

CLOTHING

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

And After the 18th century, the colonization of most of the world by Europe

1. the spread of democratic ideals
2. the growth of an industrial society completely changed the ways in which people thought about dress
3. use styles and materials that were drawn from other cultures and locations
4. Western dress styles for men were adopted worldwide.

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

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

Ans. European dress codes were different from Indian dress codes.

1. Example of **turban and the hat**.

- The two headgears not only **looked different** but also **signified different things**.

The turban in India was not just for

(1) **protection from the heat** but was

(2) **a sign of respectability** and

(3) **could not be removed at will**.

- In the western tradition, the **hat had to be removed before social superiors as a sign of respect**.

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

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

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

Answer 3 Above +

3. **This difference created misunderstanding** between the turban wearers, i.e. the Indians and the hat wearers, i.e. the British.
4. When the **Indians walked into English company** they did not **remove their turbans** as they wanted to assert (state authority) their national and regional identity. This at times offended the British

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 (1) **as machine cloth had flooded the Indian markets** and was (2) **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?

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SHORT 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.

1. Women in the 19th century India **were obliged to continue wearing traditional Indian** dress even when men switched over to more convenient western clothes.
2. This clearly shows that women during that time were **accorded a lower status** than men in society.
3. 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**.
4. India was then a traditional and orthodox society. Western clothes were a **sign of modernity and progress** which was not for them.

Short Q &Ans

Q.1. Why is most of the knowledge about clothes inferential (inferential = involving, or resembling)?

Ans. Directly – Indirectly A, P S - Past

1. Most of the knowledge about clothes is inferential because **clothes do not reveal anything directly**.
2. Clothes **indirectly reveal** the (1) attitude, (2) personality and (3) socio-economic status of the wearer.
3. 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.

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Ans.

1. 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**.
2. 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.

1. Clothes do give a message, as the clothes of Sans Culottes did.
2. They were **men without knee breeches** different from the **aristocrats who wore knee length breeches**.
3. French **patriotic citizens** in France started wearing clothing that was (1) **loose and comfortable** along with (2) colour of France — blue, white and red – was a sign of patriotic citizens.
4. Gandhiji made homespun **khadi a symbol of national sentiment (feelings)** and his dress code of short dhoti was his way of **identifying with the poorest Indian**.
5. Khadi became a symbol of **purity, simplicity and poverty**.

FRENCH

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

Short Q & Ans - Q.6. Explain the Sumptuary Laws. OR What were the sumptuary laws in France? Explain. [2011 (T-2)]

sumptuary - laws that limit private expenditure on food and personal items.

Ans:

1. From 1294 to 1789 - the time of the French Revolution - people of France were expected to strictly follow the sumptuary laws.
2. WHAT - laws tried to **control** the behaviour/ WHO- of those considered **SOCIALLY INFERIOR**/BY DOING WHAT- **preventing** them from wearing - C, F & B, H
A) certain clothes,

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- B) consuming certain foods and beverages, and
- C) hunting game in certain areas

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

Ans.

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

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

ANS:

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

Short Q & Ans - Q.6. Explain the Sumptuary Laws. OR What were the sumptuary laws in France? Explain. [2011 (T-2)]

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Ans:

SUMPTUARY - LAWS

1. From 1294 to 1789 - the time of the French Revolution - people of France were expected to strictly follow the sumptuary laws.
2. 2. WHAT - laws tried to **control** the behaviour/ WHO- of those considered **SOCIALLY INFERIOR**/BY DOING WHAT- **preventing** them from wearing - C, F & B , H
 - A) certain clothes,
 - B) consuming certain foods and beverages, and
 - C) hunting game in certain areas

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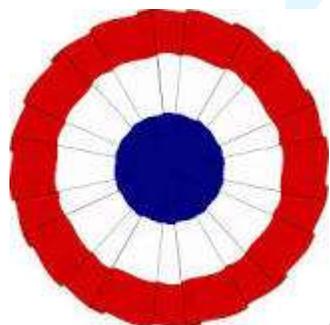
+ FRANCE

1. In France, during the **medieval period** (Middle Ages or **Medieval** period lasted from the 5th to the 15th century) the item of **clothing** a person could purchase per year was regulated not only by **income but also by social rank**.
2. The material to be purchased for clothing was also legally prescribed (written by the law).
3. Only **royalty could wear expensive materials** like **ermine, fur, silk, velvet and brocade** – **e,f,s,v,b**.
4. **Other classes were debarred (not allowed)** from clothing themselves with materials that were associated with the **aristocracy (rich and rich class)**.

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

Ans.

1. Sans Culottes literally means those **'without knee breeches.'**
2. Members of the Jacobin clubs called themselves Sans-Culottes to distinguish **themselves from the aristocracy who wore knee-breeches.**



Cockade -

A **cockade** is a knot of ribbons, or other circular- or oval-shaped symbol of distinctive colors which is usually worn on a hat.

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

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**?

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Ans. **Use this answer for - POLITICAL SYMBOL OF FRANCE**

1. French **patriotic citizens** in France started wearing clothing that was **loose and comfortable**.
2. The **colours of France blue, white and red** became **popular** as they were a **sign** of the **patriotic citizen**.
3. 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.
4. The **simplicity of clothing** was meant to express the **idea of equality**.

MAHATMA GANDHI

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? OR

What was symbolic about Mahatma Gandhi's dress?

Ans.

1. Mahatma Gandhi went to the Viceroy's house **clad (dressed) in a dhoti**.
2. This signified the **symbolic strength** of his dress.
3. It showed the **pride** he had for his nation and its people, especially the peasants.
4. 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? OR Why all could not wear Khadi?

Short Q - 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.

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LONG: 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.

1. Mahatma Gandhi's dream was to **clothe (dress) the whole nation** in khadi.
2. But it was **not easy** for everyone to **follow** in his footsteps.
3. **Not many** could take to a **single peasant loincloth** as he had.
4. Some could **not afford khadi** which was **expensive** and some preferred to be dressed in finer cloth of various **colours and designs**.
5. Mahatma Gandhi felt khadi would be a means of erasing differences between religions, classes, etc.
6. 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.
7. Unlike Mahatma Gandhi, other nationalists such as Baba Saheb Ambedkar never gave up the western-style suit.
8. A woman wrote to Mahatma Gandhi from Maharashtra, "I tried to adopt khadi, but khadi is costly and we are poor people."
9. 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.

1. Gandhiji wore a short dhoti **without a shirt** when he went to **England for the Round Table Conference in 1931**.
2. He **refused to compromise** and wore it even before **King George V at Buckingham Palace**.
3. 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.**"
4. This was the reason for Gandhiji's **witty remark** about his dress.

England for the Round Table Conference in 1931.

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King George V at Buckingham Palace.

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

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

Ans. Points 1 to 10 long answer and 4 to 10 short answer

1. The most familiar image of Mahatma Gandhi is of him **seated, bare-chested and in a short dhoti**, at the **spinning wheel**.
2. He made (1) **spinning on the Charkha** and the (2) **daily use of khadi**, a coarse cloth made from homespun yarn, **very powerful symbols**.
3. These were not only **symbols of self-reliance** but also **symbol of resistance** to the use of British mill-made cloth.
4. Mahatma Gandhi's **experiments with clothing** was to the **change attitude** to dress in the **Indian subcontinent**.
5. As a boy from a Gujarati 'Bania family' - he usually wore **a shirt with a dhoti or pyjama and sometimes a coat** –.
6. When **he went to study law in London and also as a lawyer in Johannesburg, South Africa**, he wore **western clothes**.
7. In **Durban in 1913**, Gandhi first appeared in a (1) **lungi and kurta** with (2) a shaved head as a sign of **mourning to protest against the shooting of Indian coal miners**.
8. On his **return to India in 1915**, he decided to dress like a **Kathiawadi peasant**.
9. **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.
10. This he did as he felt it was his **duty to the poor**.

Boy – Bania family - shirt with a dhoti or pyjama and sometimes a coat

Law- London – lawyer Johannesburg – western clothes

1913 – Durban- lungi kurta + shaved head

1915 – Return to India- Kathiawadi peasant

1921- non-cooperation movement – short dhoti/loin cloth

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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.
- (ii) But soon he realized this as his duty to the poor, and he never wore any other dress.
- (iii) He consciously rejected the well-known clothes of the Indian ascetic and adopted the dress of the poorest Indian.
- (iv) Khadi was to him a sign of purity, of simplicity, and of poverty. p,s,p <- sign
- (v) Wearing it became also a symbol of nationalism, a rejection of western mill-made cloth.
- (vi) By putting on the dress that he did, Gandhiji could easily get identified by the millions of poor Indians as one of them.

WOMAN

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)]

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.

- (i) Women in Victorian England were groomed (trained) from childhood to be docile (ready to accept control), and dutiful, submissive (not to argue), and obedient.
- (ii) The ideal woman was one who could bear pain and suffering. Women were seen as frivolous, delicate, passive and docile.
- (iii) Norms of clothing reflected these ideals.

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- (iv) Men were supposed to be **strong, serious, aggressive and independent**.
- (v) These ideals were **visible** in the way they **dressed**.
- (vi) Girls were dressed **in stays** and were **tightly laced up**.
- (vii) They also wore **tight fitting corsets**.
- (viii) These clothes **restricted their growth** and kept their **mould small and frail**.
- (ix) **Slim and small waisted women** were **admired**. This was **not** so in the case of **boys and men**.
- (x) Thus clothing thus played a part in creating the image of frail, submissive Victorian women.

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

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

20. During 19th century in England and America, what changes in women clothing took place? [2011 (T-2)] WRITE POINT 5, 6, 7 AND 8

17th Century – flax, linen and wool

1600 – Indian chintzes – cheap, beautiful and easy to maintain

19 – Indian Revolution - cotton

20 – Artificial fibres – cheap, beautiful and easy to maintain

Designs – heavy, restrictive underclothes -> lighter, shorter and simpler

Ans.

1. Before the 17th century most women in Britain possessed **very few clothes made of flax, linen or wool**.
2. These were very **difficult to maintain**.
3. After 1600, trade with India brought in **cheap, beautiful and easy-to maintain** Indian chintzes within the reach of many Europeans.
4. This was also within the **reach of many Europeans**.
5. Moreover, due to **Industrial Revolution in the 19th century**, Britain began the mass manufacture of **cotton textiles**.

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6. Cotton clothes became more accessible to a wider section of people in Europe.
7. By the early 20th century, artificial fibres made clothes cheaper and easier to wash and maintain **revolutionized clothes**.
8. In the late 1870s, **Designs** also changed, 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.

1. Many European women **stopped wearing jewellery and luxurious clothes**.
2. As upper-class women **mixed with other classes**, social barriers were encoded and **dresses of women became similar**.
3. **Clothes got shorter, plainer and simpler and bright colours** faded from sight during the First World War out of **practical necessity**.
4. 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**.
5. **Skirts became shorter and trousers became a vital part of women's dress**.
6. Women also took to **cutting their hair short**.
7. A plain and austere (**severe or strict in manner or attitude**) **style** came to reflect **seriousness and professionalism**.
8. When **Gymnastics and games entered school curriculum**, women had to wear clothes which did **not hamper movement**.

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

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

Answer for Women's movement, Women Suffrage Association and the American Women Suffrage Association

Ans.

1. In America, a **movement** developed for dress reform amongst the **white settlers on the east coast**.
2. In the **1870s**, the national **Women Suffrage Association** and the **American Women Suffrage Association** both **campaigned for dress reform**.
3. The argument was – **simplify dress, shorten skirts, and abandon corsets**.
4. **Traditional feminine clothes** were **criticized** on a variety of grounds.
 - a) Long skirts swept the grounds and collected **filth and dirt**.
 - b) This caused **illness**.
 - c) The skirts were **voluminous** and **difficult** to handle.
 - d) They hampered **movement** and prevented women from **working and earning**.
5. The argument was, if clothes were **comfortable and convenient**, then women could work, earn their living, and **become independent**. **C C independent**

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

Ans.

1. Girls had to wear **tight fitting corsets**.
2. **Tightly laced, small-waisted** women were **admired as attractive, elegant and graceful**. **a,e,g**
3. Corset was meant to **confine (no space)** and **shape her waist** so that she **appeared narrow waisted**. **dibbms**
4. But corsets **caused deformities** and **illness** among young girls.
5. Such clothing **restricted body growth** and **hampered blood circulation**.
6. **Muscles** remained **underdeveloped and the spines got bent**.
7. Doctors reported that women complained of **acute weakness, felt languid (not feeling well), and fainted frequently**.

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D. LONG ANSWER TYPE QUESTIONS [4 MARKS]

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

18 th Century French revolution England and America 19 th Century 2 World War Designs - lighter, shorter and simpler India – 19 th Century Parsi – Dalit Strict caste code Swadeshi movement + national feelings – dress code for Indians

1. In **France, in the 18th century** sumptuary laws controlled the clothing style.
2. **After the French Revolution**, it was the income, the difference between the rich and poor which decided what people were to wear.
3. In **England and America and other European countries**, women from childhood, as young girls were **tightly laced and dressed in stays**.
4. As women they had to wear **tight fitting corsets and flowing gowns** sweeping the ground.
5. The **nineteenth century** simplified dresses, shortened them and banned the corsets.
6. Clothes got **lighter, shorter and simpler**.
7. The **two world wars** brought in trousers and blouses for women giving them greater freedom of movement.
8. Skirts became **shorter, frills disappeared**.
9. Women now went for **short hair** as it was convenient and easy to maintain.
10. In India, the western style clothing came in the **19th century**.
11. The wealthy **Parsis** were the first to adopt it. It was also **attractive to Dalits**.
12. The dress code in India was much under the influence **of strict codes of caste system**.

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13. The **Swadeshi movement and national feelings** also set the dress code of Indians

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

Ans.

1. The history of clothing is linked to the larger history of society.
2. Clothing is defined by **dominant cultural attitude and ideal of beauty**.
3. These notions change with time.
4. Change in clothing has come due to changes within (1) technology and (2) economy and (3) pressures of changing times.

Plus Answer to Q 17

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

Ans.

5. Many European women **stopped wearing jewellery and luxurious clothes**.
6. As upper-class women **mixed with other classes**, social barriers were encoded and **dresses of women became similar**.
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10. Women also took to **cutting their hair short**.
11. A plain and austere (**severe or strict in manner or attitude**) **style** came to reflect **seriousness and professionalism**.
12. When **Gymnastics and games entered school curriculum**, women had to wear clothes which did **not hamper movement**.
13. Thus we see how the pressures of society make way for changes in clothing, confirming the fact that clothing is linked to society. **NEW**

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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)] OR**

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

Ans. **Use this answer for - POLITICAL SYMBOL OF INDIA**

1. Swadeshi – linked
2. 1905 – Lord Curzon – partition
3. Boycott – start own industry – matchboxes and cigarettes , khadi patriotic duty
4. Cleanse of colonial rule
5. Women – glass and silk (x) and shell and homespun (☑)
6. Nationalism was the only way to promote home products against cheap British goods that flooded the market.
7. Clothes – symbolic weapons

1. The Swadeshi movement was centrally linked to the politics of clothing.
2. 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.
3. 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. The use of khadi was made a patriotic duty.
4. Mass protests followed with people viewing to cleanse themselves of colonial rule.
5. 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.
6. 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.
7. Despite its limitations, the experiment with Swadeshi gave Mahatma Gandhi important ideas about using cloth as a symbolic weapon against British rule.

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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.

Western clothes – signs of modernity and progress

Influenced by western clothes

Parsi's – baggy trousers, hat, long coats without collars, boots, walking sticks

Dalit – converted to Christianity, losing traditional cultural identity – combining traditional + western – bureaucrats – western clothes at work and Indian clothes at home

1. There were three different kinds of reactions of Indians to western style clothing. z Western clothes were considered signs of modernity and progress.
2. Many Indians (especially men) began to be influenced by western clothes and incorporated some elements of European style in their dresses.
3. The **Parsi** 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.
4. 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. **BACKGROUND**

1. India has no formal sumptuary laws but it has a very strict social code of food and dress.

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2. It is the caste system which defines what each caste should wear, eat, give, take, etc.
3. These codes are very rigid and are almost as forceful as laws.
4. If there were any changes in these specified codes then reactions were often violent and disturbing.

STORY

5. The case of the **Shanar** caste is an example.
6. The Shanars are a community from **Travancore**.
7. They migrated to this area to work under the **landlords** who were the **Nairs**.
8. The Shanars **tapped toddy**.
9. They belonged to a '**subordinate caste**' and as per the traditions had to follow certain specified norms.
10. They were **not allowed to wear slippers, use umbrellas and cover the upper portion of their body with clothing**.
11. When the **Christian missionaries** came, they **converted the Shanars to Christians**.
12. Under their influence the Shanar folk started **covering the upper portion** of their body.
13. This angered the **Nairs who attacked them**.
14. The **government of Travancore issued a proclamation** which ordered the Shanars **not to cover the upper parts of their body**.
15. But this did not deter the Shanar women **who wore the blouse**.
16. These women were **attacked and stripped of their upper clothes**.
17. The Shanars were **beaten and tortured**.
18. 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."

Ans.

1. Even though khadi was coarser and more expensive many people began to boycott British cloth and adopted khadi.
2. This was a result of the policy of partition of Bengal by the British.
3. In 1905, Lord Curzon decided that Bengal needs to be partitioned to curb the growing spirit of nationalism and opposition to British rule.
4. Bengal was so partitioned that it separated the Hindus and Muslims and tried to destroy their unity.
5. The Swadeshi Movement developed as a reaction to this measure.

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6. People were persuaded to use goods manufactured in India and boycott goods made in Britain.
7. 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.
8. Wearing khadi became a patriotic duty.
9. Women substituted shell bangles for glass ones.
10. Songs and poems were composed to popularize 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

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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 underdeveloped 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.