

## 1: Culture of Mexico - history, people, clothing, traditions, women, beliefs, food, customs, family

*Sámi clothing, Lapland The northernmost reaches of Norway, Sweden and Finland, and the Kola peninsula of northwest Russia, are home to the Sámi, who are among the oldest peoples in Europe. There are variations in costume throughout the region, though the main item is the kolt (or gákti in northern Sámi), a tunic or dress.*

Most people are likely to focus on verbal expressions and transmissions as the primary association with the communicative process and function. Our personal image, though, also communicates volumes about who we are, what we believe, what we consider important, and how we want others to view us. As Hartley contends, we objectify ourselves in order to convey knowledge of ourselves to others; clothing is one important way of achieving this transmittal of information. One of the things that clothing says about us is the identity we have established for ourselves. There are at least three levels of identity that clothing can convey to the observer: A woman wearing a hijab, for instance, is identifying herself as an adherent to particular religious and cultural norms. By negotiating these aspects of our identity by what we wear, we can either bring ourselves closer to others or further away. Looking back over the course of human history, one sees how important clothing has been, not only in the process of conveying important information about ourselves and the groups with which we associate, but also in the process of establishing certain cultural and social norms that provide both shape and structure to society. In Eden, Adam and Eve were originally unclothed, but then covered their genitals with fig leaves to achieve modesty. Ever since, clothes have been one way to establish our identity and communicate with others. During this article, I will examine many ways in which clothing has communicated throughout history. First, though, we must understand how clothing evolved from a functional object to a product representing innovation and creative self-expression. The clothes of early human societies seem to have been more functional than fashionable, but this fact did not preclude the diffusion of clothes across human culture as an innovation. Early human clothing was necessarily functional, permitting hunter-gatherers, for instance, a certain degree of protection from the elements while maintaining ease of movement. It seems that there was not a great deal of variety or fashion—at least not in terms of elaboration and adornment—involved in the production of early clothing. The full expressive and communicative capacities of clothing had not yet been developed or exploited. This was not always the case; however, the transition from clothing as a purely functional object to one that also had expressive and communicative capacities was relatively quick. African and Native American tribes, for instance, have extensive and rich traditions of elaborating clothing, especially for ceremonial purposes. Eagle feathers and elaborate headdresses, for instance, were reserved for elders and important tribal leaders. Certain pieces of clothing were reserved for wear during important ceremonies and rites, and were not part of everyday dress. Such clothing was also believed to be imbued with special spiritual and protective powers. We see how these ancient traditions and uses of dress were carried over into Western cultures and societies. Consider, for instance, the importance of special and elaborate clothing and its use in the Christian church. As this shift from the purely functional to the vast range of potential social uses of clothing began to occur, one can see how the types and styles of clothing began to diversify. In Western cultures, clothing began to be managed both by the church and by the state, so potent was its potential sorting power. We begin to see how clothing became profoundly gendered, as well as how it signified rigid differences among the social classes. Clothing would become an issue around which group identities would be forged—both by members of those groups and by external forces—and against which groups would struggle. As clothing became utilized as a way of organizing and literally marking social divisions, groups who were subjected to the dictates of external powers, such as the church and the government, began to resist the use of clothing in this way. The diffusion of innovation, then, was not only in the types of clothing and the use of clothing, but perhaps even more so, in the resistance against certain clothing and its uses. One of the most powerful examples of this observation is the way in which clothing was re-conceptualized and new ideas about it were diffused by the feminist movement. The poster of Rosie the Riveter has become an iconic emblem of the feminist movement, and is symbolic of an effective piece of propaganda that represents the ways in which resistance against notions of clothing as a tool of gender enforcement was diffused. During

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World War II, as women began to work outside the home, helping with the war effort by working in factories, clothing became an important way in which identity and political beliefs were negotiated. The poster of Rosie the Riveter depicts a woman with a determined look on her face and a confident display of strength.

### 2: The Clothing Culture of Ireland | USA Today

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The sari spans all of Indian society, from simple cotton versions that are woven in the street throughout the villages of India to extremely glamorous contemporary styles that grace the catwalk during India Fashion Week. There are many variations on the basic styles depending on the area and on fashion, from the pom-pom hats of the Black Forest bollenhut to thoroughly modern versions: Balinese temple dress, Indonesia Anyone visiting a Balinese temple should at least wear two basic elements of Balinese traditional dress, a sash selendang and a sarong-style skirt known as a kain. Herero women, Namibia The traditional dress of the Herero women in Namibia is an adaptation of Victorian dress, as worn by the German colonists they fought in a bloody conflict at the start of the twentieth century, and now retained as a proud part of Herero identity. The silhouette is distinctive: The simple bright colours of blue, red, yellow and green always feature and reindeer skin and fur is used for belts, boots and gloves. For men this means the gho, a knee-length gown tied at the waist by a belt called a keram. For the women, traditional dress is typically an ankle-length dress called a kira, and the equivalent scarf is called a rachus. Bowler hats, Bolivia Think bowler hats and the first person who springs to mind is an English city gent – Mr Banks from Mary Poppins perhaps. During the festival each of the tribes of the Nagaland show their finery, each tribe having its own magnificent style, and with a spectacular range of headdresses on display, incorporating feathers, cane, dyed goat fur and boar tusks. The region is also known for its crafts and weaving, including beautiful Naga shawls. Conical hats, Vietnam Vietnam is home to an extraordinary wealth of clothing traditions, with the most elaborate outfits found in the north, such as red brocades of the Flower Hmong people and the decorated headdresses of the Red Dao. However, the most recognisably Vietnamese item is the conical hat, or non la, an essential accessory throughout the country. However, the ultimate flamenco dress is the bata de cola, the long-tailed version worn for the style of dance of the same name, an intricate and beautiful dance where the dancer controls the tail so that it swishes and flicks as if it has a life of its own. Though each village has its own style, there are common features – a veil, bonnet or shawl, long pleated skirts and richly embroidered blouses. Some of the most spectacular are from the province of Nuoro. Changing the Guard, Seoul , South Korea Seoul is a frenetic, modern city, and its pop culture is taking over the world, but at its heart are a series of beautiful royal palaces such as Gyeongbokgung. The keffiyeh, shemagh or ghutrah, the Middle East The scarf headdress worn by men across the Middle East comes in many variation of colour, style and name. However, the Palestinian black-and-white keffiyeh is the most recognizable version, having been appropriated worldwide both as a symbol of protest and a fashion item, most absurdly when Balenciaga produced one for their catwalk show. Coiffe, Brittany , France A coiffe is an intricate lace headdress worn as part of the folk costumes of Brittany, though now only seen for local festivals, or pardons. From the seventeenth century onwards they developed as the main item of dress for men and woman, and a means of expression for the individual wearer. They are still worn for special occasions, such as weddings, with modern adaptations making an appearance all over the world. The surface decoration is significant, with symbols such as the crane, for example, indicating good fortune and long life. Mam is the first language, not Spanish, and the clothing for men in particular is brilliantly distinctive – red-and-white striped trousers, black woollen breeches, embroidered shirts and straw hats. Visit for the All Saints fiesta to see Todos Santos culture in all its glory, in particular the frenetic horse race that starts the festivities.

## 3: Traditional Dress Around The World | Traditional Clothing Around The World | Rough Guides

*Chinese Clothing As a vital part of Chinese civilization, traditional clothing plays an important role in the country's history and culture. Their basic features are cross-collar, wrapping the right lapel over the left, tying with sash and a form of blouse plus skirt or long gown.*

The Didarganj Yakshi depicting the dhoti wrap. Lady wearing saree, painting by Raja Ravi Varma. Bone needles and wooden spindles have been unearthed in excavations at the site. Herodotus , an ancient Greek historian described Indian cotton as "a wool exceeding in beauty and goodness that of sheep". These images show dancers and goddesses wearing what appears to be a dhoti wrap, a predecessor to the modern sari. The upper castes dressed themselves in fine muslin and wore gold ornaments [5] The Indus civilisation also knew the process of silk production. Recent analysis of Harappan silk fibres in beads have shown that silk was made by the process of reeling , a process known only to China until the early centuries AD. And this flax is either whiter in colour than any other flax, or the people being black make the flax appear whiter. They have a linen frock reaching down halfway between the knee and the ankle, and a garment which is partly thrown round the shoulders and partly rolled round the head. The Indians who are very well-off wear earrings of ivory; for they do not all wear them. Nearchus says that the Indians dye their beards various colours; some that they may appear white as the whitest, others dark blue; others have them red, others purple, and others green. Those who are of any rank have umbrellas held over them in the summer. They wear shoes of white leather, elaborately worked, and the soles of their shoes are many-coloured and raised high, in order that they may appear taller. Indo-Greek influence is seen in the Greco-Buddhist art of the time. The main items of clothing were the Antariya made of white cotton or muslin, tied to the waist by a sash called Kayabandh and a scarf called the Uttariya used to drape the top half of the body. Romans bought indigo for dyeing and cotton cloth as articles of clothing. Trade with China via the Silk road introduced silk textiles into India. The Chinese had a monopoly in the silk trade and kept its production process a trade secret. However, this monopoly ended when, according to legend, a Chinese princess smuggled mulberry seeds and silkworms in her headdress when she was sent to marry the king of Khotan present day Xinjiang. A variety of weaving techniques were employed in ancient India, many of which survive to the present day. Silk and cotton were woven into various designs and motifs, each region developing its distinct style and technique. Famous among these weaving styles were the Jamdani , Kasika vastra of Varanasi , butidar and the Ilkal saree. The Mughals played a vital role in the enhancement of the art, and the paisley and Latifa Buti are fine examples of Mughal influence [11] Dyeing of clothes in ancient India was practised as an art form. Five primary colours Suddha-varnas were identified and complex colours Misra " varnas were categorised by their many hues. Sensitivity was shown to the most subtlest of shades; the ancient treatise, Vishnudharmottara states five tones of white, namely Ivory , Jasmine , August moon, August clouds after the rain and the conch shell. Integral to the history of Indian clothing is the Kashmiri shawl. Woolen shawls have been mentioned in Afghan texts of the 3rd century BC, but reference to the Kashmir work is done in the 16th century AD. The sultan of Kashmir, Zain-ul-Abidin is generally credited with the founding of the industry. The Periplus of the Erythraean Sea mentions mallow cloth, muslins and coarse cottons. Trade with the Arabs who were middlemen in the spice trade between India and Europe brought Indian textiles into Europe, where it was favored by royalty in the 17th-18th century. To counter this problem, bullion was sent to India to trade for the textiles, a major portion of which were subsequently traded for spices in other trade posts, which then were traded along with the remaining textiles in London. Printed Indian calicos , chintz , muslins and patterned silk flooded the English market and in time the designs were copied onto imitation prints by English textile manufacturers, reducing the dependence on India. One of the integral aims of the movement was to attain self-sufficiency, and to promote Indian goods while boycotting British goods in the market. Khadi and its products were encouraged by the nationalist leaders over British goods, while also being seen as a means to empower the rural artisans. Traditional Indian clothing for women in the north and east are saris worn with choli tops; a long skirt called a lehenga or pavada worn with choli and a dupatta scarf to create an ensemble called a gagra choli ; or salwar kameez suits, while many south

Indian women traditionally wear sari and children wear pattu langa. Women wear a sari, a long sheet of colourful cloth, draped over a simple or fancy blouse. Little girls wear a pavada. Both are often patterned. Other clothing includes the churidar , gamucha , kurti and kurta , and sherwani. The traditional style of clothing in India varies with male or female distinctions. This is still followed in the rural areas, though is changing in the urban areas. Purple silk sari worn by Vidya Balan. Sari and wrapped garments[ edit ] Main article: Sari A saree or sari [23] [24] is a female garment in the Indian subcontinent. These are usually more dressy with a lot of embellishments such as mirrors or embroidery and may be worn on special occasions. Women in the armed forces, when wearing a sari uniform, don a half-sleeve shirt tucked in at the waist. Teenage girls wear half-sarees, a three piece set consisting of a langa, a choli and a stole wrapped over it like a saree. Women usually wear full sarees. In Kerala , white saris with golden border, are known as kavanis and are worn on special occasions. A simple white sari, worn as a daily wear, is called a mundu. Saris are called pudavai in Tamil Nadu. In Karnataka , saris are called Seere. Painted by Raja Ravi Varma , c. Mundum Neriyaathum Mundum Neriyaathum is the oldest remnant of the ancient form of the saree which covered only the lower part of the body, a traditional dress of women in Kerala, South India. Mekhela chador Mekhela Sador Assamese: It is worn by women of all ages. There are three main pieces of cloth that are draped around the body. The bottom portion, draped from the waist downwards is called the Mekhela Assamese: It is in the form of a sarongâ€”very wide cylinder of clothâ€”that is folded into pleats to fit around the waist and tucked in. The folds are to the right, as opposed to the pleats in the Nivi style of the saree, which are folded to the left. Strings are never used to tie the mekhela around the waist, though an underskirt with a string is often used. The top portion of the three-piece dress, called the Sador Assamese: The Sador is tucked in triangular folds. A fitted blouse is worn to cover the breasts. The third piece is called a Riha, which is worn under the Sador. It is narrow in width. This traditional dress of the Assamese women are very famous for their exclusive patterns on the body and the border. Women wear them during important religious and ceremonious occasions of marriage. Riha is worn exactly like a Sador and is used as Orni. Four women wearing salwar kameez, Puducherry, Main article: Shalwar kameez Salwar is a generic description of the lower garment incorporating the Punjabi salwar, Sindhi suthan, Dogri pajamma also called suthan and the Kashmiri suthan. The salwar kameez is the traditional wear of women in Punjab , Haryana and Himachal Pradesh and is called the Punjabi suit which is most common in the northwestern part of India Punjab region. The Punjabi suit also includes the "churidaar" and "kurta" ensemble which is also popular in Southern India where it is known as the "churidaar". It consists of loose trousers the salwar narrow at the ankles, topped by a tunic top the kameez. The material for the dupatta usually depends upon that of the suit, and is generally of cotton, georgette , silk, chiffon among others. Many actresses wear the salwar kameez in Bollywood movies. The suthan, similar to the salwar is common in Sindh where it is worn with the cholo [34] and Kashmir where it is worn with the Phiran. The patiala salwar is an exaggeratedly wide version of the salwar, its loose pleats stitched together at the bottom.

## 4: Clothing in India - Wikipedia

*Irish clothing, like Irish culture, is a blend of old and new, traditional and modern, style and substance. The history of Ireland extends far back into the misty bogs of antiquity, and.*

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Department for International Trade. Government sources of help and information In addition to Department for International Trade, other government bodies that provide business support in the clothing, footwear and fashion sector include: HMRC - you can find information about importing and exporting on the HMRC website Trade associations and other bodies Links to useful associations for exporters are listed below:

## 5: Mexican Clothing | Traditional, Fashion

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Cultura mexicana sometimes referred to as mexicanidad Orientation Identification. The word "Mexico" is derived from Mexica pronounced "Me-shee-ka" , the name for the indigenous group that settled in central Mexico in the early fourteenth century and is best known as the Aztecs. Mexicans make several cultural subdivisions within the nation. The most common one identifies northern, central, and south or south-eastern Mexico. The extensive and desertlike north was only sparsely populated until the middle of the twentieth century, except for some important cities such as Monterrey. It has traditionally housed only small indigenous populations and is generally regarded as a frontier culture. Densely populated central and western Mexico is the cradle of the nation. Highly developed Indian cultures populated this region in pre-Columbian times and it was also the heart of the colony of New Spain. Many prominent colonial cities are major urban and industrial centers today. Southern Mexico has a tropical or subtropical climate and some rain forest. It is characterized by a strong indigenous heritage and is also the poorest part of the country. Another relevant cultural division is that between the central template highlands the altiplano and the much more humid mountainous regions the sierras and coastal plains. In many parts of Mexico this division parallels the relative presence of indigenous populations, with the sierra regions being the most indigenous. On a smaller scale the Mexican nation has traditionally been characterized by strong provincial and local cultural identities. People identify closely with their own state; stereotypes about people from other places abound. Strong regional and local identities have given rise to the idea that there exist "many Mexicos. Mexico is situated in North America, although culturally, it is identified more closely with Central and South American countries. The national territory measures more than , square miles nearly two million square kilometers and contains a wide range of physical environments and natural resources. East and west of the mountain chains are strips of humid coastal plains. The national capital is Mexico City, situated in the heart of central Mexico. In pre-Columbian times it was the site of the capital of the Aztec Empire and during the three centuries of colonial rule it was the seat of the viceroys of New Spain. Mexico City today is the second largest city in the world with 17 million inhabitants as of Most administrative and economic activities are concentrated in Mexico City. Other major cities are Guadalajara in the west and the industrial city of Monterrey in the north. In the late twentieth Mexico century, major urban centers developed along the border with the United States. The preliminary results of the population census calculated the total number of Mexicans as 97., In , the total population amounted to approximately 25 million, with the figure reaching nearly 50 million in These numbers demonstrate the rapid rate of demographic growth that was so characteristic of Mexico during the second half of the twentieth century. The growth rate has slowed, but the population is still very young. The average life expectancy in was estimated at sixty-nine years for men and a little over seventy-five years for women; the infant mortality rate was almost twenty-five per one thousand. In the late twentieth century, emigration to the United States mainly of the illegal variety became a significant phenomenon. Depending on the definition used, the total number of Indians varied from 6. Spoken by more than 95 percent of the population, Spanish is the official language of Mexico and was introduced through conquest and colonization. Mexican Spanish has its roots in the Spanish of Spain. In terms of grammar, syntax, and spelling there are no important differences between the two, but the pronunciation and sound are different. Certain words from the principal Indian language Nahuatl are incorporated into Mexican Spanish, especially in the domains of food and household. The national culture of Mexico boasts sixty-two indigenous languages. In at least 5. The level of bilingualism, however, was high at 85 percent. The most prominent symbols that express and reinforce national culture belong to the domains of state, religion, and popular culture. As a product of the Mexican Revolution " , the Mexican state has been an important point of convergence for national identity. The postrevolutionary state has been very active and effective in nurturing national symbols and heroes. Children who attend public schools honor the national flag

and sing the national anthem every Monday morning. The flag consists of three vertical strips in the colors green representing "hope", white "purity" and red "blood". In the central white strip is the image of an eagle standing on a cactus plant and eating a snake. The most important icon of Mexican national culture is the Virgin of Guadalupe, which illustrates the pervasive influence of Roman Catholicism in the national culture. She is viewed as the "mother" of all Mexicans. The dark-skinned Virgin is the Mexican version of the Virgin Mary and as such represents national identity as the product of the mixing of European and Meso-American religions and peoples. Her image was used in the struggle for independence against the Spanish. This sense is also expressed in numerous elements of popular culture such as food and music.

**History and Ethnic Relations**

**Emergence of the Nation.** Mexican national culture slowly emerged from a process of accommodation between the indigenous cultures and the Spanish colonial domination that lasted three centuries. Mexico gained independence in 1821. In the nineteenth century, the formation of the national culture and polity remained a difficult task mainly due to political instability, military uprisings, and foreign invasions. In these years Mexico lost large portions of its original territory. Most important in this respect was the war with the United States between 1846 and 1848, which broke out when the United States attempted to annex independent Texas. The war ended with U.S. victory. Despite this tragic loss, the war did contribute to the development of a genuine nationalism for the first time. In 1848, in a contradictory decision, the Mexican government sold present-day southern New Mexico and Arizona to the United States in order to solve budgetary problems. The relationship between Mexico and the United States has remained difficult and ambivalent ever since. Mexico was invaded again in 1862, this time by the French, who installed a monarchy in coalition with conservative Mexican elites. Civil war ensued until the French were defeated by Mexican liberals in 1867, which inaugurated a new republic that was finally becoming a nation-state. These were years of nascent economic, infrastructural, and political modernization. These processes fostered the political, economic, and social integration of different groups and regions within the nation and strengthened state and nation building. These profound transformations, however, also created many tensions and conflicts between rich and poor, peasants and large landowners, Indians and non-Indians, and the politically influential and the aspiring middle classes. It is estimated that 1 million people were killed during the revolutionary period of a total population of a little more than 15 million in 1910. Armed struggle formally ended with the adoption of a new Constitution in early 1917, but it still took several decades more before a new nation-state consolidated. Postrevolutionary reconstruction affected all domains of society and gave an entirely new meaning to the nation. The development of Mexican national identity has occurred through distinctive positioning in the international arena and through internal strides towards unity and homogeneity. Especially after World War II, the nation sought ways to project itself onto the international scene. For example, Mexico hosted major world sporting events on three occasions: The dominant religion in Mexico is Roman Catholicism. Mexicans resent this situation but at the same time admire the achievements of their northern neighbors. Internally, the forging of a national identity always revolved around the issue of race. The adoption of liberalism in the nineteenth century implied that all racial groups in Mexico were made legally equal in the framework of the incipient nation-state, although not in social practice. The dominant ideology actively sought to eliminate racial heterogeneity. It was believed that only a racially homogeneous population could develop a national identity, which led to the promotion of racial mixing, or *mestizaje*. After the revolution, the emphasis shifted from racial to cultural differences. The grandeur of pre-Columbian Indian culture was incorporated into the national imagery. At the same time, the ideas and policies that stressed cultural uniformity and homogeneity persisted. In the ideology of the revolution, the opposition between Indian and European had given rise to a synthesis, the *mestizo*, who was considered the authentic Mexican. In the middle of the twentieth century, the elaboration of the national identity increasingly concentrated on the supposed psychological character of the quintessential Mexican *mestizo*. This gave rise to the mythology of *mexicanidad*, or "the essence of being Mexican. Although the absolute majority of the population is *mestizo*, there is a renewed attention to and appreciation of cultural differences and diversity. The rethinking of the role and meaning of indigenous peoples has given rise to the notion of a pluricultural national identity. Social policies aimed at the emancipation of Indian groups and the elimination of profound socioeconomic inequalities have been employed since the 1930s. Nevertheless, indigenous populations are among the poorest and

most marginalized groups in Mexico. Prejudice among broad sectors of the population toward Indians persists. Elites in provincial towns in predominantly indigenous regions are often openly racist. This situation has strained ethnic relations and there has been a rise of indigenous movements in recent years that demand a new space in the national culture. Most significant has been the outbreak of armed indigenous rebellion in the state of Chiapas, where the Zapatista Army for National Liberation declared war on the government in January. In recent decades, Mexican cities have grown at a pace surpassing the capacities of urban planning. Urban growth has been accompanied by squatter settlements and uncontrolled commercial and industrial expansion. This growth has also consumed extreme amounts of space, because low-rise buildings prevail and because priority is given to new and prestigious projects in the outskirts as opposed to urban renewal. Mexican architecture was heavily influenced by Spanish and French traditions. Nevertheless, local traditions and indigenous crafts always mediated European influences. In the twentieth century, Mexican architecture developed a proper style. Public buildings constructed in the latter half of the century breathe a monumental atmosphere, reminiscent of the great pre-Columbian pyramids. The houses of well-to-do Mexicans have been inward looking, towards a patio, since colonial times.

### 6: Hasidic Judaism - Wikipedia

*Articles about Catholic manners, etiquette, food manners, table manners, fashion in womens clothing, language, good customs, fast food, and how to address priests and religious.*

Distinctions[ edit ] The lengthy history of Hasidism, the numerous schools of thought therein, and particularly its use of the traditional medium of homiletic literature and sermons – comprising numerous references to earlier sources in the Pentateuch, Talmud and exegesis as a means to grounding oneself in tradition – as the almost sole channel to convey its ideas, all made the isolation of a common doctrine highly challenging to researchers. As noted by Joseph Dan , "Every attempt to present such a body of ideas has failed". Even motifs presented by scholars in the past as unique Hasidic contributions were later revealed to have been common among both their predecessors and opponents, all the more so regarding many other traits that are widely extant – these play, Dan added, "a prominent role in modern non-Hasidic and anti-Hasidic writings as well". Another example is the value placed on the simple, ordinary Jew in supposed contradiction with the favouring of elitist scholars beforehand; such ideas are common in ethical works far preceding Hasidism. The movement did for a few decades challenge the rabbinic establishment, which relied on the authority of Torah acumen, but affirmed the centrality of study very soon. Concurrently, the image of its Opponents as dreary intellectuals who lacked spiritual fervour and opposed mysticism is likewise unfounded. Neither did Hasidism, often portrayed as promoting healthy sensuality, unanimously reject the asceticism and self-mortification associated primarily with its rivals. Joseph Dan ascribed all these perceptions to so-called " Neo-Hasidic " writers and thinkers, like Martin Buber. In their attempt to build new models of spirituality for modern Jews, they propagated a romantic, sentimental image of the movement. The "Neo-Hasidic" interpretation influenced even scholarly discourse to a great degree, but had a tenuous connection with reality. While the former was a highly dynamic religious revival movement, the latter phase is characterized by consolidation into sects with hereditary leadership. Some Rebbes adopted a relatively rationalist bent, sidelining their explicit mystical, theurgical roles, and many others functioned almost solely as political leaders of large communities. As to their Hasidim, affiliation was less a matter of admiring a charismatic leader as in the early days, but rather birth into a family belonging to a specific "court". This panentheistic concept was derived from Lurianic discourse, but greatly expanded in the Hasidic one. In the beginning, in order to create the world , God contracted Tzimtzum His Omnipresence, the Ein Sof , leaving a Vacant Void Khalal panui , bereft from obvious presence and therefore able to entertain free will, contradictions and other phenomena seemingly separate from God Himself. These would have been impossible within His original, perfect existence. Yet, the very reality of the world which was created in the Void is entirely dependent on its divine origin. Matter would have been null and void without the true, spiritual essence it possesses. Just the same, the infinite Ein Sof cannot manifest in the Vacant Void, and must limit itself in the guise of measurable corporeality that may be perceived. Kabbalah stressed the importance of this dialectic, but mainly though not exclusively evoked it in cosmic terms, referring for example to the manner in which God progressively diminished Himself into the world through the various dimensions, or Sephirot. Hasidism applied it also to the most mundane details of human existence. All Hasidic schools devoted a prominent place in their teaching, with differing accentuation, to the interchanging nature of Ein, both infinite and imperceptible, becoming Yesh, "Existent" – and vice versa. They used the concept as a prism to gauge the world, and the needs of the spirit in particular. As God was everywhere, connection with Him had to be pursued ceaselessly as well, in all times, places and occasions. Such an experience was in the reach of every person, who only had to negate his inferior impulses and grasp the truth of divine immanence, enabling him to unite with it and attain the state of perfect, selfless bliss. Hasidic masters, well versed in the teachings concerning communion, are supposed not only to gain it themselves, but to guide their flock to it. It is not only a matter of perception, but very practical, for it entails also abandoning material concerns and cleaving only to the true, spiritual ones, oblivious to the surrounding false distractions of life. The true divine essence of man – the soul – may then ascend and return to the upper realm, where it does not possess an existence independent from God. He may be able to tap into his

"Divine Soul" Nefesh Elohit, which craves communion, by employing constant contemplation, Hitbonenot, on the hidden Godly dimension of all that exists. Then he could understand his surroundings with the "Eyes of the Intellect". The ideal adherent was intended to develop equanimity, or Hishtavut in Hasidic parlance, toward all matters worldly, not ignoring them, but understanding their superficiality. Hasidic masters exhorted their followers to "negate themselves", paying as little heed as they could for worldly concerns, and thus, to clear the way for this transformation. Many tracts have been devoted to the subject, acknowledging that the "callous and rude" flesh hinders one from holding fast to the ideal, and these shortcomings are extremely hard to overcome even in the purely intellectual level, a fortiori in actual life. As the Ein Sof metamorphosed into substance, so may it in turn be raised back to its higher state; likewise, since the machinations in the higher Sephirot exert their influence on this world, even the most simple action may, if performed correctly and with understanding, achieve the reverse effect. According to Lurianic doctrine, The netherworld was suffused with divine sparks, concealed within "husks", Qliphoth. The glints had to be recovered and elevated to their proper place in the cosmos. While at some occasions the movement did appear to step at that direction – for example, in its early days prayer and preparation for it consumed so much time that adherents were blamed of neglecting sufficient Torah study – Hasidic masters proved highly conservative. Unlike in other, more radical sects influenced by kabbalistic ideas, like the Sabbateans, Worship through Corporeality was largely limited to the elite and carefully restrained. The common adherents were taught they may engage it only mildly, through small deeds like earning money to support their leaders. The complementary opposite of corporeal worship, or the elation of the finite into infinite, is the concept of Hamshacha, "drawing down" or "absorbing", and specifically, Hamschat ha-Shefa, "absorption of effluence". During spiritual ascension, one could siphon the power animating the higher dimensions down into the material world, where it would manifest as benevolent influence of all kinds. These included spiritual enlightenment, zest in worship and other high-minded aims, but also the more prosaic health and healing, deliverance from various troubles and simple economic prosperity. Thus, a very tangible and alluring motivation to become followers emerged. Both corporeal worship and absorption allowed the masses to access, with common actions, a religious experience once deemed esoteric. Hasidic thinkers argued that in order to redeem the sparks hidden, one had to associate not merely with the corporeal, but with sin and evil. This aspect, once more, had sharp antinomian implications and was used by the Sabbateans to justify excessive sinning. It was mostly toned down in late Hasidism, and even before that leaders were careful to stress that it was not exercised in the physical sense, but in the contemplative, spiritual one. This kabbalistic notion, too, was not unique to the movement and appeared frequently among other Jewish groups. The idea that, in every generation, there are righteous persons through whom the divine effluence is drawn to the material world is rooted in the kabbalistic thought, which also claims that one of them is supreme, the reincarnation of Moses. Hasidism elaborated the notion of the Tzaddiq into the basis of its entire system – so much that the very term gained an independent meaning within it, apart from the original which denoted God-fearing, highly observant people. As even intellectuals struggled with the sublime dialectics of infinity and corporeality, there was little hope to have the common folk truly internalize these, not as mere abstractions to pay lip service to. A Hasidic master was to serve as a living embodiment of the recondite teachings. He was able to transcend matter, gain spiritual communion, Worship through Corporeality and fulfill all the theoretical ideals. As the vast majority of his flock could not do so themselves, they were to cleave to him instead, acquiring at least some semblance of those vicariously. His commanding and often – especially in the early generations – charismatic presence was to reassure the faithful and demonstrate the truth in Hasidic philosophy by countering doubts and despair. But more than spiritual welfare was concerned: Since it was believed he could ascend to the higher realms, the leader was able to harvest effluence and bring it down upon his adherents, providing them with very material benefits. His followers were to sustain and especially to obey him, as he possessed superior knowledge and insight gained through communion. The "descent of the Righteous" Yeridat ha-Tzaddiq into the matters of the world was depicted as identical with the need to save the sinners and redeem the sparks concealed in the most lowly places. Such a link between his functions as communal leader and spiritual guide legitimized the political power he wielded. It also prevented a retreat of Hasidic masters into hermitism and passivity, as many mystics

before them did. Their worldly authority was perceived as part of their long-term mission to elevate the corporeal world back into divine infinity. After the Sabbatean debacle, this moderate approach provided a safe outlet for the eschatological urges. At least two leaders radicalized in this sphere and caused severe controversy: Nachman of Breslov , who declared himself the only true Tzaddiq, and Menachem Mendel Schneerson , whom many of his followers believed to be the Messiah. The Rebbes were subject to intense hagiography, even subtly compared with Biblical figures by employing prefiguration. The Righteous served as a mystical bridge, drawing down effluence and elevating the prayers and petitions of his admirers. The pattern still characterizes Hasidic sects, though prolonged routinization in many turned the Rebbes into de facto political leaders of strong, institutionalized communities. The role of a Saint was obtained by charisma, erudition and appeal in the early days of Hasidism. But by the dawn of the 19th century, the Righteous began to claim legitimacy by descent to the masters of the past, arguing that since they linked matter with infinity, their abilities had to be associated with their own corporeal body. Therefore, it was accepted "there can be no Tzaddiq but the son of a Tzaddiq". Virtually all modern sects maintain this hereditary principle. Several of these Hasidic schools had lasting influence over many dynasties, while others died with their proponents. In the doctrinal sphere, the dynasties may be divided along many lines. Some are characterized by Rebbes who are predominantly Torah scholars and decisors , deriving their authority much like ordinary non-Hasidic rabbis do. Such "courts" place great emphasis on strict observance and study, and are among the most meticulous in the Orthodox world in practice. Prominent examples are the House of Sanz and its scions, such as Satmar , or Belz. Other sects, like Vizhnitz , espouse a charismatic-populist line, centered on the admiration of the masses for the Righteous, his effervescent style of prayer and conduct and his purported miracle-working capabilities. Fewer still retain a high proportion of the mystical-spiritualist themes of early Hasidism, and encourage members to study much kabbalistic literature and carefully engage in the field. The various Ziditchover dynasties mostly adhere to this philosophy. No dynasty is wholly devoted to a single approach of the above, and all offer some combination with differing emphasis on each of those. In , a schism occurred between the Seer of Lublin and his prime disciple, the Holy Jew of Przysucha , due to both personal and doctrinal disagreements. He was famous for his lavish, enthusiastic conduct during prayer and worship, and extremely charismatic demeanour. He stressed that as Tzaddiq, his mission was to influence the common folk by absorbing Divine Light and satisfying their material needs, thus converting them to his cause and elating them. The Holy Jew and his successors did neither repudiate miracle working, nor did they eschew dramatic conduct; but they were much more restrained in general. The Przysucha School became dominant in Central Poland , while populist Hasidism resembling the Lublin ethos often prevailed in Galicia. Adopting an elitist, hard-line attitude, he openly denounced the folkly nature of other Tzaddiqim, and rejected financial support. Gathering a small group of devout scholars who sought to attain spiritual perfection, whom he often berated and mocked, he always stressed the importance of both somberness and totality, stating it was better to be fully wicked than only somewhat good. The Chabad school, limited to its namesake dynasty, but prominent, was founded by Shneur Zalman of Liadi and was elaborated by his successors, until the late 20th century. The movement retained many of the attributes of early Hasidism, before a clear divide between Righteous and ordinary followers was cemented. The sect emphasizes the importance of intellectually grasping the dynamics of the hidden divine aspect and how they affect the human psyche; the very acronym Chabad is for the three penultimate Sephirot , associated with the cerebral side of consciousness. Another famous philosophy is that formulated by Nachman of Breslov and adhered to by Breslov Hasidim. He mocked the attempts to perceive the nature of infinite-finite dialectics and the manner in which God still occupies the Vacant Void albeit not, stating these were paradoxical, beyond human understanding. Only naive faith in their reality would do. Mortals were in constant struggle to overcome their profane instincts, and had to free themselves from their limited intellects to see the world as it truly is. Mordechai Yosef Leiner of Izbica promulgated a radical understanding of free will, which he considered illusory and also derived directly from God. He argued that when one attained a sufficient spiritual level and could be certain evil thoughts did not derive from his animalistic soul, then sudden urges to transgress revealed Law were God-inspired and may be pursued. This volatile, potentially antinomian doctrine of "Transgression for the Sake of Heaven" is found also in other

Hasidic writings, especially from the early period. His successors de-emphasized it in their commentaries.

### 7: Traditional Cuban Clothing | HowStuffWorks

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Golf Courses in Southern Ireland Irish clothing, like Irish culture, is a blend of old and new, traditional and modern, style and substance. The history of Ireland extends far back into the misty bogs of antiquity, and distinctive Irish clothing has a long history as well. Its earliest use appears to have been the 8th century. It is essentially a tunic with full, sometimes voluminous, sleeves. Worn from earliest times, the leine ranged from knee- to floor-length; in general, the longer the leine, the higher the status since shorter lengths were less cumbersome for working folks and extra length meant that the wearer did not, in fact, have to work at all. The brat, a sort of cross between shawl and cloak, was worn over the leine. This fringed piece of rectangular or semi-oval cloth could be folded and slung over one shoulder, pinned with a brooch, or worn over the shoulders and head like a hoodie. It too featured open sleeves, but they were set further back to allow better frontal coverage for its wearer. An authentic Aran sweater is made from native sheep wool known as Bainen. This naturally water-resistant wool is made into thick, undyed yarn, which is then turned into the beautiful, cozy cable sweater so familiar today. Twixt Tweed and Twee Tweed is a sturdy woolen fabric, usually woven into twill or herringbone patterns. As is the case with the Aran sweater, Irish tweed was originally intended for protection in harsh weather. The best-known of the Irish tweeds is probably the Donegal tweed, handmade in County Donegal with local foliage used to dye the wool. A well-made tweed can through last a lifetime of inclement weather. Brogues, the quintessential Irish footwear, are sturdy leather shoes with distinctive perforations on their uppers. It has been theorized that brogues were originally intended to wear in wet conditions , with the perforations acting as water-draining mechanisms. Though still most associated with the outdoors, brogues are now considered as appropriate footwear for most occasions, indoors or out. Dressing for Travelers Of course, it would be silly to think that everyone traveling to Ireland should clad themselves solely in Irish clothing for the duration. Still, an Irish holiday could be a great opportunity to purchase authentic pieces to take back home. Irish clothing, in particular its woolens, are both practical and attractive, and can be worn in all sorts of weather at all sorts of events.

## 8: Clothing and the Communication of Culture : The Sociology of Fashion

*Create custom t-shirts, hoodies, onesies, jackets, and more with your images, designs, & text on Zazzle. Make one-of-a-kind items for yourself or as gifts.*

Home Culture of Mexico Mexican Clothing Mexican Clothing Just like any other developed country, modern Mexican dress has similarities to popular styles and garments worn around the world today. However, the deep cultural roots in Mexico uncover unique traditional outfits found nowhere else. Traditional Mexican clothing combines native and European elements. The fibers of choice across the country are cotton, bark and agave which were known and used by native Mexican pre-Hispanic civilizations to make their clothes, as well as wool and silk introduced by the Spanish later. In the past, Mexican clothing was dyed with natural components found in local plants, but as soon as aniline dyes were brought from Europe they became the first dyeing choice. Aztec Clothing Aztec clothing of ancient times was often loose fitting and colorful. The array of colors was due in part to the extensive trading network. While in their teens, Aztec women were taught to weave by hand, and primarily used cotton or ayate fiber. Huipil These ornate tunics are traditional garments that date back to the indigenous women of central Mexico and Central America. It is not uncommon to find a Huipil adorned with ribbons, lace, and other intricate designs. Ichcahuipilli A form of military armor, this Mesoamerican garment was comprised of multiple layers of thick braided cotton, usually made stronger with brine. An effective Ichcahuipilli would slow and stop arrows. What makes this item so unique is that it functions as a number of different garments. Simply by tying, folding, or orienting it in a different way, a Rebozo can act as a shawl, blouse, shroud, or a cape if desired. Use of the Poncho dates as far back as B. Initially designed out of materials such as wool or fleece, Ponchos were intended to keep the wearer warm and dry even in the wettest of climates. Their exceptional effectiveness at this task led to a cheap plastic adaptation as they have quickly become a must in wetter climates. Although most Ponchos today are practical in function, more expensive manufacturers have gone the route of creating fashionable statements through elaborate and unique designs. Originally worn by farmers and shepherds in highland regions of the country, the Serape was woven with bleak browns and grays from wool or fleece. However, with a growing market of tourists in recent years, Serapes come in a variety of brightly colored materials. Many of the designs marketed towards tourists not only have multiple colors but also designs resembling those of Mayan cultures, likely because most of the Serapes sold are hand-woven by local Mayan families. Even though the Baja Jacket was made popular in the United States, its roots trace back to Mexican clothing where they were initially hand woven in the early 20th century and earlier. Similar in style to Serapes, Baja Jackets come in striped and intricate patterns. They include softer reds, greens, and grays, made from wool, cotton, or polyester. Due to their popularity, Baja Jackets are likely one of the most cost effective pieces of Mexican clothing for purchase. The China Poblana gets its name from Puebla, a country in Mexico, where the style of Mexican clothing emerged. However, the inclusion of "China" in the term is still disputed. The name of the dress is not the only thing about it to draw controversy. During its introduction, many women in the upper class were scandalously labeled because the Poblana was considered too provocative for traditional clothing at the time. Huarache A sandal that found its genesis and grew in the early tribal groups of Mexico, even before the colonization of Europeans, is the Huarache. Initially a simple leather-woven sandal, it could be found throughout Southern Mexico, but then gave way to more protective footwear. The traditional Mexican sandal found a resurgence in the early 20th century, when it was made popular and frequently crafted in poor communities from rubber tires and cloth. Some companies have brought the Huarache style into mainstream settings adapted for the average consumer, and as a result, it has been widely adopted. Mexican Pointy Boots Despite their gimmicky title, Mexican Pointy Boots, also known as "Tribal Boots", are a popular addition to the traditional and party wardrobes of many Mexican men. With good reason too, these boots can reach upwards of three feet in length. Charro Boots are a more traditional style of boots, and resemble stereotypical cowboy boots, but are usually less ornate and around half as tall. Charro-style shoes can trace their origins to members of the Mexican upper-class who pioneered the low-cut boots. The Sombrero Perhaps one of the best known pieces of

traditional Mexican clothing is the Sombrero. It is a tall and wide-brimmed hat designed to shade one from the harmful rays of the sun. Traditionally reserved for cowboys vaqueros and mariachis, Sombreros are now worn by many and have influenced a variety of hats, from baseball caps to beanies.

### 9: Culture of Ireland - history, people, clothing, traditions, women, beliefs, food, customs, family

*What Is A Customs Duty? Customs Duty is a tariff or tax imposed on goods when transported across international borders. The purpose of Customs Duty is to protect each country's economy, residents, jobs, environment, etc., by controlling the flow of goods, especially restrictive and prohibited goods, into and out of the country.*

While Irish national culture is relatively homogeneous when compared to multinational and multicultural states elsewhere, Irish people recognize both some minor and some significant cultural distinctions that are internal to the country and to the island. Northern Ireland occupies the remaining sixth of the island. Almost eighty years of separation have resulted in diverging patterns of national cultural development between these two neighbors, as seen in language and dialect, religion, government and politics, sport, music, and business culture. Nevertheless, the largest minority population in Northern Ireland approximately 42 percent of the total population of 1. The majority population in Northern Ireland, who consider themselves to be nationally British, and who identify with the political communities of Unionism and Loyalism, do not seek unification with Ireland, but rather wish to maintain their traditional ties to Britain. Within the Republic, cultural distinctions are recognized between urban and rural areas especially between the capital city Dublin and the rest of the country, and between regional cultures, which are most often discussed in terms of the West, the South, the Midlands, and the North, and which correspond roughly to the traditional Irish provinces of Connacht, Munster, Leinster, and Ulster, respectively. While the overwhelming majority of Irish people consider themselves to be ethnically Irish, some Irish nationals see themselves as Irish of British descent, a group sometimes referred to as the "Anglo-Irish" or "West Britons. There are also small religious minorities such as Irish Jews, and ethnic minorities such as Chinese, Indians, and Pakistanis, who have retained many aspects of cultural identification with their original national cultures. The island is miles kilometers long, north to south, and miles kilometers at its widest point. The area of the island is 32, square miles 84, square kilometers, of which the Republic covers 27, square miles 70, square kilometers. The Republic has miles kilometers of land border, all with the United Kingdom, and miles 1, kilometers of coastline. The climate is temperate maritime, modified by the North Atlantic Current. Ireland has mild Ireland winters and cool summers. Because of the high precipitation, the climate is consistently humid. The Republic is marked by a low-lying fertile central plain surrounded by hills and uncultivated small mountains around the outer rim of the island. Its high point is 3, feet 1, meters. The largest river is the Shannon, which rises in the northern hills and flows south and west into the Atlantic. As a result, Dublin has long been noted as the center of the oldest Anglophone and British-oriented area of Ireland; the region around the city has been known as the "English Pale" since medieval times. The population of the Republic of Ireland was 3,, in, an increase of, since the census. The Irish population has increased slowly since the drop in population that occurred in the s. This rise in population is expected to continue as the birthrate has steadily increased while the death rate has steadily decreased. Life expectancy for males and females born in was The national population in was relatively young: Although Ireland is known worldwide for its rural scenery and lifestyle, in 1,, of its people lived in its 21 most populated cities and towns, and 59 percent of the population lived in urban areas of one thousand people or more. The population density in was per square mile 52 per square kilometer. Irish Gaelic and English are the two official languages of Ireland. Irish evolved from the language brought to the island in the Celtic migrations between the sixth and the second century B. Despite hundreds of years of Norse and Anglo-Norman migration, by the sixteenth century Irish was the vernacular for almost all of the population of Ireland. The subsequent Tudor and Stuart conquests and plantations "â€", the Cromwellian settlement, the Williamite war "â€", and the enactment of the Penal Laws began the long process of the subversion of the language. Nevertheless, in there were four million Irish speakers in Ireland, a number that was severely reduced in the Great Famine of the late s. By there were only, Irish speakers, but the key role that the Irish language played in the development of Irish nationalism in the nineteenth century, as well as its symbolic importance in the new Irish state of the twentieth century, have not been enough to reverse the process of vernacular language shift from Irish to English. In the census, in those few areas where Irish remains the

vernacular, and which are officially defined as the Gaeltacht, there were only 56, Irish-speakers. Most primary and secondary school students in Ireland study Irish, however, and it remains an important means of communication in governmental, educational, literary, sports, and cultural circles beyond the Gaeltacht. In the census, almost 1. Irish is one of the preeminent symbols of the Irish state and nation, but by the start of the twentieth century English had supplanted Irish as the vernacular language, and all but a very few ethnic Irish are fluent in English. Hiberno-English the English language spoken in Ireland has been a strong influence in the evolution of British and Irish literature, poetry, theater, and education since the end of the nineteenth century. The language has also been an important symbol to the Irish national minority in Northern Ireland, where despite many social and political impediments its use has been slowly increasing since the return of armed conflict there in 1998. The flag of Ireland has three equal vertical bands of green hoist side, white, and orange. This tricolor is also the symbol of the Irish nation in other countries, most notably in Northern Ireland among the Irish national minority. Many symbols of Irish national identity derive in part from their association with religion and church. Green is the color associated worldwide with Irishness, but within Ireland, and especially in Northern Ireland, it is more closely associated with being both Irish and Roman Catholic, whereas orange is the color associated with Protestantism, and more especially with Northern Irish people who support Loyalism to the British crown and continued union with Great Britain. The colors of red, white, and blue, those of the British Union Jack, are often used to mark the territory of Loyalist communities in Northern Ireland, just as orange, white, and green mark Irish Nationalist territory there. Sports, especially the national ones organized by the Gaelic Athletic Association such as hurling, camogie, and Gaelic football, also serve as central symbols of the nation.

**History and Ethnic Relations**

**Emergence of the Nation.** The nation that evolved in Ireland was formed over two millennia, the result of diverse forces both internal and external to the island. While there were a number of groups of people living on the island in prehistory, the Celtic migrations of the first millennium B.C. Christianity was introduced in the fifth century C. Irish monks did much to preserve European Christian heritage before and during the Middle Ages, and they ranged throughout the continent in their efforts to establish their holy orders and serve their God and church. The traditional Irish political system, based on five provinces Meath, Connacht, Munster, Leinster, and Ulster, assimilated many Norse people, as well as many of the Norman invaders from England after 1169. Over the next four centuries, although the Anglo-Normans succeeded in controlling most of the island, thereby establishing feudalism and their structures of parliament, law, and administration, they also adopted the Irish language and customs, and intermarriage between Norman and Irish elites had become common. By the end of the fifteenth century, the Gaelicization of the Normans had resulted in only the Pale, around Dublin, being controlled by English lords. In the sixteenth century, the Tudors sought to reestablish English control over much of the island. His daughter, Elizabeth I, accomplished the English conquest of the island. In the early seventeenth century the English government began a policy of colonization by importing English and Scottish immigrants, a policy that often necessitated the forcible removal of the native Irish. By the end of the eighteenth century the cultural roots of the nation were strong, having grown through a mixture of Irish, Norse, Norman, and English language and customs, and were a product of English conquest, the forced introduction of colonists with different national backgrounds and religions, and the development of an Irish identity that was all but inseparable from Catholicism. The long history of modern Irish revolutions began in 1798, when Catholic and Presbyterian leaders, influenced by the American and French Revolutions and desirous of the introduction of some measure of Irish national self-government, joined together to use force to attempt to break the link between Ireland and England. This, and subsequent rebellions in 1803, 1848, and 1916, failed. Ireland was made part of the United Kingdom in the Act of Union of 1801, which lasted until the end of World War I, when the Irish War of Independence led to a compromise agreement between the Irish belligerents, the British government, and Northern Irish Protestants who wanted Ulster to remain part of the United Kingdom. The remainder became Northern Ireland, the only part of Ireland to stay in the United Kingdom, and wherein the majority population were Protestant and Unionist. This Gaelic Revival stimulated great popular support for both the idea of the Irish nation, and for diverse groups who sought various ways of expressing this modern nationalism. The intellectual life of Ireland began to have a great impact throughout the British Isles and beyond, most notably

among the Irish Diaspora who had been forced to flee the disease, starvation, and death of the Great Famine of 1845-1849, when a blight destroyed the potato crop, upon which the Irish peasantry depended for food. Estimates vary, but this famine period resulted in approximately one million dead and two million emigrants. By the end of the nineteenth century many Irish at home and abroad were committed to the peaceful attainment of "Home Rule" with a separate Irish parliament within the United Kingdom while many others were committed to the violent severing of Irish and British ties. Secret societies, forerunners of the Irish Republican Army IRA, joined with public groups, such as trade union organizations, to plan another rebellion, which took place on Easter Monday, 24 April. The ruthlessness that the British government displayed in putting down this insurrection led to the wide-scale disenchantment of the Irish people with Britain. The Irish War of Independence 1919-1921, followed by the Irish Civil War 1922-1923, ended with the creation of an independent state. While many of these people descend from emigrants of the mid- to late nineteenth century, many others are descendants of more recent Irish emigrants, while still others were born in Ireland. While Irish immigrants often suffered from religious, ethnic, and racial bigotry in the nineteenth century, their communities today are characterized by both the resilience of their ethnic identities and the degree to which they have assimilated to host national cultures. Ties to the "old country" remain strong. Many people of Irish descent worldwide have been active in seeking a solution to the national conflict in Northern Ireland, known as the "Troubles. Since there has been a shaky and intermittent cease-fire among the paramilitary groups in Northern Ireland. The Good Friday agreement is the most recent accord. Since independence, much of the architectural iconography and symbolism, in terms of statues, monuments, museums, and landscaping, has reflected the sacrifices of those who fought for Irish freedom. Residential and business architecture is similar to that found elsewhere in the British Isles and Northern Europe. The Irish put great emphasis on nuclear families establishing residences independent of the residences of the families from which the husband and wife hail, with the intention of owning these residences; Ireland has a very high percentage of owner-occupiers. As a result, the suburbanization of Dublin is resulting in a number of social, economic, transportation, architectural, and legal problems that Ireland must solve in the near future. The informality of Irish culture, which is one thing that Irish people believe sets them apart from British people, facilitates an open and fluid approach between people in public and private spaces. Personal space is small and negotiable; while it is not common for Irish people to touch each other when walking or talking, there is no prohibition on public displays of emotion, affection, or attachment. Humor, literacy, and verbal acuity are valued; sarcasm and humor are the preferred sanctions if a person transgresses the few rules that govern public social interaction. Food and Economy Food in Daily Life. The Irish diet is similar to that of other Northern European nations. There is an emphasis on the consumption of meat, cereals, bread, and potatoes at most meals. Vegetables such as cabbage, turnips, carrots, and broccoli are also popular as accompaniments to the meat and potatoes. Traditional Irish daily eating habits, influenced by a farming ethos, involved four meals: Roasts and stews, of lamb, beef, chicken, ham, pork, and turkey, are the centerpieces of traditional meals. Fish, especially salmon, and seafood, especially prawns, are also popular meals. Until recently, most shops closed at the dinner hour between 1: These patterns, however, are changing, because of the growing importance of new lifestyles, professions, and patterns of work, as well as the increased consumption of frozen, ethnic, take-out, and processed foods. Nevertheless, some foods such as wheaten breads, sausages, and bacon rashers and some drinks such as the national beer, Guinness, and Irish whiskey maintain their important gustatory and symbolic roles in Irish meals and socializing. Regional dishes, consisting of variants on stews, potato casseroles, and breads, also exist. The public house is an essential meeting place for all Irish communities, but these establishments traditionally seldom served dinner. In the past pubs had two separate sections, that of the bar, reserved for males, and the lounge, open to men and women. This distinction is eroding, as are expectations of gender preference in the consumption of alcohol. Food Customs at Ceremonial Occasions. There are few ceremonial food customs. Large family gatherings often sit down to a main meal of roast chicken and ham, and turkey is becoming the preferred dish for Christmas followed by Christmas cake or plum pudding. Drinking behavior in pubs The informality of Irish culture facilitates an open and fluid approach between people in public places. Agriculture is no longer the principal economic activity. Industry accounts for 38 percent of gross domestic product GDP and 80 percent

of exports, and employs 27 percent of the workforce.

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