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Everyday Dress of Rural America, 1783-1800
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This book attempts to document and analyse the complicated role new media play in the

adaptation and integration of China's new generation of migrant workers. By analysing the interviews and observations of more than 500 migrant workers under the age of 25 between 2010 and 2015, the author tries to understand how new media shape the experiences of this significant group of people at different stages of their lives. This study profiles the daily life of this new generation of migrant workers and examines the intricate connections between media and the reconstruction of migrant workers' identity, as well as their urban life adaptation and social inclusion. Not only is their interaction with new media a key factor in decisions to migrate to the city in the first place, but it continues to play a crucial role in how their outlook on life, sense of identity, lifestyle, personal relationships, and aspirations change as they navigate their new environment. These findings reveal the impact of new media on China's accelerating urbanization and modernization. This book will be of interest to

students and scholars of contemporary China studies, and those who are interested in the urbanization of China in general. Comprehensive study of late-18th-century clothing worn by settlers and Abenaki Indians of New England. Full descriptions and line drawings with complete instructions for duplicating a wide range of garments: shifts, petticoats, gowns, breeches, waistcoats, headgear, more. Four bibliographies. List of resources. 54 black-and-white illustrations. This book is an exciting study of clothing as a complex cultural expression. The author analyses contemporary social meanings found in the symbols of dress and shows the way groups and individuals use the symbols like a language to reveal or conceal significant aspects of their personal identities. *Reveal and Conceal* contains thirty-three line drawings, clearly depicting the various modes and differences in dress. Forty-eight photographs are included in the book, most of which were taken by the author during her extensive interviews with the

women and men of the Egyptian villages and cities she researched. In the context of this rapidly changing world, Rachel Worth explores the ways in which the clothing of the rural working classes was represented visually in paintings and photographs and by the literary sources of documentary, autobiography and fiction, as well as by the particular pattern of survival and collection by museums of garments of rural provenance. Rachel Worth explores ways in which clothing and how it is represented throws light on wider social and cultural aspects of society, as well as how 'traditional' styles of dress, like men's smock-frocks or women's sun-bonnets, came to be replaced by 'fashion'. Her compelling study, with black & white and colour illustrations, both adds a broader dimension to the history of dress by considering it within the social and cultural context of its time and discusses how clothing enriches our understanding of the social history of the Victorian period. Authentically detailed drawings

depict typical figures from revolutionary war period ? broom seller, farmer, wagoner, Indian chief, cooper, doctor, wigmaker, lady, gentleman, town watchman, and many more. Delightful sourcebook for learning social history. 46 lively drawings ? 15 figures depicted in color on covers. This important book presents systematic evidence of the incidence and extent of the practice of untouchability in contemporary India. It is based on the results of a very large survey covering 560 villages in eleven states. The field data is supplemented by information concerning associated forms of discrimination which Dalits face in their daily lives./-//This study finds that untouchability is practised in one form or another in almost 80 per cent of the villages surveyed. It is most prevalent in the religious and personal spheres. While the evidence presented in this book suggests that the more blatant and extreme forms of untouchability appear to have declined, discrimination is still practised in one form or

another. The most widespread manifestations are in access to water and to cremation or burial grounds, as also when it comes to the major life cycle rituals. The survey also found that the notion of untouchability continues to pervade the public sphere, including in a host of state institutions and the interactions that occur within them. "This is a source-book to be used especially when making reproduction everyday rural clothing of the type worn in southeastern Pennsylvania, particularly between 1750 and 1820, by the farmer, the day laborer, the tradesman, their women-folk and children. Sewing instructions are derived from the measurement and analysis of Pennsylvania clothing of the period; the original garment is the only guide to use in making historically-accurate patterns."--Abstract, page [7] Christian history in rural central Germany principally followed not a Catholic and Protestant course but rather an indigenous one, which agricultural and communal forces animated and which

bifurcated in the wake of the 1648 Peace of Westphalia. This thesis is a study of the clothing behavior of disadvantaged adolescents in a rural community as it relates to the factors of social class, security level, peer acceptance and self-selection of clothing. This study was selected because very little research in clothing behavior has been done in disadvantaged rural areas; yet many home economists work in similar areas. Questionnaires developed by the writer to measure self-selection in clothing acquired and worn were administered to 74 high school students', along with research measures developed by other investigators to measure peer acceptance level, conformity in dress and security level. The mode of dress for the students in the population was computed from a checklist of items frequently worn to school. The level of conformity to the mode of dress was also computed from this checklist. The data revealed positive correlations between social class and conformity in dress (.16) and between social

class and clothing last worn which was self-selected (.10). Positive correlations were also found between security level and peer acceptance (.15), between security level and conformity in dress (.15), and between security level and clothing last acquired which was self-selected (.11). A positive correlation was also found between peer acceptance and conformity in dress (.15). A correlation was found between peer acceptance and clothing last worn which was self-selected (.12). There was a negative correlation between conformity in dress and self-selection of the last item of clothing acquired for the wardrobe (-.20). The highest correlation between factors occurred between self-selection of last item acquired for wardrobe and self-selection of clothing item last worn (.71). Of the clothing items in the modal dress pattern, the girls in the study selected most of their last pair of pants or latest pantsuit themselves, while their sweaters were often selected by someone else. The boys selected most of their shoes or

boots themselves, while their dress shirts were often selected by another person. Most of the friendships in the adolescent population were mutual pairs. Fifty-nine percent of the adolescents in the study were part of a mutual pair friendship. The general mode of dress for the participants was conservative, with no extremes in hair style or dress for either boys or girls. The students tended to conform in ways which were inexpensive or lacking in cost. No student wore 100% of the modal dress items on the day the data were collected. Jacob loves playing dress-up, when he can be anything he wants to be. Some kids at school say he can't wear "girl" clothes, but Jacob wants to wear a dress to school. Can he convince his parents to let him wear what he wants? This heartwarming story speaks to the unique challenges faced by children who don't identify with traditional gender roles. Featuring over 450 archival photographs and line drawings, *Chinese Dress* traces the evolution of Chinese clothing from

court and formal costumes to the fashions of twenty-first century China. Author Valery Garrett skillfully weaves the story of Chinese dress in all its variations--elaborately embroidered robes, military uniforms, children's dress, wedding and funeral attire, working clothes, Mao-inspired fashion--against a backdrop of historical, cultural and social change. A comprehensive and sumptuously illustrated book, this book includes images of garments and accessories from museum and private collections, as well as unpublished or little-known archival photos and printed materials. Chapters include: Dress of the Qing Manchu Rulers 1644-1911 Dress of the Manchu Consorts 1644-1911 Attire of Mandarins and Merchants Attire of Chinese Women Republican Dress 1912-1949 Clothing of the Lower Classes Clothing for Children Dress in New China 1950-Present Day For both modern fashion inspiration and accurate historical representation, *Chinese Dress* is the essential reference for costume

historians, fashion designers and collectors, as well as lovers of beautiful clothes! A fascinating account of the trade patterns and consumption practices that arose following European colonisation of the Atlantic world. Focusing on textiles and clothing, Robert DuPlessis reveals how globally sourced goods shaped the material existence of virtually every group in the Atlantic basin during the seventeenth and eighteenth centuries. Traditional dress is a common phenomenon across much of Western Europe, often originating in elaborate practices for rural religious events. Yet despite its fundamentally local nature, traditional dress in various European regions developed along a similar trajectory, sometimes being transformed into political symbols and regional promotion for tourism, and always revealing the complexity of rural society in terms of religious divisions, class inequality and tension between the desires to protect tradition and embrace modernity. To better understand how traditional dress evolved

in France and Germany from the 19th to 21st centuries, this book takes Alsace as its case study and in doing so illuminates broad experiences of modernity across rural Europe and answers overarching questions about regionalism and nationalism. Specifically, Sara Hume unpacks why Alsatian dress was adopted as a symbol of loyalty to France despite being closer in style to German dress practices. She explores the impact of political and geographical tensions on the appearance and function of traditional clothing, for example in Alsace's situation at the border between France and Germany and in its transformation from disputed territory into capital of a united Europe. Logically progressing chapters reveal how modernity did not drive out tradition in rural communities but rather led to processes of adaptation, preservation and re-evaluation. Through a rich variety of primary sources including costumes, illustrations, political cartoons, legal documents and oral histories,

Regional Dress sheds light on the little known and rarely documented experiences of rural Europeans. Its material culture approach to the study of regionalism is essential to students of traditional and folk dress history, European history and design history. Life in the countryside, often perceived as either idyllic or depleted, has long been misrepresented. Challenging the stereotypes and myths that surround the idea of rurality, *Our Rural Selves* interrogates and represents individual and collective memories of childhood in rural landscapes and small towns. Drawing on visual artifacts whose origins range from the early twentieth century to today, such as photographs, films, objects, picture books, and digital games, contributors offer readings of childhood that are geographically, ethnically, and culturally diverse. They examine the memories of Indigenous children, the experiences of back-to-the-land youth, and boom-or-bust childhoods within the petroleum, farming, and fishing

industries. Illustrating often neglected and overlooked aspects of adolescence, this collection suggests new ways of studying social connectedness and collective futures. Innovative and revealing in its use of visual studies, autoethnography, and memory-work, *Our Rural Selves* explores representation, imagination, and what it means to grow up rural in Canada. Based on an anthropological study of Pothnal Village in Raichur District.

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