

Chapter-8

Clothing : A Social History

1 marks Questions

1. What does ermine stands for?

Ans. it's a type of fur.

2. Sans Culottes stands for what?

Ans. Without Knee breaches.

3. Who was William Hogarth?

Ans. He was an English painter.

4. What does busk mean?

Ans. It means strips of wood and steel

5. Who was Marry Somerville?

Ans. She was a Mathematician

6. Who was John Keats?

Ans. English Poet

7. Who is the writer of the novel 'Vanity Fair'?

Ans. John Keats.



8. In which year the Rational Dress Society was founded in England?

Ans. It was founded in 1889.

9. Which war had changed the women's clothing?

Ans. First World War.

10. When was Western Style clothing introduced in India?

Ans. 19th century.

11. What does the phenta means?

Ans. It means Hat.

12. Who was Verrier Elwin?

Ans. Anthropologist.

13. When did Slavery abolished in Travancore?

Ans. 1855.

14. Who was Dewan of Mysore state from 1912 to 1918?

Ans. M. Visveswaraya.

15. Who was Governor-General of India between the years 1824-28?

Ans. Amherst.

16. Name the person who refused to take off shoes in the court of session Judge.

Ans. Manockjee Cowasjee Entee.



17. Who was first Indian ICS officer?

Ans. Satyendranath.

18. Name the autobiography of C. Kesvan?

Ans. Jeevita Samram.

19. In which year M.K. Gandhi went to London for higher study?

Ans. 1888.

20. When did Mahatma Gandhi return back to India?

Ans. 1915.



3 marks Questions

1. State any three reasons why khadi was important to Mahatma Gandhi?

Ans. The most important image of Mahatma Gandhi is of him seated bare chested in a short dhoti at the spinning on the charkha and the daily use of khadi or coarse cloth very powerful symbol.

Gandhi believed that wearing of khadi, was a sign of purity, simplicity and poverty.

These were also a symbol of self reliance and resistance.

Use of khadi also becomes a symbol of nationalism and a rejection of western millmade clothes.

2. Who was Jnanadanandini Devi? How did the Brahmika sari come into being?

Ans. Jnanadanandini Devi, wife of Satyendranath Tagore, the first Indian member of the ICS, returned from Bombay to Calcutta.

Brahimika sari came into being when Jnanadanandini Devi's Parsi style of wearing the sari pinned to the left shoulder with brooch and worn with a blouse.

Shoes were quickly adapted by the Brahm samaj.

This style of sari worn by Brahm Samaji Women came to be known as the BrahmikaSari.

3. What were the ideals to be believed by the women in Europe?

Ans. Many women believed in the ideals of womanhood. The ideals were in the air they breathed, the literature they read, the education they had received at school and at home.

From childhood they grew up to believe that having a small waist was a womanly duty.

Suffering pain was essential to being a woman. To be seen as attractive, to be womanly, they had to wear the corset.

The torture and pain this infected on the body was to be accepted as normal.



4. Why could Khadi not become the dress of the nation?

Ans. The British goods were machine made goods and they are cheap and of good quality. Many Indian classes refused to give up western style. Khadi clothes were costly as compared to British manufactured clothes. Western style clothes were also especially attractive to groups of Dalits.

5. What was dress code was prevailing in Europe before the 18th century?

Ans. In the eighteenth century Europe the common dress code was based upon regional trends. The types of clothes were limited in number. Clothing styles were strictly regulated by class, gender and status in the society.

6. What was dress code was prevailing in Europe after the 18th century?

Ans. The industrial revolution changed the dress code dramatically. The colonialism and the spread of democratic ideas changed the layman's thought about the dress code. People began to use style and materials brought from other parts of the world. Western styles for men became popular worldwide.

7. How did the conservatives react against the movement for the national dress reform in US?

Ans. The reformers did not immediately succeed in changing social values. They had to face ridicule and hostility. Conservatives everywhere opposed change. They lamented that women who gave up traditional norms of dressing no longer looked beautiful, and lost their femininity and grace. Faced with persistence attacks, many women reformers changed back into traditional clothes to conform to conservatives.

8. Describe the famous case of defiance of the shoe respect.

Ans. In 1862, there was a famous case of defiance of the shoe respect rule in a Surat Courtroom.

Manockjee Cowasjee Entee, an assessor in the Surat Fouzdaree Adawlut, refused to take off his shoes in the court of the session judge.

The judge insisted that he takes off his shoes as that was the Indian way of showing respect to superiors. But Manockjee remained adamant.

He was barred entry into the courtroom and sent a letter of protest to the governor of Bombay.

9. How did the French Revolution of 1789 change the dress code?

Ans. The French Revolution abolished all discrimination and sumptuary laws.

After Revolution men and women began to wear loose and comfortable dresses.

The colours like Red, Blue and White become popular.

The red cap of liberty, long trousers and the revolutionary cap became a part of dress.

10. How were the women of Victorian age groomed?

Ans. They were groomed from childhood to be docile and dutiful.

They were groomed to be submissive and obedient.

The ideal women were supposed to bear pain and sufferings.

They were considered delicate and passive.

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12. How did the Swadeshi movement play a crucial role in the search of National dress code?

Ans. Swadeshi means goods manufactured in India or in own country.

During the national movement Indians were requested to boycott all kinds of foreign made



goods.

The use of khadi became a sign of patriotism.

People boycotted British items and started using the Khadi and other Indian made goods.

13. Mention the misunderstandings created by the culture of Turban among the Indians and the Britishers.

Ans. When Europeans traders first began frequenting India, they were distinguished from the Indian Turban bearers as the hat wearers. These two head gears not only looked different, they also signified different things. The turban in India was not just for the protection from the heat but was a sign of respectability and could not be removed before social superior as a sign of respect. This culture differences created misunderstanding. The British are often offended if Indians did not take off their turban when they met colonial officials. Many Indians on the other hand wore the turban consciously assert their regional or national identity.

14. Why the traditional clothes were opposed in USA?

Ans. The white settlers in USA started a movement against the traditional women dress. Traditional women dress code was criticized. Such as long skirts swept the ground and collected the dirt.

The skirts were difficult to handle and hampered the movement at work place.

In 1870s the National Women Suffrage Association and the American Women Suffrage Association campaigned for dress.

15. The Industrial Revolution was a turning point in the dress code. Explain.

Ans. The Industrial Revolution proved a turning point in the dress code.

Britain began the large scale manufacturing of cotton textiles.

Cotton clothes became easily available to European people.

Women gradually discarded the traditional clothing and adopted lighter, shorter and simple dress.

By wearing such type of light clothes they can easily work in factories.



16. What were the effects of world wars on clothing?

Ans. Women stopped wearing jewelry and luxurious clothes.

Social barriers were eroded and women of all classes began to dress in same manner.

Clothes become shorter during the First World War.

Trousers became an essential part of feminine dressing and short hair became a trend for convenience.

17. How did Parsi community react to the western clothing?

Ans. The Parsi community was the first community to adopt western style of clothing.

Baggy trousers and phenta were added to long coats with boots.

They thought that it was a symbol of modernity and progress.

18. How did conservatives react to the western clothing?

Ans. Many Indians believed that western culture would lead to a loss of traditional culture.

They opposed the western style clothing.

Conservatives lamented that women who gave up traditional norms of dressing no longer looked beautiful, and lost their femininity and grace.

19. How did the French Revolution end all distinctions imposed by the sumptuary laws?

Ans. The French revolution ended to all the distinctions. Members of Jacobin Club even called themselves the 'sans culottes' to distinguish themselves from the aristocracy who wore the fashionable knee breeches.

From now on both men and women began 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 become a part of dress: the red cap of liberty, longtrousers and the revolutionary cockade pinned on a hat.

20. Write about the dress code of Gandhiji in India.

Ans. In 1915 Gandhiji returned back to India. Gandhiji initially dressed like a Kathiawadi



farmer.

Later he used the short dhoti, topi, vest and chaddar.

Earlier it was a experiment but soon he made it his dress to represent poor people.

In 1931 he wore dhoti to attend the Round Table Conference in London.

21. Write about the dress code of Gandhiji in South Africa.

Ans. After completing his education Gandhiji went to South Africa as a Lawyer.

There he continued to wear western dress.

But he realized that clothing was a powerful symbol for struggle against colonial power.

In 1913 in Durban Gandhiji adopted Lungi and Kurta with his head shaved.

22. Write a short note on Mysore Turban.

Ans. Turban is very important part of Indian dress code. Mysore Turban is popularly called Peta.

It was edged with gold lace. The king of Mysore made it a part of dress.

In the 19th century elite class officials teachers etc began to use it as a part of their dress.

Nowadays it is widely used in ceremonies and to honour eminent personalities.

23. How did Gandhiji use Khadi as a symbol of struggle against colonial rule?

Ans. Gandhiji made spinning on charkha and the use of Khadi the symbol of struggle against the colonial rule.

He wanted to make khadi a national dress.

He believed that it would eradicate the feeling of casteism.

The use of homespun Khadi was made the symbol of self reliance and a tool against the British textile mill clothes.

24. 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.

Ans. Indian women had not any freedom in Society. Most of the time they were confined to

their houses.

They were not aware of the changes in the outside world.

Upper caste people never allow the lower caste women to wear as the upper caste women.

There were strict social dress codes prevalent in the society.

If any one dared to change the code like Shanar Women they were assaulted.

25. What are corsets? What type of problems was associated with it by French women?

Ans. The Corsets was a sleeveless tightly fitting undergarment extending from the chest to the hips, worn by aristocratic ladies young girls' medieval Europe till late 18th century.

Often laced in the fronts, corsets were quite uncomfortable and used to restrict the growth of young girls as it was mainly worn to remain small waist and gives shape to the figure.

French women argued the Corsets cause deformity, illness among young girls, restrict body growth and hamper blood circulation.

26. Win ton Churchill described Gandhiji as a Seditious Middle Temple lawyer now posing as a half naked fakir. State three reasons why he said so.

Ans. Winston Churchill looked upon Gandhi as the major threat to the British Empire.

He therefore described Gandhiji as being seditious.

He commented adversely on his dress which had major influence on the Indian people.

27. What was the shoe respect case? Why was it opposed by the Indians?

Ans. During Governor- Generalship of Lord Dalhousie, Indians were made to take off their shoes when entering any government institution.

But Europeans were exempted from following this rule. This was shoe respect case.

Indians were not happy with this. In 1862 M. C. Entee refused to take off the shoes in the court.

Indians urged that they take off their shoes while entering temples and home because there was the possibility of dirt and filth.

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They had to face ridicule and hostility. Conservatives everywhere opposed change.

They lamented that women who gave up traditional norms of dressing no longer looked beautiful, and lost their femininity and grace.

Faced with persistence attacks, many women reformers changed back into traditional clothes to conform to conservatives.

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5 marks Questions

1. How the caste system of India played the similar role to sumptuary Laws of Europe? Explain.

Ans. Caste system of India played the similar role to sumptuary Laws of Europe. The Indian Caste System defined what the subordinate and dominant caste Hindu should wear and eat. On the other side, in Europe dress codes were imposed upon the members of different layers of society through actual laws. In India the man and women of the Shanar caste were forbidden from covering their upper bodies before the upper castes. On the other side in Europe the sumptuary laws were meant to emphasis social hierarchy. In India, under the influence of the Christian missionaries, the Shanar women began to wear tailored blouses and cloths to cover themselves. In 1822, these women were attacked by the Nairs who tore of their upper clothes. In 1859, riots broke out as the Shanar women were attacked in the market places and stripped of their upper clothes. Finally the government issued proclamation permitting Shanar women of all kinds to cover their upper bodies. On the other side in Europe the sumptuary laws tried to control the behavior of those considered social inferiors preventing them from wearing certain clothes, consuming certain foods and beverages and hunting game in certain areas.

2. How would you explain the rise of Movements against the Traditional clothes, in US?

Ans. The white settlers in USA started a movement against the traditional women dress. Traditional women dress code was criticized. Such as long skirts swept the ground and collected the filth and dirt.

The skirts were difficult to handle and hampered the movement at working place.

In 1870s, the National Women Suffrage Association and the American Women Suffrage Association campaigned for dress reform.

The reforms were opposed by conservatives and faced continuous attacks. But by the end of



19th century, ideals of beauty and styles of clothing were transformed. People began to accept the changes brought by the reformers.

3. How would you explain the major changes in the clothing pattern which occurred in Europe from seventeenth century to twentieth century?

Ans. Before the 17th century, most ordinary women in Britain possessed very few cloths made of flax, linen or wool which were difficult to wear and clean

After 1600, trade with India brought cheap, beautiful and easy to maintain Indian chintzes within the reach of many Europeans.

During the Industrial Revolution in the nineteenth century, Britain began the mass manufacturing of cotton textiles which becomes more accessible to a wider section of the people.

By early twentieth century, artificial fibers made clothes further cheap and easy to wash. In the late 1870s, heavy restrictive under-clothes were gradually discarded. Clothes got lighter and simpler.

4. Can you explain the differences in dress code among various social classes of France before French Revolution?

Ans. The laws tried to control the behavior of those considered social inferiors, preventing them from wearing certain clothes.

In medieval France, the items of clothing a person could purchase per year were regulated, not only by income but by social rank.

The material to be used for clothing was also legally prescribed.

Only royalty could wear expensive material like ermine and fur, or silk, velvet and brocade.

Other classes were barred from clothing themselves with materials that were associated with the aristocracy.

5. How would you elaborate the ill effects of the tight dresses and corsets to the body of women?

Ans. Tight dresses and corsets caused deformities and illness among young women.

Such restricted body growth and hampered blood circulation.

Muscles remained underdeveloped and spines got bent.

Doctors reported that many women were regularly complaining of acute weakness, felt languid, and fainted frequently.

Corsets then become necessary to hold up the weakened spine.

6. How had the clothing sense of Indians created the sense of nationalism among the Indians against the British rule?

Ans. The search for a national dress was part of this movement to define the cultural identity of the nation in symbolic way.

Self conscious experiments with dress engaged men and women of upper classes in many parts of India.

Jnanada Nandini Devi, wife of Satyendranath Tagore adopted the Parsi style of wearing sari.

The use of khadi was made a patriotic duty.

There were also attempts to develop a dress style that would draw on the tradition of different regions.

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10. Explain the different experiments done by Gandhiji with his clothing pattern from his boyhood?

Ans. As a boy from a Gujarati family, he usually wore a shirt with a dhiti or pyjama and sometimes a coat.

When he went to London to study law at the age of 19, he dressed himself in the western dress.

When he returns from London, he continued to wear western suits, topped with a turban. As a lawyer in South Africa, he still wore the western dress. In Durban in 1913, Gandhi first appeared in a Lungi and Kurta with his head shaved.

On his return to India in 1915, he decided to dress like a Kathiawadi peasants. In 1921, he adopted short dhoti, the form of dress which he wore till his death.

