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L'Académie Sôseikan est un pensionnat pour les enfants de la bonne société. Au sein de cet établissement deux cursus coexistent : la classe L, réservée aux héritiers de la noblesse, et la classe B, à la formation des majordomes. Suite au décès de ses parents, Ryô intègre ce prestigieux lycée où elle se lie d'amitié avec Hakuô, le meilleur élève de la classe B, qui s'avère être l'héritier d'une des plus puissantes familles du pays. Le jour où les camarades de classe de Ryô la provoquent parce qu'elles envient la relation d'amitié qui s'est installée entre elle et le beau Hakuô, sur lequel toutes les filles semblent avoir des vues, Ryô n'a d'autre choix que d'accepter le défi de se trouver un majordome attitré et exclusif ! Hakuô accepte ce rôle, attisant encore davantage les jalousies... Prenant son rôle très au sérieux, il est bien décidé à faire d'elle une jeune fille irréprochable mais surtout à la protéger des coups bas dont elle est très vite victime.

From Audrey Hepburn in Givenchy, to sharp-suited gangsters in Tarantino movies, clothing is central to film. In Undressing Cinema, Stella Bruzzi explores how far from being mere accessories, clothes are key elements in the construction of cinematic identities, and she proposes new and dynamic links between cinema, fashion and costume history, gender, queer theory and psychoanalysis. Bruzzi uses case studies drawn from contemporary popular cinema to reassess established ideas about costume and fashion in cinema, and to challenge conventional interpretations of how masculinity and femininity are constructed through clothing. Her wide-ranging study encompasses: * haute couture in film and the rise of the movie fashion designer, from Givenchy to Gaultier * the eroticism of period costume in films such as The Piano and The Age of Innocence * clothing the modern femme fatale in Single White Female, Disclosure and The Last Seduction * generic male chic in Goodfellas, Reservoir Dogs, and Leon * pride, costume and masculinity in `Blaxploitation' films, Boyz `N The Hood and New Jack City * drag and gender confusion in cinema, from the unerotic cross-dressing of Mrs Doubtfire to the eroticised ambiguity of Orlando.

This volume examines the phenomenon of fake news by bringing together leading experts from different fields within psychology and related areas, and explores what has become a prominent feature of public discourse since the first Brexit referendum and the 2016 US election campaign. Dealing with misinformation is important in many areas of daily life, including politics, the marketplace, health communication, journalism, education, and science. In a general climate where facts and misinformation blur, and are intentionally blurred, this book asks what determines whether people accept and share (mis)information, and what can be done to counter misinformation? All three of these aspects need to be understood in the context of online social networks, which have fundamentally changed the way information is produced, consumed, and transmitted. The contributions within this volume summarize the most up-to-date empirical findings, theories, and applications and discuss cutting-edge ideas and future directions of interventions to counter fake news. Also providing guidance on how to handle misinformation in an age of "alternative facts", this is a fascinating and vital reading for students and academics in psychology, communication, and political science and for professionals including policy makers and journalists.

I would like to distinguish between the 'history of ideas' and the 'history of thought.' The history of ideas involves the analysis of a notion from its birth, through its development, and in the setting of other ideas, which constitute its context. The history of thought is the analysis of the way an unproblematic field of experience becomes a problem, raises discussions and debate, incites new reactions, and induces crisis in the previously silent behaviors, practices, and institutions. It is the history of the way people become anxious, for example, about madness, about crime, about themselves, or about truth. Comprised of six lectures delivered, in English, by Michel Foucault while teaching at Berkeley in the Fall of 1983, Fearless Speech was edited by Joseph Pearson and published in 2001. Reviewed by the author, it is the last book Foucault wrote before his death in 1984 and can be read as his last testament. Here, he positions the philosopher as the only person able to confront power with the truth, a stance that boldly sums up Foucault's project as a philosopher. Still unpublished in France, Fearless Speech concludes the genealogy of truth that Foucault pursued throughout his life, starting with his investigations in Madness and Civilization, into the question of power and its technology. The expression "fearless speech" is a rough translation of the Greek parrhesia, which designates those who take a risk to tell the truth; the citizen who has the moral qualities required to speak the truth, even if it differs from what the majority of people believe and faces danger for speaking it. Parrhesia is a verbal activity in which a speaker expresses his personal relationship to truth through frankness instead of persuasion, truth instead of flattery, and moral duty instead of self-interest and moral apathy.

Aimed at anyone seeking to understand the causes and distributions of excessive police violence—and to develop interventions to end it—From Enforcers to Guardians frames excessive police violence so that it can be understood, researched, and taught about through a public health lens.

Many societies assign sharply distinguished roles to men and women. Personality differences, as well as physical differences, between men and women are used to justify these different sex roles, and women are seen as more emotionally and interpersonally sensitive than men, while men are said to be more competent, achievement oriented, and assertive than women. A widely held view is that not only do men and women differ but that possession of "masculine" characteristics precludes possession of "feminine" characteristics. This bipolar conception has led to the definition of masculinity and femininity as opposites. Acceptance of this idea has caused social scientists and laypersons to consider men and women who possess cross-sex personality characteristics as less emotionally healthy and socially adjusted than those with sex-appropriate traits. Previous research by the authors and others, done almost exclusively with college students, has shown, however, that masculinity and femininity do not relate negatively to each other, thus supporting a dualistic rather than a bipolar conception of these two psychological dimensions. Spence and Helmreich present data showing that the dualistic conception holds for a large number of groups, varying widely in age, geographical location, socioeconomic status, and patterns of interest, whose psychological masculinity and femininity were measured with an objective instrument, the Personality Attributes Questionnaire, devised by the authors. Many individuals are shown to be appropriately sex-typed; that is, men tend to be high in masculinity and low in femininity and women the reverse. However, a substantial number of men and women are androgynous—high in both masculine and feminine characteristics—while some are not high in either. Importantly, the authors find that androgynous individuals display more self-esteem, social competence, and achievement orientation than individuals who are strong in either masculinity or femininity or are not strong in either. One of the major contributions of the work is the development of a new, multifaceted measure of achievement motivation (the Work and Family Orientation Questionnaire), which can be used successfully to predict behavior in both males and females and is related to masculinity and femininity in both sexes. In addition to investigating the correlates of masculinity and femininity, the authors attempt to isolate parental factors that contribute to the development of these characteristics and achievement motivation. The book includes analyses of data from students on their perception of their parents, which enable the authors to examine the influence of parental masculinity and femininity and parental behaviors and child-rearing attitudes on the development of masculinity and femininity and achievement motivation characteristics in their children. The important implications of these findings for theories of sex roles, personality development, and achievement motivation are examined.

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