

QB365

Important Questions - Clothing : A Social History

9th Standard CBSE

Social Science

Reg.No. :

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Time : 01:00:00 Hrs

Total Marks : 50

Section-A

- 1) Modifications in clothing reflect 1
(a) grace and beauty (b) ideas of modesty (c) ideas of shame (d) change in societies
- 2) Before the 18th century dresses were not regulated by 1
(a) social hierarchy (b) regional codes (c) democratic values (d) gender
- 3) San culottes meant 1
(a) loose clothes (b) without knee breeches (c) comfortable clothes (d) tunics
- 4) Ideas of simplicity in clothing reflected 1
(a) equality (b) liberty (c) fraternity (d) social inferiors
- 5) What was referred as cockade? 1
(a) a skirt worn above the knee (b) a fashionable dress in France (c) a cap that is worn on one side
(d) a trouser narrow near the ankle
- 6) With the end of Sumptuary laws in European Society 1
(a) All could dress in the same way (b) poor could dress like the rich
(c) Differences in earning rather than laws defined what the rich and poor could wear
(d) Poor could eat the same food as the rich
- 7) Identify the ill effects of tight dresses and corsets: 1
(a) deformities and illness (b) hamper blood circulation (c) muscles remained underdeveloped
(d) all the above
- 8) Traditional feminine clothes were 1
(a) long and voluminous (b) short and elegant (c) long and graceful (d) dull and languid
- 9) Conservatives opposed dress reforms on the ground 1
(a) women looked more beautiful (b) vulgarity (c) grace (d) lost their femininity
- 10) Which of the following was not a main factor responsible for changes in women's clothing? 1
(a) Dominant cultural attitudes (b) Struggle by reformers and conservatives (c) Pressure of new times
(d) Imitation of others

Section-B

- 11) What were the sumptuary laws in Frances? 2
- 12) Why are clothes important? 2

- 13) The political symbols of the French Revolution were reflected in clothing. Justify with examples. 2
- 14) How did the French Revolution end all restrictions imposed by the sumptuary laws? 2
- 15) How did democratic ideals and the industrial society affect people's dress? 2
- 16) How were men and women in Victorian England supposed to have different nature and qualities? Explain. 2
- 17) What reform did women's movements demand in the dress code? 2
- 18) Give any one reason why men unlike women switched to more convenient western clothing. 2
- 19) Who made the 'shoe respect' rule stricter for the Indians? 2
- 20) Briefly discuss the shoe respect controversy. 2

Section-C

- 21) Explain the 'shoe respect' controversy. 5
- 22) How did political control of India help British government in the field of textiles? 5
- 23) What factors contributed to the decline of the India textile industry? 5
- 24) Explain how clothes were used by Gandhiji as a powerful weapon to protest against the British rule. 5

Section-A

- 1) (d) change in societies 1
- 2) (c) democratic values 1
- 3) (b) without knee breeches 1
- 4) (a) equality 1
- 5) (c) a cap that is worn on one side 1
- 6) (c) Differences in earning rather than laws defined what the rich and poor could wear 1
- 7) (d) all the above 1
- 8) (a) long and voluminous 1
- 9) (d) lost their femininity 1
- 10) (d) Imitation of others 1

Section-B

11)

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- (i) Sumptuary laws (1294 to 1789) were laws which imposed social codes of food and dress upon different strata of society in France.
- (ii) These laws were meant to emphasise social hierarchy and control behavior of those considered 'social inferiors', i.e. the unprivileged.
- (iii) They prevented social inferiors from wearing certain clothes and consuming certain foods and beverages and hunting game in certain areas associated with the aristocracy.
- (iv) In medieval France the items of clothing a person could buy and use for clothing were regulated not only by income but by social rank.
- (v) The material to be used for clothing was also legally prescribed. As per these laws only royalty could wear expensive materials like ermine and fur, or silk, velvet and brocade. The other classes were debarred from using these materials.

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Clothes are important because they reflect social norms, that define the identity of people, the way they see themselves and the way they want others to see them.

13)

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The French Revolution had raised the question of liberty and equality and ended aristocratic privileges. These were reflected in the clothing.

- (i) Differences in earning rather than sumptuary laws defined what the rich and poor could wear. Different classes were at liberty to develop their own culture of dress.
- (ii) The colours of France-blue, white and red-became popular as they were regarded as sign of a patriotic citizen.
- (iii) Sans Culottes literally means those without knee breeches. From now on both men and women began wearing loose and comfortable clothing. The simplicity of clothing was meant to express the revolutionary ideal of equality.
- (iv) The clothing of the revolutionaries, e.g. the red cap of liberty, long trousers and the revolutionary cockade pinned on to a hat became part of dressings.

14)

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The sumptuary laws tried to control the behaviour of those considered social inferiors by preventing them from wearing certain clothes, eating certain foods and beverages and hunting game in certain areas.

- (i) After the French revolution differences in earning defined what the rich and poor could wear.
- (ii) Both men and women began wearing clothes that were loose and comfortable.
- (iii) The colours of France-Red, blue and white-became popular as they were a sign of a patriotic citizen.
- (iv) Red cap of liberty, long trousers, revolutionary cockade pinned to a hat became part of dressing.

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Democratic ideals and industrial society broadened people's thinking about dress and its meaning. People now had options to use different styles and materials drawn from other cultures and places. The Western dress style for men came to be adopted worldwide.

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(i) In Victorian England women were groomed to be docile, dutiful, submissive and obedient. An ideal woman was one who could bear pain and suffering.

(ii) These ideas were reflected in the clothes of women. Girls from childhood were laced up and dressed in stays. The aim was to restrict the growth of their bodies and contain them in small moulds.

(iii) As they grew older, the girls had to wear tight fitting corsets. Tightly laced, small (narrow) waisted women were admred as elegant, attractive and graceful. Clothing thus played a major part in creating the image of a frail, submissive Victorian women.

(iv) Men on the other hand were expexcted to be serious, independent and aggressive. The norms of clothing reflected these ideas. The nobleman as was the custom of the time wore a long soldiers coat, knee breeches, silk stockings and high heeled shoes

17) The women's movements demanded-simplify dresses, shorten skirts and absndon corsets.

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Unlike women, men switched to more convenient western clothes because they wanted to maintain a difference between inner and outer world. Western clothes helped them to identify with the British and created better job opportunities.

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Governor General Lord Dalhousie in mid nineteenth century made 'shoe respect' rule stricter for the Indians.

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(i) Lord Amherst insisted that Indians take off their shoes as a mark of respect, before they appeared before him.

(ii) Under Lord Dalhousie 'shoe respect' was made strict and Indians were made to take off their shoes before entering any government institution. This made the Indians very unhappy.

(iii) When in 1862, Manockjee Cowasjee Entee refused to take off his shoes in the court of the sessions judge, he was barred entry into the courtroom. Manockjee protested against his exclusion with the Bombay Governor.

Section-C

21)

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(i) Political control helped the British. India peasants could be forced to grow crops like indigo and cheap British manufacturers easily flooded the Indian market and replaced Indian textiles.

(ii) High import duties, and other restrictions imposed on Indian textiles by the British, worked to the disadvantage of Indian textiles.

(iii) India was reduced to the level of exporter of raw cotton instead of textiles. India was forced to export her raw cotton, to feed British textile mills, while the Indian weavers remained started of good quality raw cotton. Large number of Indian weavers and spinners were left without work. Important textile weaving centers like Murshidabad, Machilipatnam and Surat declined as demand fell.

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The factors which contributed to the decline of the India textile industry were:

(i) British occupation of India.

(ii) After the industrial revolution in Britain cheap machine made cloth not compete with goods produced on a mass scale.

(iii) The high import duties and other restrictions imposed on Indian textiles by the British rulers worked to the disadvantage of the Indian textiles.

(iv) To meet the growing demand of British industries the English used their political control to reduce India to the level of exporter of raw materials (e.g., cotton and indigo) and importer of finished goods.

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Gandhiji used clothes, as a medium of protest during the national freedom struggle. Early in 1913 after his experience in Durban, he decided dressing 'unsuitably' was a more powerful political statement.

(i) The daily spinning of the charkha and use of khadi not only symbolised the idea of self-help and dignity of labour, but signified purity, simplicity and poverty and rejection of British mill-made cloth.

(ii) Gandhi felt khadi would be a means of erasing differences between religions and classes. It would be a means to help unify the nation against British rule.

(iii) He adopted the dhoti in 1921, a year after the launch of the Non-cooperation Movement which fought for Swaraj. He wore this right till his death.

(iv) He refused to compromise and wore the dhoti before King George V when he went to attend, the IIInd Round Table Conference in London in 1931. He saw it as his duty to the poor, as it helped him identify with the poorest of the poor in India.