



WHAT IS EUROPE WEARING- AND BEYOND?

A project that introduces
European culture and
diversity through
clothing

In cooperation with JANUN Hannover e.V.,
HannoFairStyles and participants from all over
Europe

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Clothing has been an essential feature of being human since the beginning of human history and also distinguishes us from other living beings in this way. In the course of the various historical epochs and depending on the regional context, clothing changed and developed in terms of the material used, forms, styles and function. Despite all the historical and ethnological differences, clothing is essentially used for protection, as jewellery and for covering due to shame. In addition, clothing is used to embody class and social status, to reinforce gender roles and, increasingly, to express individual personality.

Industrialisation increased the choice of clothing and made it accessible to the wider society. The fashion of the time exerts a great influence on the demand for clothing. Globalisation has led to the mixing and standardisation of fashion all over the world. As a result, traditional cultural clothing is gradually losing importance in many regions and is worn less frequently. At the same time, knowledge about the outer form as well as the meaning of certain traditional garments and the colours and symbols they convey is also being lost.

The increasing influence of social media reinforces the "fast fashion" mentality. Social media and other advertising channels are literally bombarding consumers with more and more advertising in ever shorter periods of time, so that each and every individual is confronted with up to 13,000 advertising messages every day. Clothing, shoes and related accessories in particular are a lucrative business for the advertising industry. Almost 60 percent of young people (in Germany) prefer to spend their money on clothing. On average, young people buy more than 5 new items of clothing per month - clothing thus becomes a mass commodity and is primarily used for self-expression.

On the one hand, this brochure presents the cultural diversity of Europe on the basis of traditional clothing of different regions and explains their special features and the respective function. Young people explain what their traditional clothing means to them. On the other hand, the photos of everyday clothing illustrate the commonalities in terms of shared fashion and lifestyles of young people in Europe.



Our Participants

Belarus, Bulgaria,
Germany, Greenland,
Kurdistan, Norway,
Spain, Mari/Russia,
Ukraine

● Our Participants

GREENLAND

Women's traditional dress: The color of the Annoraaq is naturally red, and colored blue when the woman is married. Before the time of the early 1800s collars were made with pearls. The amount of pearls is important and presents the social status, i.e. richness. The lower part of the Annoraaq has different patterns and colours. The underpants are called Takisut and are also made of sealskin, and the Avittat has various patterns and colours too. The difference between the Avittat and other parts of the outfit is that the sealskin is used differently regarding the colouring process. First its coloured white which is called unneq. Afterwards you can colour it with different and as man colours as you want. The pants themselves are also sealskin which is "stiff" leather. The fabric white is used to cover it and is patterned with nature's floral, and this is called Galipaap.

Men's traditional dress: Most of the dress is fabric coloured in white and black. Apart from that there's the Kamisat which is also made of sealskin. The skin is coloured into white unneq, and then dyed into black and finally has the same pattern as the women's dress.

Paninnguaq



ASSUUTITTA TAAGUUTAAT



- QUNGASEQUT
- ILUPAARUT
- NIPINNGASUT
- NUILARMIUT
- ANNORAAQ
- AVAT
- ATSIPAAQUTIT
- ATSIPAAT
- SEEQERNGIT
- SIOQQAT
- PUKIT
- AVALLIIT
- QULIUTIT
- PUTOORTUT
- TALLISIMASUT
- ALLAPALAAAT
- KAMITSAT
- QULIT
- ATUNGAK
- NUISANNGITSUT
- TIMMIAQ
- MATERTEQ
- IKORFAT
- UNGERFIIT
- ALERSIT
- IKERNGUAT
- QULERFILERFIIT

BULGARIA

This is a Shopska costume. It's traditional clothing with typical embroidery which is called Svilenitsa. The white elements on the blue dress are called braids and are made by hand, in that way you get maximum authenticity. In most cases the Shopska costume is worn with tsarvuli (typical leather shoes), as the dances are very dynamic and the Shopkars (Shopska people) are quite shaky or as they say "hold the ground, Shop (Shopskar) tramples you". In addition to the Shopska ethnographic region, there are 5 more regions in Bulgaria with typical traditional clothing and culture - Traiki, Rhodope, Pirin, Northern and Dobrudzha. Each area has its own specifics in both dance and costume. Often the "urban" costumes are richer and more colorful, and the everyday ones, which are worn mainly in the villages, are simpler. In the past, the costume of the Bulgarian woman represented a lot of the individual woman wearing it. Whether she is married, engaged or a girl, whether she has given birth, how many children respectively, whether she is part of a rich or a poor family. This was evident in the embroidery and the way different elements of the costume are placed.

Slavina



GERMANY

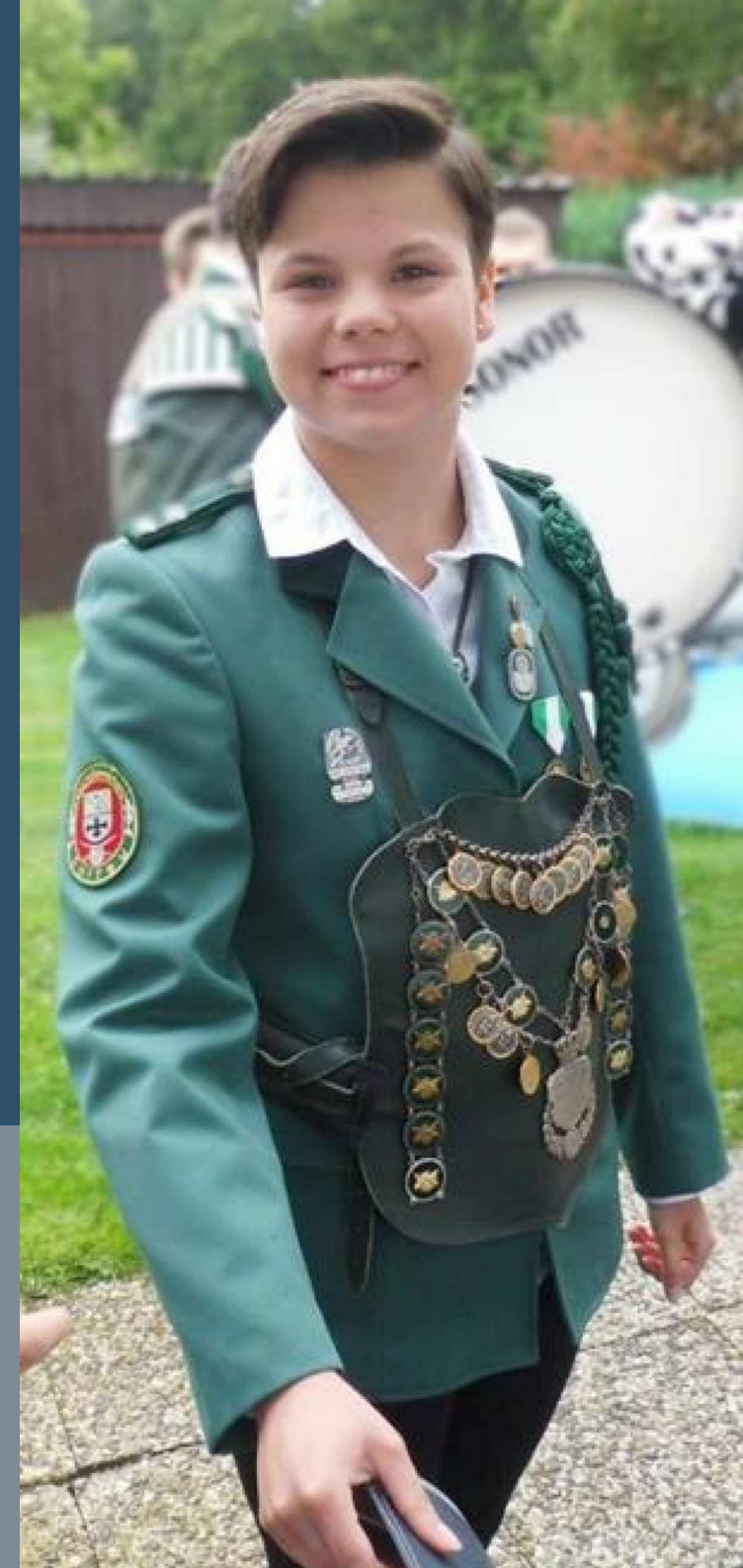
In the picture, I am wearing what is known as a rifle or shooting competitors uniform. It consists of a green Rifle jacket, a white blouse, black trousers and black shoes. Usually you have these clothes if you are a member of a shooting club, in German it is called `Schützenverein`. You wear them to celebratory club events (parties, receptions, etc.) and internal, important Events (e.g. general assembly). The uniforms of most shooting clubs are green; however, there are also clubs that wear black jackets and / or white trousers, for example.

The number and type of medals, orders and badges on the jacket vary depending on the club and shooting competitor. Each club decides for itself which awards are given. Mostly they exist for the duration of membership, for claiming a Board position and the shooting performance provided (besides the tradition, the shooting sport is also usual in shooting clubs). The big, dark chain with the many medals that I am wearing in the picture is the award for the title of young shooter queen. This chain is passed on to the "reigning majesty" every year and is expanded to include a medal.

For me personally, the uniform symbolizes community, belonging and success. If I wear them, I feel good and I am always a little proud. It is particularly nice when you meet other shooting competitors in their uniform at larger celebrations. One recognises immediately that you share the same passion and automatically feel connected. Wearing a uniform means showing your passion to the outside world. There are around 14,000 shooting clubs in Germany. They are often in rural regions more widespread than in urban areas.

Shooting clubs in today's form were found in the 19th century after the Napoleonic wars. They consisted mostly of war veterans. Shooting clubs used to have social, but also political functions, which changed during the First World War. They developed increasingly into Sports Clubs.

Jasmin



KURDISTAN

We wear our traditional clothes at weddings, parties and festivals. There are a lot of different types of our traditional clothes. Each city and area has a different type with different colours. In addition to the long dress, the women often wear hair ornaments, jewelry and a golden belt. Brides wear a red dress for their wedding - apart from that women can choose the colour of the dress independently.

Ruken



KURDISTAN

We are wearing these traditional kurdish clothes at weddings , parties and festivals. It's really common in old population to wear it casually but not that common among young people. Usually the traditional outfit for men contains five pieces which are Shalwar (pants), Kiras (shirt), Shutik (waistband), Shapik (west) and Qondre (shoes). In the old times the Shutik was used as a handle for a dagger or sword, nowadays it's mostly decoration. My traditional outfit belongs to the kurdish tradition of Amed (Diyarbakır) and there are various types of pants and wests among the different kurdish traditions.

Azad



NORWAY

The traditional clothing in Norway is called bunad. Many Norwegians wear bunad not only at folkloric events, but especially at festive events such as weddings, baptisms, confirmations, as well as on the national holiday, May 17. Bunader of different regions differ in shape and pattern, and for many bunader there are also color variants. Bunader for men are much rarer than for women. The designs are typically elaborate, with embroidery, scarves, shawls and hand-made silver or gold jewelry known as sølje. On the photo, Snorre is wearing the so called Hardangerbunad and Maria is wearing the Telemarkbunad.

Maria and Snorre



BELARUS

The features of the costume have been developing for a very long time. The components of the traditional Belarusian women's costume were: a linen shirt, a skirt (spadnitsa) - a summer linen skirt or a winter wool skirt. There were no pockets. The symbols embroidered on the costume meant: the pattern of the earth, the symbol of love, Kupala grass, the symbol of a child, a child's amulet, the pattern of the sun.

For me, the Belarusian national costume is a declaration of love for the Motherland and the importance of preserving folk culture. In modern Belarus, traditional clothes are almost not worn, unfortunately. Now the national Belarusian costume can be found only in a museum or at folk festivals.

Stefani



SPAIN

When I am on stage dancing Flamenco, I wear what we call "traje de Gitano", which translates as a "Gypsy Dress". It's origins are from the Roma people, but now it is considered the typical dress of southern Spain. This is a dancer's version of the dress, which has the ruffles flared from higher up so we can move and dance. The most typical colors are black and red, and the most well known dresses have large polka dots. We wear these dresses usually with an embroidered shawl over the shoulders, called the Mantón de Manila, because it actually came from the Philippines during Spanish colonial times. Usually the hair is worn pulled back tightly in a bun, with large hoop earrings and a flower in the hair.

The traje de Gitano is still worn commonly during our local fairs, where it originated. Country women would come to town once a year with the livestock traders dressed in ruffles. Many women in Andalucia dress this way during the Fair once per year. As a dancer, I dress like this often on stage, or in events and performances.

Rocio



MARI, RUSSIA

The Republic of Mari El is an autonomous republic in the eastern part of European Russia, founded in 1920. The population group after which the region was named are the Mari, a Finno-Ugric people formerly also known as "Cheremisses". Besides Russian, two indigenous languages of the Mari are recognised as official languages in the republic. The Mari are the second largest ethnic group in the Republic of Mari El, just behind the Russians. Although only about half of all Mari live in their own republic, many members return to their original villages to celebrate their religious festivals. This is because some Mari still practise an ancient natural religion - making them the last ethnic group in Europe who actively practise the belief in a natural religion. For this, the Mari gather in sacred groves in the forest, where they pray and maintain their rituals that have been passed down from generation to generation.

We wear our traditional outfits on holidays, to meet guests, also at national festivals. I work in the theater, I am an actor, so I wear this dress more often than the rest of the Mari. I'm wearing a simple suit. black boots, trousers, a white shirt with national red embroidery.

Akpars



UKRAINE

From time immemorial, the Ukrainian embroidered shirt was not only a bright outfit, but also a kind of amulet against various evils. Women's shirts were decorated with rich embroidery. For a long time, embroidery was a kind of business card of man. By ornament and colors you could learn about her age, marital status, social status.

Necklace - an important component of the image of the hutsul. Poorer girls wore ceramic necklaces. And the rich could buy jewelry made of Venetian glass. The folk costume of the Zakarpattia Hutsuls is distinguished by a long women's shirt with a cut in the front, a fur tank top, a long woven belt, a dress jacket, a white fur coat with colorful tassels. A keptar was worn over the shirt and luxuriously decorated. Hutsuls were very fond of various ornaments. They wore earrings, rings on their fingers, and loved bracelets made of copper chain. After Ukraine received the status of an independent country, the fashion for men's and women's embroidered shirts again began to gain popularity among the population and public figures. In today's world, almost every Ukrainian has an embroidered shirt in the closet. Of course, they are more modern, but with a well-recognized Ukrainian ornament. We wear them mainly on public holidays: Constitution Day, Independence Day, Flag Day. And since 2006, a holiday has been founded in Ukraine - World Vyshyvanka Day, which is now celebrated every year on the third Thursday of May. Also, the fashion for embroidered clothes reached the world level when, in 2012, Ukrainian designer Elena Burenina created an embroidered shirt for the singer Madonna. Embroidered shirts are a reflection of the values, traditions, culture and history of our people.

Tetiana



UKRAINE

This is the traditional clothing of Hutsuls - an ethnographic group of Ukrainians, which live in the Carpathian highlands. These clothes were dressed for holidays, important events in life. Each village had different ornaments, features of clothing design. Thus, the clothes were like a passport - it was possible to identify from which locality a person was.

This photo shows Hutsul clothes from the Yasinya. Until now, in Hutsul villages in Zakarpattia during the holidays you can see people who have similar elements of clothing. In Zakarpattia are 4 styles of Hutsul clothing: from Yasinya, Rakhiv, Bohdan and Velyky Bychkiv.

Olexiy





HANNOFAIR STYLES

We are a small, motley bunch of young people who deal with the most diverse forms of sustainable living. In the project "HannoFAIR Styles" we wanted to give young people the opportunity to approach the topic of sustainability using fashion as an example. We worked our way from the global challenge of this industry to create local "DIY-do it yourself" projects.

With our voluntary creative workshop called "NähWERTstatt" (sewing workshop), we created a space to move from knowledge to action. During the project phase in the years 2020 to 2021 - but also after the end of the project since 2022 - many materials, fabrics and equipment will be available in our NähWERTstatt. The offer is open to every interested young person. We focus on the importance of skill sharing and DIY - because together it is simply much more fun!

The NähWERTstatt was the main component of the project, but it was by no means everything, what we made available. Regular workshops and excursions accompanied our project and provided knowledge and inspiration. Our mobile offering also enabled us to offer spontaneous taster courses outside our permanent premises in Hanover. Also we organized a clothes swap party invited to exchange and networking.

In summary, young people had the opportunity to educate themselves, learn about sustainable behavior and to put what they had learned into practice. We provided information, experience and tools that might not be affordable or available to everyone. Through international cooperation, we also got to know ourselves and our European neighbors better.

NähWERTstatt

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The European Solidarity Corps is one of our sponsors. Their goal is a commitment of young people aged 18-30 for a social Europe. In doing so, in addition to volunteer services and internship opportunities, you can also have your own projects funded - one of which is ours!

For more information:

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