





Drawing on interviews with over 100 young men and women, and five years of research, the author explores the fast-paced world of kids and their cars. She reveals a world where cars have incredible significance for kids, as a means of transportation and thereby freedom to come and go, as status symbols and as a means to express their identities.

In its 114th year, Billboard remains the world's premier weekly music publication and a diverse digital, events, brand, content and data licensing platform. Billboard publishes the most trusted charts and offers unrivaled reporting about the latest music, video, gaming, media, digital and mobile entertainment issues and trends.

The notion of "happily ever after" has been ingrained in many of us since childhood—meet someone, date, have the big white wedding, and enjoy your well-deserved future. But why do we buy into this idea? Is love really all we need? Author Laurie Essig invites us to flip this concept of romance on its head and see it for what it really is—an ideology that we desperately cling to as a way to cope with the fact that we believe we cannot control or affect the societal, economic, and political structures around us. From climate change to nuclear war, white nationalism to the worship of wealth and conspicuous consumption—as the future becomes seemingly less secure, Americans turn away from the public sphere and find shelter in the private. Essig argues that when we do this, we allow romance to blind us to the real work that needs to be done—building global movements that inspire a change in government policies to address economic and social inequality.

Over four thousand gay and lesbian couples married in the city of San Francisco in 2004. The first large-scale occurrence of legal same-sex marriage, these unions galvanized a movement and reignited the debate about whether same-sex marriage, as some hope, challenges heterosexual privilege or, as others fear, preserves that privilege by assimilating queer couples. In *Queering Marriage*, Katrina Kimport uses in-depth interviews with participants in the San Francisco weddings to argue that same-sex marriage cannot be understood as simply entrenching or contesting heterosexual privilege. Instead, she contends, these new legally sanctioned relationships can both reinforce as well as disrupt the association of marriage and heterosexuality. During her deeply personal conversations with same-sex spouses, Kimport learned that the majority of respondents did characterize their marriages as an opportunity to contest heterosexual privilege. Yet, in a seeming contradiction, nearly as many also cited their desire for access to the normative benefits of matrimony, including social recognition and legal rights. Kimport's research revealed that the pattern of ascribing meaning to marriage varied by parenthood status and, in turn, by gender. Lesbian parents were more likely to embrace normative meanings for their unions; those who are not parents were more likely to define their relationships as attempts to contest dominant understandings of marriage. By posing the question—can queers "queer" marriage?—Kimport provides a nuanced, accessible, and theoretically grounded framework for understanding the powerful effect of heterosexual expectations on both sexual and social categories.

The *Handbook of Cultural Sociology* provides a comprehensive overview of contemporary scholarship in sociology and related disciplines focused on the complex relations of culture to social structures and everyday life. With sixty-five essays written by scholars from around the world, the book draws diverse approaches to cultural sociology into a dialogue that charts new pathways for research on culture in a global era. Contributing scholars address vital concerns that relate to classic questions as well as emergent issues in the study of culture. Topics include cultural and social theory, politics and the state, social stratification, community, aesthetics, lifestyle, and identity. In addition, the authors explore developments central to the constitution and reproduction of culture, such as power, technology, and the organization of work. This book is essential reading for undergraduate and postgraduate students interested in diverse subfields within Sociology, as well as Cultural Studies, Media and Communication, and Postcolonial Theory.

Explores the feminization, sexualization, and racialization of dance in America since the 1960s.

"Many parents work more hours outside of the home and their lives are crowded with more obligations than ever before; many children spend their evenings and weekends trying out for all-star teams, traveling to regional and national tournaments, and eating dinner in the car while being shuttled between activities. In this vivid ethnography, based on almost 200 interviews with parents, children, coaches and teachers, Hilary Levey probes the increase in children's participation in activities outside of the home, structured and monitored by their parents, when family time is so scarce. As the parental "second shift" continues to grow, alongside it a second shift for children has emerged--especially among the middle- and upper-middle classes--which is suffused with competition rather than mere participation. What motivates these particular parents to get their children involved in competitive activities? Parents' primary concern is their children's access to high quality educational credentials--the biggest bottleneck standing in the way of, or facilitating entry into, membership in the upper-middle class. Competitive activities, like sports and the arts, are seen as the essential proving ground that will clear their children's paths to the Ivy League or other similar institutions by helping them to develop a competitive habitus. This belief, motivated both by reality and by perception, and shaped by gender and class, affects how parents envision their children's futures; it also shapes the structure of children's daily lives, what the children themselves think about their lives, and the competitive landscapes of the activities themselves"--

In recent years, questions such as "what are kids eating?" and "who's feeding our kids?" have sparked a torrent of public and policy debates as we increasingly focus our attention on the issue of childhood obesity. The Centers for Disease Control and Prevention estimates that while 1 in 3 American children are either overweight or obese, that number is higher for children living in concentrated poverty. Enduring inequalities in communities, schools, and homes affect young people's access to different types of food, with real consequences in life choices and health outcomes. *Fast-Food Kids* sheds light on the social contexts in which kids eat, and the broader backdrop of social change in American life, demonstrating why attention to food's social meaning is important to effective public health policy, particularly actions that focus on behavioral change and school food reforms. Through in-depth interviews and observation with high school and college students, Amy L. Best provides rich narratives of the everyday life of youth, highlighting young people's voices and perspectives and the places where they eat. The book provides a thorough account of the role that food plays in the lives of today's youth, teasing out the many contradictions of food as a cultural object—fast food portrayed as a necessity for the poor and yet, reviled by upper-middle class parents; fast food restaurants as one of the few spaces that kids can claim and effectively 'take over' for several hours each day; food corporations spending millions each year to market their food to kids and to lobby Congress against regulations; schools struggling to deliver healthy food young people will actually eat, and the difficulty of arranging family dinners, which are known to promote family cohesion and stability. A conceptually-driven, ethnographic account of youth and the places where they eat, *Fast-Food Kids* examines the complex relationship between youth identity and food consumption, offering answers to those straightforward questions that require crucial and comprehensive solutions.

Beautifully bound and designed to last a lifetime, a reproduction of a sixteenth-century Bible, originally produced by fellow English Puritans in the Protestant city of Geneva, will be cherished by Bible collectors and anyone interested in the history of the English Bible.

The cabinet dictionary of the English language: etymological, explanatory, and pronouncing. Founded on the labours of the most distinguished lexicographers. With an appendix. Illustrated by seven hundred and fifty engravings on wood.

The idea that science is a blueprint for research, and imagination gives research its life and purpose inspired this comprehensive explanation of research methodology. The authors' decades of experience have revealed that research is a craft requiring judgment and creativity, not simply memorization and application of the rules of science. Whether one is conducting an intimate one-on-one interview or a large-scale examination of an entire society, human imagination and scientific principles of inquiry go hand in hand. To that end, this book emphasizes scientific method, but also acknowledges its critics. It covers a wide variety of data-collection techniques, but presents them as reinforcing rather than competing with one another, thus striking a balance between qualitative and quantitative methods. It is designed for students and

instructors who want a comprehensive treatment of a variety of research techniques with special emphasis on qualitative approaches. In *Educating the Consumer-Citizen: A History of the Marriage of Schools, Advertising, and Media*, Joel Spring charts the rise of consumerism as the dominant American ideology of the 21st century. He documents and analyzes how, from the early 19th century through the present, the combined endeavors of schools, advertising, and media have led to the creation of a consumerist ideology and ensured its central place in American life and global culture. Spring first defines consumerist ideology and consumer-citizen and explores their 19th-century origins in schools, children's literature, the commercialization of American cities, advertising, newspapers, and the development of department stores. He then traces the rise of consumerist ideology in the 20th century by looking closely at: the impact of the home economics profession on the education of women as consumers and the development of an American cuisine based on packaged and processed foods; the influence of advertising images of sports heroes, cowboys, and the clean-shaven businessman in shaping male identity; the outcomes of the growth of the high school as a mass institution on the development of teenage consumer markets; the consequences of commercial radio and television joining with the schools to educate a consumer-oriented population so that, by the 1950s, consumerist images were tied to the Cold War and presented as the "American way of life" in both media and schools; the effects of the civil rights movement on integrating previously excluded groups into the consumer society; the changes the women's movement demanded in textbooks, school curricula, media, and advertising that led to a new image of women in the consumer market; and the ascent of fast food education. Spring carries the story into the 21st century by examining the evolving marriage of schools, advertising, and media and its ongoing role in educating the consumer-citizen and creating an integrated consumer market. This book will be of wide interest to scholars, professionals, and students across foundations of education, history and sociology of education, educational policy, mass communications, American history, and cultural studies. It is highly appropriate as a text for courses in these areas. Winner of the 2009 Ruth Benedict Prize for Outstanding Monograph from the Society of Lesbian and Gay Anthropologists Winner of the 2010 Distinguished Book Award from the American Sociological Association, Sociology of Sexualities Section Winner of the 2010 Congress Inaugural Qualitative Inquiry Book Award Honorable Mention From Wal-Mart drag parties to renegade Homemaker's Clubs, *Out in the Country* offers an unprecedented contemporary account of the lives of today's rural queer youth. Mary L. Gray maps out the experiences of young people living in small towns across rural Kentucky and along its desolate Appalachian borders, providing a fascinating and often surprising look at the contours of gay life beyond the big city. Gray illustrates that, against a backdrop of an increasingly impoverished and privatized rural America, LGBT youth and their allies visibly—and often vibrantly—work the boundaries of the public spaces available to them, whether in their high schools, public libraries, town hall meetings, churches, or through websites. This important book shows that, in addition to the spaces of Main Street, rural LGBT youth explore and carve out online spaces to fashion their emerging queer identities. Their triumphs and travails defy clear distinctions often drawn between online and offline experiences of identity, fundamentally redefining our understanding of the term 'queer visibility' and its political stakes. Gray combines ethnographic insight with incisive cultural critique, engaging with some of the biggest issues facing both queer studies and media scholarship. *Out in the Country* is a timely and groundbreaking study of sexuality and gender, new media, youth culture, and the meaning of identity and social movements in a digital age.

Same-sex couples in both states seek to marry for a variety of interacting, overlapping, and evolving reasons that do not vary significantly by location.

Without a big budget, special effects team, or professional actors and crew members, Herschell Gordon Lewis created films that he himself admits were trash. Yet, while Gordon's softcore porn (*The Adventures of Lucky Pierre*) and heavy-duty gore (*The Gruesome Twosome*) were never blockbuster films, they were popular drive-in fare in the sixties and seventies. They have had a strong influence over more recent productions, and they have created for Lewis his own special niche in the world of exploitation and horror film. The history of Lewis the man and the filmmaker is a surprising one. Behind titles like *Blood Feast* and *The Gore-Gore Girls* is a warm and friendly gentleman whose road to his own brand of film glory was paved with disappointments, surprising successes, and lots and lots of fake blood. His career is examined in detail, with personal anecdotes and insights into making really gross movies on really small budgets. A filmography is included, and photographs, many of them rare, complement the text.

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