

Chapter 1 : The Chinese Blue Shirt Society (edition) | Open Library

The Blue Shirts Society, also known as the Society of Practice of the Three Principles of the People (Chinese: 三民主義實踐社, commonly abbreviated as SPTPP), the Spirit Encouragement Society (鼓動社, SES) and the China Reconstruction Society (中國復興社, CRS), was a secret fascist clique in the Kuomintang (KMT, or the Chinese.

Clothing in Ancient China was a symbol of status. The rich and the poor dressed quite differently. This was a rough material made from plant fibers. It was durable and good for working in the fields. Generally clothes made of hemp were loose fitting pants and shirts. The Wealthy The people of higher status wore clothes made of silk. Silk is made from the cocoons of silkworms and is soft, light, and beautiful. The Chinese were the first to make silk and kept how to make it secret for hundreds of years. Silk garments were generally long robes. They could be dyed specific colors or with fancy designs. Artifact of clothing from China Ming Dynasty by Supersentai Rules of Clothes There were many rules around colors and who got to wear what type of clothes. Lower ranking people could actually be punished for wearing silk clothing. Colors There were also rules describing what colors people could wear. Only the emperor could wear yellow. During the Sui Dynasty poor people were only allowed to wear blue or black clothing. The color of clothing also symbolized emotions. White clothing was worn during mourning when someone died and red was worn to show joy and happiness. Cotton When the Mongols conquered China during the Yuan Dynasty they brought cotton clothing with them. Cotton clothing became popular among the poor because it was cheaper, warmer, and softer than hemp. Hairstyles Hair was considered important in Ancient China. Men tied their hair into a knot on top of their head and cover it with a square cloth or a hat. Women braided and coiled up their hair in various styles and then decorated it with hairpins. Girls were not allowed to curl up their hair with hairpins until they were married. Most people wore their hair long. Short cut hair was often considered a punishment and was sometimes used for prisoners. Not only were they used to look good, but they were also used to signify rank. There were many specific rules about who could wear what, especially for men so that others could quickly tell their status. The most important jewelry for men was their belt hook or buckle. These could be highly decorated and made from bronze or even gold. Women wore a lot of jewelry in their hair such as combs and hairpins. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more information on the civilization of Ancient China:

Chapter 2 : Blue Shirts Society - Wikipedia

*The Chinese Blue Shirt Society: Fascism and Developmental Nationalism (China Research Monograph) [Maria Hsia Chang] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Picture the button in your mind. What color is it? In different situations, red or blue can Give You an Unfair Advantage. Continue Reading Below. Advertisement We previously mentioned how hockey players who switched to black jerseys suddenly took a turn for the aggressive, because on a subconscious level black signifies sin and death and the worst jellybean. During the Olympics, judges were found to award more points to people in red, especially in hand-to-hand sports like boxing, taekwondo, Greco-Roman wrestling and the synchronized bitch slap. A separate study had taekwondo refs watch matches between blue and red competitors, then watch the exact same matches with the colors digitally reversed. Athletes were 13 percent more likely to get points when they wore red. In one experiment, researchers wore red, blue or green before presenting rhesus macaques with dinner. Yes, even our poop-flinging cousins think red equals danger. And danger equals power. It was a gift from my kids. So what if red lipstick makes you look like Pennywise and you prefer peach or nude? Wear a red shirt instead. Another study found that men give The researchers noted that the rise in tips by male customers could be due to red being "associated with an indication of estrogen levels, sexual arousal and health" hint: At which point he will happily give her whatever she wants. Students solved significantly fewer problems when red was around because it makes you more cautious. It also causes you to avoid challenging or difficult situations, such as all things Elmo-related. Continue Reading Below. Advertisement So what color returns you to a cool, thoughtful state? The same color that you imagined as soon as we said "cool": Researchers gave over participants six different cognitive tests on computer monitors that had blue, white or red backgrounds. If the task was creative, like brainstorming or drawing a picture out of a bloodstain, participants did twice as well with blue backgrounds as they did when they had red monitor backgrounds. In that monitor study, participants actually did 31 percent better at proofreading or solving anagrams when their text was on a red background. Red light is better for anything that requires attention to detail because, well, it gets your attention. What causes blue to broaden our horizons and red to narrow our thinking? Maybe it seems obvious, but blue is associated with the sky and the ocean, two big, open spaces. Basically imagine a kid lying on the ground and staring up at the sky, using his childlike imagination to see the clouds as boners. Continue Reading Below. Advertisement "Come, let me embrace his penile fluffiness with vigor!"

Chapter 3 : Color in Chinese culture - Wikipedia

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Both words are pronounced the same. It is difficult to ascertain the ideological stance of the Nationalist Party of China because it has apparently changed over time with the change of party leadership. The original Revolutionary Alliance had been formed in in Tokyo among Chinese expatriates opposing the Imperial Ching Dynasty government. Sun was elected leader of the organization. By Sun saw the need for a formally organized political party. Sun stated his political position in terms of Three Principles of the People, which were nationalism, democracy and economy. It was no wonder that socialism seemed a more attractive system to Sun coming as he did from a poor rural background and having experienced the problems of imperialism impinging upon China. This accounts for the undeniable fact that socialism most strongly appeals to people who are culturally not far away from feudal or tribalistic societies. Sun needed help and no help was forthcoming from Britain, France, America or Japan. The price the Soviets demanded for their help was that Sun form an alliance with the newly organized Communist Party of China. But Sun Yat-sen was suffering from cancer and died in The rightwing of the Guomindang was under the leadership of Hu Han-min. The Communist members of the Guomindang were rising in the Guomindang hierarchy and they were perceived as a threat to Chiang. He did not take action until he had his army mobilized for the Northern Expedition. This purpose was being acheived as the army neared Shanghai in In March of Chiang had struck against Communists and a Soviet adviser whom he believed were plotting against him. This incident was supposedly forgiven on both sides and the cooperataion of Nationalist and Communist elements continued. The Guomindang government that emerged there was dominated by Communist Party members. In Shanghai there was an uprising that preceded the arrival of the Nationalist Army to the area. The uprising was put down by the local warlord but the uprising demonstrated the strength of Communist influence in the labor unions. When the Nationalist troops entered Shanghai the labor unions under the leadership of Zhou Enlai established a town council that pre-empted the creation of a local government by the Guomindang. A final incident led to the fear that the Communists within the Nationalist Army were pursuing their own agenda to the detriment of Chiang. This incident was an attack on the British, American and Japanese consulates by Nationalist troops when then entered Nanjing. Chiang believed the incident was Communist inspired to provoke animosity by foreign powers toward the Guomindang. The Communists were machine-gunned and the labor unions broken up. The extermination program was a success in the Shanghai area but the Communists in the south escaped the pogrom and formed a government in the rural interior of South China. Mao Zedong was the primary leader of this movement. For the story of this southern movement see the Long March. This followed the formation of the Blue Shirt Society in Nanjing in The Blue Shirt Societies spread to all the major cities of China by and so the two movements arrived on the urban scene of China about the same time. The Blue Shirt movement was strongly nationalistic and had adopted the trappings of the European nationalistic fascist movements. Fascism is a collectivist ideology which makes it very easy for socialists to adopt. Chiang was a committed autocrat and would not let any ideology get in the way of his personal rule. It is notable that his son went to Moscow for an education. Chiang and the Guomindang did survive by evacuating their forces to Taiwan. In Taiwan the Guomindang slowly renounced its collectivist character but the economic policy of the Guomindang in Taiwan clearly reflects its central planning, state-domination of the economy. Fortunately for Taiwan the Guomindang government allowed the relatively free operation of small scale enterprises that brought about the economic success of Taiwan.

Chapter 4 : Symbolism of colors - Chinese Customs

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Red is found everywhere during Chinese New Year and other holiday celebrations and family gatherings. A red envelope is a monetary gift which is given in Chinese society during holiday or special occasions. The red color of the packet symbolizes good luck. Red is strictly forbidden at funerals as it is a traditionally symbolic color of happiness; [1] however, as the names of the dead were previously written in red, it may be considered offensive to use red ink for Chinese names in contexts other than official seals. In modern China, red remains a very popular color and is affiliated with and used by the Government. Green[edit] Generally green is associated with health, prosperity, and harmony. Green is also the color of jade. Separately, green hats are associated with infidelity and used as an idiom for a cuckold. Chinese bishops have compromised by using a violet hat for their coat of arms. Sometimes this hat will have an indigo feather to further display their disdain for the color green. White[edit] White, corresponding with metal, represents gold and symbolises brightness, purity, and fulfilment. White is also the color of mourning. It is associated with death and is used predominantly in funerals in Chinese culture. Yellow, corresponding with earth, is considered the most beautiful and prestigious color. The Chinese saying, Yellow generates Yin and Yang, implies that yellow is the center of everything. Associated with but ranked above brown, yellow signifies neutrality and good luck. Yellow is sometimes paired with red in place of gold. Yellow often decorates royal palaces, altars and temples, and the color was used in the robes and attire of the emperors. Yellow also represents freedom from worldly cares and is thus esteemed in Buddhism. Yellow is also used as a mourning color for Chinese Buddhists. Yellow is also symbolic of heroism, as opposed to the Western association of the colour with cowardice.

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The government established was in a degree of social crisis: China was still scourged by corruption, poverty, and infrequent civil war. The leader could rule by all means, hopefully as a benevolent dictator. Chiang was a sound candidate, and over the following months Teng traveled around the capital of Nanjing seeking support from Whampoa fellows. In September, in the third meeting of the group, an organization to reform the KMT and fight against Japan was decided. Teng was elected General Secretary. The party also issued guidance on the establishment, discipline and organization of members, and confirmed its main mission as follows: Chiang summoned He, Teng and Kang to a meeting, where he announced his idea for a more formal and disciplined organization like those in Italy and Germany. Thus specific rules and articles to guide the party were drafted. With support from Chiang, Teng designed a hierarchical organization style. At the top was Chiang, with the foundations made from the elite of Whampoa graduates. New members could only be accepted with two recommendations and approval from Chiang himself. Members were not allowed to resign unless the group faced dissolution. If there was any violation of discipline, members would receive severe punishment. In Chiang regained the presidency after a power struggle between his opponents. Members would wear blue shirts to pledge their allegiance. Accordingly, the leader should encourage by his sublime, superior spirit. Under the direction of the leader, all members would live simple and disciplined lives, and all cadres would be treated equally, with incomes and lives under strict supervision. Violation would be severely punished. In return, the people would entrust property and their families to the country and the supreme leader. Lives would be divided into stages, including a youth wing. Thus, China would be turned into a militarized society, with a three tier organization, highest to lowest: Liu Jianqun ordered membership be kept a secret: The BSS consisted of six divisions: With his permission, the BSS took over the defense of Nanking. Most of the prominent Whampoa graduates now got promotions as commanders and became BSS members. Besides increasing its influence in the army, the BSS infiltrated the police and security services in major cities, and recruited members in the KMT youth league. A new structure of power had emerged, with the BSS at the core of the Whampoa Clique, coexisting and competing against the two better known cliques: Gambling and opium were banned. Anti-corruption laws and laws prohibiting BSS members from having mistresses were to be strictly abided by. A special force, mostly comprising BSS members, cracked down on corrupt police officers in Wuhan. After several arrests and executions, the police force was considered improved. Deng then waged war against organized crimes, prostitution, opium and gambling. Chiang wanted this effort to be promoted around the country, and so launched a campaign to purify the capital. The results were less successful and derided as a failure. Xu did not reply, but when his superiors discovered the letter, suspicions were raised and the CCP decided to carry out a purge. In contrast to other KMT armies, the army had high-morale, was composed of hand-picked men, and equipped with the best weaponry. After suffering some 10, casualties, Zhang and Xu retreated. Hu and his troop chased, and when Zhang and his army reached Sichuan to set up another base, Hu remained in Gansu nearby. Hu, with his chosen men and strong army, became known as the King of Northwestern China. Chiang, who regarded the BSS as a tool, would not allow them more power and influence. Teng could not accept this and conflicts between him and Chiang were frequent. Subsequently, He decided to set up a propaganda network run by Kang Ze. The BSS now changed from an elite secret society into an anti-Japanese mass movement. Most members were university lecturers and student groups, and in the summer of that year the CRS had divisions in 24 provinces of China with more than 40, members. With thousands of members, political instructors and front organizations, the BSS had a kingdom under the direction of He. Using influence in Northern and Southwestern China to persuade local warlords to pledge allegiance to Chiang, a reform of the KMT armies was carried out. An air force and armored corps was set up, alongside wars against corruption, opium and poverty. Reconstruction of rural areas was undertaken, with roads built and bank loans provided to peasants. Soon the NJSSD had integrated of military, political, police, military police and secret police powers. At its peak it had 24, members and three divisions of regular troops.

A family hoping to prove itself non-CCP needed to have the guarantee of four other families, and promise not to collaborate with or provide support to the CCP. Violations would have the whole family executed, along with the families of the four guarantors. Under this system, fewer and fewer peasants supported the CCP. Merchants who smuggled materiel to the CCP were also broken down, with peasants organized to build blockades against the Soviet Territory. The NJSSD started the New Jiangxi Style plan in territories previously occupied by the Communists, providing compulsory education and free medical treatment to peasants. With a brutal but effective anti-corruption campaign, they provided loans, seeds and pesticides also. In one case, in Mount Dabie, previously the base of the 4th Red Army in Northern Anhui, more than half a million were massacred. Its scheme of forging a movement for a new culture was adopted by Chiang, and on 19 February, he announced the New Life Movement at a meeting in Nanchang. The plan involved reconstructing the moral system of the Chinese and welcoming a renaissance and reconstruction of Chinese national pride. In March, Chiang issued guidance, consisting of 95 rules of the New Life Movement, being a mixture of Chinese traditions and western standards. It was a vast propaganda movement, with war mobilization and military maneuvers on a scale that China had never experienced before. But because the plan was so ambitious and rigid, and because its policies created too much inconvenience in the everyday lives of the people, it fell into disfavor. Nearly three years later in , Chiang had to accept that his favorite movement had failed. Liu Jianqun was appointed as successor. Deng was sent to investigate this case. He reached the conclusion that the fire was accidentally caused by a cigarette dropped by a soldier, but Chen Lifu and Yang Yongtai argued Xu masterminded the fire to eliminate evidence of corruption, and Deng had colluded to cover it up. Xu was kept in custody, Deng was sacked, and his titles were removed. The Chinese Culture Academy was banned. Dai no longer played any major part in the BSS now he had set up his own kingdom. With the appearance of new offices, the Politics Research Clique was able to control the county level. The Politics Research Clique took over the security forces, the police and the militia step by step. Liu, whose failures in the BSS were an embarrassment, was replaced by Feng Ti under the excuse that he had health problems. He was sent to Manchuria to work with Zeng Kuoqing. In , two editors of a pro-Japanese newspapers were assassinated in Manchuria. The Japanese thought these actions were taken by the BSS and argued it was a violation of the Tanggu Accord signed to keep the status quo between the Japanese and China. Agreeing with the Japanese recommendations in this memo, all Chinese forces heavily influenced by the BSS including military police, regular forces such as the 2nd Division and the 25th Division should be evacuated from Beijing and out of Hebei province. Hu Zongnan, Dai Li and other former BSS members also strengthened their grip on power by enrolling members into their own private armies. At the top were hundreds of Whampoa graduates, aided by some 30, mid- and low-level officers, university teachers and public servants. Below them were more than , members of the CRS. At the bottom were hundreds of thousands of boy scouts. With the organization undergoing such rapid expansion, corruption and inefficiency plagued the BSS across the country. Under heavy pressure, Feng Ti was sacked. Liu Jianqun took over, to be replaced in turn by Zheng Jiemin. There were disagreements between KMT leaders on whether to solve the kidnapping by peace talks or military action. Gui Yongqing led an army of more than 12, men in armored vehicles across the Yangtze River towards where Chiang was being held, while a few bombers were launched by overzealous military and BSS officers. No official support was given by the KMT. Deng was sacked, with all titles removed again, and he was replaced by Kang Ze. He Zhonghan was out of favor with Chiang and forced to travel around Europe in exile. In the BSS held its first and last national congress in Wuhan. The biggest winner was Dai Li: He kept control over this secret empire until his death in an airplane crash in . Kang was reluctant and tried to resist these efforts, sealing his fate. Legacy[edit] The following were some of the most prominent and earliest members of BSS. Teng was later appointed as mayor of Nanjing. After years of retirement, he was appointed director of Labor Bureau. When he went to Taiwan, Liu lived in poverty, and before his death in s his last contribution was to provide valuable details for an article on the BSS written by an American professor. Having risen and fallen several times, Deng showed little interest in politics after the Sino-Japanese War. Feng Ti was appointed as commander of guard for Changsha , but was executed in after KMT forces engaged in a scorched earth policy to resist the invasion of Japanese army.

Chapter 6 : Blue Shirts - Wikipedia

The Chinese Blue Shirt Society: Fascism and Developmental Nationalism Maria Hsia Chang Institute of East Asian Studies, University of California-Berkeley, Center for Chinese Studies, Jan 1, - Political Science - pages.

In Chinese believes, the cosmos mirrors the Five Elements, therefore each color represents or is associated with a symbolic meaning. The Five Element Chart shows associated properties or aspects of each element. Together, these aspects form the integrated whole of the Five Element Theory. Feng Shui incorporated the Five Elements while being based on the bagua. Hence, the bagua represents not only all elements, but the cosmos. Historically, people actually worshipped the color yellow during the reign of the legendary Chinese sage king, a chief deity of Taoism, Huang Di or Huang Ti, better known as the Yellow Emperor. He is the emperor that is said to be the ancestor of all Han Chinese people and is believed to have reigned around BC to BC. The emperor himself is said to have helped Fuxi to create the Chinese Calendar. According to the Five Elements Theory, the color yellow belongs to the element earth, represented through the direction center or zenith, a stabilizing energy, a balanced ying- yang. The associated grain is rice which ripens in the yellow earth and as food stabilizes mankind. The color yellow characterizes the center of a bagua chart. Below a brief list of associations. Such a mixture of a colors can lead to a combined interpretation. Azure, Green Dragon; Fruit: Purple Forbidden City RED - traditional bridal color, expansive, blooming, dynamic, enthusiastic, reaching upwards, good luck, celebration, happiness, joy, vitality, long life; red purple brings luck and fame, money, recognition, propriety, creativity, joy vs. Vermilion Bird, Red pheasant; Fruit: Li SILVER - metal income, wealth , trustworthiness, romance WHITE - mourning, contracting, withering, righteousness, pureness, confidence, intuition, strength, organization, death, ancestral spirits, ghosts, courage vs. Yin- Yang balance; Development: Yellow is still reserved for royalty. Clothing and objects that are yellow in color still resemble a higher social status. Although each dynasty designated each official rank with their own color, yellow is reserved or the emperor himself. The color yellow and its shades are also the main color of Buddhism; thus it represents being free from worldly cares. Red is still used for happiness and joy. Peasants could only live in homes made with blue bricks and roof tiles. Today though, most houses are made of black tiles and white walls. Blue-green is still a symbol of spring when everything is filled with vigor and vitality. Therefore, someone that is hoping for longevity and harmony will decorate with blue-green colors. White is a symbol of the unknown and purity. The color white is used during the time of mourning, death, and during ghost festivals. Therefore Chinese people will wear white during a funeral or while summoning ghosts. Black is used as the symbol of winter and the westerly skies which behold the heavens. It is used for times of the unknown and for the winter months.

Chapter 7 : Sneaker Tees | Official Sneaker Matching Apparel Site

The Chinese Blue Shirt Society: Fascism and Developmental Nationalism. By ChangMaria Hsia. [Berkeley: Institute of East Asian Studies, University of California,

Class, Gender, and Identity in Clothing Until the s, the article of clothing that performed the most important role in indicating social distinctions among men was the hat. The fact that it ceased to fulfill this role in the s suggests that in the nineteenth century, hats, which continued to be worn during the first half of the twentieth century, were particularly suitable for the social environment of the period. Several new types of hats appeared during the nineteenth century and were rapidly adopted at different social levels. Exactly what roles did hats perform? Because hats represented a more modest expense than jackets and coats, they provided an ideal opportunity for "blurring and transforming. In the nineteenth and early twentieth centuries, hats were worn by members of all social classes, including the lowest strata. In a photograph taken in Paris around of a group of ragpickers, twenty out of twenty-three wear hats or caps. Head coverings were worn in situations which now seem inappropriate. For example, Englishmen wore hats all day in their offices Ginsburg At any one time, there were less than a dozen types of hats, each of which might be sold with slight variations in color, size, shape of brim, and material that were not sufficient to prevent its being recognized as belonging to one of the major categories Wilcox When a new type of hat was first introduced, there was often a period when it was worn by members of different social classes, but, eventually, it found its "niche" and became the prerogative of a particular social class. The histories of several types of hats introduced in England in the early and mid-nineteenth century and widely adopted in other countries illustrate this principle. The top hat, which appeared in England at the beginning of the nineteenth century, was worn first by the middle and upper classes. In , workers in London were wearing them with their Sunday clothes, and a potter from Staffordshire, the subject of a drawing in the same year, was wearing one with a smock frock In the s and s, unskilled laborers and fishermen were photographed wearing these hats Ginsburg At mid-century, they were being worn by all social classes Ewing Head coverings worn by a group of foremen, who represented the upper stratum of the working class, illustrate the use of hats to express their aspirations for social status Ginsburg In an photograph, most of the men were wearing the newly fashionable lounge jacket, and seven out of ten were wearing top hats. The older men were wearing top hats, in a slightly outdated style, but the younger ones were wearing the latest model. Only one man in the photograph was wearing a peaked cap. By the end of the century, the use of the top hat had reverted to the middle and upper classes. The bowler was invented in England in as an occupational hat for gamekeepers and hunters but was rapidly adopted by the upper class for sports Robinson Within a decade it had spread to the city, where it was widely adopted by the middle and lower-middle classes Lister According to Robinson The cap with visor, which, like the top hat, appeared at the beginning of the nineteenth century, was first worn by military officers Wilcox By mid-century, the peaked cap was identified with the working class; it was "the most usual head covering for the working man" Ginsburg At the beginning of the twentieth century, cloth caps, without visors, were mainly worn by the working class and particularly by younger workers de Marly When worn by politicians, cloth caps were thought to indicate "radical tendencies" Ginsburg The straw boater had a different history. Straw hats had been widely worn by working-class men during the nineteenth century, but following the invention in of a machine for sewing straw, a new form of straw hat, the boater, became extremely popular with all social classes for about five decades Wilcox Afterward the boater ceased to be worn except as a form of costume for musical entertainment. The patterns of diffusion of these types of hats were different in France and the United States. In France, each social class used hats differently. In mid-century, the upper and middle classes wore top hats; in the last quarter of the century, they wore the top hat for formal occasions and the bowler for business and less formal occasions. By the end of the century, they were still wearing the top hat and the bowler, along with felt hats and, in summer, straw hats, straw boaters, and panamas Delpierre In the different American sartorial worlds of city and countryside, wearing a hat was equally important Brew According to Severa As in France, there were both regional and class differences in the types of hats men selected. In the

middle decades of the nineteenth century, top hats were required in cities and were sometimes worn by workers with their work clothes. Several During this period, the "wide-awake" a black hat with a broad, stiff brim was very popular in the western states. By the s, top hats made of silk were worn in cities by prosperous businessmen but were not worn in the countryside. Brew Straw hats were worn in the fields by farmers. Brew Bowlers derbies were worn by businessmen, particularly when they visited the countryside, and by some workmen in the cities, although caps were more "typical of the laborer." Brew By the early s, the middle class was using silk top hats in the cities mainly for formal occasions, such as weddings and church services. Straw boaters were being widely worn by both the middle and the working class in the summer months. Broad-brimmed felt hats remained popular among ranchers and farmers. Brew Bowlers were being widely worn by both the middle and the working class. Brew Two photographs of workers at work and leisure illustrate the use of the bowler to blur status boundaries. Only two workers, and the owner of the business, wear bowlers. The use of hats to blur class boundaries appears to have occurred most frequently in England, to a lesser extent in the United States particularly outside the workplace, and least in France. However, this type of use generally occurred during the early stages in the history of a particular style of hat. A more common practice in all three countries was the use of particular styles of hats to indicate social class status as well as affiliation with a specific region, either city or countryside. Jeans have continually acquired new meanings during the twentieth century as they have been appropriated by different social groups and worn in different social contexts. How changes in social structures have affected the presentation of social identity is seen in the shift from the hat, a closed text, as an obligatory item of male attire to the widespread use of the T-shirt, an open text. Specific styles of hats were associated with different class strata. In contemporary societies, the sartorial equivalent of the hat is the T-shirt, which expresses social identity in many different ways, ranging from identity politics to lifestyle. The T-shirt has been used to convey both rebellion and conformity, depending upon the context and the types of messages that may be inscribed on the front or back. Unlike the blue jean, the T-shirt decorated with lettering or a design appeared in the s. Nelton and now epitomizes postmodern media culture. Printing on shirts as a means of identifying the wearer with an organization, such as a sports team, appeared in the middle of the nineteenth century and was being used by universities in the s. Giovannini The use of a specific type of clothing—the T-shirt—to communicate other types of information began in the late s, when faces and political slogans appeared on T-shirts and, in the s, with commercial logos and other designs. Technical developments in the s and s, such as plastic inks, plastic transfers, and spray paint, led to the use of colored designs and increased the possibilities of the T-shirt as a means of communication. Unlike the hat in the nineteenth century, which signaled or concealed social class status, the T-shirt speaks to issues related to ideology, difference, and myth: The variety of slogans and logos that appear on T-shirts is enormous. Much of the time, people consent to being coopted for "unpaid advertising" for global corporations selling clothes, music, sports, and entertainment in exchange for the social cachet of being associated with certain products. McGraw Some of the time, people use T-shirts to indicate their support for social and political causes, groups, or organizations to which they have made a commitment. Occasionally, the T-shirt becomes a medium for grass-roots resistance. Bootlegged T-shirts representing characters on the television show *The Simpsons* appeared in response to T-shirts marketed by the network that produced the show. Parisi The bootlegged T-shirts represented the Simpson family as African Americans. Using clothing behavior as a means of making a statement, the T-shirts appeared to be intended as an affirmation of African Americans as an ethnic group and as a commentary on the narrow range of roles for black characters in the show. Victims of gender-related violence, such as rape, incest, battering, and sexual harassment, have used T-shirts as venues for statements about their experiences that are exhibited in clotheslines in public plazas. Ostrowski By contrast, some young men use T-shirts to express hostile, aggressive, or obscene sentiments denigrating women or to display pictures of guns and pistols. Cose ; Time Teens of both sexes use them as a means of expressing their cynicism about the dominant culture, particularly global advertising. Sepulchre b. In , a young Chinese artist created T-shirts bearing humorous statements, some of which could be interpreted as having mild political implications. The T-shirts were enormously successful with the public but were perceived as "a serious political incident" by the Chinese authorities. The artist was arrested and interrogated,

and the T-shirts were officially banned. Thousands of them were confiscated and destroyed, although many Chinese continued to wear them. Unlike hats, whose meanings were universally understood, T-shirts speak to like-minded people; a particular T-shirt may not be meaningful to those with different views and affiliations. This reflects the fragmentation of leisure cultures into lifestyles and subcultures and other groupings whose members respond to the enormous cultural complexity of their surroundings by orienting themselves toward those who are like rather than those who are unlike themselves. Excerpt from pages , , and of *Fashion and Its Social Agendas*: This text may be used and shared in accordance with the fair-use provisions of U. Archiving, redistribution, or republication of this text on other terms, in any medium, requires the consent of the University of Chicago Press. Our catalog of sociology titles Our catalog of history titles Other excerpts and online essays from University of Chicago Press titles Sign up for e-mail notification of new books in this and other subjects University of Chicago Press:

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Chapter 9 : trendy tops for women online on sale

If the Blue Shirts Society managed to gain popular support of the Chinese people, key Kuomintang party leaders, and support from National Socialist Germany and Fascist Italy. The Blue Shirts Society would be able to assume power in the Republic of China in with international recognition.