

Question Bank in Social Science (History) Class-IX (Term-II)

8

CLOTHING : A SOCIAL HISTORY

CONCEPTS

HISTORY

Before the democratic revolutions, most people dressed according to codes that were specified by their religion. Clothing styles were regulated by class, gender or status in the social hierarchy.

Sumptuary Laws : Before the French Revolution people in France followed these laws. These laws restricted social behaviour of the lower strata of the society and imposed restrictions upon their clothing, food and entertainment. The French Revolution brought an end to these restrictions. Political symbols became part of dress. Clothing became simple which signified equality. Now the way a person dressed depended on the differences in earning rather than sumptuary laws.

Styles of Clothing : Men and women dressed differently. Men were supposed to be strong, independent, aggressive while women were supposed to be weak, dependent and docile. Their clothes were designed accordingly. The women wore dresses which accentuated a slim waist. They had to wear a corset to show a small waist. Though it hurt, this pain and suffering was accepted as normal for a woman.

Change in Ideas : 19th century brought about many changes. Women pressed for dress reform. The suffrage movement also developed during this time. There was agitation against women's clothes in Europe as well in America. Doctors explained the ill effects of tight clothes which affected the spine and long flowing gowns which were unhygienic. It was argued by these movements that if women wore loose and comfortable clothes, they could start working and become independent.

New Materials : Before the 17th century clothes for British women were made of flax, wool, linen which were expensive and difficult to maintain. During the 17th century, with the onset of the Industrial Revolution cloth and clothes saw a change. The attractive, cheap 'chintzes' from India increased the volume of European women's wardrobes. Artificial fibres used in cloth made dresses even easier to maintain. Now with great demand for comfortable dresses, styles changed considerably.

The World Wars : The two world wars also brought about great changes in women's clothing. Styles reflected seriousness and professionalism. Skirts became shorter and plainer. Women who worked in factories wore uniforms. Trousers became an accepted and vital part of women's dress.

Sports and Games : The school curriculum also emphasised and included games and gymnastics as part of curriculum. This also changed the way women dressed.

Colonial India : During this time India saw a great change in dress.

- Many men began to incorporate western style clothing in their dress.
- Many felt that western influence would lead to loss of traditional cultural identity.
- Many wore western clothes without giving up Indian ones.

Caste and Dress : Though India had no formal sumptuary laws it had its own strict food, dress and behaviour codes. It was the caste system that defined how or what the Hindus should wear,

eat and behave. If anyone deviated from the norms, they were severely punished. Even the government issued orders in some cases ordering low caste Hindus to observe a strict code of conduct.

British Reactions to Indian Way of Dressing : As certain items of clothing signify specific things which could be contrary, this often leads to misunderstanding and conflict. An example was a turban and a hat. The two headgears signified different things. This difference created misunderstandings as the hat had to be removed before superiors while the turban had to be worn consciously. The same was the case with shoes.

The Indian Dress : Indians wanted to create a dress which could express the unity of the nation. But this did not fully succeed.

The Swadeshi and Khadi : British political control of India had two important effects — peasants grew cash crops and the British goods flooded the Indian markets, especially cotton. A lot of weavers and spinners were left without any work. Murshidabad, Machilipatnam and Surat which were important textile centres declined as demand decreased.

Partition of Bengal, Swadeshi and Khadi : In 1905, Lord Curzon decided to partition Bengal on the pretext of better management. The Swadeshi movement was a reaction to the partition. People boycotted British goods and started patronising things made in India. Many Indian goods were patronised especially khadi. Cloth became a symbolic weapon against British rule.

Khadi : Gandhiji made khadi a forceful weapon against the British. Mahatma Gandhi even experimented with various forms of clothing starting from the western form of dress to wearing it with a turban. He decided, by the beginning of the 20th century, to wear a *lungi* and *kurta* (in Durban). A few years later he adorned himself as a Kathiawadi peasant. The *dhoti* was adopted by him in 1921. But not all could wear khadi.

Thus we can say that changes in clothing reflect the changes within the social, political and economic spheres of a society.

I. SUMMATIVE ASSESSMENT

A. NCERT TEXTBOOK QUESTIONS

Q.1. Explain the reasons for the changes in clothing patterns and materials in the eighteenth century.

Ans. After the 18th century, the colonisation of most of the world by Europe, the spread of democratic ideals and the growth of an industrial society completely changed the ways in which people thought about dress. People could use styles and materials that were drawn from other cultures and locations. Western dress styles for men were adopted worldwide.

Q.2. What were the sumptuary laws in France?

Ans. From 1294 to the time of the French Revolution in 1789, the people of France were expected to strictly follow the sumptuary laws. The laws tried to control the behaviour of those considered socially inferior, preventing them from wearing certain clothes, consuming certain foods and beverages, and hunting game in certain areas.

Q.3. Give an example of any two examples of the ways in which European dress codes were different from Indian dress codes.

Ans. European dress codes were different from Indian dress codes. Let us take the example of the

turban and the hat. The two headgears not only looked different but also signified different things. The turban in India was not just for protection from the heat but was a sign of respectability and could not be removed at will. In the western tradition, the hat had to be removed before social superiors as a sign of respect.

The shoe is another example. The Indians took off their shoes when they entered a sacred place. The British did not do so.

Q.4. In 1805, a British official, Benjamin Heyne, listed the manufactures of Bangalore which included the following :

- **Women's cloth of different musters and names**
- **Coarse chintz**
- **Muslins**
- **Silk cloths.**

Of the list, which kind of cloth would have definitely fallen out of use in the early 1800s and why?

Ans. Muslin would have fallen out of use as machine cloth had flooded the Indian markets and was cheaper. Muslin was expensive and hence was not used. In fact, the Industrial Revolution brought about a complete change in which muslin cloth had no place.

Q.5. Suggest reasons why women in nineteenth century India were obliged to continue wearing traditional Indian dress even when men switched over to the more convenient western clothing. What does this show about the position of women in society?

Ans. Women in the 19th century India were obliged to continue wearing traditional Indian dress even when men switched over to more convenient western clothes. This clearly shows that women during that time were accorded a lower status than men in society. They were not allowed to be aware of what was going on outside the house and were confined within the four walls of their homes. Modernity and change were not for them.

Q.6. Winston Churchill described Mahatma Gandhi as a 'seditious Middle Temple lawyer' now 'posing as a half naked fakir.'

What provoked such a comment and what does it tell you about the symbolic strength of Mahatma Gandhi's dress?

Ans. Mahatma Gandhi went to the Viceroy's house clad in a *dhoti*. This signified the symbolic strength of his dress. It showed the pride he had for his nation and its people, especially the peasants. It also signified how he identified with his people and the strength he derived from them.

Q.7. Why did Mahatma Gandhi's dream of clothing the nation in khadi appeal only to some sections of Indians?

Ans. Mahatma Gandhi's dream was to clothe the whole nation in khadi. But it was not easy for everyone to follow in his footsteps. Not many could take to a single peasant loincloth as he had. Some could not afford khadi which was expensive and some preferred to be dressed in finer cloth of various colours and designs.

OTHER IMPORTANT QUESTIONS (AS PER CCE PATTERN)

B. MULTIPLE CHOICE QUESTIONS [1 MARK]

Q.1. Which of these changes came about in dressing styles after the 18th century?

- (a) People dressed according to their regional codes
- (b) Dressing was limited by the types of clothes and the cost of material available in their region
- (c) Clothing styles were strictly regulated by class, gender or status
- (d) People could use styles and materials that were drawn from other cultures and locations

Ans. (d)

Q.2. The existing dress codes in Europe were swept away by

- (a) American Revolution
- (b) French Revolution
- (c) Russian Revolution
- (d) The First World War

Ans. (b)

Q.3. State the period when people of France were expected to strictly follow the ‘Sumptuary Laws’?

- (a) 1294 to 1798
- (b) 1300 to 1799
- (c) 1308 to 1800
- (d) 1350 to 1809

Ans. (a)

Q.4. Which one of the following is the most appropriate definition of Sumptuary Laws?

- (a) Laws on taxes framed by the government
- (b) Laws giving privileges to higher sections of society
- (c) Laws meant to emphasise the social hierarchy
- (d) All the above

Ans. (c)

Q.5. Which of these sentences is not correct about medieval France?

- (a) The items of clothing a person could purchase was regulated not only by income but by social rank
- (b) The material to be used for clothing was legally prescribed
- (c) Everybody could wear expensive materials
- (d) None of the above

Ans. (c)

Q.6. Simplicity of clothing was the symbol of which of the following in France? (CBSE 2010)

- (a) Liberty
- (b) Fraternity
- (c) Equality
- (d) None of these

OR

The simplicity of clothing of ‘Sans-Culottes’ was meant to express

- (a) the poverty among the common people
- (b) the prosperity of textile industries
- (c) the idea of equality
- (d) none of the above

Ans. (c)

Q.7. Which of the following were among the things that became a symbol of equality and liberty among the French people?

- (a) The colours of France—blue, white and red

- (b) The red cap
- (c) Revolutionary cockade pinned on to a hat
- (d) All the above

Ans. (d)

Q.8. England passed a law which compelled all persons over 6 years of age, except those of high position, to wear woollen caps made in England on Sundays and all holy days. What does this mean?

- (a) All sumptuary laws were meant to emphasise social hierarchy
- (b) Some sumptuary laws were passed to protect home production against imports
- (c) Some sumptuary laws were made to promote the religion
- (d) None of the above

Ans. (b)

Q.9. In Victorian England why were women from childhood tightly laced up and dressed in stays, because : (CBSE 2010)

- (a) they were dutiful and docile
- (b) these clothes helped in creating the expected image of girls
- (c) women were trained to bear and suffer
- (d) women looked graceful in these dresses

Ans. (d)

OR

How did clothing play a part in creating the image of frail, submissive women?

- (a) From childhood, girls were tightly laced up
- (b) When slightly older, girls had to wear tight fitting corsets
- (c) Tightly laced, small waisted women were admired as attractive, elegant and graceful
- (d) All the above

Ans. (d)

Q.10. When did women in England start agitating for democratic rights?

- (a) 1820s
- (b) 1830s
- (c) 1840s
- (d) 1850s

Ans. (b)

Q.11. Who said the following, 'It is evident physiologically that air is the pabulum of life, and that the effect of a tight cord round the neck and of tight lacing differ only in degrees ... for the strangulations are both fatal. To wear tight stays in many cases is to wither, to waste, to die.'

- (a) The Registrar General in the Ninth Annual Report of 1857
- (b) Martha Somerville
- (c) John Keats
- (d) Thackeray

Ans. (a)

Q.12. On what grounds were the traditional feminine clothes criticised in the USA?

- (a) Long skirts swept the grounds collecting filth and causing illness
- (b) The skirts were voluminous and difficult to handle
- (c) They hampered movement and prevented women from working and earning
- (d) All the above

Ans. (d)

Q.13. Which of the following associations in the USA campaigned for dress reform in the 1870s?

- (a) National Woman Suffrage Association (b) American Woman Suffrage Association
(c) Global Woman Suffrage Association (d) Both (a) and (b)

Ans. (d)

Q.14. Who was the first American dress reformer to launch loose tunics?

- (a) Mrs Amelia Bloomer (b) Martha Somerville
(c) Queen Victoria (d) None of the above

Ans. (a)

Q.15. When and where was 'Rational Dress Society' started?

- (a) 1880, USA (b) 1881, England (c) 1882, France (d) 1883, Russia

Ans. (b)

Q.16. Radical changes in women's clothing came about due to the

- (a) Russian Revolution (b) World War I (c) World War II (d) Both (b) and (c)

Ans. (d)

Q.17. Which of the statements given below is correct?

- (a) After 1600, trade with India brought cheap and beautiful 'chintz' within the reach of many Europeans
(b) During the Industrial Revolution in the 19th century, cotton clothes became more accessible to people in Europe
(c) By the late 1870s, heavy, restrictive underclothes were gradually discarded
(d) All the above

Ans. (d)

Q.18. Which of the following events had an impact on the dressing style of women? (CBSE 2010)

- (a) Women working in industries during the First and Second World Wars.
(b) Gymnastics and games entered school curriculum for women.
(c) The Battle of Waterloo (d) Both (a) and (b)

Ans. (d)

Q.19 Why did the clothes get shorter during the First World War?

- (a) Shortage of cloth (b) Out of practical necessity at workplace
(c) New dressing laws were passed (d) None of the above

Ans. (b)

Q.20. Which of the following were among other important changes that came about for women?

- (a) Trousers became a vital part of western women's clothing
(b) Women took to cutting their hair short for convenience
(c) As women took to gymnastics and games, they had to wear clothes that did not hamper movement
(d) All the above

Ans. (d)

Q.21. Who were the first among the Indians to adopt the western-style clothing? (CBSE 2010)

- (a) Christians (b) Parsis (c) Gujaratis (d) Maharashtrians

Ans. (b)

Q.22. To some Indians western clothes were a sign of

- (a) progress (b) modernity
(c) freedom from poverty (d) both (a) and (b)

Ans. (d)

Q.23. Dresses in India were defined by

- (a) sumptuary laws (b) caste system (c) both (a) and (b) (d) none of the above

Ans. (c)

Q.24. Why were Shanar women attacked by Nairs in May 1922?

- (a) For wearing a tailored blouse
(b) For wearing a cloth across their upper bodies
(c) For wearing gold ornaments (d) For using umbrellas

Ans. (b)

Q.25. When was slavery abolished in Travancore? What did it result in? (CBSE 2010)

- (a) 1855, frustration among upper castes (b) 1865, shortage of labour force
(c) 1867, end of caste system
(d) 1895, permission to Shanar women to cover the upper part of their body

Ans. (a)

Q.26. Wearing of which two things created misunderstanding and conflict between the British and the Indians? (CBSE 2010)

- (a) the wearing of turban and shoes (b) the umbrella and gold ornaments
(c) the wearing of saris and dhotis (d) The wearing of gowns and long skirts

Ans. (a)

OR

Wearing of which two things created misunderstanding between the British and the Indians?

- (a) Turbans (b) Hat (c) Shirt (d) Both (a) and (b)

Ans. (d)

Q.27. Which Governor General asked the Indians to remove their shoes as a mark of respect before him?

- (a) Ripon (b) Hastings (c) Amherst (d) Wellesley

Ans. (c)

Q.28. Who was Manockjee Cowasjee Entee?

- (a) A taxpayer (b) A revenue collector (c) An assessor (d) A technocrat

Ans. (c)

Q.29. Which of these statements are correct about the cultural symbols which Indians began to devise to express unity of the nation?

- (a) A debate began over the design of national flag
(b) Poets wrote national songs
(c) The search for a national dress began
(d) All the above

Ans. (d)

Q.30. What was the idea of national dress as suggested by Rabindranath Tagore?

- (a) Combination of Hindu and Muslim dress
- (b) Combination of Indian and European dress
- (c) Only Hindu dress
- (d) Combination Hindu and Parsi dress

Ans. (a)

Q.31. In the late 1870s, Jnanadanandini Devi, wife of Satyendranath Tagore, adopted _____

- (a) British style of skirt and blouse
- (b) Rajasthani style of *Ghagra-Choli*
- (c) Parsi style of wearing sari
- (d) None of the above

Ans. (c)

Q.32. Jnanadanandini Devi's style of wearing sari was adopted by Brahma Samaji women and came to be called _____ (CBSE 2010)

- (a) Brahmika sari
- (b) Brahma sari
- (c) Samaji sari
- (d) Bhoomika sari

Ans. (a)

OR

Jnanadanandini Tagore is associated with :

- (a) Sans Culottes
- (b) Brahmika Saris
- (c) Community of toddy tappers
- (d) Partition of Bengal

Ans. (b)

Q.33. In the first decade of the 20th century, which movement in Bengal was linked to the politics of clothing?

- (a) Khilafat movement
- (b) Swadeshi movement
- (c) Bardoli satyagraha
- (d) Champaran satyagraha

Ans. (b)

Q.34. In reaction to which measure of the British did the Swadeshi Movement begin?

- (a) Partition of Bengal in 1905
- (b) Surat split in 1907
- (c) Starting of World War I in 1914
- (d) Montague-Chelmsford Reforms of 1919

Ans. (a)

Q.35. Which of the statements are not correct about the Swadeshi movement?

- (a) The use of Khadi was made a patriotic duty
- (b) Women were urged to throw away their silks and glass bangles
- (c) Rough homespun cloth was glorified in songs and poems to popularise it
- (d) Men were allowed to wear the British-made clothes

Ans. (d)

Q.36. According to Gandhiji, which kind of dress would have a more powerful political effect?

- (a) Western style
- (b) Indian style
- (c) Dressing unsuitably
- (d) Dressing suitably for the occasion

Ans. (c)

Q.37. Where and why did Gandhi first appear in a *lungi* and *kurta* with his head shaved, in 1913?

- (a) London, to attend the Round Table Conference
- (b) Durban, to protest against the shooting of Indian coalminers
- (c) Natal, to show Indian style of dressing
- (d) None of the above

Ans. (b)

Q.38. In which year did Gandhiji adopt *dhoti*?

- (a) 1913 (b) 1915 (c) 1921 (d) 1928

Ans. (c)

Q.39. For Mahatma Gandhi, khadi, white and coarse, was a sign of

- (a) purity (b) simplicity (c) poverty (d) all the above

Ans. (d)

Q.40. Why did Mahatma Gandhi adopt loin cloth and a *chaddar* as his dress? (CBSE 2010)

- (a) it was easy to wear (b) it was not easy to practise
(c) he believed that poor peasants could not afford more than that
(d) it was a political statement of self-respect

Ans. (c)

OR

Gandhiji's decision to wear loin cloth only (and *chaddar* if necessary to protect his body) throughout his life was seen by him as

- (a) his duty to the poor (b) saving country's resources
(c) giving in to the wishes of Britishers (d) none of the above

Ans. (a)

Q.41. Which of the following Indians was associated with the case of defiance of the shoe-respect rule? (CBSE 2010)

- (a) Dr. Bhim Rao Ambedkar (b) Manockjee Cowasjee Entee
(c) Mahatma Gandhi (d) Sir M. Visveswaraya

Ans. (b)

Q.42. Many Dalits from the early 1910s began to wear three-piece suits on all public occasions as : (CBSE 2010)

- (a) a political statement of self-respect
(b) they were more comfortable in western style suits
(c) they did not like Khadi as it was a coarse material
(d) they wanted to imitate the British

Ans. (a)

Q.43. Many women reformers in India changed back into traditional clothes as : (CBSE 2010)

- (a) faced by persistent attacks, they decided to conform to conventions
(b) they found the new style of clothing too stylish
(c) new style of clothing did not fit them well
(d) there were no good tailors to stitch the new style of clothing

Ans. (a)

Q.44. Which one of the following statements about women's fashion in the twentieth century is not true? (CBSE 2010)

- (a) women started wearing trousers and blouses
(b) women started wearing jewellery
(c) women started wearing shorter skirts (d) women started wearing sober colours

Ans. (b)

Q.45. A long, buttoned coat is called (CBSE 2010)
(a) coat (b) suit (c) maxi (d) achkan

Ans. (d)

Q.46. What was a cockade? (CBSE 2010)
(a) a fashionable dress of France (b) a cap that usually wore on one side
(c) a skirt worn upto the knee (d) a type of fur

Ans. (b)

Q.47. Which among the following is associated with sumptuary laws in France? (CBSE 2010)
(a) only the members of royalty and aristocracy could wear expensive clothes made of ermine, silk or brocade

- (b) promoted for hunting game in certain areas
(c) laws were not strict towards social inferiors
(d) socially inferior were allowed to wear ermine, silk or brocade

Ans. (a)

Q.48. The women in Victorian England wore tightly fitting corsets when they slightly grew older : (CBSE 2010)

- (a) because the women could not move freely
(b) it was considered fashionable
(c) because it gave shape and support to the figure
(d) because women were expected to be serious, independent and aggressive

Ans. (c)

Q.49. Which of the following sections of society lamented that those women, who had given up traditional norms of dressing up, no longer looked beautiful? (CBSE 2010)

- (a) radicals (b) revolutionaries (c) liberals (d) conservatives

Ans. (d)

Q.50. Who among the following headed the American woman suffrage association? (CBSE 2010)

- (a) Lucy Stone (b) Amelia Bloomer (c) Mrs. Stanton (d) None of these

Ans. (c)

C. SHORT ANSWER TYPE QUESTIONS [3 MARKS]

Q.1. Why is most of the knowledge about clothes inferential?

Ans. Most of the knowledge about clothes is inferential because clothes do not reveal anything directly. Clothes indirectly reveal the attitude, personality and socio-economic status of the wearer. Moreover, we can only draw inference about attitudes, styles, personality and socio-economic conditions of the people who wore various kinds of clothes in the past.

Q.2. Give one reason why clothes could have developed.

Ans. One important reason why clothes could have developed are the rules devised by societies about the way in which men, women and children should dress or how different social classes and groups should present themselves. These norms came to define the identity of people, the way they see themselves, the way they want others to see them.

Q.3. In what way do clothes give a message?

Ans. Clothes do give a message, as the clothes of Sans Culottes did. They were men without knee breeches different from the aristocrats who wore kneelength breeches. Their clothing, loose and comfortable along with colour of France — blue, white and red – was a sign of patriotic citizens. Gandhiji made homespun khadi a symbol of national sentiment and his dress code of short *dhoti* was his way of identifying with the poorest Indian. Khadi became a symbol of purity, simplicity and poverty.

Q.4. What does Sans Culottes mean? What did it signify?

Ans. Sans Culottes literally means those ‘without knee breeches.’ Members of the Jacobin clubs called themselves Sans-Culottes to distinguish themselves from the aristocracy who wore knee-breeches.

Q.5. What did a patriotic French citizen wear in France after the French Revolution? (CBSE 2010)

Ans. French patriotic citizens in France started wearing clothing that was loose and comfortable. The colours of France blue, white and red became popular as they were a sign of the patriotic citizen. Other political symbols too became a part of dress : the red cap of liberty, long trousers and the revolutionary cockade pinned on to a hat. The simplicity of clothing was meant to express the idea of equality.

Q.6. Explain the Sumptuary Laws.

OR

What were the sumptuary laws in France? Explain.

[2011 (T-2)]

Ans. Sumptuary Laws were those laws which imposed certain dress codes upon members of different layers of society. These laws tried to control the behaviour of those considered social inferiors preventing them from wearing certain clothes, consuming certain foods and beverages and hunting game in certain areas.

Q.7. Explain how European dress codes were different from Indian dress codes.

Ans. In different cultures, specific items of clothing often convey contrary meanings. This creates misunderstanding and conflicts. Consider the case of the : turban and the hat. These two headgears not only look different but also signify different things.

The turban in India is not just for protection from heat but is a sign of respectability and cannot be removed at will. In the western tradition, this has to be removed before social superiors as a sign of respect.

Q.8. Mahatma Gandhi's dream of clothing all Indians in khadi didn't fructify. Why?

OR

(CBSE 2010)

"Responses to Mahatma Gandhi's call to wear kadi were mixed." Justify the statement.

[2011 (T-2)]

Ans. Mahatma Gandhi's dream was to clothe the whole nation in khadi. He felt khadi would be a means of erasing differences between religions, classes, etc. Nationalists such as Motilal Nehru, a successful barrister from Allahabad, gave up their expensive western-style suits and adopted Indian *dhoti-kurta*. But these were not made of khadi. Unlike Mahatma Gandhi, other nationalists such as Baba Saheb Ambedkar never gave up the western-style suit. Many Dalits began in the early 1910 to wear three-piece suits and shoes and socks on all public occasions as a political statement of self-respect. A woman wrote to Mahatma Gandhi from Maharashtra, "I tried to adopt khadi, but khadi is costly and we are poor people." Other women like Sarojini Naidu and Kamla Nehru wore coloured saris with designs, instead of coarse, white homespun khadi.

Q.9. Discuss the witty answer of Mahatma Gandhi about his dress. What did it signify?

Ans. Gandhiji wore a short *dhoti* without a shirt when he went to England for the Round Table Conference in 1931. He refused to compromise and wore it even before King George V at Buckingham Palace. When he was asked by journalists whether he was wearing enough clothes to go before the King, he joked that “the King has enough on for both of us.” This was the reason for Gandhiji's witty remark about his dress.

Q.10. ‘Mahatma Gandhi’s experiments with clothing sum up the changing attitude to dress in the Indian subcontinent.’ Explain.

Ans. The most familiar image of Mahatma Gandhi is of him seated, bare-chested and in a short *dhoti*, at the spinning wheel. He made spinning on the Charkha and the daily use of khadi, a coarse cloth made from homespun yarn, very powerful symbols. These were not only symbols of self-reliance but also of resistance to the use of British mill-made cloth. Mahatma Gandhi’s experiments with clothing sum up the changing attitude to dress in the Indian subcontinent. He usually wore a shirt with a *dhoti* or *pyjama* and sometimes a coat – as a boy from a Gujarati ‘Bania family’.

When he went to study law in London and also as a lawyer in Johannesburg, South Africa, he wore western clothes. On his return to India in 1915, he decided to dress like a Kathiawadi peasant.

In 1921, he adopted the short *dhoti*, the form of dress he wore until his death. This he did as he felt it was his duty to the poor.

Q.11. How did styles of clothing during Victorian Age in England emphasise differences between men and women?

OR

Distinguish between man and women on the basis of style of clothing in Victorian England. [2011 (T-2)]

Ans. Women during this time were groomed from childhood to be docile, dutiful, submissive and obedient. Men were supposed to be strong, serious, aggressive and independent. These ideals were visible in the way they dressed. Girls were dressed in stays and were tightly laced up. They also wore tight fitting corsets. These clothes restricted their growth and kept their mould small and frail. Slim and small waisted women were admired. This was not so in the case of boys and men.

Q.12. Apart from emphasising social hierarchy, what did the sumptuary laws focus upon?

Ans. Some sumptuary laws were such that compelled all people who were six years and above to wear woollen caps on all holy days and Sundays. Only people in very high posts were exempt. This law was passed to protect the English woollen industry. Such laws protected home production against imports, as during that time velvet caps made of material imported from France were becoming popular. This law remained in force for 26 years and helped in building up the English woollen industry.

Q.13. How did the French Revolution end all distinctions imposed by the Sumptuary laws? (CBSE 2010)

OR

What changes could be seen in clothing after the French Revolution?

Ans. After the French Revolution, it was income and not class which decided a person’s clothing. Men and women began to wear loose and comfortable clothing. The colours of France became

popular as they were considered a sign of the patriotic citizen. The red cap of liberty, long trousers and the revolutionary cockade pinned on a hat became fashion — these were political symbols. Simplicity of clothing was meant to express the idea of equality.

Q.14. What changes were visible in women's clothes after the 17th century?

Ans. Before the 17th century most women in Britain possessed very few clothes made of flax, linen or wool. These were very difficult to maintain. Soon trade with India introduced the Indian chintzes which was easy to maintain. This was also within the reach of many Europeans. Cotton clothes became more accessible to a wider population as mass manufacture was now possible due to the Industrial Revolution. By the early 20th century artificial fibre also revolutionised clothes. Designs also changed; tight and restricted undergarments were discarded. Skirts became shorter and less cumbersome.

Q.15. With the help of an example show how cultural difference in dress can create misunderstanding.

Ans. Let us take the example of headgears — a turban and a hat. Both although headgears signify different things. Turbans are not only for protection from the sun but also worn as a mark of respectability. It cannot be removed at will. The hat is for protection and is removed in front of seniors and superiors. This difference created misunderstanding between the turban wearers, i.e. the Indians and the hat wearers, i.e. the British. When the Indians walked into English company they did not remove their turbans as they wanted to assert their national and regional identity. This at times offended the British.

Q.16. Describe how introduction of new material and technology changed the clothing patterns in Britain. [2011 (T-2)]

Ans. Before the 17th century, most ordinary women in Britain possessed very few clothes made of flax, linen or wool. After 1600, trade with India brought in cheap, beautiful and easy-to-maintain Indian **chintzes** within the reach of many Europeans. They could now put on various kinds of dresses.

Moreover, due to Industrial Revolution in the 19th century, Britain began the mass manufacture of cotton textiles. Cotton clothes became more accessible to a wider section of people in Europe. By the early 20th century, artificial fibres made clothes cheaper and easier to wash and maintain. In the late 1870s, heavy, restrictive underclothes were discarded in favour of dresses which were lighter, shorter and simpler.

Q.17. What changes came in women clothing as a result of the two world wars? [2011 (T-2)]

- Ans.**
- (i) Many European women stopped wearing jewellery and luxurious clothes. As upper-class women mixed with other classes, social barriers were eroded and dresses of women became similar.
 - (ii) Clothes got shorter during the First World War out of practical necessity. About 7 lakh women who were employed in ammunition factories wore a working uniform of blouse and trousers with scarves, which was gradually replaced by khaki overalls and caps. Bright colours faded from sight. Clothes became plainer and simpler. Skirts became shorter and trousers became a vital part of women's dress. Women also took to cutting their hair short.
 - (iii) A plain and austere style came to reflect seriousness and professionalism. When Gymnastics and games entered school curriculum, women had to wear clothes which did not hamper movement.

Q.18. Why did women in the 19th century continue to wear Indian dress even when men switched over to the more convenient western clothing? [2011 (T-2)]

Ans. Women mostly remained within the four walls of their homes. So they were comfortable wearing Indian dresses. On the other hand, men went out to work and were influenced by western clothing. Moreover, India was then a traditional and orthodox society. Western clothes were a sign of modernity and progress.

Q.19. Describe Mahatma Gandhi's experiment with clothing during his lifetime. [2011 (T-2)]

Ans. As a boy he usually wore a shirt with a dhoti or pyjama, and sometimes a coat. When he went to London to study law as a boy of 19 in 1888, he cut off the tuft on his head and dressed in a western suit. On his return, he continued to wear western suits with a turban. As a lawyer in South Africa in the 1890s, he still wore western clothes. In Durban in 1913, Gandhi first appeared in a lungi and kurta with a shaved head as a sign of mourning to protest against the shooting of Indian coal miners. On his return to India in 1915, he decided to dress like a kathiawadi peasant. In 1921, during the non-cooperation movement, he adopted the short dhoti or loin cloth with a *chaddar*. This dress he continued to wear until his death.

Q.20. During 19th century in England and America, what changes in women clothing took place? [2011 (T-2)]

Ans. In the nineteenth century, Britain began the mass manufacture of cotton textiles which was exported to many parts of the world. Cotton clothes became more accessible to a wider section of people in Europe. In the late 1870s, heavy, restrictive underclothes were gradually given up. Clothes got lighter, shorter and simpler.

Q.21. Mention the movements started by women for the dress reform in America. Why were the traditional feminine clothes criticised? Give reasons. [2011 (T-2)]

Ans. In America, a movement developed for dress reform amongst the white settlers on the east coast. In the 1870s, the national Women Suffrage Association and the American Women Suffrage Association both campaigned for dress reform. The argument was – simplify dress, shorten skirts, and abandon corsets.

Traditional feminine clothes were criticised on a variety of grounds. Long skirts swept the grounds and collected filth and dirt. This caused illness. The skirts were voluminous and difficult to handle. They hampered movement and prevented women from working and earning. The argument was, if clothes were comfortable and convenient, then women could work, earn their living, and become independent.

Q.22. What are corsets? What types of problems were associated with it by the French women? [2011 (T-2)]

Ans. Girls had to wear tight fitting corsets. Tightly laced, small-waisted women were admired as attractive, elegant and graceful. Corset was meant to confine and shape her waist so that she appeared narrow waisted. But corsets caused deformities and illness among young girls. Such clothing restricted body growth and hampered blood circulation. Muscles remained underdeveloped and the spines got bent. Doctors reported that women complained of acute weakness, felt languid, and fainted frequently.

Q.23. How clothes were used by Mahatma Gandhi as a powerful weapon to protest against the British rule? Mention any three points. [2011 (T-2)]

Ans. (i) Initially he adopted the famous loin cloth and a *chaddar* as an experiment during the Non-

Cooperation movement. But soon he realised this as his duty to the poor, and he never wore any other dress.

- (ii) He consciously rejected the well-known clothes of the Indian ascetic and adopted the dress of the poorest Indian.
- (iii) Khadi was to him a sign of purity, of simplicity, and of poverty. Wearing it became also a symbol of nationalism, a rejection of western mill-made cloth.
- (iv) By putting on the dress that he did, Gandhiji could easily get identified by the millions of poor Indians as one of them.

D. LONG ANSWER TYPE QUESTIONS [4 MARKS]

Q.1. How were clothes of the 18th century all over the world different from clothes of the 19th century?

Ans. In France, in the 18th century sumptuary laws controlled the clothing style. After the French Revolution, it was the income, the difference between the rich and poor which decided what people were to wear. In England and America and other European countries, women from childhood, as young girls were tightly laced and dressed in stays. As women they had to wear tight fitting corsets and flowing gowns sweeping the ground.

The nineteenth century simplified dresses, shortened them and banned the corsets. Clothes got lighter, shorter and simpler. The two world wars brought in trousers and blouses for women giving them greater freedom of movement. Skirts became shorter, frills disappeared. Women now went for short hair as it was convenient and easy to maintain.

In India, the western style clothing came in the 19th century. The wealthy Parsis were the first to adopt it. It was also attractive to Dalits. The dress code in India was much under the influence of strict codes of caste system. The Swadeshi movement and national feelings also set the dress code of Indians.

Q.2. What were sumptuary laws? How did these laws affect society in France?

Ans. Sumptuary laws were those laws which imposed upon members of different layers of society through specified details the codes of behaviour. These laws tried to control behaviour of those considered social inferiors, preventing them from wearing certain clothes, consuming certain foods and beverages (usually alcohol) and hunting game in certain areas. In France, during the medieval period the item of clothing a person could purchase per year was regulated not only by income but also by social rank. The material to be purchased for clothing was also legally prescribed. Only royalty could wear expensive materials like ermine, fur, silk, velvet and brocade. Other classes were debarred from clothing themselves with materials that were associated with the aristocracy.

Q.3. "Ideals of womanhood prevalent during the Victorian Age affected women's dress." What were these ideals and how did these ideals affect the dresses of women during the Victorian Age?

Ans. Women in Victorian England were groomed from childhood to be docile and dutiful, submissive, and obedient. The ideal woman was one who could bear pain and suffering. Women were seen as frivolous, delicate, passive and docile.

Norms of clothing reflected these ideals. From childhood, girls were tightly laced up and dressed in stays. The effort was to restrict the growth of their bodies, contain them within small moulds. When slightly older, girls had to wear tight fitting corsets. Tightly laced, small waisted

women were admired as attractive, elegant and graceful, clothing thus played a part in creating the image of frail, submissive Victorian women.

Q.4. What was the Suffrage Movement? How did it bring about a reform in dress?

Ans. Women's Suffrage Movement was a woman's movement agitating for the right to vote in political elections and democratic rights. As suffrage movement developed, people began campaigning for dress reform. Women's magazines described how light dress and corsets caused deformities and illness among young girls. Such clothing restricted body growth and hampered blood circulation. Muscles remained underdeveloped and the spines got bent. Doctors reported that many women were regularly complaining of acute weakness, felt languid and fainted regularly. By the end of the nineteenth century, change was clearly in the air – the argument was simplify dress, shorten skirts, abandon corsets.

Q.5. Discuss how society and clothes are linked.

Ans. The history of clothing is linked to the larger history of society. Clothing is defined by dominant cultural attitude and ideal of beauty. These notions change with time. Change in clothing has come due to changes within technology and economy and pressures of changing times.

Changes in women's clothing came as a result of the two world wars. Women stopped wearing jewellery and luxurious clothes. Now women of all sections of society began to look similar.

Because of practical necessity clothes became shorter and without frills. Women began to be employed in ammunition factories. This forced them to wear a uniform of blouse and trousers with scarves. Thus, uniform of blouse and trousers was replaced by Khaki overalls and caps. Sober colours were preferred as the war was on. Clothes became simpler and more practical.

Trousers became a common garment worn by women. Garments became austere and professional. Games and sports became an important part of curriculum in girl's schools. Hence dresses were so designed that they did not hamper any movement. Another important development was that women began to cut their hair as it was easy and convenient to maintain.

Thus we see how the pressures of society make way for changes in clothing, confirming the fact that clothing is linked to society.

Q.6. With an example, discuss how clothing can convey different meanings in different cultures and how these interpretations can lead to misunderstanding.

Ans. In different cultures, specific items of clothing often convey central meaning. This frequently leads to misunderstandings and conflicts.

The case of the Turban and Hat is one. Turban and hat are two headgears that not only look different. They also signify different things. The turban in India was not just for protection from the heat but was also a sign of respectability and could not be removed at will. In the western tradition, the hat had to be removed before social superiors as a sign of respect. This cultural difference created misunderstanding. The British were often offended if Indians did not take off their turban when they met colonial officials. Many Indians, on the other hand, wore the turban to consciously assert their regional or national identity.

Q.7. How was the Swadeshi Movement linked to the politics of clothing? Explain.

OR

Establish the relationship between Khadi and National Movement. [2011 (T-2)]

Ans. The Swadeshi movement was centrally linked to the politics of clothing. In 1905, Lord Curzon decided to partition Bengal to control the growing opposition to British rule. The

Swadeshi movement developed in reaction to this measure. People were urged to boycott the British goods of all kinds and start their own industries for the manufacture of goods such as match boxes and cigarettes. Mass protests followed with people vowing to cleanse themselves of colonial rule.

The use of khadi was made a patriotic duty. Women were urged to throw away their silks and glass bangles and wear simple shell bangles. Rough homespun was glorified in songs and poems to popularise it.

Though many people rallied to the cause of nationalism at this time, it was almost impossible to compete with cheap British goods that had flooded the market.

Despite its limitations, the experiment with Swadeshi gave Mahatma Gandhi important ideas about using cloth as a symbolic weapon against British rule.

Q.8. How did Mahatma Gandhi's dream of clothing the nation in Khadi appeal only to some sections of the Indian? (CBSE 2010)

OR

“Not everyone wore khadi.” Discuss with relevant examples from Mahatma Gandhi’s life.

Ans. Mahatma Gandhi’s dream was to clothe the whole nation in khadi. He felt khadi would be a means of erasing differences between religions and classes; etc. But it wasn’t easy for others to follow in his footsteps. Just as the people could not take to the single peasant loin cloth as Gandhiji had done. The people, in fact, did not want to do so.

Nationalists such as Motilal Nehru, a successful barrister from Allahabad, gave up his expensive western style suits and adopted the Indian dhoti and kurta. But these were not made of coarse cloth – khadi.

Those who had been deprived by caste norms for centuries were attracted to western dress styles. Therefore unlike Mahatma Gandhi, other nationalists such as Baba Saheb Ambedkar never gave up the western style suit. Many Dalits began in the early 1910s to wear three-piece suits, shoes and socks on all public occasions, as a political statement of self-respect.

A woman wrote to Gandhiji, “I heard you speaking on the extreme necessity of wearing khadi, but khadi is very costly and we are poor people.”

Other women, like Sarojini Naidu and Kamla Nehru, wore coloured saris with designs, instead of coarse, white homespun khadi.

Q.9. What were the reactions of the Indians of the 19th century to western style clothing?

OR

How did the Indians react to western style of clothing during 19th century? [2011 (T-2)]

Ans. There were three different kinds of reactions of Indians to western style clothing.

- Western clothes were considered signs of modernity and progress. Many Indians (especially men) began to be influenced by western clothes and incorporated some elements of European style in their dresses. The Parsis were a perfect example. They wore baggy trousers and the phenta (or hat) with long coats without collars. They also wore boots and used a walking stick. The Dalit groups who were converts to Christianity also found this new trend very attractive.
- For some, adopting the western style clothes was a means of losing traditional cultural identity.

- Others found a solution. They combined the Indian dress with some elements of western style.
- Some people, especially the bureaucrats, wore western clothes without giving up their Indian clothes. They wore western clothes for work and Indian clothes at home.

Q.10. In India caste system played the role similar to Sumptuary Laws of Europe? Justify it.

OR

Explain with the help of an example, how certain changes in clothing styles that threatened specified norms in India often created violent social reactions.

Ans. India has no formal sumptuary laws but it has a very strict social code of food and dress. It is the caste system which defines what each caste should wear, eat, give, take, etc. These codes are very rigid and are almost as forceful as laws. If there were any changes in these specified codes then reactions were often violent and disturbing.

The case of the Shanar caste is an example. The Shanars are a community from Travancore. They migrated to this area to work under the landlords who were the Nairs. The Shanars tapped toddy. They belonged to a 'subordinate caste' and as per the traditions had to follow certain specified norms. They were not allowed to wear slippers, use umbrellas and cover the upper portion of their body with clothing.

When the Christian missionaries came, they converted the Shanars to Christians. Under their influence the Shanar folk started covering the upper portion of their body. This angered the Nairs who attacked them. The government of Travancore issued a proclamation which ordered the Shanars not to cover the upper parts of their body. But this did not deter the Shanar women who wore the blouse. These women were attacked and stripped of their upper clothes. The Shanars were beaten and tortured. The government then issued a proclamation which laid down that Shanar women could cover the upper part of their body "but not like the women of upper caste."

Q.11. Why did a large number of people begin boycotting British or mill-made cloth and adopt khadi?

Ans. Even though khadi was coarser and more expensive many people began to boycott British cloth and adopted khadi. This was a result of the policy of partition of Bengal by the British. In 1905, Lord Curzon decided that Bengal needs to be partitioned to curb the growing spirit of nationalism and opposition to British rule. Bengal was so partitioned that it separated the Hindus and Muslims and tried to destroy their unity. The Swadeshi Movement developed as a reaction to this measure. People were persuaded to use goods manufactured in India and boycott goods made in Britain. Many Indians started their own factories to manufacture things such as matches, etc. People were forced to use khadi. Silks, glass bangles, etc., were thrown away and simple coarse khadi sarees were worn. Wearing khadi became a patriotic duty. Women substituted shell bangles for glass ones. Songs and poems were composed to popularise Indian goods especially the coarse khadi.

Q.12. *'It looked good, but I felt ticklish wearing it..... brimming with enthusiasm, I showed it to my mother. She gave me a stern look and said, "where are you going to gallivant in this?"*

At night, I wore the blouse and showed it to my husband. He said it looked good.... (The next morning) I came out wearing the blouse.... I didn't notice my mother coming. When I turned round, she was behind me, fierce and furious... she said, "take it off.. You want to walk around in shirts like Muslim women?"

Read the above passage and answer the following questions :

- (a) Which item of clothing is being referred to?
- (b) How did the lady feel wearing the item of clothing?
- (c) What was the husband's attitude towards the clothing?
- (d) Why was the mother against this item of clothing? (CBSE 2010)

Ans. (a) The item of clothing referred to here is a *blouse* gifted to C. Kesavan's mother-in-law by her sister-in-law (Jeevita Samaram – an autobiography)

(b) The lady felt ticklish though she like it very much and was enthusiastic about wearing it.

(c) Her husband said "It looks good". He liked it too.

(d) The mother reacted violently to it and she ordered her daughter to take it off at once. She accused her of walking around in "Shirts like Muslim women."

Q.13. *'Although perfectly straight and well made, I was encased in stiff stays, with a steel busk in front, while above my frock bands drew my shoulder back until the shoulder blades met. Then a steel rod, with.. semi-circle which went under my chin, was clasped to the steel busk in my stays. In this constrained state, I and most of the younger girls had to prepare the lessons'.*

Personal Recollections from Early Life to Old Age of Mary Somerville.

- (a) Why were girls made to wear stiff stays?
- (b) What was the impact of such clothing on girls' bodies? (CBSE 2010)

Ans. (a) The Victorian women were forced to wear stiff stays. It was done to restrict their bodies, contain them within small moulds.

(b) The tight dresses and corsets caused deformities and illness among young girls. It restricted body growth and hampered blood circulation. Muscles remained under-developed and spines got bent. Women, according to doctors, complained of acute weakness, felt languid and fainted frequently.

Q.14. *"From about 1294 to the time of the French Revolution in 1789, the people of France were expected to strictly follow what were known as 'sumptuary laws'. The laws tried to control the behaviour of those considered social inferiors, preventing them from wearing certain clothes..."*

- (a) Name any two materials that classes other than royalty were not permitted to wear.
- (b) What changes in clothing are symbolic of the French Revolution?
- (c) How was the idea of equality expressed through clothing after the Revolution?

(CBSE 2010)

Ans. (a) Expensive materials like ermine and fur (or silk, velvet or brocade) could be worn only by royalty.

(b) The fashionable "knee breeches", worn by "Sans-Culottes" (members of the Jacobin clubs) were loose and comfortable clothing, and had the colours of patriotic France – blue-red and white. They became popular as symbols of patriotic citizens. The red cap of liberty, long trousers, and the revolutionary cockade pinned to a hat were also symbolic changes.

(c) The simplicity of clothing reflected the idea of equality.

II. FORMATIVE ASSESSMENT

A. PROJECT

- Topic Covered** : Transformations in clothing in colonial India.
- Objective** : To create awareness about how social conditions and attitudes reflect in clothing styles.
- Skills Developed** : Understanding the effect of social conditions and attitudes on clothing styles, analytical and critical understanding of society.
- Time Required** : 2 - 3 days.
- Method** : (a) Explain how clothing styles of Indians changed during the colonial period.
(b) Focus on changes introduced by British in clothing and the reactions of the Indians.
(c) Collect pictures of personalities in different dresses during colonial era such as those of Gandhiji, Jawaharlal Nehru, Sir M. Visveswaryya, Tagore family, etc., and paste these in a scrapbook.

B. ACTIVITIES

- (1) Presume yourself to be a Muslim pleader in the Allahabad high court in the late nineteenth century. What kind of clothes would you wear? Would they be very different from what you wore at home?
- (2) Think and explain the reasons why the use of khadi could not spread among some classes, castes and regions of India.
- (3) Synthetic fibre is used to make clothes these days. Find out which fibre is used to make this cloth, how and from where it is derived. Find out also if its production is in any way different from the manufacture of natural fibre cloth.
- (4) The 'constructive programme' of Gandhiji gained great prominence during the freedom movement. Find out what this programme was about. Write down about its aims, methods employed to achieve these aims and the response of the public towards it. Collect pictures and stick them to support your findings.

C. GROUP DISCUSSION

When asked to take off his shoes at the Surat Fouzdaree Adawlut at Surat in 1862, Manockjee told the judge that he was willing to take off even his turban but not his shoes.

What would you have done if you were in place of Manockjee? Hold a group discussion in the class on above topic.

[**Guidelines** : The class could be divided into groups of ten students. Each group will emerge with a conclusion and tell the teacher.]

D. MAKING A POSTER

Make a large poster with pictures/photographs of Mahatma Gandhi in different dresses from childhood till 1931. Below each photograph, write details in brief.

E. ASSIGNMENT

- (1) Can you think of any expectations of proper and improper dress which exist today? Give examples of two forms of clothing which would be considered disrespectful in certain places but acceptable in others. Give your reasons.
- (2) Imagine you are the 14-year-old child of a trader. Write a paragraph on what you feel about the sumptuary laws in France.

Ans. The sumptuary laws are very strange. They try to control the behaviour of those people who are considered socially inferior, preventing them from wearing certain clothes, consuming certain foods and beverages (which was usually alcohol) and hunting game in certain areas. They even control the items of clothing a person can purchase in a year. These laws clearly create class distinctions. They do not allow the society to be united but divide it. They are not just and do not allow independence to people in even their personal likes and dislikes.

- (3) Can you think of any expectations of proper and improper dress which exist today? Give examples of two forms of clothing which would be considered disrespectful in certain places but acceptable in others.

Ans. The two forms of clothing which I can think of are a swimming costume and a pair of shorts. Swimming costume is worn while swimming and is acceptable when you are involved in the sport but as a dress it is not acceptable when you are out somewhere else, e.g., marketplace. Shorts are acceptable when you are jogging, exercising or out walking but seem improper if you wear it for a formal gathering.

F. GROUP ACTIVITY

The teacher could select ten students from the class who would dress in ten different dresses which Gandhiji put on as (i) a student in London (ii) As a child of six years (iii) at the age of 14 (iv) as a lawyer in Johannesburg (v) as a satyagrahi in South Africa (vi) at the time of marriage (vii) as in 1915 (viii) as in 1920-21 (ix) on his visit to Europe in 1931 (x) during Quit India Movement.

G. GENERAL DISCUSSION

Study the cartoons given below. Hold a discussion in the class on the theme of these cartoons.

[Guidelines : The teacher could first throw light on the cartoon and initiate the discussion. He would write the concluding points on the blackboard.]



Cartoon from Indian Charivari



Cartoon 'The Modern Patriot', by Gaganendranath Tagore, early twentieth century