

Chapter 1 : San Bartolo murals | Flickr

The Hopi people --The Hopi villages --The history of the Hopi people --The Hopi household --Hopi economy and subsistence --Hopi arts and crafts --Kachinas and Hopi religion --The Hopi year --Na-lau-nang-evak mural (the four directions).

The best option to come from Da Nang airport is booking Grab car you need to have an app and activated account and sharing it with other travellers. It should cost around , dong for whole car. This is one occasion where haggling to set a fixed price is cheaper than going by the meter, but good luck with this - despite clear signs everywhere listing fixed price fares to destinations including Hoi An should be , dong, July Meters will typically run to around , dong. The Hoi An airport transfer is highly recommended, the cost is comparable with a taxi about USD20 but a better car and professional service. The ride takes about 45min. Hoi An Express is also one of the most reliable companies in Hoi An. You can travel to Hue then come back Hoi An in 1 day with some highlights stop on the way. By train[edit] There is no railway station in Hoi An. Most travel agents and hotels can book a train ticket for you. Da Nang Railway Station: Shortly after you reach a cross road with a Pizza Hut on the opposite left hand corner. Bus 01 for Hoi An passes by every 20 minutes until 6pm. Noteâ€”busses on this route routinely attempt to overcharge foreigners. The correct posted fare is 20k, but you may be asked to pay as much as 5x this amount. Conductors make an amusing effort to shield from tourists what the other passengers are paying. Politely pointing out the correct fare, posted inside the front door, will usually drop the price down to 30k perhaps for this reason the conductor will tell you to get on via the rear door. Whether or not to hassle further for the real 20k is up to you. The ride terminates at the Hoi An bus station just outside the center. The busstop has moved further down the road, keep on walking down Le Duan Rd until you see the next bus stop. You can also check the public transport route of Google Maps, as it shows the route of the bus. The current fare seems to be 25k. Cheap Taxi Option is with www. They offer private cabs for k or shared cabs option picking up other passengers on the way for k. Order from the website. By bus[edit] There are two different bus stations in Hoi An now older guide books just show the one on D Hung Vuong and the public buses to Da Nang leave from the station about 2km north west of the centre on Le Hong Phong. A xe om from Hoi An bus station to the old town should be around , dong. Between Hoi An and DaNang there is a yellow, public bus 1. It stops just outside Hoi An city centre about 10 min walk and runs thru DaNang centre here it has several, market stops. As of February the price is The price is listed on the door and inside the bus. It may read 17k, but the updated correct fare is 20k. Text size vary, it may be in the back. The whole trip takes about min. On the bus they try to charge foreigners 50, dong, or more aka close to the price of private vans from a hotel in Hoi An to the airport in Da Nang. Locals may support the scam by pretending they are also paying 50, dong, insist on the fare and they will lower it to 30,, insist and pay the official one. Expect no change if you have a 20, dong note. Though it may not be pretty. Beware of bus drivers putting your luggage at the front and sparing you the nicest front seat, likely they want you to pay 50, dong and threaten to kick you off although they never will. A good tip is to take photos of the fare chat on the outside of the bus before you get on. Once on the bus keep your bags close to you. When the fare collector comes around start video recording the transaction and make it obvious that you a recording them - a video is hard evidence and if reported they could lose their job. Politely offer a 20, vdn note and ignore any further requests for money. It does not cost any additional to have your bag on board, despite what they say an obvious exception to this world be if you have large bags that are taking up seats etc. Again they will budge and accept 20, vdn in order to save face. Finally if they are genuine and do not even try to overcharge you, consider giving them a small tip! Buses are frequent - every 20 or 30min pick time, else every hour - so you can simply sit down, have a coffee, enjoy air-con while talking to nicer locals and then jump on the next bus. Same goes for Hoi An - Da Nang. The bus passes through downtown Da Nang and near the train station as well. This bus stop is clearly marked with a road sign. Google Maps also shows the locations of bus stops for this route in Da Nang. There are no shortage of travel companies and private buses travelling to and from from Hoi An to destinations such as Hue, Hanoi, Saigon, Dalat and Nha Trang. By motorbike or taxi[edit] It is

easy to take a motorbike or taxi to and from Da Nang via the Marble Mountains see below , from where you can catch a train onwards. This trip cost , dong from Da Nang bus station, by the meter in Jan You can book at this price in most of the travel agency in Hoi An town. Some hotel might charge you more from USD 13 - 17 By boat[edit] The old Champa way was to travel by the river system. Get around[edit] Traffic in too-narrow spaces The centre of Hoi An is very small and pedestrianised, so you will be walking around most of the time. Motorbikes are only banned from the centre of town during certain times of day, so keep an eye out for them; even in the most narrow alleys. Evenings are especially busy with motorbikes two, or even three abreast competing with pedestrians for even the smallest space on the street! On those evenings, a lot of activities, including traditional games such as bai chôi, trong quan, and dap nieu are held in all over the town. You can use a bicycle to go the beach or reach some of the more remote hotels. It is easy and cheap to hire a bicycle c. When busy, taxis may refuse your fare back to your hotel from town if it is too close, opting for larger fares. Arranging a shuttle from your hotel may be a better option although prices can be higher. A local 15 minute taxi fare is around 60, dong. Motorbike taxis, of course, are always an option. Some shops have electrical bicycles especially along Duong CuanDai, close to the centre Cost of motorbike rentals in Hoi An town was , dong in Feb although a hotel may charge double. You get a step-thru with auto clutch. These can handle two full sized adults easily enough. There are any number of small shops renting them, you will be offered a helmet usually. Take it every time - there are plenty of roadside helmet checks. Failure to wear one results in the bike being confiscated and a USD75 fine. Ride to the outskirts of Danang to visit the stunning Marble Mountains. If you look left from An Ban beach, you can see the Marble Mountains 3 prominent lumpy hills clearly - the high rises further on are Da Nang. You are on a dual carriageway road all the way. The proprietor may show you a sign with a few calculations for non-Vietnamese speakers such as 3 litres is 90, dong. You actually see the gas draining through a calibrated sight glass. In a commercial gas station they can, and do bang in half a tank then shut the machine off to serve someone else. The amount in money has gone from the display, and he tells you a totally made up figure. All this makes the roadside hand pump with sight glass a lot more foreigner friendly. If you take a trip - lets say you ride to My Son 2-up - then you will use about 4L. Luckily fuel is cheaper out in the countryside. Also personal insurance may not be valid for someone riding on a motorcycle with a driver who does not have a valid license. By boat[edit] The old Champa way was to travel by the river system. See[edit] [[add listing] Chinese shophouses and Communist propaganda To enter most of the main attractions in the Old Town i. You certainly do not usually require a ticket just to walk the streets. Piped western, classical music throughout the main old town streets adds to the crass Disneyland feel. Restaurants in the Old Town area are VERY expensive, charging four times what most restaurants would charge and serving portions that are half the typical size. Once purchased, the old town ticket , dong includes five coupons that can be used to enter five attractions of your choosing: The city requests that visitors dress "decently" while visiting sites in the Old Town. Respect the local culture and remember that you are not on the beach. If you are not into visiting some fairly mediocre museums see below for details , do not purchase the coupon or you will feel cheated - there is not much to see otherwise. If you have the opportunity to visit a long-established Chinese expat community elsewhere in Asia - Malaysia, Singapore, Chinatown in any of the large cities of Thailand or the Philippines - consider skipping Hoi An entirely. The ticket allows admission to four museums in the Old Town one ticket-one museum: Some may be put off by the bizarre-looking plaster sculptures of Vietnamese peasants, but this museum documents the dress and culture of rural Vietnam. The museum contains some old black and white photos of Hoi An taken in the early 20th century. It also houses an old canon, some two-thousand year old pots from the Sa Huynh period, and a case full of 9th century bricks and tiles from the Champa period. Upstairs, there used to be another museum, the Museum of the Revolution.

Chapter 2 : Mural Mosaic Art

Contents The Hopi People The Hopi Villages The History of the Hopi People The Hopi Household Hopi Economy and Subsistence Hopi Arts and Crafts Kachinas and Hopi Religion The Hopi Year Na-Lau-Nang-Evak Mural (The Four Directions).

Heath Ledger as The Joker: A psychotic anarchist mastermind portraying himself as an "agent of chaos", who rises from the criminal underworld by wreaking havoc on Gotham and drawing Batman ever closer to crossing the fine line between heroism and vigilantism. Throughout the film, the Joker states his desire to upset social order through crime, and comes to define himself by his conflict with Batman. The Killing Joke and Arkham Asylum: A Serious House on Serious Earth , which he "really tried to read and put it down". But we kind of flew far away from that pretty quickly and into another world altogether. Each take Ledger made was different from the last. Nolan was impressed enough with the first video shoot that he chose to not be present when Ledger shot the video with a kidnapped reporter Anthony Michael Hall. Oldman described his character as "incorruptible, virtuous, strong, heroic, but understated". Nolan chose Eckhart, whom he had considered for the lead role in Memento , citing his "extraordinary" ability as an actor, his embodiment of "that kind of chiselled, American hero quality" projected by Robert Redford , and his subtextual "edge". Eckhart explained, "[He] is still true to himself. Kennedy , who was "idealistic, held a grudge and took on the Mob". He had his hair lightened and styled to make him appear more dashing. Gyllenhaal took over the role from Katie Holmes , who played the part in Batman Begins. In August , Holmes was reportedly planning to reprise the role, [49] but she eventually turned it down to film Mad Money with Diane Keaton and Queen Latifah. Nestor Carbonell appears as Anthony Garcia, the mayor of Gotham. Michael Jai White portrays Gambol, a African mafia boss in charge of illegal gambling and extortion for the mob. Colin McFarlane reprises his role as Gillian B. Loeb , the Police Commissioner of Gotham. Goyer wrote a treatment for two sequels which introduced the Joker and Harvey Dent. The Long Halloween as the major influence on his storyline. To me, the Joker is an absolute. He bursts in just as he did in the comics. So you wind up dealing with the political figures, the media figures. Other candidates included Yorkshire , Glasgow, and parts of London. Several sequences, including one car chase, were shot on the lower level of Wacker Drive. This corruption, this decay in the texture of the look itself. You can almost imagine what he smells like. Ledger also said that he felt he was barely wearing any make-up. It was constructed from individual pieces of rubber, fiberglass, metallic mesh, and nylon. The new cowl was modeled after a motorcycle helmet and separated from the neck piece, allowing Bale to turn his head left and right and nod up and down. We keep blowing up stuff, so we can keep our images clean. Below is the finished effect. The film introduces the Batpod , which is a recreation of the Batcycle. The bike has millimeter inch front and rear tires, and is made to appear as if it is armed with grappling hooks, cannons, and machine guns. The rider lies belly down on the tank, which can move up and down to dodge any incoming gunfire that Batman may encounter. Bale did insist on doing shots on the Batpod himself, but was prohibited by the team fearing his safety. Nolan felt using make-up would look unrealistic, as it adds to the face, unlike real burn victims. Framestore acknowledged they rearranged the positions of bones, muscles and joints to make the character look more dramatic. Eckhart wore markers on his face and a prosthetic skullcap, which acted as a lighting reference. A few shots of the skullcap were kept in the film. Framestore also integrated shots of Bale and Eckhart into that of the exploding building where Dent is burned. It was difficult simulating fire on Eckhart because it is inherently unrealistic for only half of something to burn. Composition began before shooting, and during filming Nolan received an iPod with ten hours of recordings. Zimmer compared its style to that of Kraftwerk , a band from his native Germany, as well as bands like The Damned. For the Shinee album and song, see Chapter 2. Those who sent photos were mailed a copy of a fictional newspaper called The Gotham Times, whose electronic version led to the discovery of numerous other websites. Each of these segments, written by Josh Olson , David S. Shipping and delivery schedules were also staggered and spot checks were carried out both domestically and overseas to ensure illegal copying of the film was not taking place in cinemas. BitTorrent search engine The Pirate Bay taunted the movie industry over its ability to

provide the movie free, replacing its logo with a taunting message. However, its development faced a series of disruptions and was canceled before completion. The number of theaters also included 94 IMAX theaters, with the film estimated to be played on 9, screens in the United States and Canada. The Dark Knight is often considered to be one of the greatest films ever made. The Oscar was awarded to the late Ledger.

Chapter 3 : Table of contents for A journey to Hopi land

FOUR DIRECTIONS - murals are mid s are educational outreach; pattern research Artist Basma Kavanagh created murals to depict the Four Directions within the Four Sacred Mi'kmaw Colours.

Entrance is 30,VND, and the museum can be toured in about an hour. The sculptures are nearly all made of sandstone, and some have weathered badly over the centuries, but you can still appreciate the delightful artistic quality of the figures, which include Shiva, garudas, nagas, lions, monkeys, and elephants. The collection also includes striking examples of the ancient Hindu icons of fertility -- lingam altars decorated around the sides with rows of breasts. The sculptures were mostly removed from the facades or interiors of Cham ruins which would have been looted otherwise. The ruins themselves, such as nearby My Son, now tend to be crumbling piles of bricks and somewhat disappointing, giving little sense of the spectacular artwork produced by the Cham civilization. Any visit to My Son should be paired with the Cham Museum. The collection is also interesting to compare with Balinese sculpture and the early, Hindu phase of Angkor Wat in Cambodia. Marble Mountains Ngu Hanh Son; admission 15, dong, tel. In other words, despite being mountains, they are within the city limits and very accessible minutes from your hotel depending on your location. The real fun, though, is at the Am Phu cave, where you can make the steep climb up toward the light and a view from the top of the mountain, surrounded by approving sacred images Either way, bring walking or climbing shoes. For those who would rather just visit one because of limitations on time or energy, go to Thuy Son which is the largest of all of the mountains with the most features to explore including the aforementioned Am Phu cave. Its temperate climate, unspoiled forest, and spectacular views over the South China Sea and the Lao mountain range made Ba Na a popular retreat for both the French and the wealthy Vietnamese. Today the area still attracts locals and tourists alike thanks to a new cable system that was officially opened on 25th March and set two Guinness World Records for its height and length. The pagoda was built in Since this temple is located on the southern face of the Son Tra mountain, a visit to this can be doubled with a motorized ride through the paved roads of Son Tra mountains, including a stop at the mountaintop vantage point called Ban Co, which overlooks the entirety of Da Nang. Near the giant ferris wheel on the Han River, there is a bridge with a giant metal dragon built into it. At night it changes colors, and on Saturday and Sunday nights at 9pm it blows fire and water. Large crowds so get there a little early for good photo ops. Looking out on both sides of the bridge is very colorful and scenic at night. Great cafes there, and lots of information about planning the rest of your time. Visit a spa , VND: Interact with local college students: There are several English-Speaking cafes in town where college-aged and young professionals hang out to practice their English. Vision Cafe Bach Dang at night. The northbound street between Dragon Bridge and Han Bridge, on the city-center side of the river, comes alive with lights and cafes at night. Learn[edit] It is difficult to learn Vietnamese in Da Nang as the ex-pat community is quite small and the demand for the language learning is not great. You will be able to find many people who are willing to do language exchange with you and there are a number of qualified Vietnamese teachers. You can also contact some volunteers to speak Vietnamese to them. It is absolutely free. If you learnt your Vietnamese in Hanoi, many ordinary people in Da Nang will have some difficulty understanding you until they realize you are trying to talk like the presenters they see on TV. The salaries are below what you would be paid in Saigon or Hanoi. Buy[edit][add listing] There are several local shopping markets scattered around the city and a few shopping centres. Hung Vuong, Hoang Dieu, Phan Chu Trinh and surrounding streets offers a wealth of quality goods; clothes, shoes, homewares, dvds etc.. Danang Souvenirs specializes in tourism souvenirs and gifts about Da Nang city. There is a wide range of products to choose from. You can buy typical souvenir products such as tshirt, teddy bear, key rings, magnet, etc. They primarily supply tailor made clothing to many foreign countries and have a retail store in Hoi An. Eat[edit][add listing] There are many places in which you can have a good meal in Danang city. Because of its position, in the middle of Vietnam, you can find many sorts of food come from the other parts of the country. Besides the local food, there are also international cuisines such as the first Michelin star restaurant in Asia; La Maison by Michel Roux. There are lots of seafood restaurants and seafood bars there.

Get into a named restaurant, not the ones on the street side, to have safe and good quality seafood. There are several seafood restaurants along the My Khe beach, the other side of Cau Song Han -- the big lit-up suspension swing bridge. It is a couple of kilometers straight from the bridge to the My Khe beach, then if you turn right there are seven upscale restaurants on the beach side of the road, and many local restaurants on the land side, with beach side seating a bit further along from the upscale ones. The seafood restaurant Trieu Chau is one block closer to the beach and one long block in to the right from the Golden Sea Hotel that serves a wonderful Lau Thai Lan. Spicy Thailand style fish soup If you prefer a cheap meal with safe and quite good quality food, the small bars are the best choice. There are many kinds of small bar in Danang, but they seem to be the same in the food they sell, quite good but not the best. Best if you go with a local person who can order for you. Farmed crocodile is also available many places. Davinci make their pizza, pasta and salads fresh daily without preservatives or MSG and you can really taste the difference. Kill two birds with one stone, satisfy your pizza cravings and support a local business. They also deliver to the nearby An Thuong area. This restaurant is located in An Thuong area. They have home-made caramel salted butter. The restaurant music and decoration are all dedicated to Paris and France where the owner comes from. Start at 29 VND. La Maison is the first and the only restaurant of renowned three-star Michelin chef Michel Roux to open in Asia. This restaurant serves very fine French cuisine in the atmosphere of an antique French mansion. If you are lucky enough, you may meet and dine with Roux. A must visit and try! An expat run western restaurant with foreign owners and cooks. The restaurant, furthermore, features Champa architect highlighting with Lady Po Nagar statue, high-low space divided by warm color partition. By day, it is a bright, cheerful place for light snacks, while at night it turns more romantic. Guests can savor a wide range of international and pan-Asian cuisines served by waitresses in traditional ao dai outfits. There is an exotic menu of Vietnamese, Malay, Thai, Indian and Indonesian, European, and international favorites prepared in the open show kitchens or over the barbecue. Breakfast buffet costs from VND The staff has basic English. Take out delivery for orders over 70,VND. Bread of Life is run by an American couple who use the business as means of providing training for young Vietnamese deaf. All baking, cooking and serving is done by the deaf and profits go into school for teaching deaf Vietnamese the Vietnamese sign language and English. Fresh baked pastries everyday. The quality is high and you will enjoy interacting with the deaf. Orders are accepted in person or by phone for a variety of breads a day ahead then you can pick them up in the restaurant. Overlooking the white sands of China Beach, this casual restaurant provides a peaceful, poolside setting for al fresco dining. A Mediterranean-inspired menu offers garden fresh salads, Italian appetizers, delicious pastas, and crisp pizzas and Italian breads baked in wood-fired ovens. A fine selection of Italian wine and Grappa is available. Nowadays they have week-end BBQ with a boat of seafood and another boat of Australian beef, chicken wing, pork chops, a huge selection of fresh vegetables and different dressings. This place certainly is a hidden gem! Waiters were coming to cab, holding the doors. Run by a lovely couple from Italy and Spain, this restaurant will definitely bring you back home in the heart of Vietnam. Their Fusion home concept included some delicious Spanish tapas, homemade pasta, Malaysian food and delicious cocktails. The place, is their own house, which they decorated to detail. Little Tokyo in Da Nang is located in the South of Da Nang, near to Pullman Resort and Furama Resort, this is the place where you may experience modern Japanese cuisine also culture with the glamorous decoration! This is located a little ways away in Tra Que Vegetable Village of Hoi An but is totally worth the trip as you can enjoy the magical alleyways of the lantern-lit town afterwards. The owners of the Joi Factory are vegetarians and therefore made sure that most dishes have a vegetarian version. You can enjoy your meal by the serene riverside and then explore Tra Que Vegetable village, which is where all the herbs and veggies found in most dishes served in Hoi An are grown. Definitely make a day out of it - cycle around, pick your own veggies, take a cooking class etc. Stay on your right hand side of the street and you will come to an ally street with a hat shop on the corner turn right into the ally and the restaurant will be on your right. This is the only vegan Western friendly restaurant in Da Nang. The cafe is clean and right in the city center, although a bit overpriced. The menus are in English, the staff is also very friendly and good with English. The chef has a focus on using fresh local seasonal produce and avoids convenience foods, processed foods and GM foods. Famous for liquid nitrogen ice cream, made in front of the guest with all natural

ingredients, no artificial additives, emulsifiers, etc. The chefs can make Vegetarian, Vegan, lactose-free, sugar free, gluten free ice creams as required. It is extremely popular with foreigners and digital nomads. If you want to eat traditional dishes from Ha Noi, try this restaurant. The owner used to live in Czech republic and Germany before moving back to Vietnam. Open til selling out the food about 1PM.

Chapter 4 : Cleveland Clinic Florida | #1 in Miami-Ft. Lauderdale

FOUR DIRECTIONS is a Tour Operator and Destination Management Company -DMC- with operations in Guatemala, Belize, Mexico, Honduras and El Salvador. This year, the company undertook the challenge to certify its sustainable tourism practices and accomplished such endeavor with the Silver degree distinction.

To accomplish this enormous task, satellite photos of the site were used along with blueprints to model the entire flood control channel to scale. The completed 3-D real time model is displayed in the UCLA Visualization portal, which boasts a degree IMAX style screen where viewers can navigate through the virtual Great Wall in real-time, literally flying through the site to view the mural from perspectives not possible at the actual mural site. The virtual model will also be used to pre-visualize how the next four decades of the Great Wall of Los Angeles currently in early design phases as part of the extension and continuation of the mural will look before they are actually in situ. The following are excerpts from their thoughts. This was definitely not a waste of my time. I feel I have accomplished something very worthwhile. I have educated myself and with the work I have done I will help to educate countless others, I have never been involved with the creating of a landmark before, but if I had a choice of any the mural is the one I would choose. The fact that this mural is recognized internationally is very exciting and has fulfilled my dream of doing something with international impact. If I can come back next year I would come back right away. All I can say is I wish everybody the best of luck in the future and I wish Judy all the success that she needs to continue. I would do it again. But it was not all fun and play. It takes time to get things all together. But still in all, the best part is getting to the end and looking back at what you helped do. Where else can kids from all kinds of cultural backgrounds come together and work towards a goal. I have found this experience to be very rewarding and got a lot out of it. The work was very hard at times but the finishing product was well worth the effort, you know, the end justifying the means. There were times when I had my bad days but mostly they were great. To me the mural means a piece of art, it means workmanship among others, it means a part of ourselves, also making new friends, doing a good job and having lots of fun. This was my second year on the mural, but it was a completely new experience. The group feeling was tremendous, stronger and sooner than two years ago. This year was different largely because I had been changed by my earlier experience with the mural. The feelings of identity and pride came in new ways. Because of the unity we shared, I feel now that everything on the mural is my history, in a deeper way than I think I felt before. Being a crew leader and all, it gave me responsibility and an incentive to perform the desired duties to its full extent. It was hard to ask a friend to do a difficult job but in time everything fell into place. I want this mural to continue forever. I hope we paint in the summer of and every year after. I was a born surfer and I gave up the beach for the project and I will always be dedicated. Marc Meisels, age 18 This year has definitely been a year to remember, with the accident of the weather and the media. But in the end we pulled through. Everyone now seems to know the spirit of unity: Esther Martinez, age 19 Third summer on the project The mural project is composed of a group of young people working toward one mutual goal: These are goals that we, as Mural Makers see daily working on the mural. There is a feeling of camaraderie and friendship among the persons. Out of this bond shall be initiated another strong addition to the Great Wall. Glenn Cho, age 16 First summer on the project When I started working here I did it for the money, then I began to take great pride in the mural and in the Chicano section in particular. This project made me realize that the prejudices I had inside me were not only false but also ignorant. I only wish all mankind could have gone through this experience with me. I regret that when I leave here my new attitude will change back to before. I hope that when people see this mural they forget all their prejudices and try to live with all people, no matter what race, in peace. Sergio Moreno, age 16 First summer on the project Public Reviews: It made me think damn I made the right decision to move to LA from Texas. Artists, ready your paintbrushes. As we were neared each other, Lee and I could hear them addressing the Manzanar section of the mural. Of the six of them, only one knew what it was about and started to explain the Japanese internment as best she could while the others listened with shocked expressions. The mural has the expected historic milestones the Chumash, Spanish conquest and the missions, the Gold Rush, the world wars, the citrus

industry, Hollywood, etc. I mean, so quickly people forget how others were dragged out of their homes, which were bulldozed behind them, and Dodger Stadium was built on the land. The mural is no longer peeling and the colors are so solid and vibrant. It cost nothing but a drive to Valley Glen College to enjoy this amazing mural! Not only is there art to be enjoyed but there is a belt of grass along with a pathway around the mural that is great for a little power walk! This is a definite treasure of LA. The issues and events that are depicted in the panels are some that are still being fought about in the present time! It is an indescribable feeling learning more that LA is not just a place of aesthetics and money! It is a place of progression and enriching cultures! You will not regret your visit! From the , Exit on Coldwater Canyon Ave. Welcome to our Great Wall Interactive Page! To submit proposals to further the upcoming Great Wall production, click here. The Great Wall production has always been a collaborative project. The first step has always been to create compelling metaphors and interpretations of the American History and particularly the California History. After the proposal of various concepts and proposals, the final draft has been extracted and used to start the next section of the mural. Please review our past interactive submissions and get inspired. What is a metaphor that, for you, defines one of the last four decades of the 20th century? What is an art work from one of the last four decades that symbolizes for you the spirit of that time? A once proud Aztec people now work as gardeners blowing leaves and grass. Anonymous from Stanford University: Censorship and cultural co-opting by a select few deemed reverent by the art community. What also comes to mind are cultural incidents that have come to define our Americanism: To submit proposals, ideas and upload pictures to further the upcoming Great Wall production, click here.

Chapter 5 : murals | Four Directions

The Building. Before the mural on the facade of South Four Mile Run was created, the vibrant arts hub didn't stand out amongst the industrial buildings surrounding it in Four Mile Run Valley.

In China, the four date back to at least the 2nd century BC. Each creature has a corresponding season, color, element, virtue, and other traits. Further, each corresponds to a quadrant in the sky, with each quadrant containing seven seishuku, or star constellations also called the 28 lunar mansions or lodges ; for charts, see this outside site. Each of the four groups of seven is associated with one of the four celestial creatures. There was a fifth direction -- the center , representing China itself -- which carried its own seishuku. In any case, the four animals are much more prevalent in artwork in China than in Japan, although in Japan one can still find groupings of the four creatures. Seiryuu of the east; white tiger Chn: Byakko of the west; red phoenix Ch: Suzaku of the south; and black warrior Chn: Genbu of the north, a tortoise-like chimera with the head and tail of a serpent. Frequently painted on the walls of early Chinese and Korean tombs, the animals served primarily an apotropaic function warding off evil spirits. Together with the Center, which in Chinese is synonymous with China itself, they form the five cardinal points. Each animal has its own color: The four celestial animals, which have no connection with the twelve animals of the Chinese zodiac , are also the names of the four divisions of the sky [note As there was no identifying star at the centre of the Black Tortoise , the appropriate place the eleventh mansion was called Void. In the same book, Walters explains: Bronze mirrors usually portray cosmological patterns and symbolism on the back. Those of the Tang period - AD show all twelve, or sometimes the 28 or even 36 animals of the Chinese Zodiac , and those of an earlier period depict the four celestial emblems referred to above. But the very earliest mirrors show only the three: Thus the Tortoise was a later but not the last addition, for many mystical texts refer to the northern constellation not as the tortoise, but as the Black Warrior. Many web sites also list the Phoenix , not the Red Bird , as the celestial emblem of the south. This confusion is entirely forgivable, as the composition of this group of four has changed over the centuries to reflect ever-changing traditions. Images of the reptilian dragon are found throughout Asia, and the pictorial form most widely recognized today was already prevalent in Chinese ink paintings in the Tang period 9th century. The mortal enemy of the dragon is the bird-man Karura and the Phoenix. Often paired with the Phoenix , for the two represent both conflict and wedded bliss. In both China and Japan, Dragon and Phoenix symbolism is associated closely with the imperial family -- the emperor dragon and the empress phoenix. Represents the yang principle; often portrayed surrounded by water or clouds. In Chinese mythology, there are five types of dragon: The dragon is a mythical creature resembling a snake -- reflecting its membership in the NAGA Sanskrit family of serpentine creatures. It is also a member of the Hachi Bushu the eight protectors of Buddhism. Dragons are said to be shape shifters, and may assume human form. In contrast to Western mythology, dragons are rarely depicted as malevolent. Although fearsome and powerful, they are equally considered just, benevolent, and the bringers of wealth and good fortune. Click here for much more on the Asian dragon.

Chapter 6 : Four Mile Run - Arlington Arts

Writes Walters: "The four directions, east, south, west and north, represent the four seasons, Spring, Summer, Autumn and Winter. Together with the Center, which in Chinese is synonymous with China itself, they form the five cardinal points.

Messenger The Detroit of had many parallels to the Detroit of today. The city was teetering toward bankruptcy. People were out of work. The city was so pressed for funds that it seriously considered closing its art museum and selling off its collection – just as it did when Detroit filed for bankruptcy in Labor and industry clashed in s Detroit. Bits of News And social unrest was in the air. On March 7 , the Ford Hunger March took place, during which laid-off factory workers clashed with anti-union enforcers hired by Henry Ford. Four marchers were killed, while 60, people took part in the funeral procession. It was in this atmosphere of financial depression and social unrest that the burly Mexican muralist Diego Rivera – an avowed communist, fresh off a visit to the Soviet Union – came to Detroit to execute a massive mural for the Detroit Institute of Arts DIA. With him, he brought his petite new bride, Frida Kahlo. Eighty-two years later, the Detroit Institute of Arts is celebrating the works of Rivera and Kahlo with an exhibition that will run until July For Rivera it was a mural – Detroit Industry – which he regarded as his masterpiece: For Kahlo it was a series of self-portraits and harrowing narrative paintings that deal with themes like childbirth, abortion and suicide. Diego Rivera and Frida Kahlo. And why was he bankrolled by the heir to an auto empire that had revolutionized mass production and consumption? Like the best characters, all involved were conflicted, flawed and not quite what they seemed. Valentiner was educated and trained in Germany. Over the course of his career, he created several great American art museums, spent most of his life in elite social circles and gave little indication of his political views, although he was briefly involved in political reform movements as a young man. Ostensibly married, he seems to have been homosexual. Perhaps because of this, he kept his private life and inner feelings closely guarded. Detroit Industry, south wall detail , Diego Rivera, Detroit Institute of Arts Was it simply because Rivera was a star of the art world, or did Valentiner have some deeper political or social agenda? While nominally the head of the Ford Motor Company, Edsel had little actual control: Henry regarded Edsel as unmanly, a bit of a sissy who was much too interested in art. Somehow, father and son skirted open conflict; but they worked in separate spheres, often in direct opposition to each other. Edsel Ford left had a tenuous relationship with his father, Henry right. Wikimedia Commons Henry Ford, for example, refused to hire Jews; his son quietly donated money to Jewish causes. While Henry ran the day-to-day operations of the business, Edsel retreated to the design studio, where his extraordinary genius for graceful, functional design helped rescue the Ford Motor Company from near bankruptcy. Perhaps harboring complex feelings of privilege and guilt, Edsel seems to have sensed that a mural by Rivera could act as a healing force, reducing tensions between the owner and his workers. With precise attention to detail, Rivera studied every process of the Ford factory complex at River Rouge, before compressing them into a single composition, spread over two large panels. He then inserted scenes of science and industry, accompanied by vast, nude, female allegorical figures, which symbolize the four directions and the different races of mankind. The result was Detroit Industry: The large panel on the north wall depicts engine and transmission production. Detroit Industry, north wall, Diego Rivera, , fresco. Detroit Institute of Arts If we go through the laborious process of decoding the different scenes, we find that Rivera often organized them using contrasts, like the manufacturing of poison gas juxtaposed with the healing vaccines of modern medicine and science. From the north wall of Detroit Industry: Detroit Industry, north wall detail , Diego Rivera, , fresco. Detroit Institute of Arts Yet despite the often heavy-handed use of didactic messages, the overall emotional effect is oddly ambiguous. Is the mural a celebration of the modern age? Or is it a nightmarish portrayal of soul-crushing industry? Ironically, while Rivera claimed to be a communist, he grossly underpaid his workers for their help executing the mural. A couple that quarreled and inspired Rivera and Kahlo were far from a model couple. They divorced and remarried. She had multiple affairs as well, with both men and women. Frida Kahlo and Diego Rivera. While he could often be brutish and chauvinistic, it was Rivera who encouraged his wife to

unleash, on canvas, her pain and anger towards men, to enter uncharted realms of subject matter and feeling. The more one studies and deciphers the stories these images tell, the more arresting, haunting and unforgettable they become. My Birth, , which belongs to the pop star Madonna. Many of her paintings portray women as victims, either to the brutality of men or to the cruelty of natural processes, such as birth. Yet as a whole, they seem to simultaneously celebrate the strength of women. Such an intensely feminist viewpoint had never before been expressed in art. And while Kahlo herself declared that she was a greater artist than Rivera, she was largely overlooked at the time. Yet both should be lauded for finding inspiration in the struggles of daily life, for pinpointing issues that still concern and confound us today.

Chapter 7 : Delicious! - Review of Tamarind Tree Restaurant Da Nang, Da Nang, Vietnam - TripAdvisor

In the spirit of giving for the holiday season, I'd like to offer this free Thanksgiving Mural to help decorate your home or classroom. The five-page file that you can download below has the four pages needed to color and tape together as shown, and single coloring sheet as well.

N17 32 54 W89 24 14 Ref.: The sole responsibility for the content of each Tentative List lies with the State Party concerned. The publication of the Tentative Lists does not imply the expression of any opinion whatsoever of the World Heritage Committee or of the World Heritage Centre or of the Secretariat of UNESCO concerning the legal status of any country, territory, city or area or of its boundaries. It has the most beautiful, polychrome murals of all of the archaeological sites found in Guatemala, making it a proposed candidate for Cultural Heritage status for its unique value on an artistic level. The most important and impressive part of the San Bartolo site is a structure called the Pyramid of the Paintings, featuring a construction sequence that dates back to the Late Pre-Classic period BC AD. Here the Maya erected a domed building that within its interior are one-of-a-kind murals, painted with beautiful and bright colors. The murals are complex mythological scenes relating to the Maize God and the creation of the world, as well as the enthronement of a sovereign, which is part of the historical process of the Maya. The outside of the building is decorated with stucco masks flanking the stairways and entrance to the site. Of all the buildings, the Pyramid of the Paintings is far and away the most complex and showcases, through its murals, a long tradition of painting and story telling. The first settlers arrived to the site in the Middle Pre-Classic period and occupied what is now known as the south-central section of the site. Between the years BC San Bartolo was a village in training. Residents were settled in scattered groups, which gradually grew into a larger settlement and the society was organized by groups of families lineages that shared culture, language and territory. As agriculture became more important, more complex irrigation systems were created to increase crop outputs and sustain the increased population. Next came the ceremonial center, the demand of ceramic utensils and a consolidated social stratification as a result of the division of labor. To this period also belongs the construction of the first of eight architectural phases of Structure 1, known as the Pyramid of the Paintings, and these sub-structures were constructed during short intervals of time. It was during the Late Pre-Classic BC AD that San Bartolo became a major center of the Ixcan River region, as confirmed by the evidence of architectural patterns, iconography, and art, expressed through murals, friezes and masks symbolizing mythic stories that reflected their social and political differentiation. Also during this time, the most complex buildings known to this site were erected. The public buildings and known ritual sites were no longer in use and the Xultun archaeological site located just 8 kilometers away used this time to develop. It is understood that the habitants at this time used only the residential areas and made pilgrimages or sacred rituals in the abandoned structures and archaeological evidence seems to indicate that this population belonged to the Xultun suburban areas. From the Late Pre-Classic period BC AD some farmers built their homes around the city, where they were closer not only to water but also to their fields and the flint resources they needed to make and maintain their tools. At this same time the first rulers emerged in San Bartolo and one of the fantastic murals was commissioned, circa BC. Unfortunately by the year AD the wetlands had dried up and became the lowlands that they are today. This transformation caused a crisis over water resources and San Bartolo and all of the surrounding areas were abandoned. The meaning of the polychrome murals: The San Bartolo murals are within the Pyramid of the Paintings, Sub-1A, on the northern and western walls of the site. The paintings show a detailed portrait of Maya mythology and their beliefs in the creation of the world. Its existence is dated back to BC and is important to note that the reading of the murals are done from left to right and top to bottom. These murals also have a dimension of 2. The murals located within the Pyramids of Paintings, on the north wall, show mythical scenes that narrate the birth of the first men through a ritual that is conducted by the Maize God. This scene is further reflected by the images of infants that represent the four directional cardinal points and the mundi axis. The west wall shows one of the most significant themes of creation and kingship known to the Pre-Classic Maya. The first 10 figures from left to right form the basis of directional trees for the four aspects

of the Ajaw, embodiment of royalty. The location of this refers to the four directions concerning the basic obligation of kings, the establishment and maintenance of an area. Adding to this is the painful act of piercing the penis. This act denotes an effort and sacrifice, whether in personal terms as the governing body or in a broader social sense such as the human role in war and conflict. The next portion of the west wall shows the mythical cycle of the Maize God with an ambiguous reference to royalty. Two royal coronation scenes flank the central portion of the mural. The first character is receiving the Jester God Trifoliate and the other character is shown with a royal headdress displaying the Jester God Trifoliate, which could be a historical individual. The relationship of the Maize God with royalty probably concerns the widespread identification of a ruler with corn, not only as a personification of the mundi axis, but also as the provider of economic stability and power. The central portion of this section is about three epic episodes, the birth of the aquatic Maize God, his death, and the emergence of the tortoise, all which appear in Late Pre-Classic Maya iconography. These scenes also illustrate the cycle of human life on earth: The north wall shows a scene that includes nine characters. All figures are standing or kneeling on a feathered serpent. In turn, behind the women is another woman who is participating in another activity and who is described to be the wife of the Maize God. To the right of this woman are two characters that are carrying sacred bundles and in front of these characters are hieroglyphic texts that unfortunately are not possible to decipher. It is however possible that these texts indicate the names or functions of these people or the contents of the sacred bundles. To the left of the Maize God you can see two kneeling figures. The first is a male with a blackened face carrying a gourd, pumpkin or chuj, while the second figure to the left is a woman, carrying a basket or bowl of tamales. To the left of the serpent with the nine characters, is a different scene where a character is carrying an ax possibly a warrior, as well as a scene consisting of five infants symbolizing birth and the four cardinal directional points with the mundi axis in the center. In this center there is again an image of a gourd, pumpkin or chuj, symbolizing breath and blood. On the southern half of the western wall is a depiction of the five trees of life, within the context of sacrificial offerings, including a bloodletting ritual showing the offering of blood to four individuals. On the other portion of the western wall there are characters going through the action of piercing their penises, as mentioned earlier, with branches pointed to the four trees. Although the upper portion of Figure 1 is absent, the rest of the body has prominent spots, just like the other three figures, which are displaying large spots at their cheeks. These four young men are the quadripartite aspects of the hero twins known as Hunahpu in the Popol Vuh and Hun Ajaw in Classic Maya texts. In Classic Maya writing the Ajaw day, meaning God or King in Mayan languages, commonly appears as a personified form and in these texts and iconography, Hun Ajaw is often identified by a white band on a head and displaying a red stripe across the forehead, which is seen in one of the better preserved figures in this section of the mural. This band, portrayed in this scene, is partially obscured by the prominent Jester God jewelry, a symbol of royalty, and other elaborate headbands extending around the headdress and chin, moving from the back of the head to the front. The same type of headband seems to be carried by four other individuals. Further, this strip of cloth, when knotted, denoted high status during the Late Pre-Classic period. This same band on the heads of royals appears on many of the contemporary conquest works such as Mound J at Monte Alban, monuments exhibiting the defeat of the Zapotec gods under toponymic signs from their communities. For the ancient Maya the relationship of authority and government with the four directions was not limited only to the community but referred also to the greater political and territorial domains. By appointment of the personified form of the kings or Ajaw, before four trees in the world, the San Bartolo artists from the Late Pre-Classic period exhibited their reign as an ancient institution, despite going backwards in time of creation. All creatures of sacrifice are facing upward with tripod stands smoldering in their abdomen and chest. Finally, the last figure is standing in front of another tree and instead of an animal sacrifice, the base of the fourth tree is covered with yellow sprouts or buds letting off an aroma, and these are the same buds in fact seen in the feathered serpent on the northern wall mural. Along with the fisherman and hunters there is a large mythical bird holding a two-headed snake in its beak, perched on each of the four trees of the world. This creature is an early form of Vucub Caquix, the bird monster defeated by the Hero Twins. The art of the Late Pre-Classic and Classic Maya contain explicit scenes of the mythical battle between the Hero Twins and this bird monster. The four Ajaws

in the sequence shown in San Bartolo show no antagonism, but only offerings in front of each bird and the trees of the world. The fourth tree corresponds more closely to the fruit tree in which the Vucub Caquix from the Late Pre-Classic and Classic period is perched. This tree is also seen in the XVI Century Popol Vuh and is called the nance, a pine plant with large, round fruit and pine leaves, however in the Late Pre-Classic and Classic period was identified as the Calabash tree *Crescentia* spp. North of the fourth tree is another figure, the representation of the Principal Bird deity. In view of their virtually identical attributes, this is certainly the same bird in the tree as seen in the pumpkin mentioned earlier, but in this case it is descending from heaven to the tree branches. Similarly, Stela 2 of Izapa shows the bird being thrown into the tree and the pumpkin resting at its base. Below the descended bird and the celestial band is another interesting figure, a duck-billed figure that is dancing and singing and is accompanied by three songbirds. The physical proportions of this being similar to the Tuxtla statuette dated to the mid-second century BC. Both duck-shaped beings are probably early forms of the Aztec Wind God, Ehecatl-Quetzalcoatl, who usually wears a mask with a beak of a duck. Along with the four trees of the world with the figures of birds and the mythic Hero Twins, there is a fifth tree accompanied by the Maize God. The fifth tree most likely represents the center of the world, being surrounded by the other trees representing the directional points. Among the classic Olmec, Maya and Aztec civilizations, the deities of corn were closely identified with the mundi axis. On the northern half of the western wall, the central scenes are flanked by two scenes of royal ascent depicting at least two such examples known at this early date. The scene to the south shows a strip or cloth marked with a human footprint, hanging on a platform, a feature also found in the four scenes detailing the rise in Piedras Negras. The San Bartolo murals also show in the background a jaguar chained to a tree and it is assumed that these creatures correspond to human victims in the events that took place during the ascension to power during the Late Classic period. The two male figures involved in the royal ascension are sitting on a platform on the western wall, marking themselves front of center stage, concerning the mythical cycle of the Maize God. The ascendant ruler sits on a jaguar skin while receiving a royal jewel from the second individual. The accompanying figure is clearly the Maize God. Although most of the head of the seated god is absent, except for the profile, including its extended upper lip, indicates that it is most likely the Maize God. The figure also shows an aspect of the Maize God bird, wearing a headdress of bird wings and a tail. The Maize God offers the Jester God the symbol of royalty, ascending the deity. Incised plates at the Dumbarton Oaks museum show the ascending god with such a fixture on his head and another example of this is found on Stela 11 of Kaminaljuyu. The ascension scene on the northern part of the western wall is better preserved and shows a figure showing a royal robe subsidiary to the upward figure. In contrast to the pair of deities that appear on the stage of succession further south, the figures here appear to be very human and this scene could be showing a historical rather than mythical event. The final glyph in the accompanying text is clearly the glyph Ajaw but it could be that this is an appropriate title to a God or also the historical king. After the partially reconstructed avian figure of the Maize God, there is about 20 centimeters of the mural missing until the next series of figures concerning the mythology of the Maize God and its dynamic relationship with the land, here shown as a large turtle. The only part of the missing section that can be identified of this complex scene is at the top center portion of the southern bank and it is a human leg. The rest of this important scene that is visible depicts the Maize God infant being cradled in the arms of another man kneeling in the water. In many regions of the ancient and contemporary Mesoamerica, when there is an image of an infant it is typically related to the concept of short corn seed, which grows corn. To the right of the figure is a massive turtle with a curved beak and a cave-like quadripartite body. This turtle denotes the soft, round, earth floating in the primordial sea, a widespread metaphor, amply used among the ancient Maya. On the mural there are individuals seated around both sides of the cave turtle. The figure on the south side of the turtle is Chaak and the figure to the north is the Terrestrial Water God that appears in Classic Maya inscriptions in personified forms during the Tun period of days and the numeral

The mural depicts one of the kings of the four directions and, inspired by the image, Tenzin Gyatso used the moment as an opportunity to impart a lesson to Laird.

Chapter 9 : Detroit, when Diego Rivera and Frida Kahlo came to town

A large-scale mural depicts four principal characters from The Walking Dead television series. Series co-creator and comic book writer Robert Kirkman grew up in Cynthiana. Series co-creator and comic book writer Robert Kirkman grew up in Cynthiana.