parton -- Notes -- Works Cited -- Index
Sommario/riassunto	How can we account for the persistent appeal of glossy commercial pop music? Why do certain performers have such emotional power, even though their music is considered vulgar or second rate? In The Persistence of Sentiment, Mitchell Morris gives a critical account of a group of American popular music performers who have dedicated fan bases and considerable commercial success despite the critical disdain they have endured. Morris examines the specific musical features of some exemplary pop songs and draws attention to the social contexts that contributed to their popularity as well as their dismissal. These artists were all members of more or less disadvantaged social categories: members of racial or sexual minorities, victims of class and gender prejudices, advocates of populations excluded from the mainstream. The complicated commercial world of pop music in the 1970's allowed the greater promulgation of musical styles and idioms that spoke to and for exactly those stigmatized audiences. In more recent years, beginning with the "Seventies Revival" of the early 1990's, additional perspectives and layers of interpretation have allowed not

only a deeper understanding of these songs' function than when they were first popular, but also an appreciation of how their significance has shifted for American listeners in the succeeding three decades.

2. Record Nr.	UNINA9910495789403321
Autore	Kolly Maryam
Titolo	De la religion que l'on voit à la religion que l'on ne voit pas : Les jeunes, le religieux et le travail social / Maryam Kolly
Pubbl/distr/stampa	Bruxelles, : Presses de l'Université Saint-Louis, 2018
ISBN	2-8028-0369-7
Descrizione fisica	1 online resource (186 p.)
Altri autori (Persone)	DelruelleEdouard FadilNadia
Soggetti	Religion Sociology assistant social identité migration Islam disqualification parole Afrique minorité Brussels (Belgium) Social conditions 21st century Brussels (Belgium) Religion 21st century Brussels (Belgium) Emigration and immigration Social aspects History 21st century Brussels (Belgium) Emigration and immigration Religious aspects History 21st century
Lingua di pubblicazione	Francese
Formato	Materiale a stampa
Livello bibliografico	Monografia

Comment les jeunes Bruxellois en cursus d'assistant social se projettent-ils dans le métier ? Qui sont ces intervenants sociaux - et surtout intervenantes sociales - de demain (dans un secteur fortement féminisé) ? La ville de Bruxelles est le théâtre de violentes disparités socio-économiques et d'un enseignement que l'on peut qualifier d'ethnoségrégé. Les liens entre jeunes s'y construisent dès lors avec force sur des bases identitaires - en référence tant au local (commune, quartier) qu'à l'histoire migratoire ou, encore, à la religion. À partir d'entretiens, Maryam Kolly relaie ici une « parole minoritaire » portée par de futurs travailleurs sociaux qui se disent catholiques ou musulmans, descendants de migrants venant du Maghreb ou d'Afrique subsaharienne. Érigée contre les logiques de disqualification (modernité/islam, Europe/Afrique, jeunesses d'en haut/d'en bas, non croyants/croyants), cette parole nous invite à un décentrement par rapport à l'expérience euro-occidentale.
