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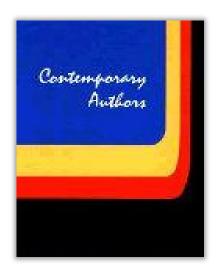
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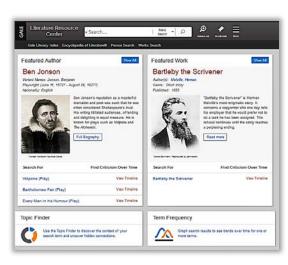
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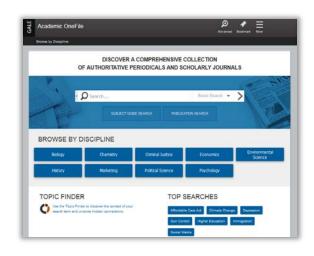
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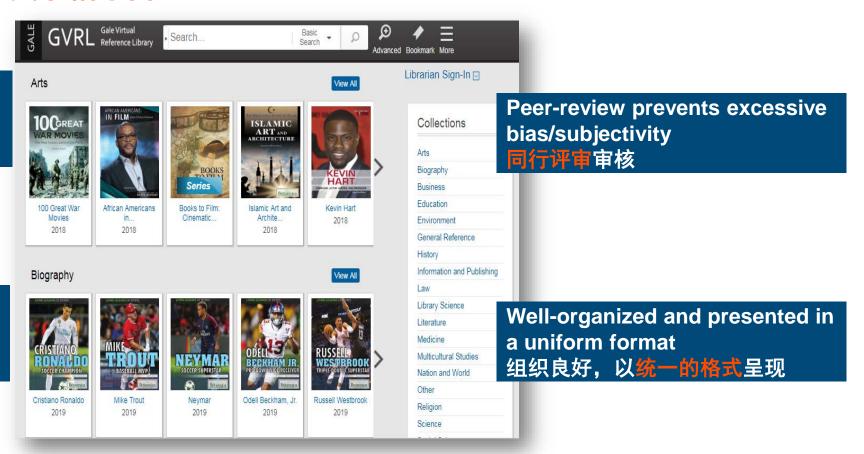
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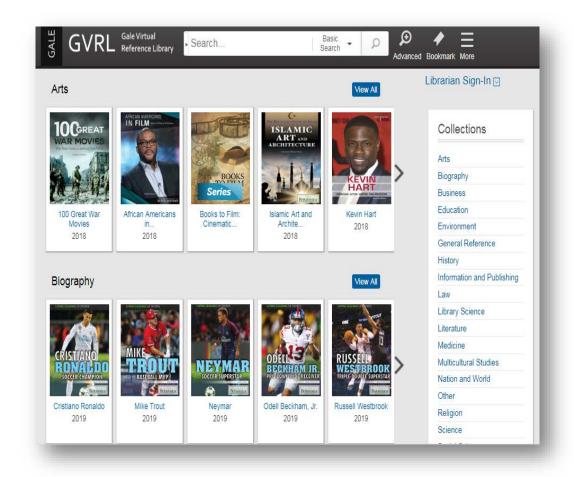


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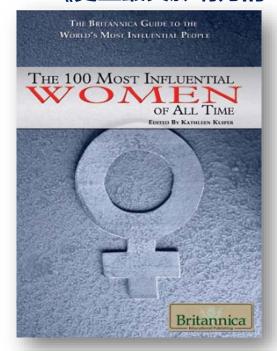






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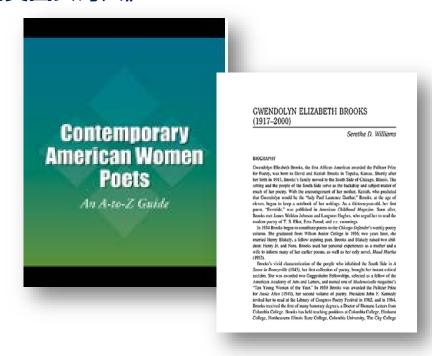
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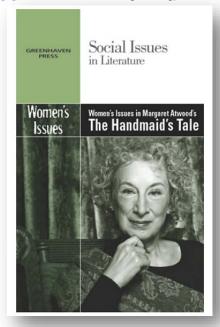


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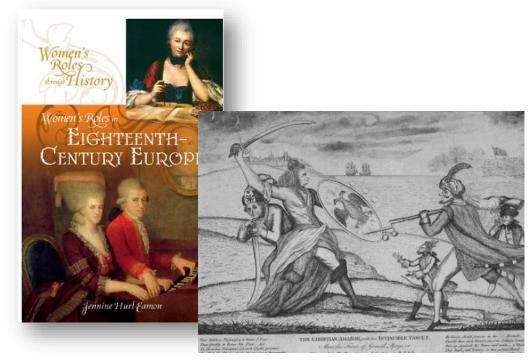




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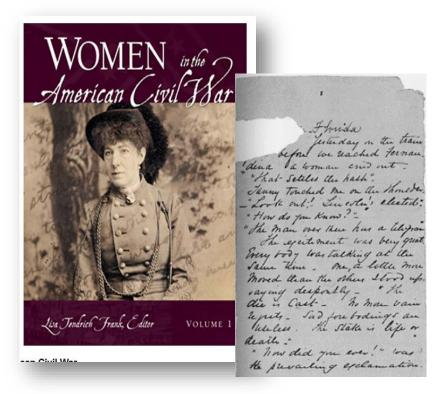
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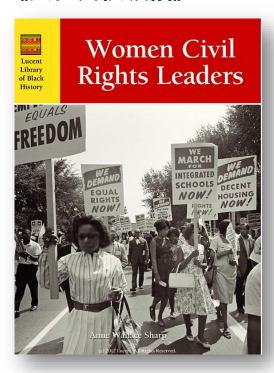
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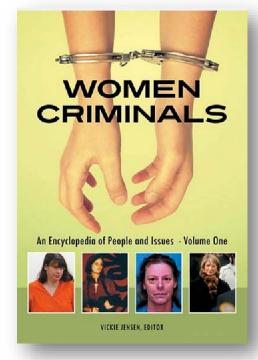


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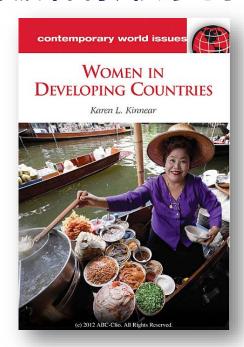
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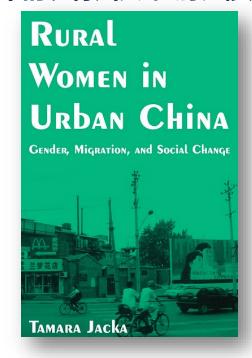


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Example-Coco Chanel

Women in World History: A Biographical Encyclopedia. Ed. Anne Commire. Vol. 3. Detroit. MI: Yorkin Publications, 2002.

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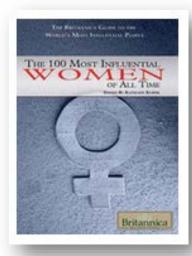
French fashion innovator, patron of the arts, entrepreneur, and creator of the little black dress and the Chanel suit. Name variations: Gabrielle Bonheur Chanel. Born Gabrielle Bonheur Chanel on August 19, 1883, in Saumur, France; died on January 10, 1971, in Paris, France; daughter of Albert Chanel and Jeanne (Devolle) Chanel; attended Aubazine Orphanage and Notre Dame Finishing School, Moulins; never married; no children.

Raised by nuns (1895-1901); employed as a shop assistant, seamstress, and music-hall performer,

On rue Cambon, Chanel opened a small shop; soon, the names rue Cambon and Chanel became synonymous. Her success was so rapid that by 1910 famous actresses and celebrities were often photographed donning her headgear. In 1913, Coco and Arthur Capel vacationed at Deauville, where he encouraged her to open a boutique. With her reputation as a milliner firmly established, she added a line of accessories, as well as beachwear and sports clothes of her own design. The clothes were casual, comfortable, and classic, and the Baroness **Mathilde de Rothschild** became a client, setting a trend for others to follow.

With the outbreak of World War I, the coastal resort was soon deserted by fashionable society, but Coco refused to panic. Soon, she was doing a brisk trade in outfitting newly arrived nurses, as well as returning wealthy clients who had fled the French capital in the face of a German advance. A year later, Coco and Arthur moved on to Biarritz, a fashionable resort near the Spanish border. There, she opened her first *maison de couture*, complete with its own dressmakers and high fashion collections, which she would operate until 1922. Nearby Spain offered a clientele of wealthy aristocrats, and, by 1918, Chanel had paid off her debt to Capel and was financially independent. Shortly afterward, Capel died in an automobile accident on the Côte d'Azur.

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The 100 Most Influential Women of All Time

women seeking relief from the prevalent corseted styles. Faithful to her maxim that "luxury must be comfortable, otherwise it is not luxury," Chanel's designs stressed simplicity and comfort and revolutionized the fashion industry. By the late 1920s the Chanel industries employed 3,500 people and included a couture house, a textile business, perfume laboratories, and a workshop for costume jewelry.

sports wear; in Biarritz (1915), opened her 1st *maison de couture*, complete with its own dressmakers and high fashion collections, which she would operate until 1922; created the jersey dress; worked on ballets with Sergi Diaghilev and Pablo Picasso; introduced Chanel no. 5 perfume (1921); had a romance with Grand Duke Dimitri (1922–24) and Duke of Westminster (1924–30); created the little black dress (1926); accepted contract from Samuel Goldwyn (1930); when war was declared, closed House of Chanel (1939); during German occupation, became involved with Hans Gunther Spatz, a German diplomat and suspected Gestapo agent (1940); arrested in Paris for collaboration, moved to Switzerland with Spatz (1946); with Spatz out of her life, made fashion comeback (1954); introduced the Chanel suit (1956); inspired Broadway musical *Coco* (1969).



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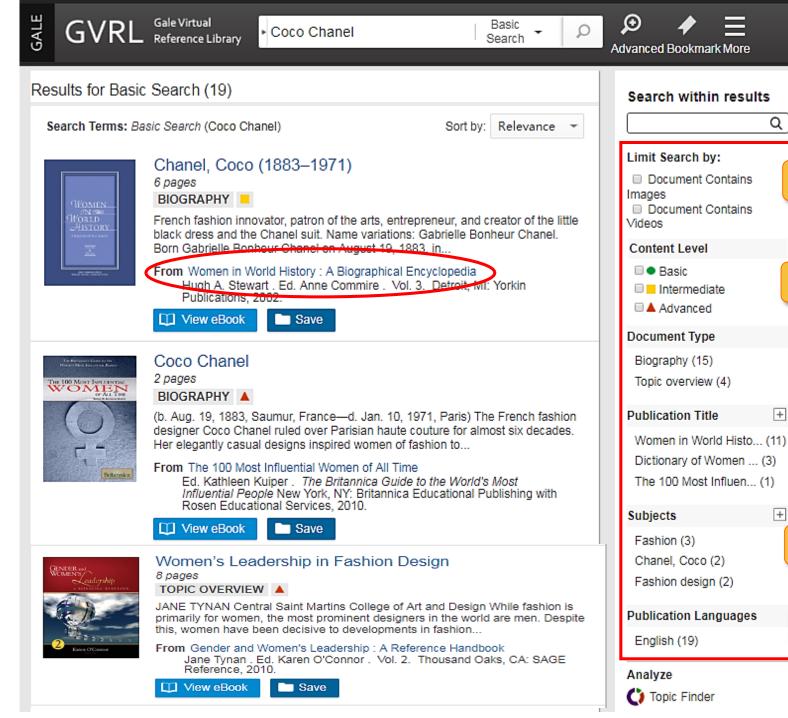








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Covers women of historical interest worldwide, from around 3100 BCE to the modern age, from every walk of life-artists, pirates, scientists, athletes, philanthropists, adventurers, politicians, pacifists, saints, and courtesans, even those famous for just being famous. Individual, collective, and joint entries (i.e. Astronauts: Women in Space, Egyptian Feminism, Siege Warfare and Women, etc.) are included.

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Women in World History: A Biographical Encyclopedia Title:

Editor(s): Anne Commire

Yorkin Publications Imprint:

Place of Detroit, MI Publication:

Publication Year:

2002

No. of 17 Volumes:

Total Pages:

14862

ISBN: 978-0-7876-3736-1

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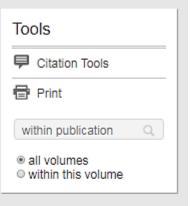
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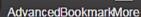








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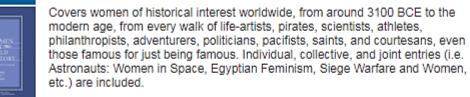


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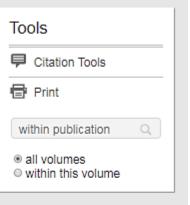
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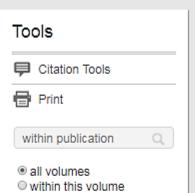
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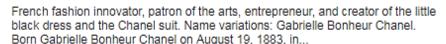
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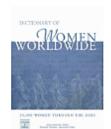
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> For women, fashion can be a source of pleasure and pain. Nowhere is this more apparent than when consumer messages target women. This has generated feminist criticism of media messages that target women's perceived physical shortcomings. Fashion is not just about clothing but also concerns the maintenance of beauty, the production of glamour, and the various ways in which people fashion their bodies. Women are especially vulnerable to the constant pressures of fashion's seasonal changes. Because of the way women are socialized to present their bodies, the fashion and beauty industry has become a source of controversy,

women for their traditional role within patriarchal society. Fashion makes demands on women to change their appearance. This demand implies that real women are not good enough and suggests their bodies are so unruly that they must be controlled by beauty regimes. Such feminist contents about the discomforts of fashion gave rise to rational dress reform in the 19th century, when American women involved in the antislavery and temperance movement sought alternatives to the constrictive styles of the day. In the 1850s Elizabeth Cady Stanton introduced Amelia Bloomer to a new kind of costume composed of loose trousers gathered at the artiles cowered by a short dress. Bloomer promoted this comfortable and sensible dress in her temperance magazine, Lify, which popularized it to such an extent that its waters became known as "bloomers."

RISHIP IN FASHION DESIGN

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While fashion can be driven by a masculinist agenda, notable women have also used it to circulate new ideas about women's bodies. However, in 1914 at a series of falks at Cooper Union, fashion became again associated with a patriarchal agenda when a group of women sought "the right to ignore fashion" (Cott, 1987, p. 12). Since then fashion has been a preoccupation of many in the women's movement. Disproportionately targeted by fashion, women are subject to regular demands to transform their bodies, a problem that has carned fashion the reputation as a visible symptom of women's oppression. These early feminist

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feminists as a tool of oppression and a form of "false consciousness" created by patriarchy. Betty Friedan (1963) charged fashion with creating false desires that made women passive and childlike. In what became the standard feminist response to fashion, both authors saw it as a form of restraint, a view that Andrea Dworkin (1981) linked to pornography and other pernicious forms of popular culture that legitimized men's control over women. In her infamous critique of pomography, she raged against the male objectification of women's bodies when she argued that "women's fashion" is a cuphemism for fashion created by men for women" (p. 126). Indeed, for many second-wave feminists, fashion became convenient shorthand for the range of popular pastines dreamed up by a patriarchal culture to keep women in their place.

This was the ground where ideological battles about women's bodies were fought. If the fashioned body was an important focus for second-wave feminist activism, these debates led to the emergence of prominent women who could articulate a new body politics. Women's bodies were politicized through programs that raised women's consciousness of their sexual health and through analyses of images of women in art and popular culture. All these activities encouraged women to regain ownership of their bodies. While the focus on a "politics of the body" in 1970s women's activism was timely, the media used the opportunity to characterize feminists as bra-burners and enemies of fashion. Clearly, fashion was not the only issue for feminists, but the image of the unfashionable woman interested the media. Feminist opposition to anything that restrained women's sexuality meant that fashion became a target, which the media cynically used to trivialize their demands.

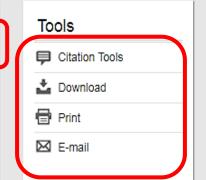
If second-wave feminist activism was characterized by this politics of the body, its hostility to fashion has since been questioned. Joanne Hollows (2000) identified a class bias in the folk feminism that prescribed a natural feminist look, one created by middle-class white Western women (p. 30). More recently, Linda Scott (2005) reflected on the internal conflict fashion caused in the women's movement and, in an attempt to understand its ascetic attitude to fashion, points to its puritanical Anglo-Protestant roots. By the 1970s fashion became a very contentious subject for women leaders. However, it was the passionate debates that raged in the 1970s about the politics of feminine appearance that eventually gave way to a more nuanced analysis of fashion. Fashion has not only become better understood as a social and cultural practice through the way women have led these key debates but analysis of

aesthetic creativity. This was a challenge not only to feminists but also to an academe slow to take fashion seriously as a field of study. Schools such as Parsons School of Design and the Fashion Institute of America had been attracting students interested in fashion design for decades; however, with the rise of cultural studies in the 1980s, academics in the arts and humanities developed an interest in the study of popular cultural forms, including fashion. While television, film, sport, and popular fiction were gainine acceptance as legitimate objects of study, fashion was taken up less enthusiastically. It was not just feminists who refused to take fashion seriously. For the academe, it represented an insidious form of consumerism. On the other hand, fashion held potential for the study of more everyday aspects of human experience and could reveal much about how people fashion their bodies for social participation. As a result of Wilson's intervention, scholarly interest in fashion increased, giving greater attention to the creative role it plays in women's lives. Indeed subsequent work has challenged the rejection of fashion as an ideological reinforcement of women's passivity to men (Evans & Thorton, 1991). Due to the way women academics and activists have led debate on women's bodies since the 1970s, a body of literature on fashion now exists to uncover how women negotiate the apparatus of the fashion system, their participation in the trade, and their role as consumers and producers.

The Fashion Image

A range of practices mark gender, the social and cultural construction of sex. One of the most visible is dress, Women are under considerable pressure to take responsibility for maintaining standards of femininity, often measured by their engagement with fashion practices. If femininity is closely associated with women's bodies and the way they are presented, then fashion has a key role in the construction of the feminine self (Betterton, 1987). Fashion is not necessarily a mask but an embodied social practice. The study of fashion as a meaningful body practice offers insights into the micropractices that make up women's everyday lives (Entwistle, 2000). The fashion image is not static and unchanging but reflects shifting social values, the evidence for which is found on the pages of women's magazines of any period.

The move from an elite culture of fashion in the 19th century exemplified by the beginnings of *Happer's Bazaar* in 1867 and *Vogue* in 1892 to the avant-gardism of more recent titles like LD and The Face shows how fashion

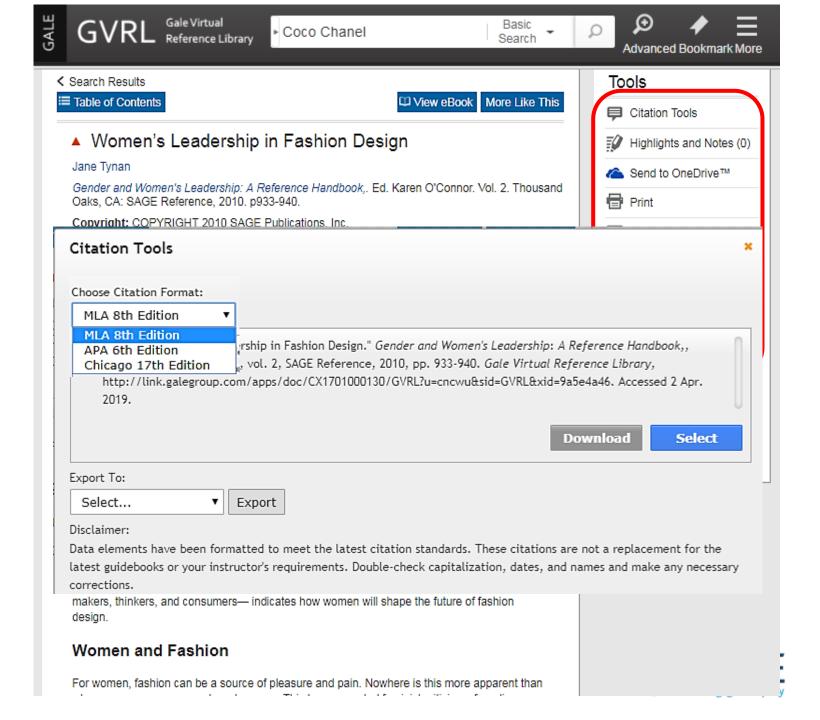






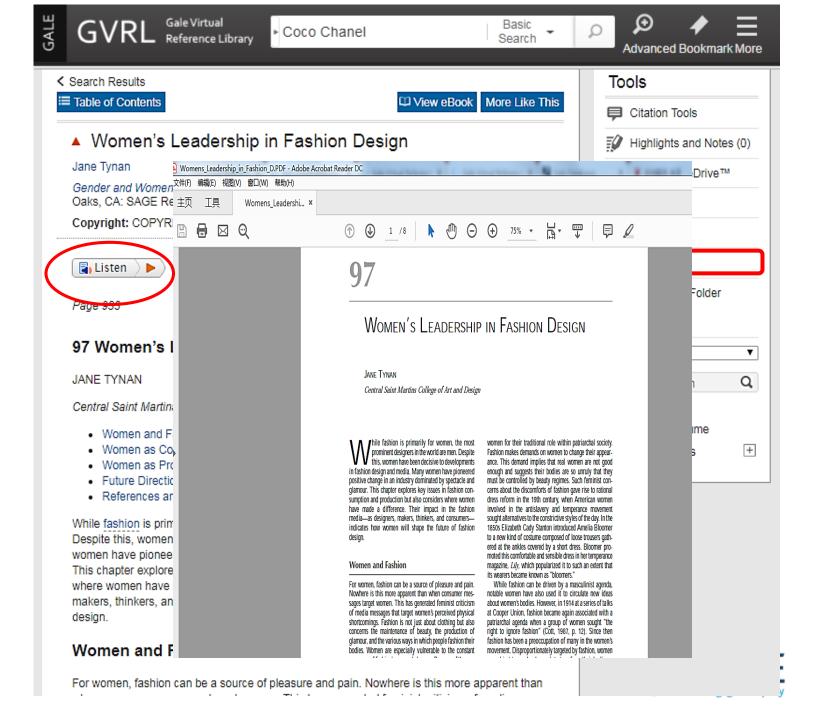
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▲ 女性在时装设计中的领导地位

Jane Tynan

Gender and Women's Leadership: A Reference Handbook.. Ed. Karen O'Connor, Vol. 2. Thousand Oaks, CA: SAGE Reference, 2010, p933-940.

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97女性在时装设计中的领导地位

JANE TYNAN

中央圣马丁艺术与设计学院

- 女性与时尚
- 女性作为消费者
- 妇女作为生产者
- 未来发展方向
- 参考文献和进一步阅读材料

虽然时尚主要针对女性,但世界上最杰出的设计师是男性。尽管如此,女性对时装设计和媒体的 发展起到了决定性的作用。许多女性在一个以景观和魅力为主导的行业中开创了积极的变革。本 章探讨了时尚消费和生产中的关键问题,同时也考虑了女性在哪些方面发挥了作用。他们对时尚 媒体 - 设计师,制作人,思想家和消费者 - 的影响表明女性将如何塑造时尚设计的未来。

女性与时尚

对于女性来说,时尚可以成为快乐和痛苦的源泉。消费者信息针对女性时,这一点最为明显。这 引发了女性主义者对媒体信息的批评,这些信息针对的是女性认为的身体缺陷。时尚不仅仅关乎



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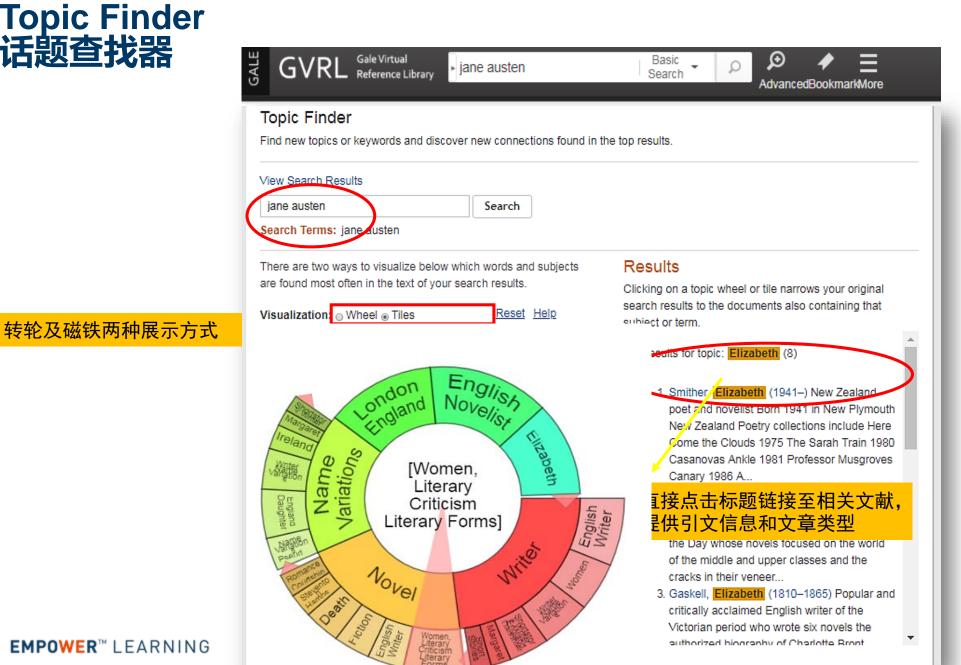
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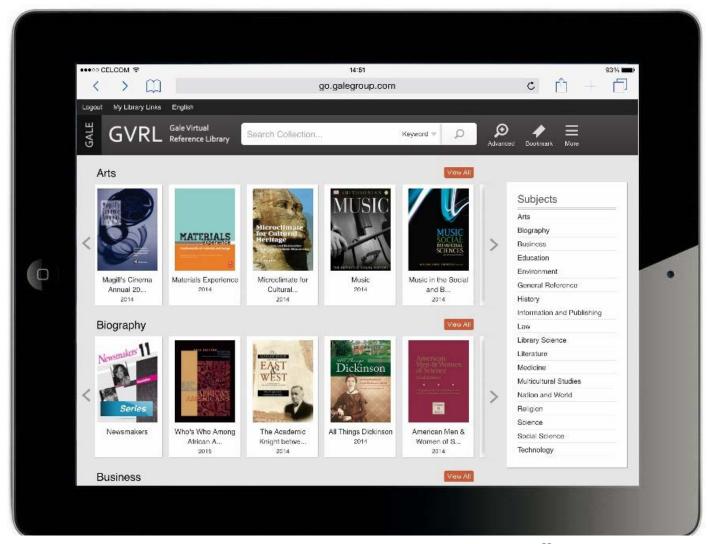


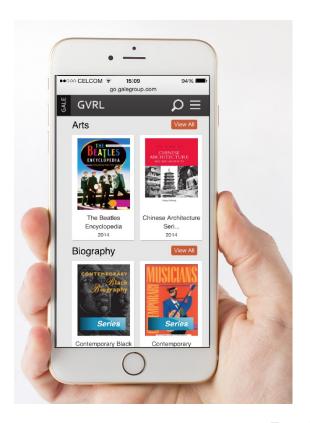




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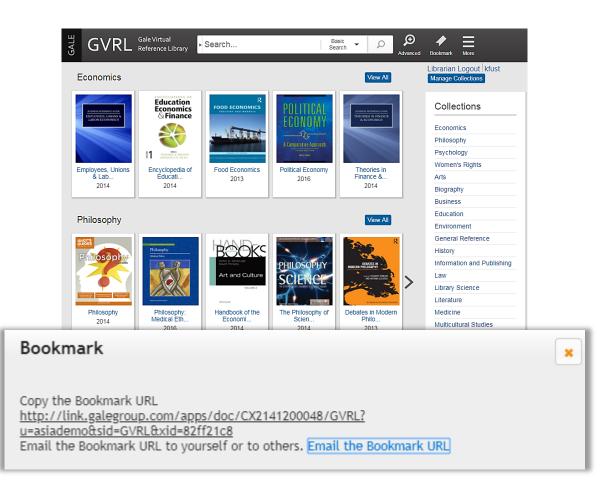




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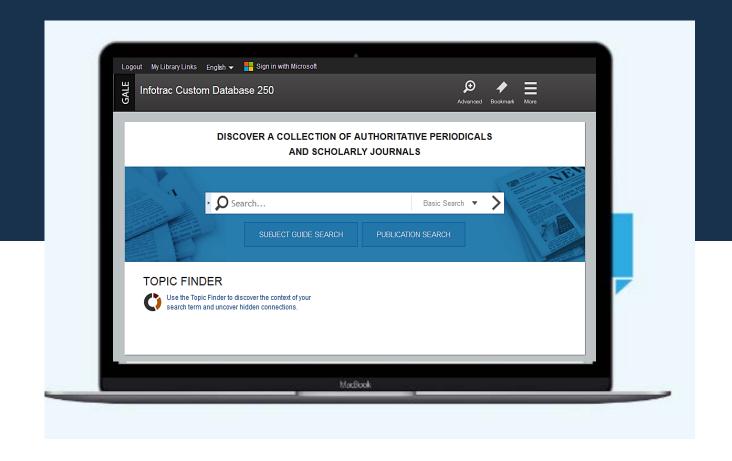
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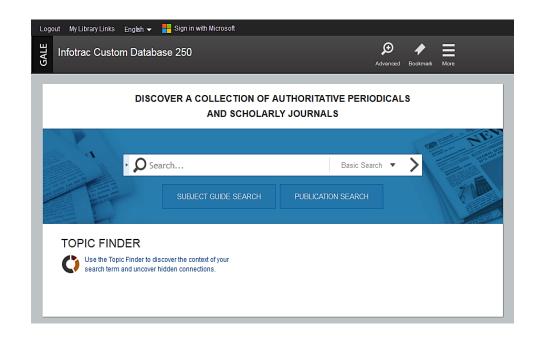




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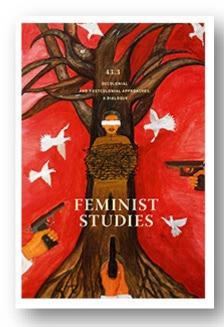
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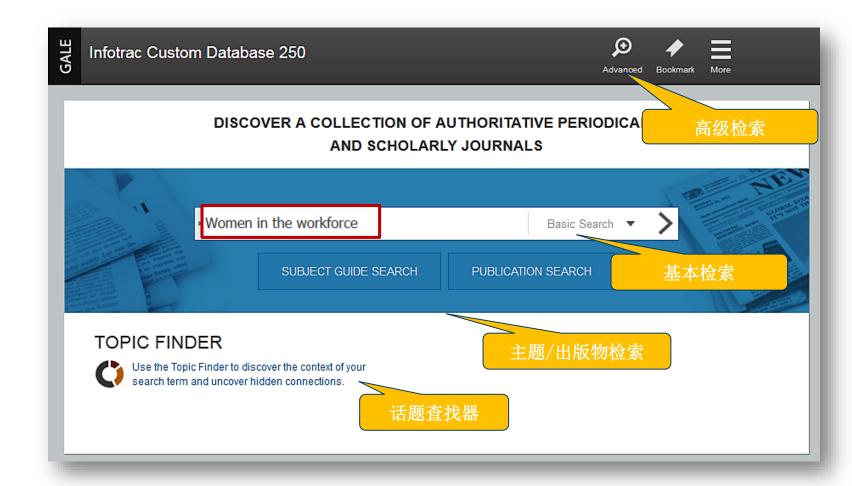




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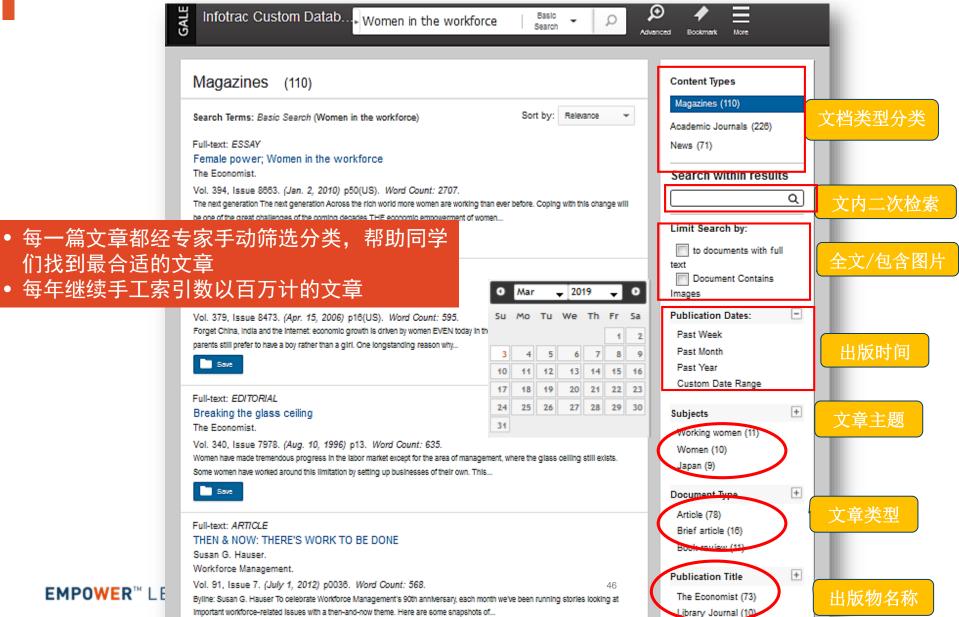
BASIC SEARCH

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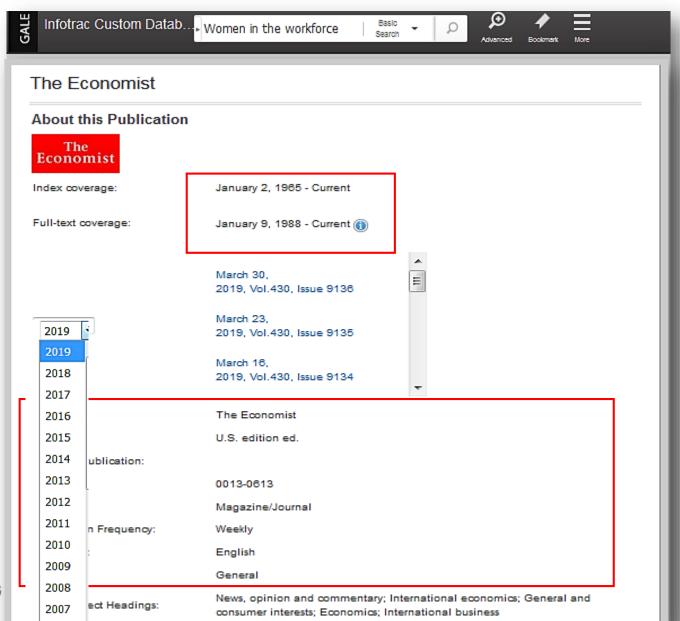
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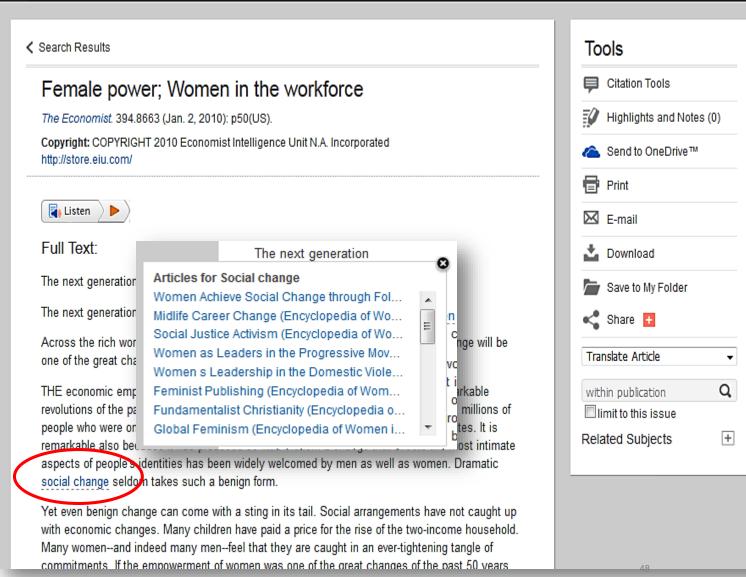
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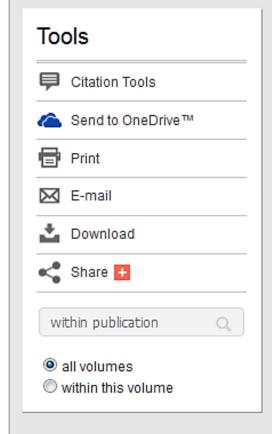
Midlife Career Change

- Flexibility in Defining "Midlife" and "Career"
- Differences and Challenges
- . The Family Factors
- Shaping Holistic Careers
- Further Readings

In recent years, midlife career change for women has become a topic that has gained the attention of employers and employees in all types of workplaces. This is in part because over 30 years ago, a generation of young women embarked on adulthood with unique and unprecedented choices to make about family, career, and lifestyle. Now large numbers of these baby boomers have entered midlife with wonderfully diverse workplace and life issues and experiences.

This entry explores contemporary midlife career change issues in the following areas: emerging definitions of mid-life and career; gender differences; overall challenges; influence of family responsibilities; and career barriers and successes.

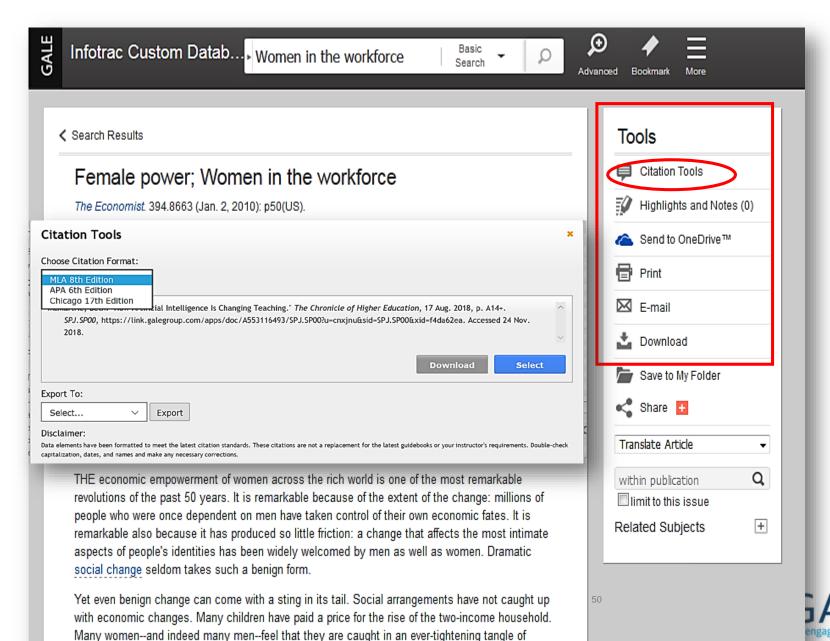






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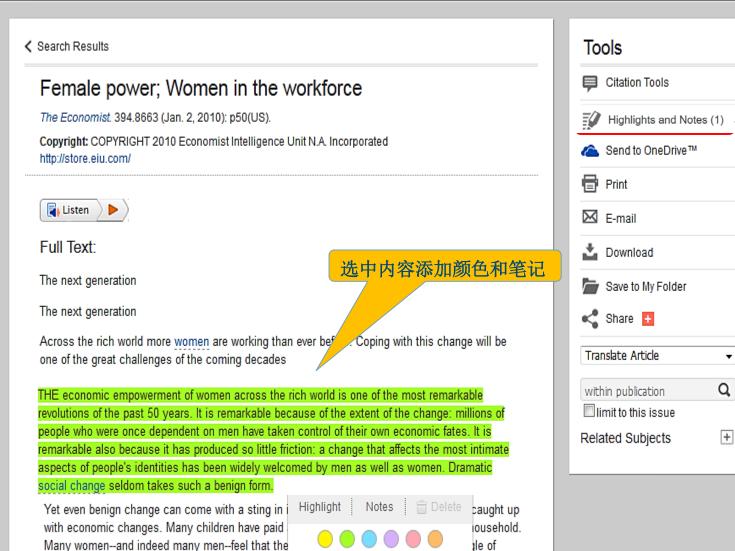
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commitments. If the empowerment of women was one of the great changes of the past 50 years.

Highlights and Notes 高亮与注释

℗ Infotrac Custom Datab... Women in the workforce Search



community and a representative for women was one of the great changes of the past 50 years.

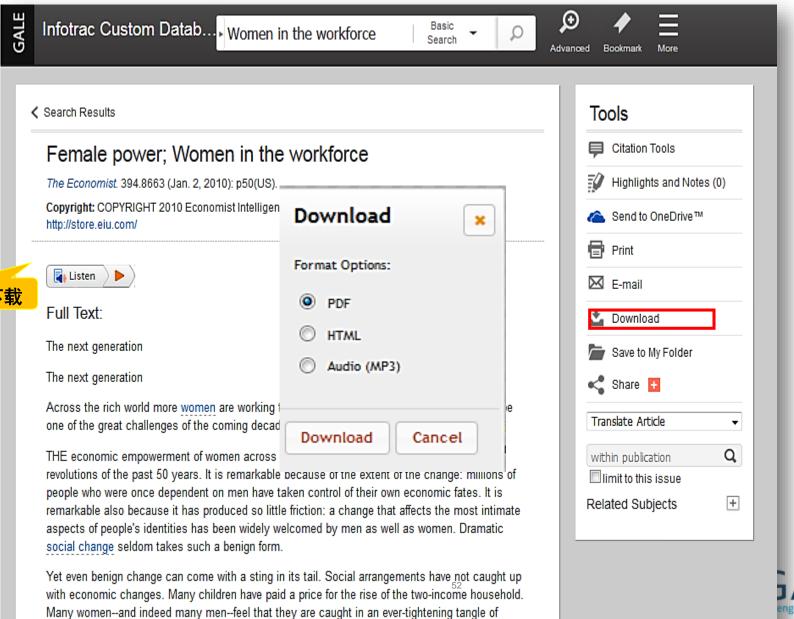
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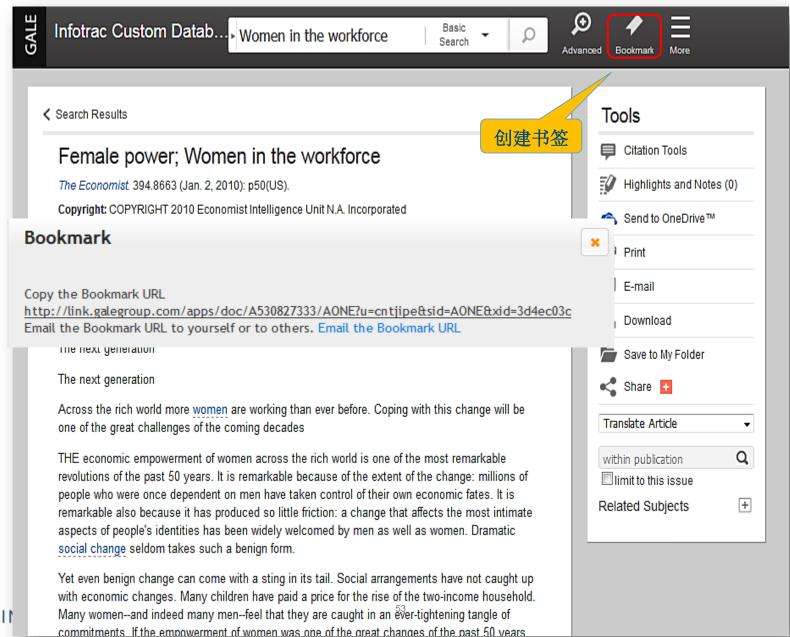
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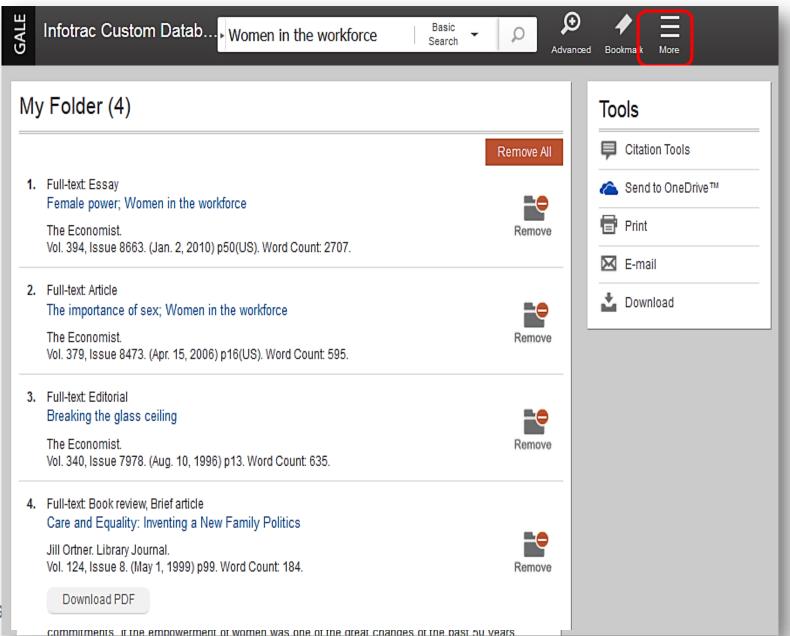
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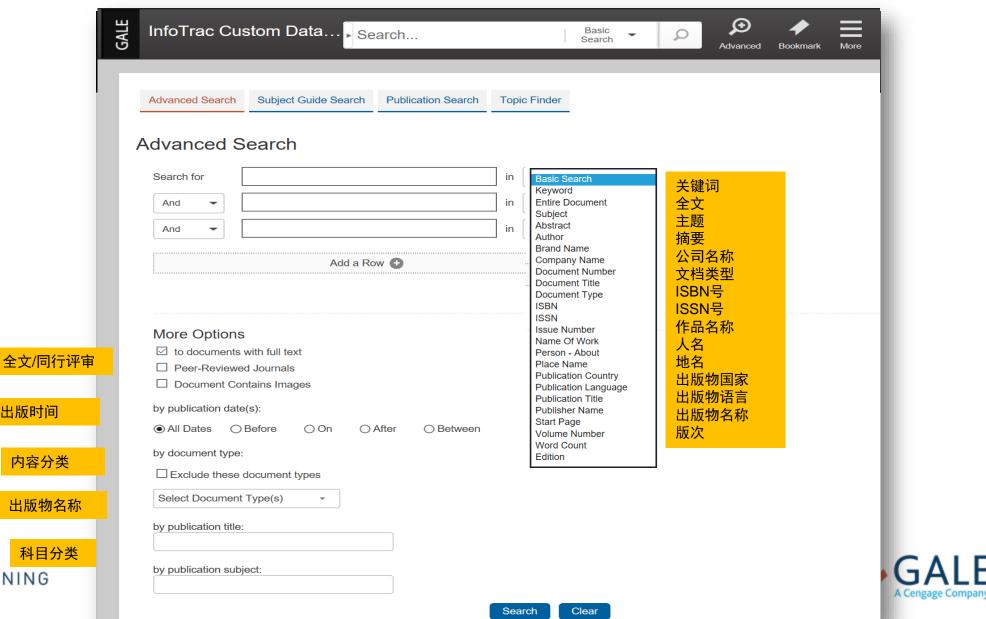
高级检索、主题检索、出版物检索



Advanced Search 高级检索

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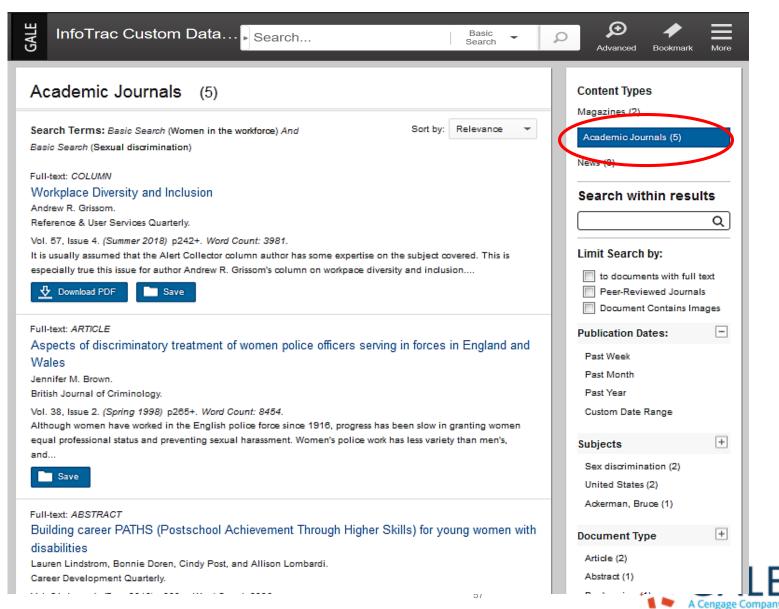
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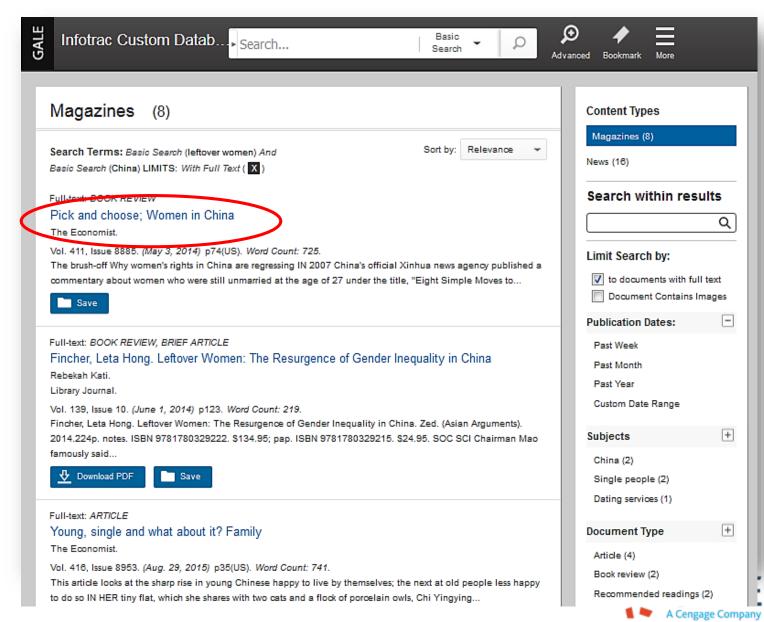




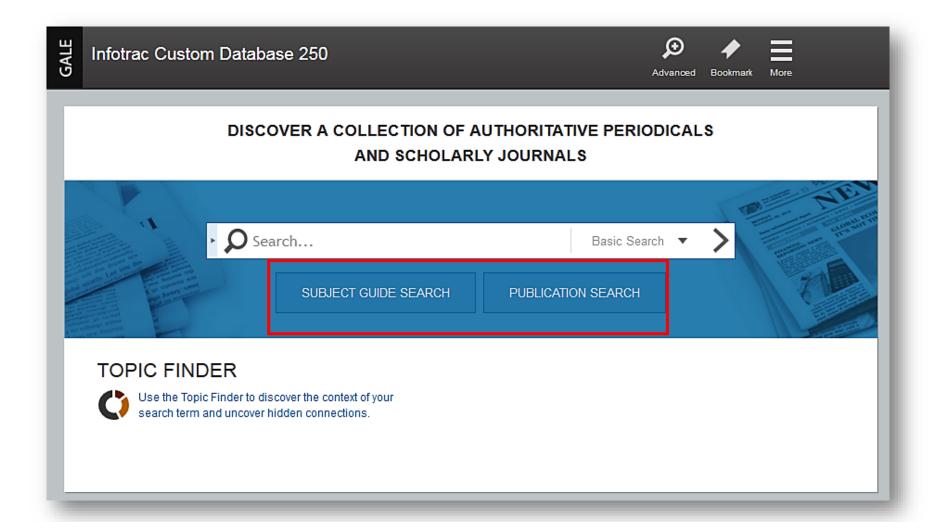
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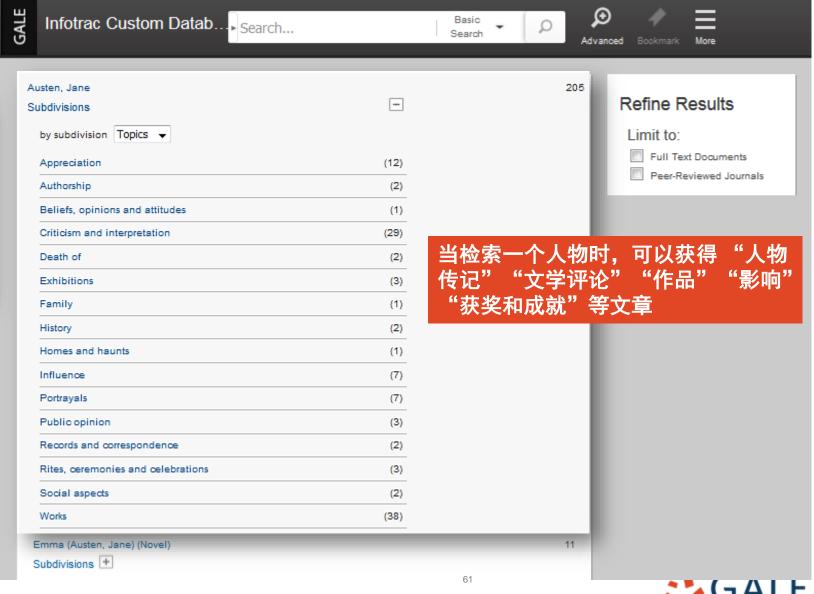
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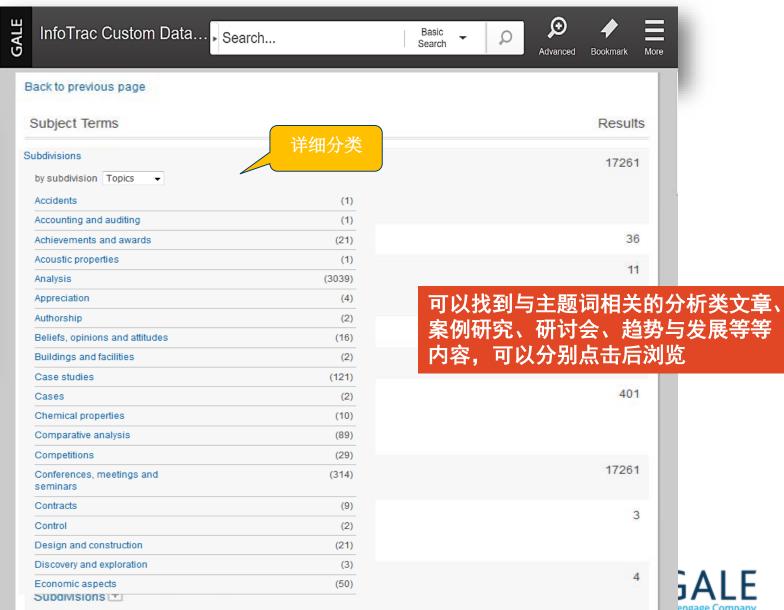
主题检索





主题检索



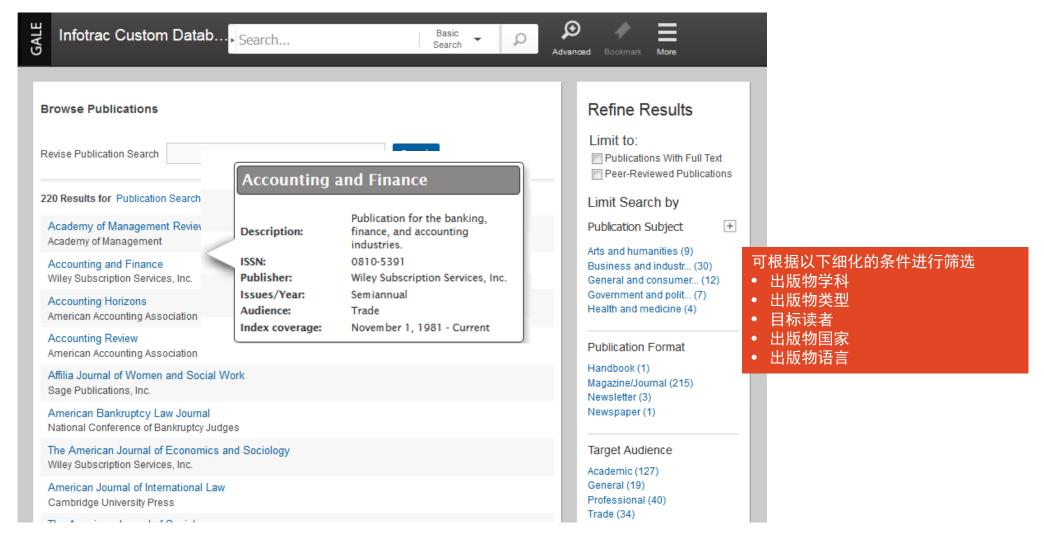


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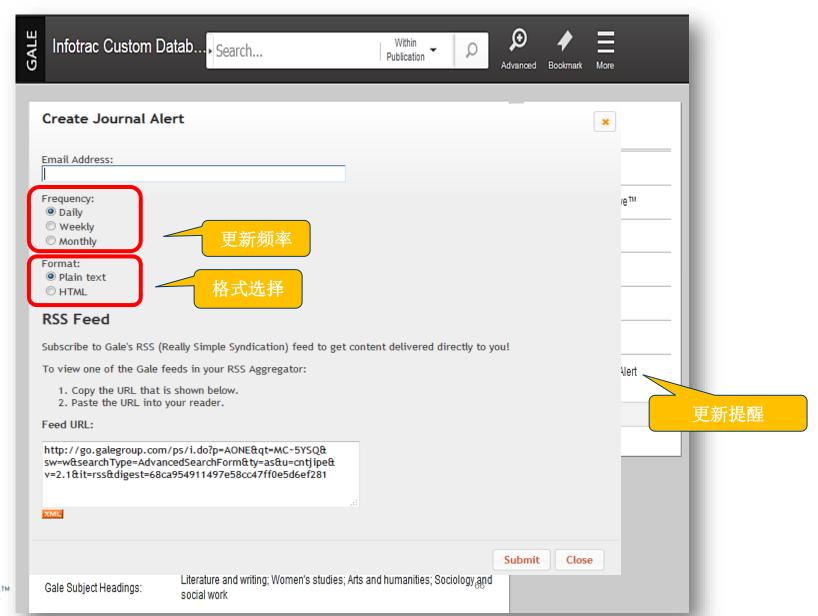
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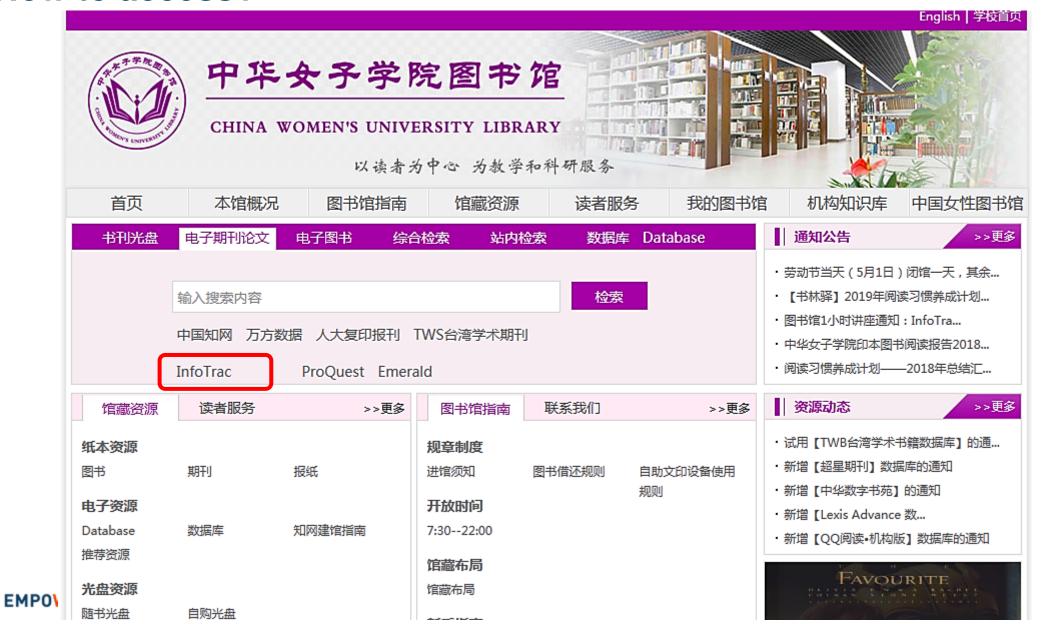




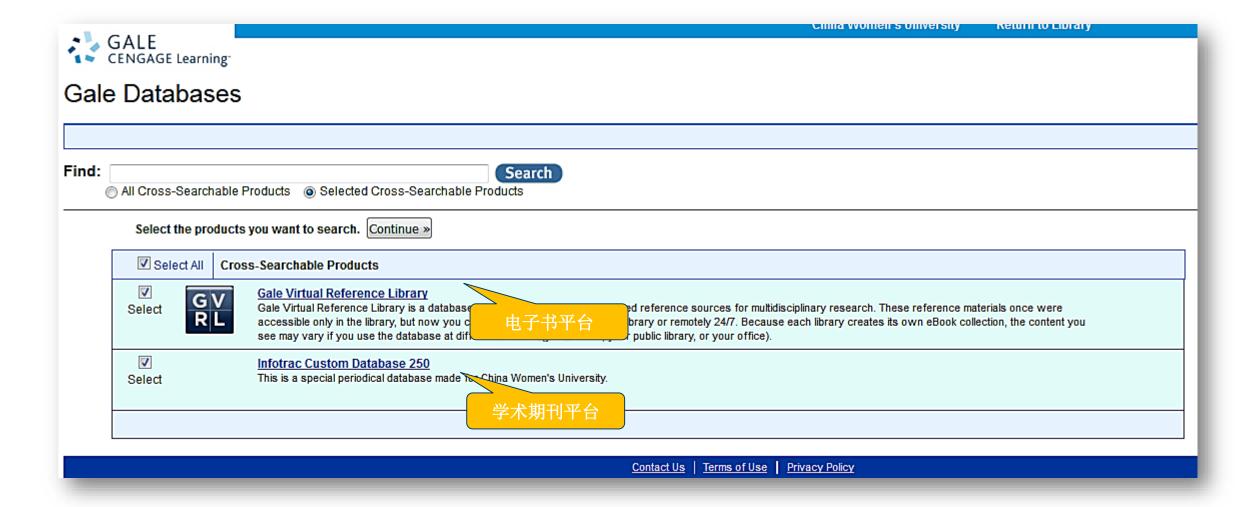
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