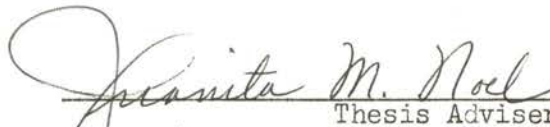


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A STUDY OF METHODS FOR DRAFTING PATTERNS
WITH IMPLICATIONS FOR TEACHING
CLOTHING IN PAKISTAN

Thesis Approved:



Thesis Adviser







Dean of the Graduate School

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CHAPTER I

INTRODUCTION

The need and value of home economics is well recognized in Pakistan. This is clearly shown by the emphasis placed by the Education Commission on the teaching of home economics at higher levels of education. Home economics was taught in Pakistan under the name of domestic sciences, but greater emphasis has been placed since 1955 by instituting the Pakistan-Oklahoma program.

The purposes of home economics in Pakistan are similar to the purposes of home economics in the United States. The primary purpose of home economics in the United States is to help the individual students achieve a rich and satisfying family life. In most institutions of higher learning, home economics serves a four-fold purpose: education for personal development, for family living, for conscientious citizenship, and for professional specialization.¹

Home economics has developed in the United States over a period of decades in accordance with the characteristics of the nation's culture. Cultural characteristics of Pakistan being different, the methods of teaching home economics as practiced in the United States cannot be adopted for use in Pakistan. This makes it necessary to develop a

¹Home Economics in Higher Education. American Home Economics Association. Washington, D.C.: 1945, p. 40.

home economics program to fulfill the needs and requirements of the people of Pakistan.

Since Pakistan is relatively a new nation, methods of teaching home economics are not well developed. This study may contribute to the needed development of the teaching of clothing construction techniques to the women of Pakistan. It in itself will not be a comprehensive guide, but is intended to be the nucleus around which practical guides may be developed.

The study is meant exclusively for teachers in the field of clothing construction. It will help relate the present conditions existing in Pakistan to relevant clothing problems in existence there. Consideration has been given especially to the fact that in propagating such education the teacher will have to deal mostly with illiterate women. Therefore, its scope has been limited to suggestions which would help the teacher to develop an individual program for respective communities.

In addition to basic instructional material for the teacher, the appendix also includes drafted patterns for some Pakistani garments. These should be of help to the people of low income level who spend a considerable amount of money to pay the darzi (tailor), in that they can be shown how to follow these patterns to make clothes for the family with less expense.

Statement of the Problem

With this background and the following assumptions, attention has been focused on development of a methodology of teaching drafting of the patterns for clothing construction for use by Pakistani social workers and/or teachers in secondary schools.

The study is meant essentially to help teachers in the field of clothing, who already have a teaching as well as a clothing background, with the scope restricted to development of such pertinent suggestions as might help their own individual teaching programs be more useful and effective.

Basic Assumptions

Since the villagers and the illiterate women, to whom this study has been directed, are not in a position to afford such facilities as help for household work and equipment for sewing, the following assumptions were made:

1. That sewing equipment will be available to the village women for their individual use through sewing centers. Such centers have already been established in many villages by the government as well as by private initiative with plans under way to establish similar sewing centers in many other villages.
2. That the economy achieved by village women making their own clothes will not be offset by any loss in normal household work. Proper and accurate cutting helps eliminate unnecessary steps in the construction of garments. Experience has shown that the necessary steps can be conveniently accommodated in the schedule of village women.
3. That the clothes for village people are mostly hand stitched. Therefore, stress was laid in this study on drafting and cutting because these steps are necessary

before garments can be constructed.

4. That an effective teacher is greatly helped by the use of creative teaching materials. Teachers already have keen students in village people who are interested and want information on construction of garments. A proof of this keenness is their response to the sewing centers wherever they have been set up. It is hoped that this study will provide the teachers with material of an effective and creative value.

Purposes of Study

This study, as mentioned before, is to help the teachers in developing their own individual programs, but emphasis has been placed all through on simplicity of basic patterns and on equally simple means of teaching. Patterns and teaching materials on this line can be developed. Therefore the purposes which this study aims to achieve are that:

1. Patterns and teaching materials be developed.
2. Patterns developed be simple.
3. Instructions for drafting the patterns contain no complicated directions so that the steps can be easily followed.
4. The patterns and instructions in this study be simple enough for the teachers of village women to use as materials of teaching.
5. The possible effectiveness of the patterns and instructional material be tested by an opinion check of home economics leaders in the United States.

6. The actual effectiveness of the patterns and instructional material be tested at a later stage through a survey of persons who use the material so that the teaching methods and the patterns can be adjusted to ensure that simplicity and effectiveness in both is achieved.

Kinds of Data Collected

The data collected for this study is classified in two groups - data in the first group is on clothes and the people in Pakistan; the second group provides data on techniques of drafting clothes. Under these two groups, the kinds of data collected were as follows:

- GROUP 'A' -
1. The common garments used in the villages of Pakistan so that the more common forms could be used as samples for this study.
 2. The attitude and trend of the wearers of the clothes so that the patterns suggested are not out of date by the time teaching methods are stabilized.
 3. The educational background of the teachers of village women in Pakistan, and of the village women themselves, so that the methods suggested in this study are in keeping with their calibre and capacity.
 4. Sewing and drafting facilities available to village women with relevant matters which formed the basic assumptions of this study.

- GROUP 'B' - 1. Drafting of patterns in the United States. This provided information on the fundamental techniques of drafting patterns in general, and on the basic measurements involved.
2. Comparative data on several drafting procedures to determine the simplest method which could be adapted, with the necessary modifications for pattern drafting of Pakistani garments.

Procedure of Collecting Data

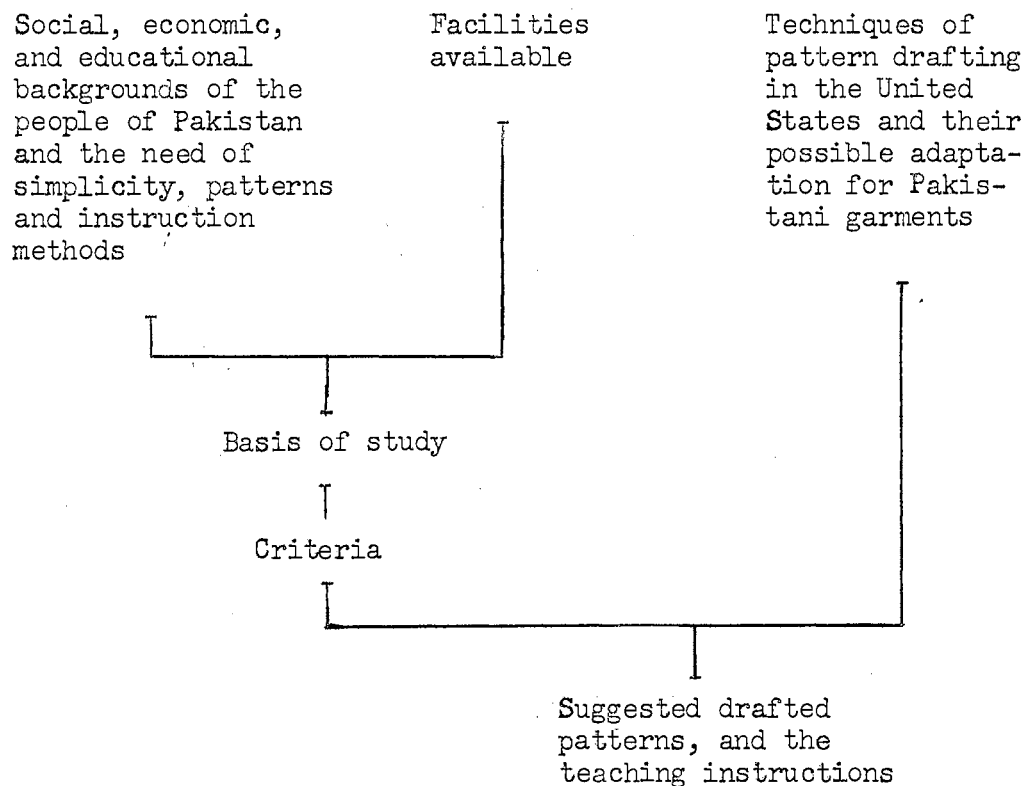
The above data and information were collected from many sources, based both on personal experiences and on recorded facts. The procedures adopted were extensive survey of literature, and use of private resources, and can be listed as follows:

1. Personal experiences and knowledge of the clothing requirements of the people of Pakistan.
2. Extensive literature survey to determine the future trends and the social and economic limitations.
3. Programs and works of the government sponsored National Council of Social Works and of some private organizations to determine the facilities and scope of drafting patterns in terms of availability of the needed equipment, like sewing machines, etc.

Organization of Data

The above data and information were organized to form the basis of this study and the suggested teaching method. The information on the

social, economic, and cultural backgrounds, the facilities available, and the teaching material to correspond to these needs together formed the basis of the study. Criteria were then developed on this basis so that what-ever methods were suggested could be checked against them to ensure the fulfillment of the needed requirements. The drafted patterns and the teaching methods were developed on the basis and criteria mentioned above, keeping in mind the background of methods used for drafting patterns in the United States. This organization can be represented as follows:



Techniques in Evaluating Data

The data organized above in the form of this study, with the suggested methods of teaching and instructional material, were evaluated

for conformity to the basic purpose of study as follows:

1. A panel of judges was formed. This panel consisted of home economics leaders in the United States at Oklahoma State University who were experienced in the field of clothing. One of the leaders had gained the personal experience of problems in Pakistan through visits to the country.
2. The teaching material and the criteria were presented to them for the effectiveness of this material to be judged against the criteria developed.
3. The developed method was judged against this criteria. Opinions have suggestions for changes and improvements which have been recorded in the chapter on Summary and Conclusions. The suggestions could be used for further study in future, along with the survey results after this instructional material has been actually used.

Definitions of the Terms

1. Blouse - is a tight fitted bodice and usually extends up to, or below the waist. It can be with or without sleeves.
2. Darzi - a tailor.
3. Dopatta - is a two and one-half to three yards of material which is wrapped around the head or the shoulders.
4. Gharara - can be compared to a divided full length skirt which has two legs with the gathers starting at the knees, coming to the ankles. It is tied at the waist with a string. It is worn with a "kameez" (the shirt), which comes to eight inches

above the knees, and a "dopatta".

5. Kameez - is a well fitted garment. It can be compared to a sheath dress and extends up to, or two to three inches below the knees.
6. Khadar - plain weave cotton fabric; is usually hand woven, heavy weight, in any color.
7. Knickers - shorts.
8. Kurta - is a straight shirt coming to about the knees with a mandarin collar buttoned in the front; the sleeves are usually long, with or without cuffs.
9. Latha - plain weave, cotton fabric, light weight, usually white in color.
10. Lungi - is two and one-half yards of material which is wrapped around the waist and comes down to the ankles.
11. Maktab - a primary school where education has a bias of Muslim theology.
12. Maleshia - plain weave, cotton fabric. Medium weight, usually in tones of grey and brown.
13. Maulvi - Muslim religious teacher.
14. Mosque - is for the Muslims as church is for the Christians.
15. Nikah - exchange of formal vows in marriage.
16. Pandit - Hindu religious teacher.
17. Pathshala - a primary school where education has the bias of Hindu religious principles.
18. Sari - is a five to six yard straight piece of drapable material, which is wrapped around and pleated at the waist, tucking it in a slip, with one end thrown over the shoulder.

19. Shalwar - or the trouser, is cut very full at the waist, tapering at the bottom. It is gathered on a string and tied at the waist; the cuffs of the shalwar are known as the "painchas".

Summary

The study, as the title suggests, is concerned with the development of a method which can be used by teachers of clothing construction in Pakistan. The scope of it has been restricted to the clothes in Pakistan, because, in developing this method, special consideration has been given to the Muslim culture, the traditional background of the Pakistani people, the influence of present national trends and economic factors.

The study recorded dealt with four major topics: (1) A general introduction to the problem of study, (2) a review of literature used for information on traditions and culture which influence basic patterns in clothes, (3) the recommended method and procedure, and (4) conclusions. Illustrations and plates have been included in the appendix, and the sources of information in the section on bibliography.

The drafts discussed and illustrated in the plates are of garments most commonly worn in villages and cities of Pakistan. Due to a great variety of clothes worn in many different villages, it has not been possible to include all of them, but the patterns included represent the majority trend, especially in West Pakistan.

CHAPTER II

REVIEW OF LITERATURE

Social and Economic Conditions of Pakistan

Pakistan was inaugurated as "the fifth largest"² state in the world on the 14th of August, 1947, which was the culmination of "twelve hundred years of Muslim history in the Indo-Pakistan sub-continent".³ The Turks, the Afghans and the Persians who came through the Khyber Pass in 980 A.D. brought with them an established religion - ISLAM - and well developed concepts of politics, jurisprudence and social organization. This culture was entirely different from that of the Hindus, the people who lived in India before the Muslim invasion.

By the middle of the 18th century the Britons had established themselves at three points, south, east and west. In 1857 the last of the Moghul Emperors was deposed and the Britons became the paramount power, both defacto and dejure. They considered the Muslims a great hindrance to their rule; the full extent of the British wrath was turned against the Muslims.

²Pakistan Publications, Women of Pakistan. (U.S.A.: Gibson Brothers Inc., 1949).

³Ibid.

The Muslims were dismissed from all positions of responsibility, their land and property were confiscated, the official language was replaced by English, and the number of subsidiary states was drastically reduced.⁴

The outcome of this was that economically and politically Muslims lost all importance and an erstwhile proud and cultured people, formerly the rulers of the land, were reduced to poverty and political impotence.

The background and pride of Muslims would not allow such subject-
tion to a foreign rule. Therefore, a freedom movement was launched in
which both the Hindus and the Muslims joined hands to free the sub-
continent of British rule. As the Britons decided to leave, it was
recognized by the Muslims that due to the basic ideological and philo-
sophical differences, which resulted in great difference in the way of
living and values of life between the Hindus and Muslims, one single
country with these two religions sharing the rule was undesirable.
Therefore the Muslims launched the movement of dividing the subcontinent
into two sovereign states, India and Pakistan, on the basis of religion.

Although Pakistan is a new country, it has been a seat of one of
the most ancient civilizations of the world. Evidences of this have
been found in excavations mainly along the Indus Valley dating back to
3000 B.C. Ruins show well planned cities with broad thoroughfares and
underground drainage systems which prove that a highly developed civil-
ization existed in Pakistan during those days when Europe was still in
the Stone Age. This great civilization was swept away with the suc-
cessive waves of invaders who came to Pakistan through the Khyber Pass.

In 1947 Pakistan was established as an independent sovereign state

⁴Pakistan Publications, Women of Pakistan. (U.S.A.: Gibson Brothers Inc., 1949).

with dominion status and an equal partner in the British Commonwealth. On March 23, 1956, she declared herself an Islamic Republic within the British Commonwealth. Due to the deterioration of the political and economic conditions, martial law was imposed on the 7th of October, 1958. On October 27, 1958, an eleven-man presidential cabinet was appointed to run the administration with Field Marshal Mohammed Ayub Khan as the President of Pakistan.

The new cabinet promised a representative form of government, suited to the abilities of the people and the conditions in the country. The first step was the introduction of the scheme of basic democracies. The Pakistan government realizes that the real solution of the country's problem lies in the expansion of the economic base and more production. The religion of Pakistan is predominantly Islam, while minority faiths existing are Christianity, Buddhism, Hinduism and Zoroastrianism. The Pakistani culture is an oriental-Islamic culture based on "the Shariat laws."⁵ Shariat law is the Muslim law of inheritance which stipulates that property should,

....circulate among aquate relatives (blood relationship) while eoquate relationships, e.g., matrimonial ties, do not establish succession status unconditionally.⁶

Much of the heritage of the Muslims, who are followers of Islam and bequeathed Indo-Pakistan in architectural, religious and cultural spheres, has been inherited by Pakistan after the Partition, but many of

⁵Dr. S. M. Akthar and A. R. Arshad, Village Life in Lahore. (A Study of Selected Economic Aspects) Lahore: Panjab University of Panjab. p. 103.

⁶Ibid. p. 104.

the architectural masterpieces of Muslim builders are in India. A few buildings constructed during the old Muslim Empire such as Shalimar Gardens, Jahangir's Tomb and the Badshahi Mosque in Lahore, are examples of the rich cultural heritage of Pakistan.

At the present time,

Pakistan consists of two geographical units, East Pakistan and West Pakistan, separated from each other by over a thousand miles of Indian territory. The total area of Pakistan is 364,737 square miles, with a population of 93 million.

West Pakistan is a land of great scenic contrast. The rugged mountainous region of the north gives way to the plains and fertile fields of the Indus Valley, while the south and west are barren deserts. In East Pakistan there are no such wide contrasts of scenery. Heavy rainfall and extensive river systems have made this wing of Pakistan a green and glorious landscape in subtropical products.⁷

The social structure of Pakistan can be divided into three different classes determined by wealth, education and regional values. Wealth distribution is not uniform and has made three distinct divisions - the low poor class, the three-square-meals-a-day middle class, and the overall well-to-do class. Transition from one class to another is not continuous. The poor are too poor, without enough to eat and clothe, with access to only quack medicines, and with the education of the children practically negligible. Usually their living is sub-human. Even for these, the effort and labor is too hard and does not give proportionate return. The life they know of is full of work and hardships, without any recreation. The middle class is a

⁷Basic Facts. Pakistan Publications, Karachi, Pakistan, (April 1960), p. 2.

little better off. They can manage better schooling for their children, have access to better medical facilities and their efforts produce more return. They can always be sure of two meals a day as long as the earning member of the family earns. With some initiative the middle class can also participate in many national activities. The upper well-to-do class has enough money to buy the worldly comforts and to educate its children. The upper well-to-do class usually dominates all the national activities, but it is the middle and the lower classes which are most representative of Pakistani culture and traditions. The family system in all the social classes is patriarchal, patrilocal, and patrilineal. In the family the father is given the first place but does not make all the decisions alone. Consent of the wife and children is as important as his own.

The lower class in Pakistan claims the biggest share of the population. The family is a closely knit unit with the father as the head of the family. The mothers in the lower class are seldom financial liabilities; on the contrary, they are an economic asset. The woman has no liberty to spend the money earned; instead, the husband decides when and where the money earned by the family is to be spent.

The children of the lower class families are perhaps the unluckiest lot. They play in the streets, splash water and tease one another. The elders are least concerned about them. Many of the children are underfed and ill clothed, but all are expected to grow up hurriedly and earn for the family.

Most of the cultural values of the different social classes of Pakistan have their origin from religion. Marriage is considered

essential for both men and women; the boys and the girls are prepared for this from the beginning. The marriage pattern is basically the same even though it is observed in different traditional manners in different parts of Pakistan. As an example, every marriage involves the rite of 'Nikah' which is the exchanging of vows by the man and the woman in the presence of one religious leader and two witnesses, but this ritual is solemnized with different formalities preceding and following the Nikah.

Rich in cultural heritage and with ample natural resources, Pakistan today is economically underdeveloped. Pakistan is an agricultural country. Agriculture still accounts for 57 per cent of the total national income and for the occupation of about 90 per cent of the population, but the income per capita still remains low. Cultivation in West Pakistan is based on a well developed irrigation system. Although the methods of cultivation are primitive ones, they fit well in modern sciences and modern implements are being used and promoted. Efforts are being made to increase the crop yield by use of fertilizer of which four factories have gone into production. Quoting Irshad Malik, "The foundation of Pakistan's economy, her solidarity and future well-being to a very large extent rests on the villages and the villagers themselves."⁸ These villagers are the backbone of the country and are the greatest asset. Therefore, in any national development plan the progress and welfare of the people of the villages is a necessity as they are the

⁸Irshad Malik, The Development of Curriculum Materials for the Students of Family and Community Development in the Colleges of Pakistan. 1962. Unpublished M.S. Home Economics thesis of Oklahoma State University, Stillwater, Oklahoma. p. 12.

masses of the country. One of the six stages listed by H. Minocher through which every developing community passes is "education and motivation".⁹ Pakistan is at present passing through this stage.

Educationists and psychologists believe that in order to develop and educate a community, motivation on the part of learners becomes a necessity. This is especially true in the case of adult education --- ---the individual differences in ability and interest being greater, the effort to learn on the part of these students is determined by their motivation.

Uneducated people form the bulk of the nation. In order for them to have a say in the political and economic affairs of the state they need to be educated. Education is not only limited to its literacy phase, but can be extended towards clothing. This does not mean that clothing has to be changed to suit the everchanging needs of other societies, but traditional garments can be produced with newer technical knowledge which could be time saving.

The motivation for adult education in the field of clothing can thus be the fact that the dresses liked can be produced at less cost of money and time, with proper education. This saving in time and money by the people can be used for further educating themselves, which would enable them to have a say in national activities.

Education in Pakistan

Education is essential for the development of a progressive and

⁹Homji Minocher, Community Development and Local Government. The Chaupal Quarterly, (April, 1961), p. 21.

prosperous welfare state. Before going into a discussion about education in Pakistan, a brief look at education in general will be of help.

History of Education:

According to Lester and Alice Crow,

Education may be interpreted to connote the process through which experience or information is gained, or it may be used to indicate the results of such training, or the product of the learning process. Using any three connotations of the term, education implies experience, insight, adjustment on the part of the learner as he is stimulated towards the growth and development.¹⁰

The value and importance of education is different from people to people and from country to country. Education, like any other phase of civilization, has gone through considerable stages of development which were due to changes in the social structure, values and the goals of a society at various times and among different people. For example, as Hertzler says:

Education is to prepare the children and youth for adult life in the group in which they are and will be a part of the family, local community, the state and human society on the whole. But education should be a source of the development of latent interests and aptitudes of the young. As far as possible the square peg should be in a square hole.¹¹

He further emphasizes that through education, man should be prepared to make a life as well as make a living. If one could trace back the history of education to the prehistoric times, the existence of education is prevalent. The current social customs, beliefs and art were taught to the children from an early age. Respect for knowledge in the past

¹⁰Lester and Alice Crow, Introduction to Education. Revised edition. (New York, 1960), p. 54.

¹¹Hertzler, Social Institutions. (Nebraska, 1946), p. 18.

by the primitive society inculcates the wisdom of the elders.

Peninzio defines education as:

....a system which regularizes the knowledge as transmitted activity, inculcates the folkways and the mores, trains the youth to fit into the cultural scheme, aims to aid the individual in the development of personality and aptitudes and sets forth the broad lines which the society believes must be followed in order for it to survive and improve.¹²

Each culture emphasizes or de-emphasizes what the individuals belonging to a culture have to learn, to belong to the culture.

A survey of the different cultures of the world, broadly divided into Oriental and Occidental, shows that for an individual to belong to any one of these cultures, he has to confine and obey the limits set by the culture. The teachings of a culture are handed down by the elders to the younger generation or by priesthood in association with the family education. Since great masses of people could neither read nor write, such education as folkways, religion and morals were imparted by word of mouth. This was true in the case of the ancient oriental period.

The origin of formal education was introduced in ancient Greece, but this was limited to the city children only. The commencement of stern discipline in education is found by the stressing of military training and loyalty. In the chief literary education, memorizing of passages from the Greek classics, physical education, music, reading and writing were emphasized. Some of the first universities to appear were in Alexandria, Athens and Rhodes.

During the middle ages, devotion of education was primarily towards

¹²H. L. Barnes, Social Institution. (New York, 1942), p. 728.

the promotion of religion and reclamation of the soul, rather than dealing with public life and public affairs. The men who could be called "learned" belonged to the clergyman class, and for a long time the schools were conducted by the churches. The old fashioned education and its general disposition is well expounded in this maxim: "the sword of God's words is forged by grammar, sharpened by logic, and furnished by rhetoric, but only theology can use it."¹³

The educational philosophy and procedures from the later middle ages up until the twentieth century exemplified the traditional respect for classics of language and literature.

Irshad Malik noted:

During the seventeenth and eighteenth centuries a number of educational doctrines were enunciated. The first outstanding theorists were Johann Amos Comenius, who believed that the subject matter of education should be adapted to the mental age of the child.

The eminent philosopher John Locke, laid stress on rational education as a means to develop well trained minds, and that manual training should be given to the poor children. Boliare assailed both classical syntax and religious instruction. In the middle of the eighteenth century, the French reformer Claude Helvetus anticipated the democratic education of the sixteenth century by defending the rights of the masses to a thorough education. He was one of the first to believe that the lower classes were mentally as capable as the upper classes.¹⁴

¹³H. L. Barnes, Social Institutions. (New York, 1942), p. 129.

¹⁴Irshad Malik. The Development of Curriculum Materials for the Students of Family and Community Development in the Colleges of Home Economics in Pakistan. 1962. Unpublished M.S. Home Economics Thesis of Oklahoma State University, Stillwater, Oklahoma. p. 27.

Education can be achieved by all classes. Clothing is important to everyone, whether rich or poor, as it is a means of protection, decoration, approval of one's own group and an expression of modesty. It is not the quantity or the quality of clothes, but the proper fit that matters. The teaching of clothing should be planned in such a way that it provides opportunities to all, the lower, the middle and the upper classes, to learn.

History of Education in Pakistan

Education in twentieth century Pakistan is one of recognized importance. A country proposing orderly social advancement must rely more and more upon the educational direction of the processes. Therefore education of the masses is a necessity. Problems become increasingly complicated, posing challenges to the well educated public servants, when the educated public servants are in the minority.

Education has always been a problem in a vast country like pre-partitioned India. Before the coming of the Britons, native schools were run by Maulvis and Pandits in the worship places prevalent in the country which were controlled by religious powers, as it was in European Middle Ages. The religious schools, known as Maktabas and Patshalas, contributed to education in a very crude way. This system was in fashion when the Britons entered India. The existing system lacked the enthusiasm which was spread by the Moghuls during their rule in India when the Indian civilization was at its peak. During the late eighteenth and the nineteenth centuries education was primarily the work of the missionaries, and, when the government was involved, it was done for

preparing able Indian assistants to help English judicial officers.

Colleges to serve this purpose were established in Banaras, Calcutta and Agra. "Mosque" or the religious school even to this day is found to be the only type of education in the rural communities.

The main reason for the deterioration of the educational system in India and Pakistan was the encouragement of McCauley's plan. McCauley thought that it was a waste of time and money to nurture the oriental learning and that the Indian should be trained in English language, literature and western sciences, which, in turn, facilitated in spreading western civilization, as well as the reasoning that the Indians would be able to fill the lower ranks of government officials.

One of the foremost problems in the sphere of education is the conflict between the official language English, and the native dialects. Being a very young country the percentage of literacy is low. At present "only nineteen per cent of the population is able to read and write."¹⁵ The educated class hails strictly from the urban communities. In cities, there are primary schools, secondary schools, teachers' training schools and special schools. In the higher fields of education there are colleges of arts and sciences, teachers' training colleges, and other professional schools for medicine, engineering, arts and crafts. There are six universities in the six large cities of Pakistan. The special schools cater to the need of sewing, handicrafts, dancing, music, etc.

In the public schools at the primary level the media of instruction

¹⁵Embassy of Pakistan, Pakistan - Profile. (Washington, D.C.), Embassy of Pakistan. 1955.

is Urdu, one of the languages spoken in West Pakistan, and Bengali in East Pakistan. In the schools sponsored by the missionaries and private agencies, the media of instruction is English. The result of this is that students of the public schools are handicapped when they come in competition with the students of private institutions, as language becomes a great barrier for the development of personality and talents of many of the students. This is true especially in the sewing school where the media of instruction must necessarily be the local language, in order to make each class benefit without any language handicap, as most of the students come from mixed and different backgrounds.

Educational problems arising due to the language difficulty include students dropping out during and after the intermediate courses (first two academic years of college education after high school). Change in the media of instruction is one of the major educational problems, but other factors contributing to it are low standards of education during high school, and faulty selection of the areas of study with emphasis on lesser important things.

In December, 1958, a Commission on National Education was appointed by President Ayub Khan, to recommend reshaping of education in accordance with the actual requirement of the country and its people. Reduction of illiteracy and advancement of religious studies among the masses was the vital point of discussion. According to Inait Hussain, "Permanent cure of rural ills lies in mass education."¹⁶ The recommendations made by the Commission covered the fields of broad policy

¹⁶Inait Hussain, Economic Problems of Pakistan. (Lahore), p. 187.

regarding higher professional, secondary, technical and vocational, primary, women's adult and religious education, media of instruction and teaching of languages, provision of textbooks, training and conditions of service of teachers, and students' welfare and discipline. This shows that due importance is being given to the education of women in all areas with emphasis on home economics.

The outstanding features of the present educational program in Pakistan are "financing of compulsory education"¹⁷ at the primary level in order to encourage the parents to derive full benefit from such schooling, and an adult education program aiming to provide:

.....the development of the individual to his full capacity in his personal and social life so that he may be happy, healthy, and useful citizen and able to make his optimum contribution to the community in which he lives.¹⁸

The government of Pakistan hopes to raise the standard of literacy by enforcing the above mentioned factors. Therefore, with increasing literacy, systematic instructions for the drafting of clothing patterns needs to be emphasized.

Education of Women in Pakistan

Pakistan inherited backwardness, especially in the case of women. In order to raise the cultural level, an intensive program to educate women was launched by the government and the more progressive people at all levels. For any country in the world to progress, there is a need

¹⁷Report of the Commission on National Education. Ministry of Education, Government of Pakistan. January-August, 1959. p. 171.

¹⁸Ibid. p. 196.

for womenfolk to work shoulder to shoulder with men. Quaid-i-Azam, the founder of the nation, has said,

In the great task of building the nation and maintaining its solidarity, women have a most valuable part to play. They are the prime architects of the character of the youth who constitute the backbone of the state.¹⁹

This is further supported by a quote in which Lela O'Toole refers to Lyn White Jr.:

.....liberal studies are even more important for a woman than a man. The great majority of women will, and should devote themselves to building and maintaining homes and families. Her task...is primarily to foster the intellectual and emotional life of her family and her community while avoiding the pitfalls of being just an uplifter. To this end she must have and develop, and continue to cultivate as an integral part of her being, interests and enthusiasms which will reflect her children, neighbors and even her husband. The balance of mind and heart, the breadth of understanding and interests, which are the goals of liberal education, are needed by no one more than a wife and mother.²⁰

The study planned is mainly concerned with illiterate adults and their education, particularly women. Since the field of study is clothing, a brief survey of the program for women would be worthwhile to mention here.

In Pakistan, the literacy rate for women is very low as women's education had been neglected until only a few years ago. According to the Report of the Commission on National Education, more and more schools for girls are being opened. Making primary education compulsory

¹⁹Quaid-i-Azam's message to women, Women of Pakistan. Pakistan Publication, Karachi, Pakistan.

²⁰Lela O'Toole, "Home Economics in Higher Education - Implications for Curriculum", Journal of Home Economics. Vol. 53, No. 5, (May, 1961), p. 347.

will encourage more parents to send their daughters to school. Very few girls previously had secondary education and as far as higher education is concerned, the number of girl students was infinitesimal. Now, the girls who complete the secondary stage of education have a number of opportunities open to them, either to continue their education to a higher level or to enter into a career suited to their ability, interest, and aptitude, but in the Education Commission's report particular emphasis has been given to education in home economics for women. The report annotates home economics in the following words:

The science of home economics is of special significance in the education of girls and women. In its more general aspects it provides a young woman with the knowledge, skills, and attitudes that will help her to be a more intelligent and effective wife and mother, and improve the health, happiness, and the general well being of her family. In its more specialized aspect it offers career opportunities in an increasing number of jobs and professions. A study of home economics needs to be a part of the core of compulsory subjects in the secondary schools, and many of the specialities associated with home economics should be opened for study through diversification of courses at secondary level.²¹

It is a general agreement that children need education, but the question whether a nation can go very far with its educational program without educating the adults is rarely faced. The education of the adult is important to ensure the literacy of the children. Theodore Brameld says, "Adult education is as crucially important as any other level of education."²²

²¹Report of the Commission on National Education. Ministry of Education, Government of Pakistan. January-August 1959, p. 189.

²²Theodore Brameld, Patterns of Educational Philosophy. (New York, 1950), p. 616.

According to Bradford,

Adult education is a voluntary, serious and frequently organized effort of the adult individuals and groups to find through educational means of information, attitudes, understanding, and skills helpful in diagnosing and solving their vocational, avocational, personal, and civic problems.²³

Bryson defines:

Adult education as all activities with an educational purpose carried on by the people in the ordinary business of life who only use a part of their time and energy to acquire intellectual equipment.²⁴

Another definition of adult education by Reeves, Gensler and Houle is "any purposeful effort towards self development carried on by an individual without direct legal compulsion and with such effort becoming his major."²⁵ The aim of adult education, says the Commission, is to help the development of the individual so that he, in turn, can make the maximum contribution to the welfare of the society. In other words, adult education is a conscious effort on the part of the mature individual to learn something new. Due to the lack of education among women at all levels, it is necessary that the teaching program is not restricted to the children alone but includes a fairly comprehensive program for adult education.

A large proportion of adults receives a meager amount of formal schooling. The formal schooling period is of immaturity; materially

²³Leland P. Bradford, Adult Education. Special Work Yearbook, (New York, 1949), p. 27

²⁴Lyman Bryson, Adult Education. (New York, 1936), p. 208.

²⁵Floyd W. Reeves, Thomas Fensler and Cyril O. Houle, Adult Education. Recent inquiry into the character and cost of public education in the State of New York. (New York, 1938), p. 171.

restricts the opportunities for giving a thorough education and training, which is necessary for carrying on duties and responsibilities of adult citizenship. The adult period is a period of responsibilities when the males and the females are actively participating in civic activities. The changes taking place in our civilization are so rapid that new learnings are necessary to understand the complexities of life. Another aim of adult education is to help adults learn to do better the desirable things and help them discover higher activities and a desire to achieve them. It can be further said that the goals of adult education are self realization, improvement in human relations, increased economy and efficiency and greater competence in citizenship which are within the reach of almost all the people.

Women contribute towards the preservation of culture through the medium of education. The boundaries of education and culture overlap. Culture is the sum total of the customs, values, standards, folkways and mores of a community or a society practiced by the people. It includes its sciences, its arts, its religion and customs, its moral and legal codes, its social forms and its various institutions. All cultures like the Western culture, the Chinese culture, or the Islamic culture, are distinct from each other and are the results of different kinds of thinking and behavior by the people involved. Every society prepares its individuals for competence to live a life warranted by its culture. Education, which imparts this training and makes this preparation possible becomes, therefore, a means for the propagation of culture. With the changing social conditions, culture makes room for many deviations in order to cope with the new conditions, otherwise existence

would be difficult. A culture consists of elements which have been handed down by tradition, having undergone little or no change on one hand, and, on the other, elements which have been modified due to the changing environment of the world. The desire to break away from the past conflicts with the tendency towards preservation of culture and its traditional forms. Hence, educational programs are based on the past and the present as well as on future trends.

The need to educate women is set against this cultural background. It is imperative that while the education must enable women to meet today's requirements, it must not isolate them from the rich past. The richness of the past is to be preserved through continuing with basic traditional forms. One of the most expressive and impressive forms is clothing. Therefore, the education of women in Pakistan must be so designed as to bring them up-to-date without severing any links with the Islamic culture. In developing a method for teaching of clothing, the aim, primarily, is to construct garments traditionally worn by newer and modern techniques; as the techniques in fashion are outdated and the need to revise them appears, new methods become necessary in order to keep pace with the rest of the technological development.

Clothing of Women in Pakistan

Clothing is determined by the culture of the people, as it depicts the mode of behavior, religion and ways of living. Like any other phase of life, clothing has also been subject to change and modification. The changes in the pattern of clothing and perpetual desire to break from conformity, can only be felt in the cities, which have better contacts

with the outside world. In the villages and other remote areas, traditional costumes are still prevalent. The changes found in clothing are in the current styles and fashions, but the garments worn are basically the same.

In modern times, man's revolt has been accelerated through the impact of industrialization which has brought in new ways of life and work, faith and belief. The change in the ways of our life is necessary to keep pace with the changing conditions of the world, but there is danger that it may go too far. In order to restore balance and attain stability, the changes necessitated by the dictates of modern life should be fused with the ideals and ways of Pakistani social behavior and should not altogether supplant them so that the nation can preserve the cultural identity.

Islamic culture was a successor to what had been achieved by mankind in different spheres of life. The rich cultural traditions of Assyrian and Babylonian science, Egyptian and Greek wisdom, Jewish and Christian religious experiences were all drawn upon, put into the crucible provided by the Islamic ideology and transformed into a perfectly new and original pattern. Islamic culture occupies a unique place of its own because, in spite of all the assimilations, it was successful in retaining the good points of the different cultures mentioned above, eliminating what experiences had proved to be harmful to those societies.

Culture defines the ways and behavior of its people and the mode of apparel. Due to the cultural differences, people in different parts of the world dress differently, which makes them individuals belonging

to a unique culture. Islam has influence on the clothes worn by Muslims. According to Islam, women are required to be modest, and to refrain from unnecessary display of femininity. The dresses worn by the women of Pakistan are fundamentally in conformity with the religious ideals of preserving feminine dignity.

The costumes worn by the women of Pakistan also have a dignity peculiar to the ancient civilization. The range and style worn show a great contrast. They range from the austere classic beauty of the "sari" and the graceful delicate folds of the "gharara", which can be compared to the full length skirt, the modernized line and contours of the Punjabi dress which is the "shalwar kameez" and "dopatta" to the dress worn by the village women which is known as the "kurta" and "lungi". The "kurta" is a straight shirt coming to about the knees, with a mandarin collar buttoned in the front; the sleeves are usually long with or without cuffs.

The "lungi" is a straight two and one-half yards of material which is wrapped around the waist and comes clear down to the ankles.

The "gharara" was originally worn by the Muslim women of Delhi, Aligarh and Lucknow. It is made of three parts. The "gharara" or the skirt, reaching down to the ankles, the shirt or "kameez" and the "dopatta". The "dopatta" is a two and one-half yard straight piece of material which may be wrapped around the head and shoulders in different novel ways.

The majority of women in East Pakistan wear the "sari". It has become a fashion in West Pakistan where more and more women are adapting this as an every-day dress. The "sari" is made of five to six yards of

drapable material. The Parsi women wear the "sari" in a different manner than the non-Parsis.

The "shalwar kameez" and "dopatta" is commonly known as the Punjabi dress. It is now worn in all the provinces of Pakistan. It is a dress which a girl of nine and a woman of thirty can wear with equal ease and comfort. For every-day wear, the "shalwar" is usually of white cotton material, while printed material for the shirt can be either cotton, linen or silk. The "dopatta" is usually of fine muslin, net, chiffon or georgette. The "kameez" or the shirt has undergone a radical change in the last few years.

For formal wear the materials used are rich brocades, satins, crepes, etc. The accents are carried out carefully and cleverly in shoes, jewelry and purses.

The dresses worn by men in the villages of Punjab are the same as the ones worn by village women, (lungi and kurta), but in the cities the trend is toward Western dress, i.e., sports coats, suits, dinner jackets, etc. Little boys dress similarly to their elder brothers and fathers. Little girls in the villages wear miniature styles of what the mothers wear, while those living in the cities wear frocks and dresses. The age at which they change into the customary mode of dress varies. The age range could be said to be between eight to fourteen years.

From the above description of the dresses worn by the women in Pakistan it is evident that the emphasis is placed on elegance, economy, and effectiveness without violating the religious concepts of modesty, dignity and femininity. In so doing, however, the modern need of

practicability is not overlooked. "Shalwar" and "kameez", for instance, can be worn for doing any work. Women in Pakistan have played many international games in this dress, including lawn tennis. In places where so much activity as in games is not required, the "sari" has proved to be convenient for work also. Sari's dignity and practicability, in fact, so impressed the outside world that the British Overseas Airways Corporation selected this as one of the dresses for its air hostesses on international flights. For doing domestic work, including help in tilling land in villages, any of these dresses is convenient and each is frequently used by women in various parts of the country.

Thus the dresses worn by Pakistani women are versatile. They fulfill the religious requirements, they add to the feminine dignity, they preserve the feminine grace. These are as practical as any other dress worn elsewhere in the world and these continue to reflect the culture and tradition with all its manifestations.

CHAPTER III

PRESENTATION OF DATA

The problem in pursuit was to develop teaching materials for pattern drafting of Pakistani clothes to be used by social workers and teachers of the secondary schools.

The teachers are college graduates. They are well acquainted with the problems and the needs of the villages because they are a part of the same people. Their college education is generally in the field of home economics. Teachers in the field of clothing also receive sufficient schooling in this subject, and often receive additional training in the methods of teaching.

Social workers are voluntary workers devoting much of their time and energy to social welfare work. Many careers have been opened for women wanting to do social welfare work as paid workers, as more and more need for full time workers is recognized. In order to further this program, the central government helped in setting up an independent body called the National Council of Social Works. A vast Village Aid program was also launched providing greater scope and opportunity for women to choose careers as home economists and general social workers. These social workers helped underdeveloped communities in literacy, in uplifting standards of living, and in improving health and hygiene. Literacy is the most important of all the aspects mentioned above.

Literacy in Pakistan is only nineteen per cent, out of which, according to Zahida, only "four per cent are women."²⁶ This shows that there is a tremendous need to educate the people to bring about the desired development. Literacy, as Warren says, "is a basic skill". Illiterate people are by no means stupid; those who confuse ignorance with lack of intelligence make a serious mistake.

Psychologists believe learning can be achieved in two different ways, classical conditioning and operant learning. In classical conditioning, repetition is necessary. Repetition, if used in teaching illiterates, could prove to be an effective method. Repetition of facts and principles to be taught, associating them with words, objects, and expressions used in every-day life makes learning easier. Educationists believe that the lecture-demonstration method is one of the most effective methods of teaching any age group, including adults. Perception of objects, things, and people helps visualize and conceive those objects, things, and people easier.

Mrs. R. Bentley, a missionary in Mexico, who was helping in the development of its literacy program, emphasized in a discussion with the author that the methods used to teach should be quick so that they would keep the students attentive and not bore them with useless expressions which would discourage them. The subject matter, every day, should add to what students have learned previously, otherwise they will think nothing is being accomplished. In order to be able to educate,

²⁶Ali Zahida, Status of Women in Pakistan. Pakistan Quarterly, Karachi, Pakistan. Vol. VI, No. 4.

good teaching material in the field concerned is required.

The study is concerned with developing teaching material for teachers in the field of clothing construction who are teaching the village women in Pakistan. Since both, the regular professional teachers and the social workers, have sufficient education themselves, this instruction material is aimed at giving them a broad outline of the methods that must be adopted in teaching clothing construction to illiterate students instead of specifying and limiting the method to a set of exercises. A few of the most common garments worn every day in the villages of Pakistan have been used to illustrate in detail what is suggested to be a good way of teaching the village women. This is to explain to the teacher very clearly what this study wishes to achieve.

Basic Garments Selected

In choosing a sample set of dresses, it was recognized that "kurta" and "lungi" are most frequently worn by both men and women during summer, with women using an additional "dopatta". In winter, "kurta" is replaced by "kameez". Children usually wear "knicker" with "kurta" which has the same pattern as the "kurta" worn by adults.

Therefore, the illustrative plates present drafted patterns for "kameez", "kurta", and "knickers" with all the relevant and necessary instructions. Since both "lungi" and "dopatta" are straight pieces of cloth, no drafting of patterns is needed for them. The set of garments presented thus covers one pair each of summer and winter garments worn in villages of Pakistan by men, women and children.

Types of Patterns Needed

In using the method outlined in this study, the teacher is required to develop her own individual pattern drafts to teach her students. In so doing, it is emphasized that the teacher must restrict herself to simple patterns without complicated lines. She must also ensure that the patterns she chooses for drafting be of garments in common use. This suggestion of using mostly the every day wear for pattern drafting is not to restrict her scope, but the pupil, just beginning to learn drafting, will be more interested in clothes used frequently and will consequently respond with greater interest.

How to Make and Distribute Patterns

A good basic principle in education is to show how to do, but to let the students do most of the actual work. Therefore, the teacher should avoid distributing patterns herself. She should invite class participation in drafting of patterns, and should motivate students to do so on their own initiative so that their senses of participation and achievement are aroused.

Basic Measurements

In drafting of patterns, teachers should pay special attention to the taking of measurements. Measurements should be accurate to get the best results. Since taking one's own measurements needs considerable practice for accuracy, teachers should have a student take her own measurements and then have the measurements taken by another student for a check.

Basic Measurements Involved

The sample lesson notes at the end of this chapter and the rest of the plates in the appendix, illustrate the basic measurements that should be stressed by the teacher. Accuracy in taking measurements is necessary for a good fitted garment. The teacher should check each student when they are taking measurements to ensure that it is being done in the correct manner. Necessary undergarments, i.e., a well fitted brassiere and a slip should be worn when taking measurements. One should be standing straight when being measured. After the paper pattern is drafted it should be tried on the individual to see the results.

The measurements which are necessary to draft a basic bodice block are listed below:

1. Across back - measure from armscye to armscye, 4 to 5 inches below the neck.
2. Chest - measure above the bust - the smallest part just above the bust.
3. Center back - measure from the center back of the neck (socket bone) to the waist.
4. Bust - measure over the fullest part of the bust.
5. Length - measure from the tip of the shoulder over the bust to the desired length above or below the knee.
6. Under arm - measure from the armpit to the desired length above or below the knee.
7. Shoulder seam - measure from the neck to the tip of the shoulder bone.
8. Neck - measure around the base of the neck.

9. Armscye - measure around the arm, bringing the tape under the arm back to the starting point.
10. Sleeve length - measure with the arm bent from the tip of the shoulder bone over the elbow to the wrist.
11. Upper arm - measure around the muscular part of the arm, about 6 to 8 inches from the shoulder bone.
12. Wrist - measure at the base of the arm, just above the hand.

Measurements needed for the knickers are:

1. Waist - measure the smallest part of the torso between the chest and the hips.
2. Hips - measure over the fullest part of the buttocks.
3. Crotch - measure from the waist from the center of the back of the seat.
4. Length - measure from the waist to the thighs, or as desired.
5. Thigh - measure around the fullest part of the thigh 4 to 5 inches below the hips.

Seam Allowances

Seam allowances should be added to the drafted patterns before the cutting of the garment.

The standard allowance for seams at the neck, the armscye, the sleeve is $\frac{5}{8}$ ths of an inch, while the under arm seams can vary from $\frac{5}{8}$ th of an inch to one inch, depending on the type of the garment and the kind of seams to be used.

Criteria

The criteria against which the developed teaching material was judged, was developed after careful study of how to teach people (to read and write). In order to know how to teach, books on adult education and on teaching of illiterates were consulted. The authors of these books believed that teaching should be clear and efficient; and what is being taught be simple, progressive and economical. On the basis of the above information for evaluating instructional material for illiterate people, the criteria against which the study was judged was divided into two groups:

1. The first group had the set of criteria against which the objectives of giving general guidance to the teacher were evaluated.
2. The second group had the set of criteria against which the effectiveness of the suggested material was to be evaluated, if it were to be used directly for teaching.

Group I. The criteria against which the teaching instructions were judged is as follows;

1. Clarity:
 - (a) Does this study convey clearly to the teacher what the learning process of Pakistani village women is?
 - (b) Does this study convey to the teacher clearly how to conduct a teaching program for the maximum benefit to the village women?

2. Efficiency:

Does the sample lesson plan indicate clearly to the teacher what is suggested to be the best method of teaching pattern drafting to the village women of Pakistan?

Group II: The criteria against which the drafted patterns appended to the study were judged is as follows:

1. Simplicity:

- (a) Are the designs and the method adequate enough to teach the pertinent fundamentals of drafting patterns to the Pakistani village women?
- (b) Do the instructions include all necessary steps for producing an accurately drafted pattern?
- (c) Are the patterns simple enough for a person beginning to learn drafting of patterns?

2. Progressiveness:

- (a) Will the learning provided be sufficient for the students to be able to design their own patterns?
- (b) Will the knowledge gained help the students develop means for drafting of new patterns independently after one set of lessons to draft patterns has been completed?

3. Economical:

Will the method used teach drafting of patterns in a simple way so that:

- (a) Excessive time is not spent on drafting of patterns

by Pakistani village women?

- (b) Considerable economy of money is achieved by not getting the patterns drafted by "darzi"?

Home Economics Leaders on the Panel of Judges

The panel of judges consisted of eight members from the various fields of home economics. The fields represented were chosen so that the teaching material could be judged from different points of view. The fields involved in this study were of clothing, education in the development of the material, and extension and social services in its application. The leaders of clothing and education were of college level, the leaders of the extension service worked with rural communities, while the social service leader had worked on a program of teaching how to read and write. One of the leaders of education also had the opportunity of being in Pakistan.

UNIT PLAN

GOALS	LEARNING EXPERIENCE FOR STUDENTS	SUGGESTIONS FOR THE TEACHER	BASIC LEARNING	EVALUATION	REFERENCE BOOKS FOR LESSON PLAN AND TEACHING AIDS
To help students learn how to draft patterns for simple garments	Observing and taking accurate measurements	Show how to take measurements correctly	A few easily taken body measurements determine the correct size of garment patterns	Ask questions in class	1. <u>Carson</u> - How You Look and Dress.
	Work in groups of two to take accurate measurements	Check each group while measurements are being taken	Accuracy of measurements is essential for drafting patterns	Time taken for draft and accuracy	2. <u>Tanous, H. Nicol</u> - Designing Your Own Patterns.
	Record measurements while taking, for accuracy and to avoid repetition			Teacher's personal observations	3. <u>Mansfield, Evelyn A.</u> - Clothing Construction.
	Draft patterns and check with recorded measurements	Teacher helps check measurements			4. <u>Gebbia, Anthony S.</u> - Garment Design for Women and Children.
Make desired changes if necessary		Teacher shows how to make changes where necessary	The ability to fit and minor alterations can be developed		5. <u>Someland, Yonne E.</u> - Lets Get Your Pattern Altered.
					6. <u>Better Homes and Gardens</u> - Sewing Book.
					Tape measure
					Charts showing how to take measurements

UNIT PLAN (Continued)

GOALS	LEARNING EXPERIENCE FOR STUDENTS	SUGGESTIONS FOR THE TEACHER	BASIC LEARNING	EVALUATION	REFERENCE BOOKS FOR LESSON PLAN AND TEACHING AIDS
	Complete patterns with necessary pattern marks i.e., grain line, folds, etc.	Check to see that each student has necessary indicative marks on the pattern, i.e., fold line, grain line, etc.	Well marked patterns make their use easier, faster and more efficient	Test understanding of identifying markings by asking students to identify markings	Pattern books and charts
	Try the completed pattern	The teacher shows students how to try completed patterns and helps in checking	Accuracy of patterns can be partially determined by comparing pattern with body measurements	Check the actual drafted pattern for neatness and accuracy of fit	Class demonstrations
Checking patterns	Check patterns for correct fitting details, width at bust, armhole position, length, neckline, etc.		Trying paper pattern for perfectly fitted garment is necessary		

The test of the drafted patterns for accuracy, proper fit and neatness can only be seen after the garment is cut, sewn, and tried. The actual trying of the pattern may indicate whether the method used for drafting is desirable.

It would be advisable not to get into drafting of other patterns before the first one is tried on and checked.

A Sample Lesson Plan

Topic of the Lesson - Taking body measurements

Objectives

Teacher - To teach students a method or a way of taking body measurements.

Students - To learn how to take body measurements correctly and accurately.

Introduction - Neat and well fitted garments are those which follow the lines of the human body. Since no two individuals are exactly alike in size and shape, garments also must be of different sizes and shapes, and closely related to the human body for which they are planned. Size and shape is determined by measuring, using a flexible tape or a cord which has the units of measurement marked upon it. In order to get the best results the measurements need to be taken correctly and accurately.

Accuracy in taking measurement will determine the fitting of the finished garment. Since the human body appears at its best in a straight upright position, all measurements for pattern making are taken while persons are standing straight, maintaining good posture. The necessary undergarments like the brassiere and the slip, should be well fitted, following the lines of the body loosely but smoothly.

MAJOR UNDERSTANDINGS TO BE TAUGHT	SUGGESTED STUDENT LEARNING EXPERIENCES
1. Garments made from correctly sized patterns fit better. The same type of garments differ as much as the people who wear them.	A demonstration showing differences in the sizes and shapes of a simple garment made for quite different individuals.

(Continued)

MAJOR UNDERSTANDINGS TO BE TAUGHT	SUGGESTED STUDENT LEARNING EXPERIENCES
2. Garment patterns which are made using individual body measurements enable persons to have much neater and better fitting garments	Students compare garments made by patterns with those which were not made by patterns. (A student or students model the types of garment for judging by class members).
3. Measurements of the larger part of the human body determine the size of the pattern.	Students compare garments of different sizes to determine wherein they are different.
4. Body measurements are made by the use of a ruled tape or cord.	Students examine measuring instruments available or make a measuring device from a cord or strips of fabric and study their markings.
5. Accuracy in reading and interpreting the measuring units on a tape or a cord is necessary in determining the measurements of any object.	Class members practice taking and interpreting measurements of simple objects until each is sure that she can use the tape or the cord accurately.
6. The measurements to be taken first are those of the larger parts of the body since they determine the size of the pattern and garment.	Students discuss and define the larger body parts and the measurements which determine the size of garments.
7. The main parts to be measured are the bust, the waist, the hips and the shoulders.	The students locate the different parts of the body to be measured in order to be sure they know the measurement to taken.
8. In a well and snugly fitted garment the fit is determined by the chest, the back, the armhole and the neckline measurements.	Class members discuss what is meant by the chest, the back, the armhole and the neckline measurements and practice taking them.
9. A chart of body measurements showing the differences in height increases understanding of personal fitting problems.	The students study a previously prepared chart of figure types.

(Continued)

MAJOR UNDERSTANDINGS TO BE TAUGHT	SUGGESTED STUDENT LEARNING EXPERIENCES
10. Some body measurements are difficult to take alone, therefore more accurate measurements can be obtained when they are taken by another person.	Class members select working partners.
11. As no two individuals are alike, the differences in the body measurements are interesting to note.	Class members take each others measurements, make a chart and compare measurements.
12. Greater accuracy is obtained when measurements taken are checked by the teacher.	Each student consults the teacher regarding the accuracy of her measurements and records them for future use. (See page 49).
13. All garments must be large enough to allow for free movement of the body. Patterns, although based upon actual body measurements taken, must be large enough to allow for this freedom. The difference between actual body measurements and those for a comfortable garment is called ease.	Students compare the measurements of a well fitted garment to the actual body measurements of the persons for whom it was planned.
14. The amount of ease allowed varies for different parts of the body. The standard allowance is 3 to 4 inches at the bust, 1 to 2 inches at the waist and 4 to 5 inches at the hips.	Class members add the amount of ease suggested to the following body measurements previously recorded: bust, waist, hips.
15. No ease is allowed nor is it needed, for those parts of the body which are not affected by movement.	

Major Conclusions or Summary

1. Measurements show differences in body sizes.
2. Individual differences account for different shapes and sizes.
3. Accuracy and correctness have relation with a better fit of the garment.
4. The size of the pattern is determined by the size of the bust and hips.

Assignment for the Next Lesson

1. Practice taking measurements.
2. Be thinking about the lesson taught in class (a review).

The illustrative materials suggested, i.e., charts of silhouettes, etc., could be obtained from other countries like the United States, and adapted to the use of Pakistani people. If this is not possible, they could be made by the teacher. Some of the things which could be made and used from one class to another are:

- (a) Full sized patterns for each garment.
- (b) Figure or posture charts.
- (c) Charts showing different figure types.
- (d) Chart showing enlarged measuring tape with unit markings on it.

Teachers note

The teacher will provide equipment to be used in the next lesson i.e., paper, rulers, pencils (black, red and blue), straight head pins and erasers.

N.B. This lesson plan is just a sample lesson plan for the day.

Other lessons will have to be thought out as clearly before teaching the class.

PERSONAL MEASUREMENT RECORD

Serial Nos.		Body measurements	Allowance for ease of movement	Actual pattern measurements
1.	Across Back	15"	none	$7\frac{1}{2}"$ ($\frac{1}{2}$ of 15")
2.	Chest	14"	none	7" ($\frac{1}{2}$ of 14")
3.	Bust	36"	3-4"	10" ($\frac{1}{4}$ of 40")
4.	Center Back	16"	none	16"
5.	Length	42"	none	42"
6.	Shoulder Seam	$5\frac{1}{2}"$	none	$5\frac{1}{2}"$
7.	Armhole	17"	none	17"
8.	Sleeve Length	22"	none	22"
9.	Upper Arm	12"	1-2"	13"
10.	Wrist	6"	none	6"
11.	Hips	39"	4-5"	11" ($\frac{1}{4}$ of 44")

Suggested Time Division

1st day - A general introduction:

Get acquainted with the class.

Find out how much the students already know about what is to be taught (pre-test). Plan accordingly as unnecessary repetition can be tiresome.

2nd day - Explain to the class the course and the goals to be achieved.

Decide on a set of patterns to be drafted. Ask students to bring necessary equipment to begin work the following day.

3rd day - Demonstrate how to take measurements with students participating in groups of two.

4th day - Draft the first pattern to illustrate the basic techniques.

5th and 6th day - Get the class to draft individual patterns and indicate their markings.

7th day - Begin fitting of paper patterns with the help of the teachers.

8th day - Check and make necessary alterations, marking patterns accordingly.

9th day - Place patterns on fabric, cut out the garment.

10th day - Transfer all pattern markings to the fabric.

11th and 12th day - Test drafted patterns by making and trying the garment stitched.

THE KAMEEZ

Worn in the villages by men, women and children.

The fabric usually is heavy cotton like "Khadar", "Latha", "Malaeshia". The colors are bright for both the sexes.

It is a winter garment, the costume is completed by a lungi, with an additional "dopatta" for women only.

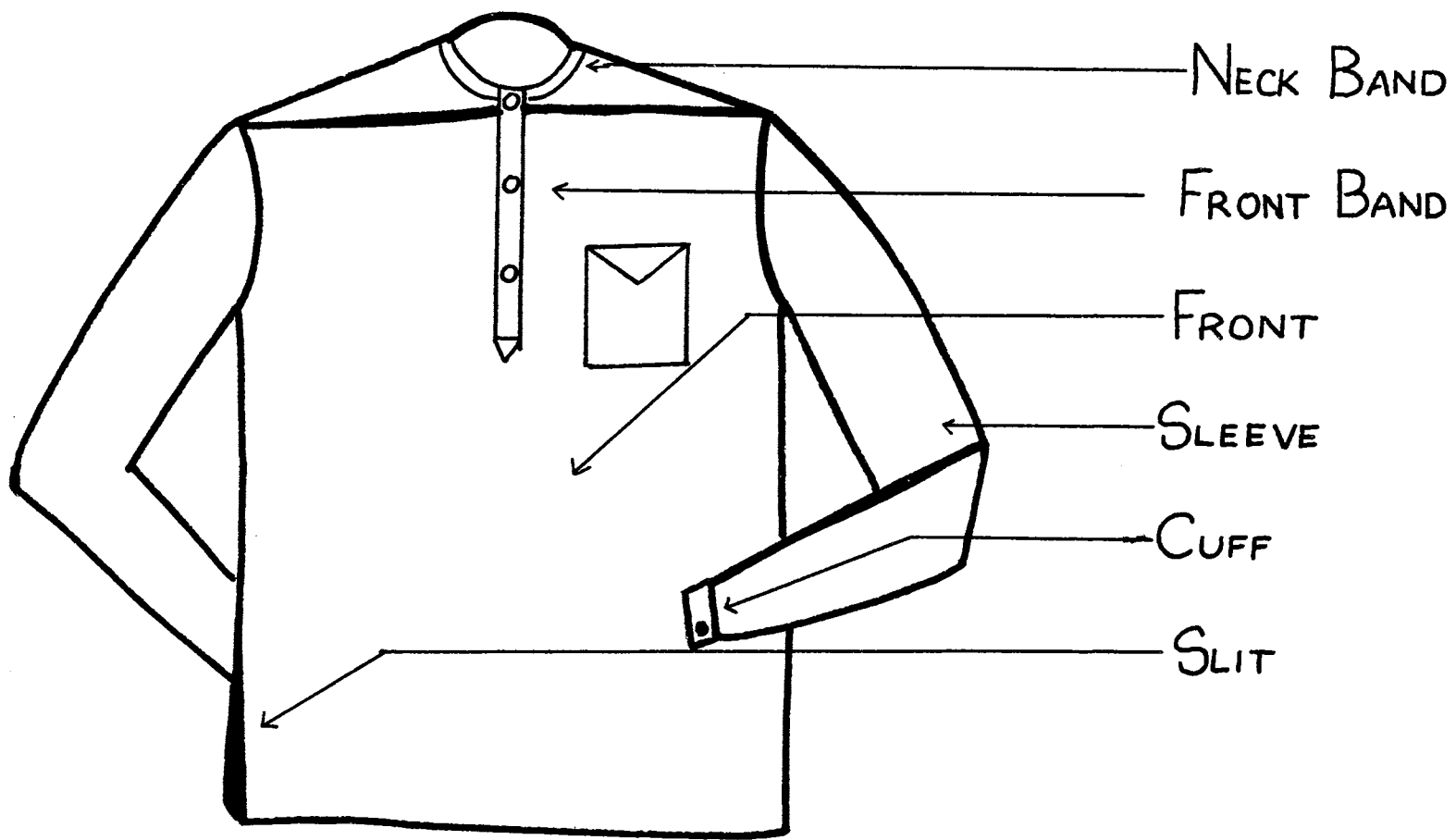


PLATE I

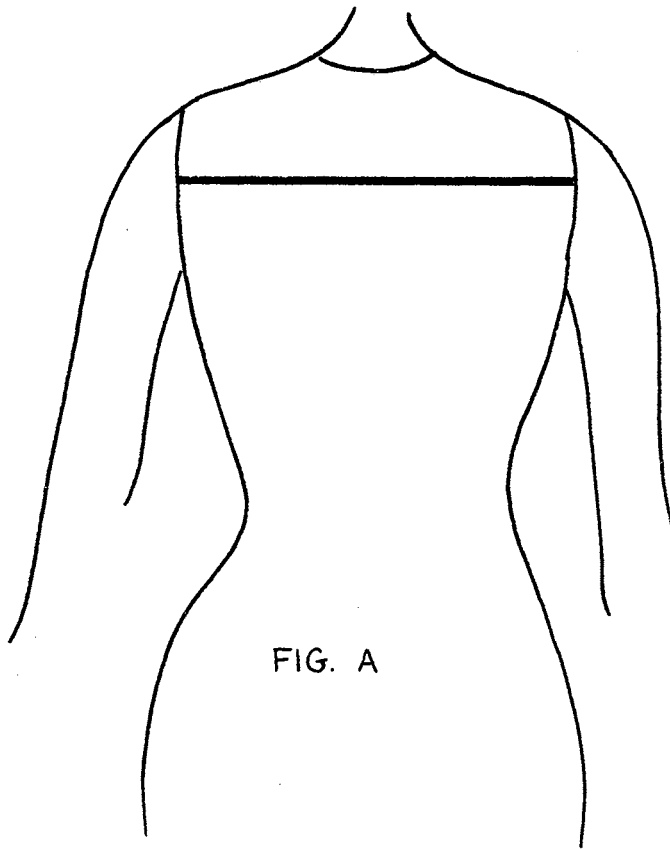


FIG. A

ACROSS BACK
MEASURE ACROSS
THE BROADEST PART
OF THE BACK BETWEEN
THE SHOULDERS.

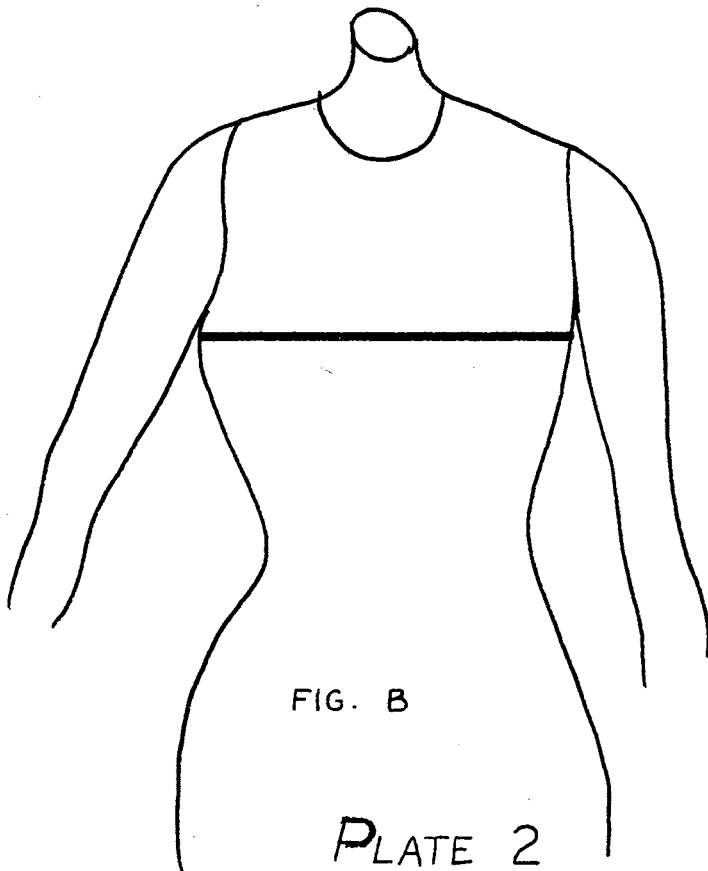
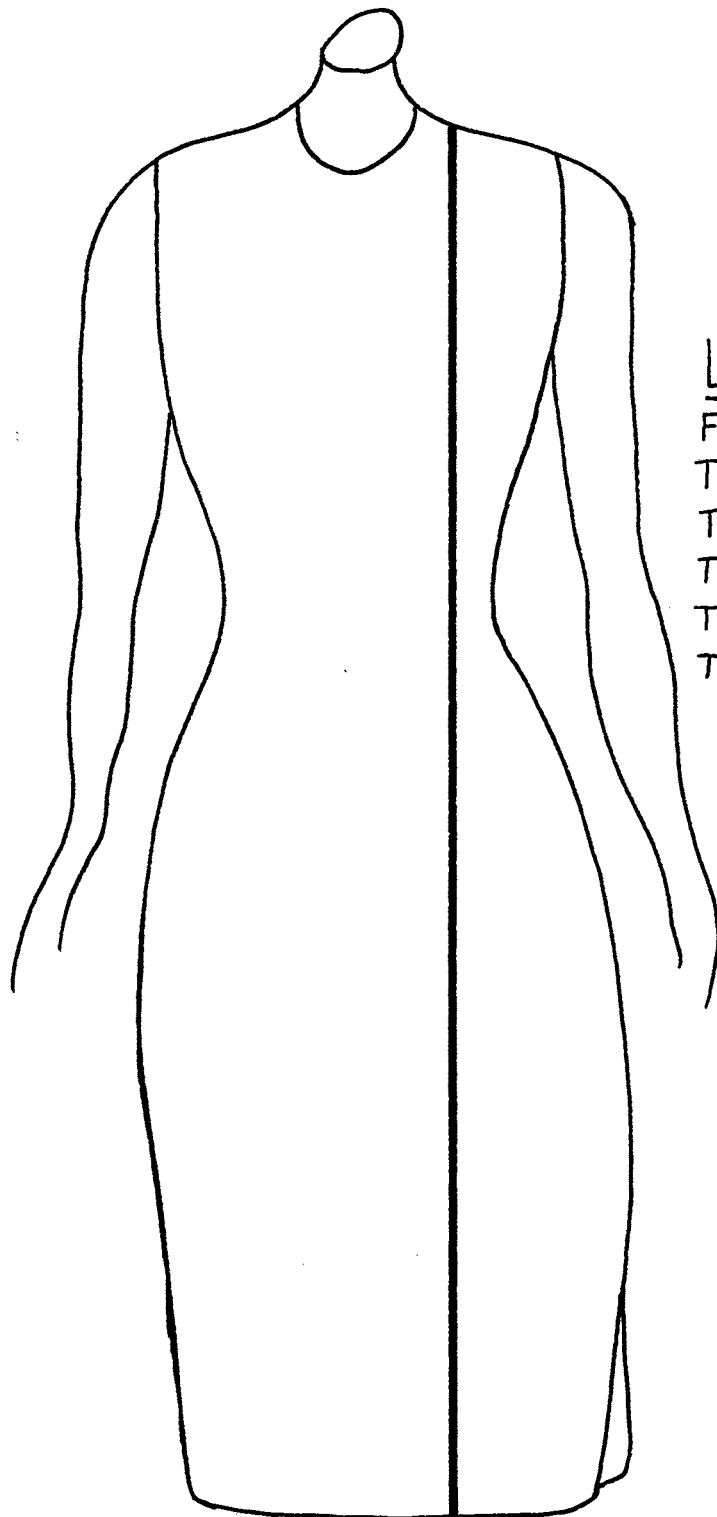


FIG. B

BUST. MEASURE
OVER THE FULLEST
PART OF THE BUST.

PLATE 2



LENGTH. MEASURE
FROM THE TOP OF
THE SHOULDER BRING
THE TAPE OVER THE
TIP OF THE BUST TO
THE KNEE OR BELOW
THE KNEE.

PLATE 3



UNDERARM LENGTH
MEASURE FROM UNDER
THE ARM TO THE KNEE
OR BELOW THE KNEE.

PLATE 4

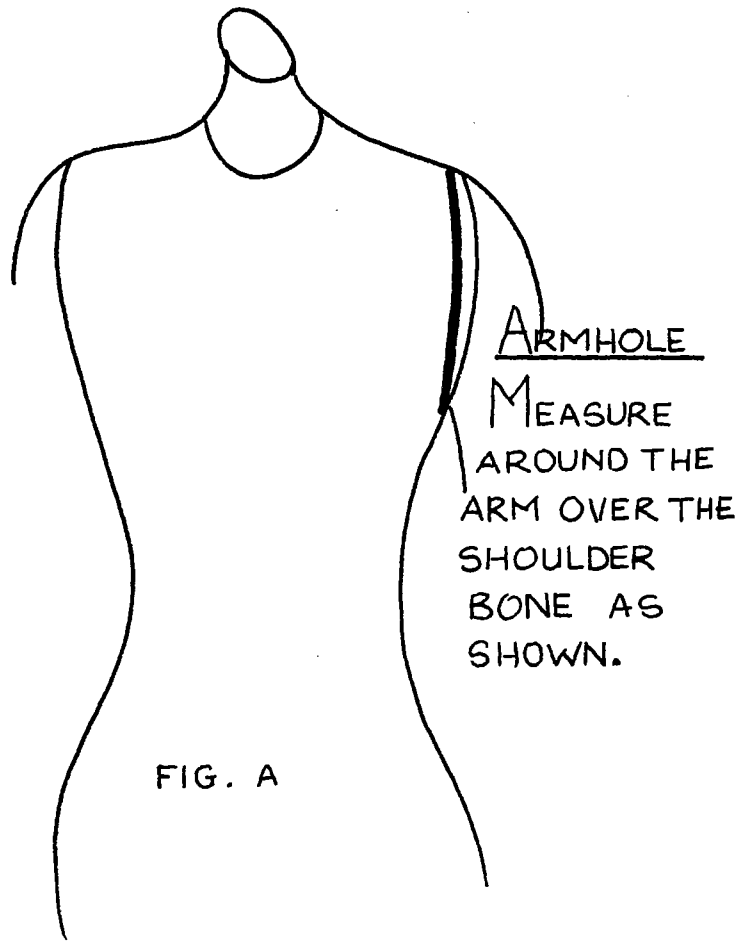


FIG. A

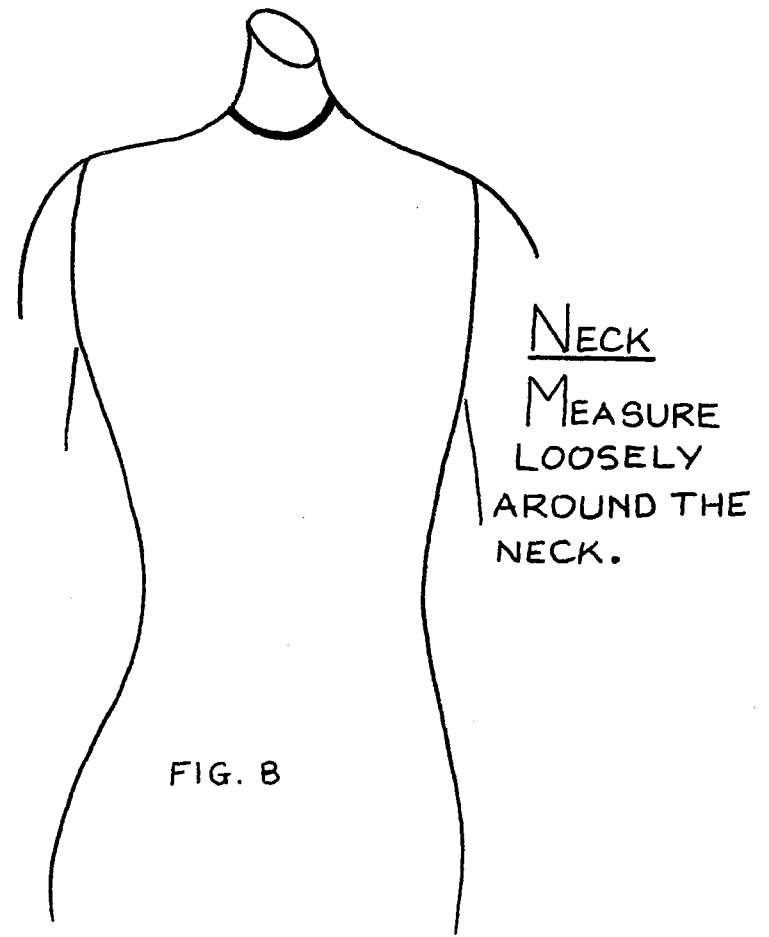
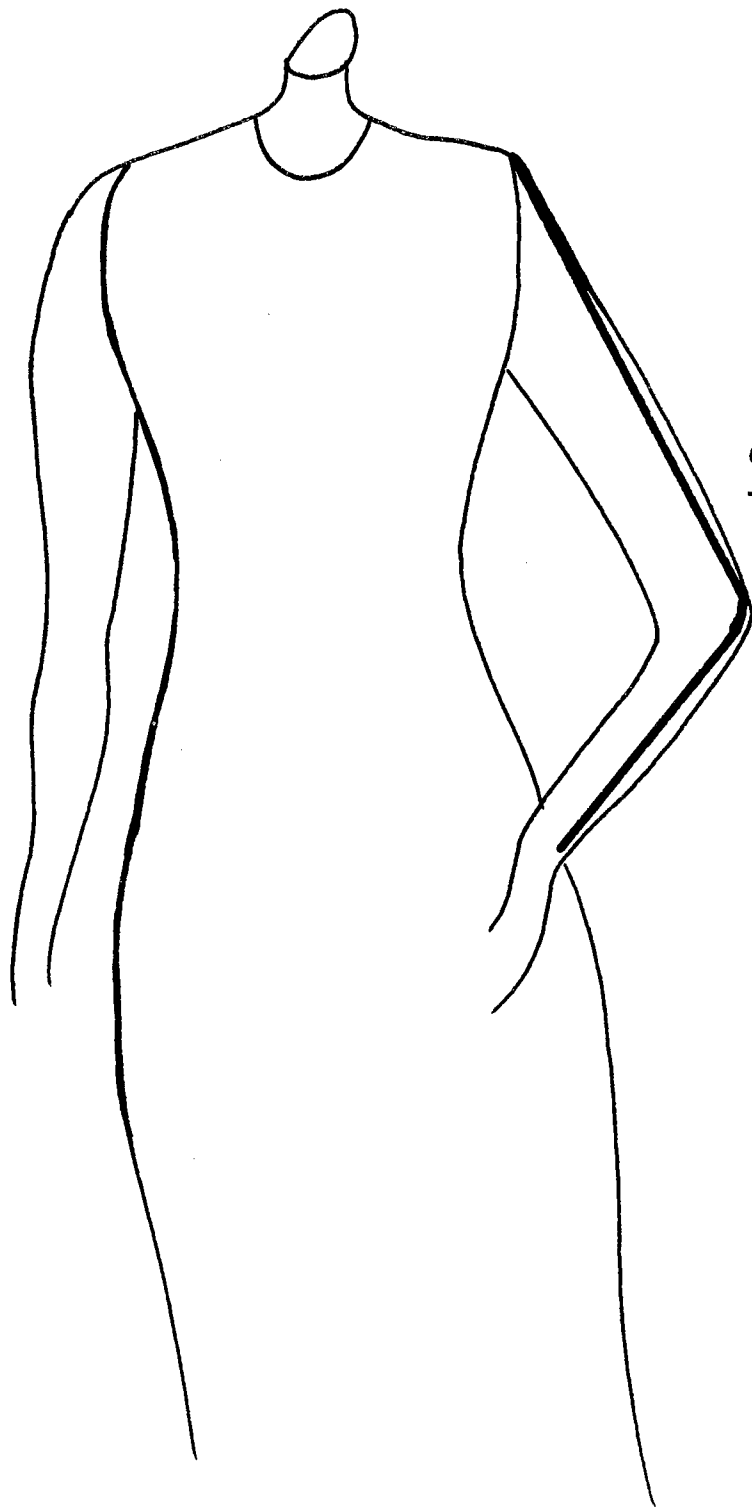


FIG. B

PLATE 5



SLEEVE LENGTH
MEASURE OVER
A BENT ELBOW
FROM THE TOP
OF THE SHOULDER
TO THE WRIST.

PLATE 6

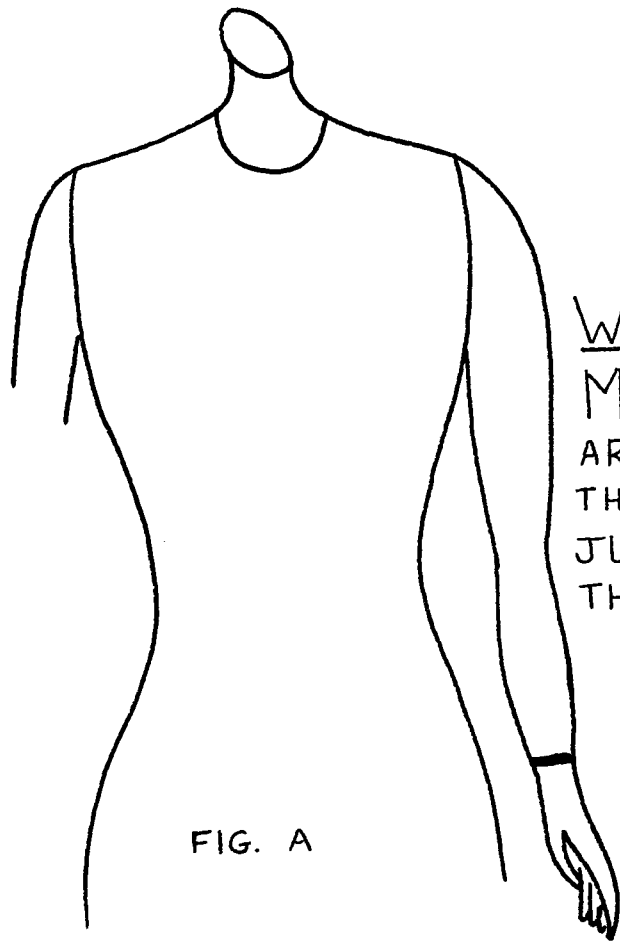


FIG. A

WRIST
MEASURE
AROUND
THE WRIST
JUST ABOVE
THE HAND.

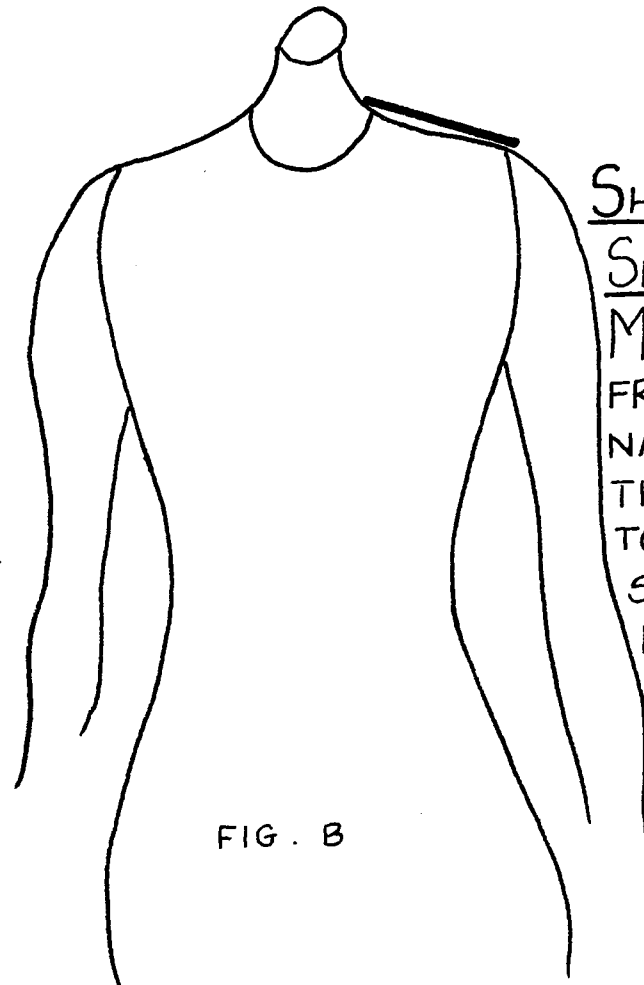


FIG. B

SHOULDER
SEAM.
MEASURE
FROM THE
NAPE OF
THE NECK
TO THE
SHOULDER
BONE.

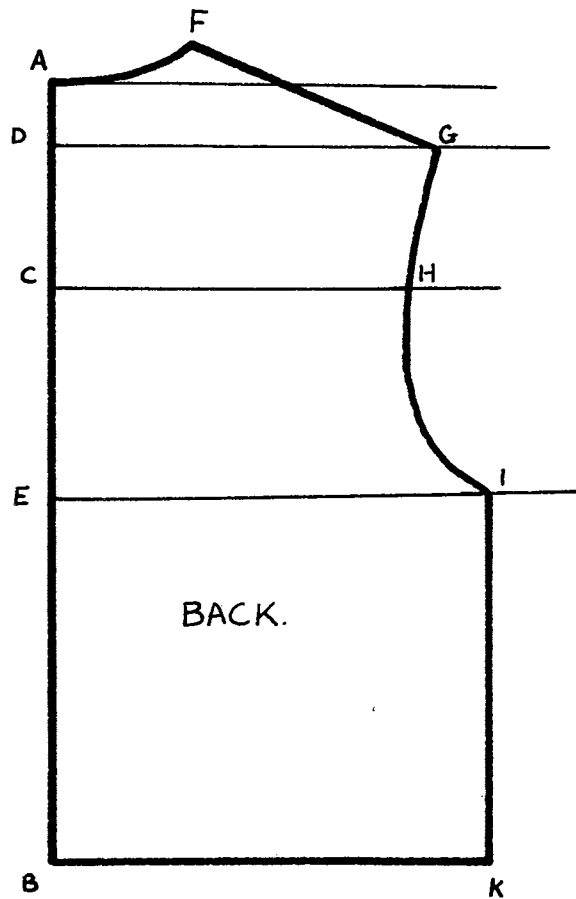


PLATE 8

1. DRAW A LINE 'AB' ON THE LEFT HAND SIDE OF THE PAPER. CENTRE BACK LENGTH.
2. FROM 'A' MEASURE $1\frac{1}{2}$ " DOWN MARKING AS POINT 'D'.
3. MARK POINT 'C' $4\frac{1}{2}$ " FROM 'A'.
4. MARK POINT 'E' $8\frac{1}{2}$ " FROM 'A'.
5. DRAW LINES ACROSS THE PAPER FROM 'D', 'C', 'E', 'B'.
6. ON LINE 'A' MEASURE $2\frac{1}{2}$ ", RAISE THIS POINT $\frac{1}{2}$ " MARKING POINT 'F'. JOIN 'A' TO 'F' IN A SLIGHT CURVE.
7. FROM POINT 'F' ON LINE 'D' MEASURE THE SHOULDER LENGTH MARKING POINT 'G'.
8. ON LINE 'C' MEASURE $\frac{1}{2}$ ACROSS BACK MEASUREMENT, MARKING POINT 'H'.
9. ON LINE 'E' MEASURE $\frac{1}{4}$ OF THE BUST + 1" MARKING POINT 'I'.
10. JOIN POINTS 'F' TO 'G'.
11. JOIN 'G' TO 'H' IN A STRAIGHT LINE EXTENDING TO 'I' BY MAKING A SLIGHT CURVE.
12. FROM 'I' DRAW A STRAIGHT LINE JOINING LINE 'B' AT POINT 'K'.

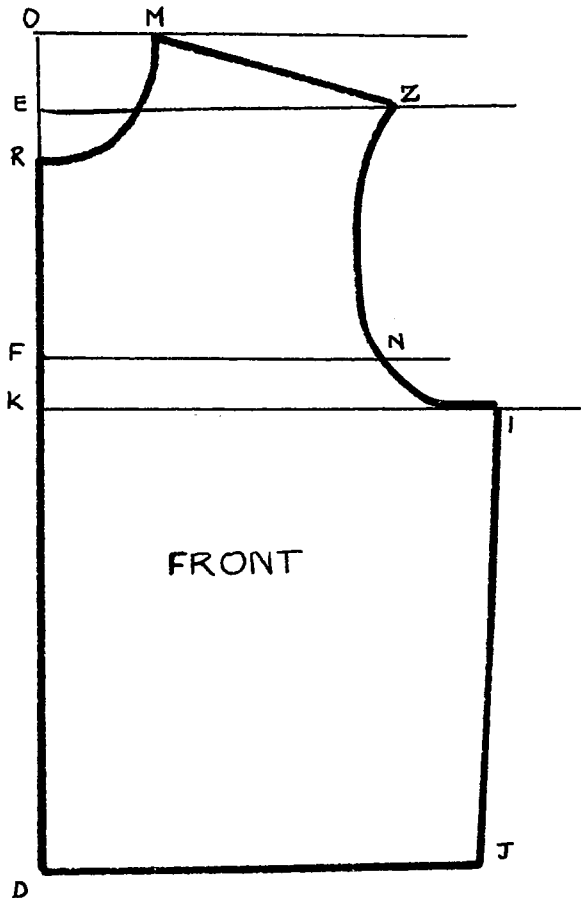
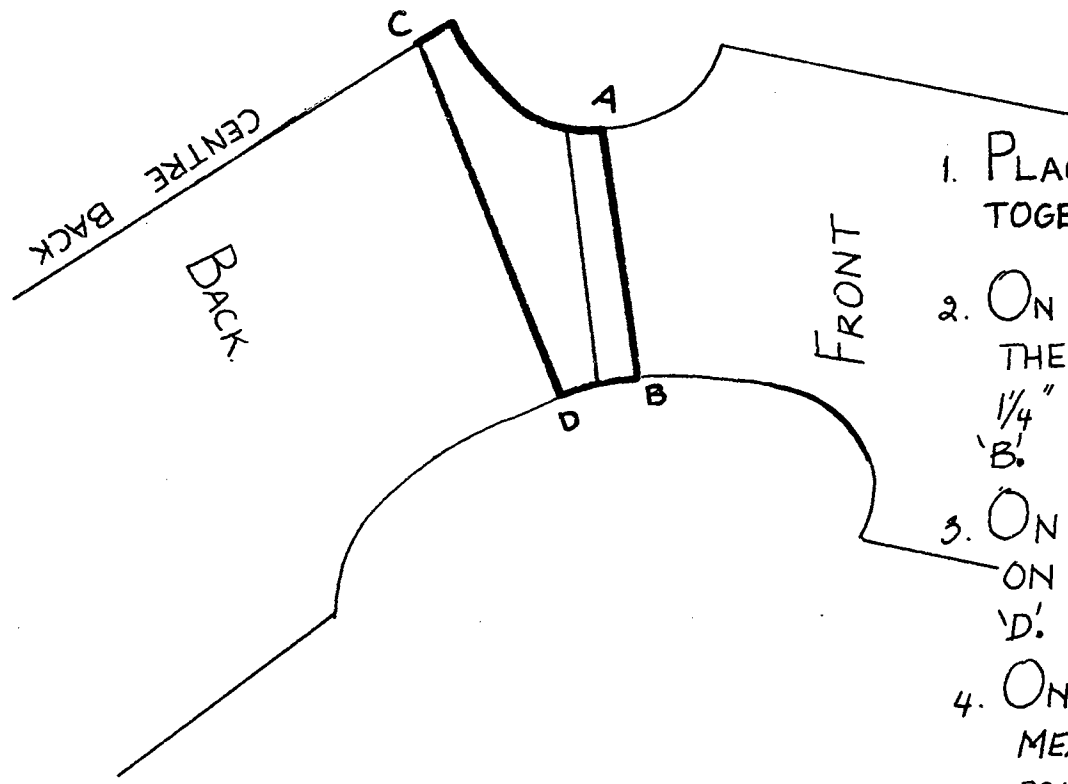


PLATE 9

1. ON THE LEFT HAND SIDE OF THE PAPER DRAW A LINE 'OD' MEASURING CENTRE FRONT LENGTH.
- 2 FROM 'O' MEASURE $1\frac{1}{2}$ " AND MARK AS POINT 'E'.
- 3 MARK POINT 'K' $8\frac{1}{2}$ " FROM 'O'.
- 4 FROM POINT 'K' MEASURE $1\frac{1}{2}$ INCHES UP, AND MARK AS POINT 'F'.
- 5 DRAW LINES ACROSS THE PAPER FROM 'O', 'E', 'F', 'K', 'D'
- 6 ON LINE 'O' MEASURE 3", MARKING POINT 'M'.
- 7 ON LINE 'OD' MEASURE 3", MARK AS POINT 'R'. JOIN 'M' TO 'R' IN A CURVED LINE AS SHOWN IN FIGURE.
- 8 FROM POINT 'M' ON LINE 'E' MEASURE THE SHOULDER LENGTH, MARK AS POINT 'Z' JOIN POINT 'M' AND 'Z'.
- 9 ON LINE 'F' MEASURE $\frac{1}{2}$ THE CHEST, AND MARK POINT 'N'.
- 10 ON LINE 'K' MEASURE $\frac{1}{4}$ OF THE BUST + $1\frac{1}{2}$ ", MARKING POINT 'I'.
- 11 JOIN 'Z' TO I BY A CURVE LINE, TOUCHING POINT 'N'.
- 12 FROM I DRAW A STRAIGHT LINE JOINING LINE 'D' AT POINT 'J'



1. PLACE THE FRONT AND THE BACK TOGETHER AT THE SHOULDER SEAMS.
2. ON THE FRONT MEASURE ON THE NECKLINE AND THE ARMHOLE $\frac{1}{4}$ " MARKING AS POINTS 'A' AND 'B'.
3. ON THE BACK MEASURE $\frac{1}{4}$ " ON THE ARMHOLE, MARK AS POINT 'D'.
4. ON THE CENTRE BACK LINE MEASURE $1\frac{3}{4}$ " MARKING AS POINT 'C'.
5. JOIN ALL THE POINTS AS SHOWN IN THE FIGURE.

PLATE 10

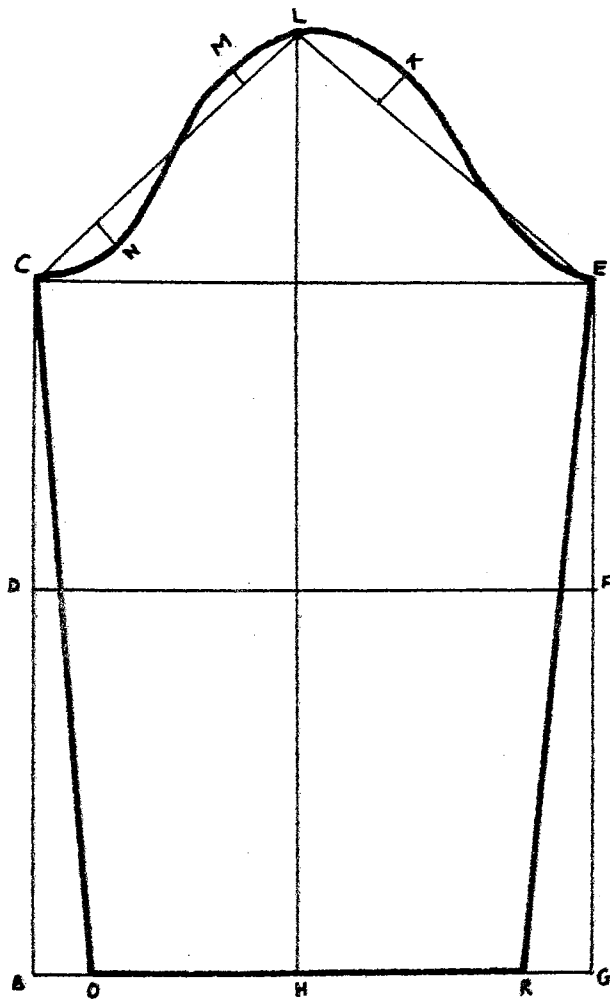
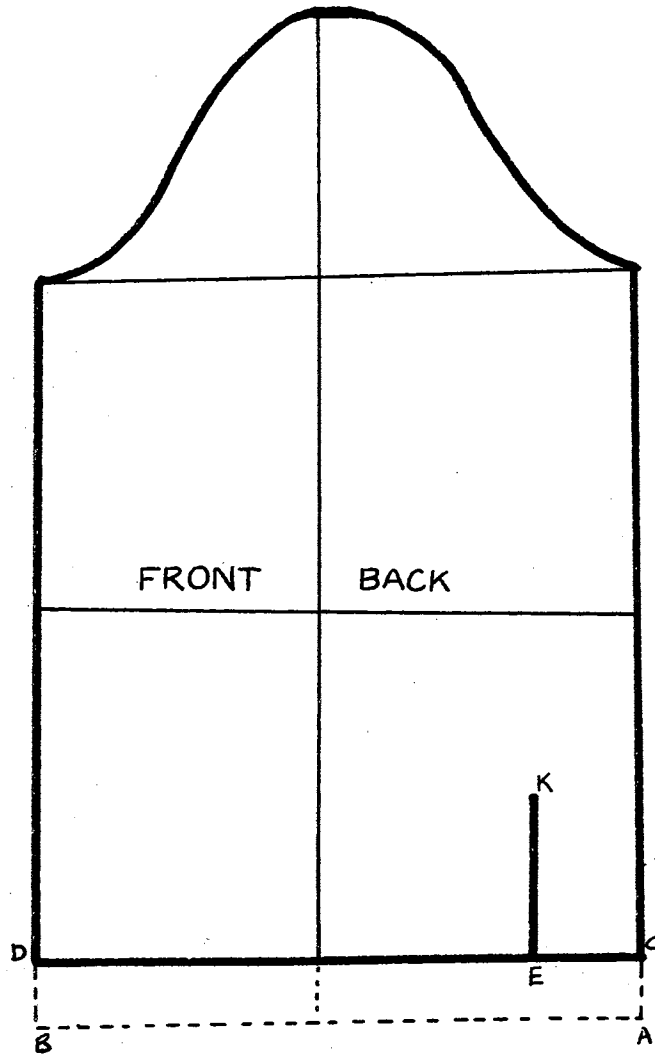


PLATE II

1. DRAW A LINE 'LH' WHICH MEASURES THE SLEEVE LENGTH.
2. FROM POINT 'L' MEASURE THE HEIGHT OF THE CAP, DRAW LINE 'CE' WHICH MEASURES THE UPPER MEASUREMENT.
3. FROM POINT 'L' MEASURE THE ELBOW LENGTH AND DRAW LINE 'DF' EQUAL TO 'CE'.
4. FROM POINTS 'C' AND 'E' DRAW LINES PERPENDICULAR TO 'CE', TO POINT 'H'S' LENGTH.
5. JOIN POINTS 'B', 'H' AND 'G' BY A STRAIGHT LINE.
6. JOIN POINT 'L' TO POINT 'C', AND POINT 'L' TO POINT 'E'.
7. FROM 'L' MEASURE $\frac{1}{4}$ OF LINE 'LC', RAISE THIS POINT $\frac{1}{2}$ " , AND MARK AS POINT 'M'.
8. FROM 'C' MEASURE $\frac{1}{4}$ OF LINE 'CL', MEASURE $\frac{3}{4}$ " BELOW THE LINE, AND MARK AS POINT 'N'.
9. FROM 'L' MEASURE $\frac{1}{3}$ OF LINE 'LE', RAISE THIS POINT $\frac{1}{2}$ " , AN MARK AS POINT 'K'.
10. ON LINE 'BHG' KEEPING 'H' AS THE CENTRE MEASURE THE WRIST MARKING POINTS 'O' AND 'R'.
11. JOIN POINTS 'C', 'N', 'M', 'L', 'K', AND 'E' AS SHOWN IN FIG.
12. JOIN POINTS 'C' TO 'O', AND 'E' TO 'R'.



TO PREPARE THE SLEEVE FOR THE CUFF AND THE PLACKET

1. MEASURE THE WIDTH OF THE CUFF ON THE SLEEVE FROM 'A' MARK AS POINT 'C'.
2. MEASURE FROM 'B' AND MARK AS POINT 'D'.
3. JOIN 'C' TO 'D' BY A STRAIGHT LINE.
4. FOR THE PLACKET OPENING MEASURE $\frac{1}{3}$ OF THE BACK HALF OF THE SLEEVE FROM 'C', AND MARK AS POINT 'E'.
5. FROM 'E' MEASURE 6" UP MARKING POINT 'K'.
6. JOIN 'E' TO 'K', FOR PLACKET OPENING.

PLATE 12

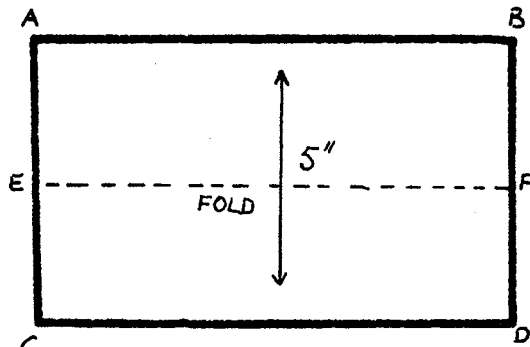


FIG. A

1. DRAW A LINE 'AB' WHICH EQUALS THE WRIST MEASUREMENT + 2".
2. DRAW PERPENDICULAR LINES FROM POINTS 'B' AND 'A' MEASURING 5", MARKING POINTS 'D' AND 'C'.
3. JOIN 'D' TO 'C'.
4. MARK MID POINTS ON LINES 'AC' AND 'BD', AS POINTS 'E' AND 'F'.
5. JOIN 'E' TO 'F' BY A DOTTED LINE WHICH IS THE FOLD LINE.

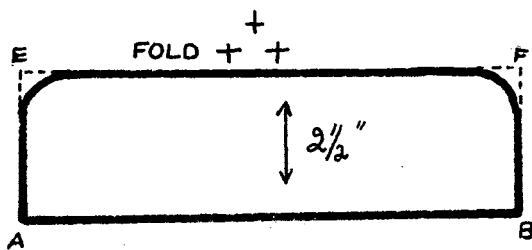


FIG. B

1. FOLD AT LINE EF
2. MEASURE $\frac{1}{4}$ FROM POINTS 'E' AND 'F' RESPECTIVELY.
3. CURVE THE CORNERS AS SHOWN IN THE FIG. B.

CHAPTER IV

SUMMARY AND CONCLUSIONS

When Pakistan was finally declared a sovereign independent State in 1947, most of its people were those who had suffered the ills of a planned policy of suppression at the hands of the British rulers. Consequently, the people of Pakistan inherited poverty and illiteracy with practically no commerce or industry. The only asset of the people in those years was the strong desire to be free and independent.

The Britons had ruled the Indo-Pakistan sub-continent for nearly a hundred years. Therefore, the independence of Pakistan meant that its people would have to work hard to make up for the lost time and to catch up with the present trend and pace of progress. Since its very inception, Pakistan has been making all possible efforts towards fulfilling this need.

When the government of Pakistan planned an overall national development program, education of the masses received to a certain degree a conspicuous and an important place. It was recognized that unless each individual receives at least the basic education which exposes the mind to the meaning of true freedom and an individual's role in maintaining it, neither material progress nor a worthwhile democratic setup could be achieved. Therefore, a National Commission on Education was formed to recommend a formal program of educating the people at all

levels. In making the final recommendation, the Commission laid considerable emphasis on the teaching of home economics to the women of Pakistan.

The value and the role of home economics in the development of a nation has been discussed in considerable detail in the review of literature. In planning a home economics education program, Pakistan is handicapped, among other factors, by the absence of proper teaching material. The study was undertaken to contribute in developing materials which might be of help to teachers of village women in Pakistan.

In attempting to develop material for teaching drafting of patterns to the village women of Pakistan, it was necessary to gain some insight into the past traditions, the present trends in clothing, and economic limitations of the people of Pakistan. It was also necessary to determine the learning ability of the village women and the teaching abilities of the teachers.

An extensive survey of literature was made for obtaining the above information. The survey revealed that the people of Pakistan have a rich cultural and social background. During the days before the British rule, when Muslims ruled the Indo-Pakistan subcontinent, there were well established institutions of government and education. Social and cultural values of living were well developed and the economy was fairly stable.

This state was disturbed by the Britons during the British rule of India. After getting to the position of ruling the subcontinent, British efforts were directed at reducing Muslims to political impotency, and educational and economic poverty. Consequently, at the end of almost a

hundred years of British rule, the great majority of the people were illiterate and poor. In Pakistan today only nineteen per cent of the population can read and write, out of which only four per cent are women. Almost all the illiterate people are so poor that they cannot always be sure of two square meals a day.

The survey of literature indicated that in spite of such unfavorable attitude of the Britons, the people of the subcontinent had continued to maintain the traditional culture and social customs. The Muslim culture was distinctly different from British and Hindu cultures. It was the Muslim pride in this background and the strong desire to live by it independently which led to the creation of Pakistan in 1947 by having the Indo-Pakistan subcontinent divided at the end of the British rule.

The creation of Pakistan was based on religious and cultural values. It is sufficient evidence that the people of Pakistan wish to revive and maintain social and cultural values and customs that were typically Muslim. Further support to this evidence was given by the materials which were consulted to determine the post-independence trend of national development program of Pakistan.

Special reference was made to the trend of clothes. Clothes, to a great extent, symbolize the link with the traditional past of the Muslims, but considerations like improved practicability and simplicity could have influenced considerable changes. A study of basic traditional patterns was made in relation to the requirements of modern clothes. It was noted that while the working clothes of men needed some adjustment, the clothes worn by the women of Pakistan adequately fulfilled all

the requirements of practical and useful garments. The review of literature showed that the clothes worn by women in Pakistan were found suitable, not only for everyday work, but also for sports, and all other activities. Therefore, the clothes worn by women in Pakistan may not undergo any change in basic pattern and design.

The survey of reports of the rural development organizations in Pakistan showed that the garments worn by villagers are mostly sewn by professional tailors because the village women do not have adequate skill to draft and make clothes. Because the village people are poor, rural development centers have been established to teach village women, among other things, the method of drafting patterns and sewing clothes. The development centers have provided the required equipment like sewing machines, etc., and efforts are now directed at overcoming the handicap of proper teaching material. The preparation of proper teaching material is made somewhat difficult by the fact that almost all the women living in villages are illiterate, and serious economic limitations are encountered in planning any educational program. The four per cent of women who have some education in Pakistan live mostly in cities.

A detailed perusal of literature was made of the means and methods that were used in the more advanced countries for educating the illiterate people in general, and for teaching drafting of patterns in particular. The study has been recorded in the chapter on review of literature. Briefly, all methods recommended simplicity of teaching aids, clarity of instructions, and objective of achieving economy.

The methods adopted for achieving the above aims by the rural

development communities in the United States were reviewed through books. It was noticed that the different intellectual and economic levels of the women of the United States and Pakistan would make it impossible to follow the methods used in the United States directly, but the methods could form a sound basis for details to be adapted to the situation in Pakistan.

This was used as the starting point for developing a method for drafting patterns with implications for teaching clothing in Pakistan.

In developing a method, efforts were directed not on communicating with village women directly, but on guiding teachers of village women in handling specific problems. Due to illiteracy among village women, any effort to communicate with them directly may not have proved useful. Thus the study was directed towards the guidance of teachers, giving them an insight into the background and relating it to the present situation. The teachers have teaching as well as practical experience, and could use the present study as a guide to relate the present conditions in Pakistan to relevant clothing problems. The study could thus form the nucleus around which teachers could develop individual programs specific to the needs of the situation.

The method developed in this study was therefore not intended to restrict the scope of any individual program to the limits on which the method was developed. It was meant to apply the recommendations of this study to show how an individual program could be planned and developed.

After developing the method, it was submitted to a panel of eight leaders of clothing, education, social, and extension works for evaluation against a set of criteria. The set of criteria was developed

after reviewing the factors which make a teaching method suitable for illiterate pupils. The criteria was then applied to evaluate if the method developed met the requirements of clarity, simplicity and economy as defined in the criteria.

The leaders were chosen from the field of clothing because the fundamental problem involved was the technique of drafting patterns. The leaders from the field of education were chosen to determine if the method recommended for teaching the drafting of patterns was suitable for illiterate people. These leaders were associated with clothing and education programs at college level. Leaders chosen from the extension service were clothing specialists who had experience of working with rural development communities. A social service leader who had worked in Mexico with illiterate people, under conditions not altogether different from Pakistan's, was chosen for practical evaluation of the method. A leader of home economic education who had the opportunity of being in Pakistan for about two years was also a member of the panel of judges.

The judges were requested to evaluate the method against what objectives were intended to be achieved and how far, in the opinion of the judges, these objectives seemed to have been achieved. The judges were requested to comment on whether the method would give a clear idea to the teacher of how teaching material could be developed, and whether this method in itself could be applied directly in teaching the drafting of patterns that were illustrated.

A summary of the comments received from the leaders is as follows:
Group I: Clarity - The opinions expressed were that the illustrations

alone would not convey much to the teacher and should therefore be accompanied with a set of instructions. Otherwise, the method meets the clarity requirements for a teacher who has been trained for teaching illiterate women.

Efficiency - One of the judges expressed the opinion that the points indicated on the illustrations by letters of alphabet may not be clearly understood by the illiterate women. An alternative suggested was numerical digits. Another judge commented that the efficiency, as defined in the criteria, was achieved by the method. The other six judges expressed no definite opinion.

Group II: Simplicity - Three of the judges commented that directions were hard to follow and could be made more simple. The other five judges commented that the method was simple and "definite results should be obtained."

Progressiveness - One of the judges expressed doubt as to whether the students could work independently on other patterns after one set of lessons because suggestions for variation of design were not given. One judge was of the opinion that progressiveness, as defined in the criteria, would depend largely on individual teachers. Six of the judges commented that progressiveness could "probably" be achieved by the method.

Economical - Four of the judges did not express a reaction. Two judges commented that the method outlined could achieve

economy. One judge added that in her opinion, no simpler method could be developed. The other judge suggested that economy of time should be of no consideration in teaching methods of drafting patterns. In the opinion of this judge, it would come naturally with increased practice. The judge also recommended standardization of patterns as a means of achieving economy.

Plates and Illustrations - Some corrections and improvements were suggested by three judges. The corrections and improvements were made accordingly. All eight judges commented however, that the plates were neat, accurate, and effective.

An interpretation of the evaluation showed that although there was some variation of opinion, it was generally agreed that the method developed had, to an appreciable extent, fulfilled the basic objectives.

The actual usefulness of any method can, however, be judged only after it is applied to a real situation. It is therefore suggested that this method be applied by teachers in developing individual teaching programs. An opinion check of the teachers, who actually use this material as a basis for specific individual programs, could then be made to determine what changes and modifications may be required to improve the teaching method as outlined by this study.

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APPENDIX

THE KAMEEZ

Worn in the villages by men, women and children.

The fabric usually is heavy cottons like "khadar", "Latha", "Malaeshia". The colors are bright for both the sexes.

It is a winter garment, the costume is completed by a lungi, with an additional "dopatta" for women only.

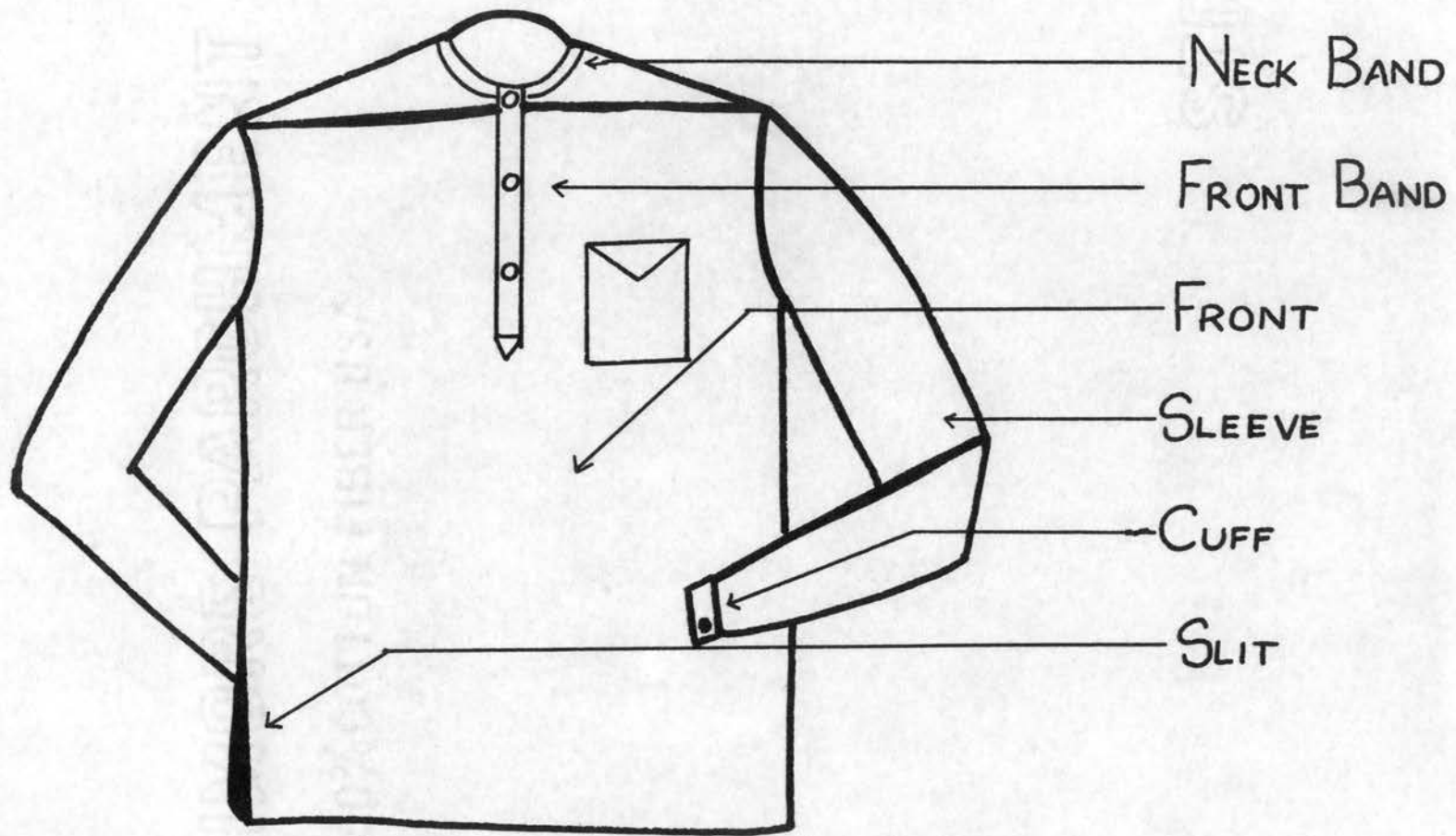


PLATE I

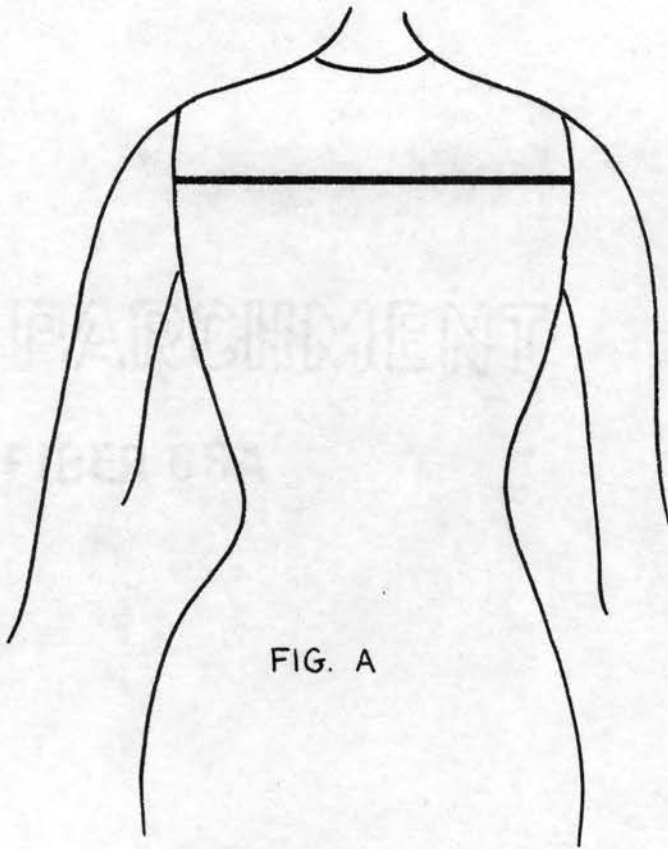


FIG. A

ACROSS BACK
MEASURE ACROSS
THE BROADEST PART
OF THE BACK BETWEEN
THE SHOULDERS.

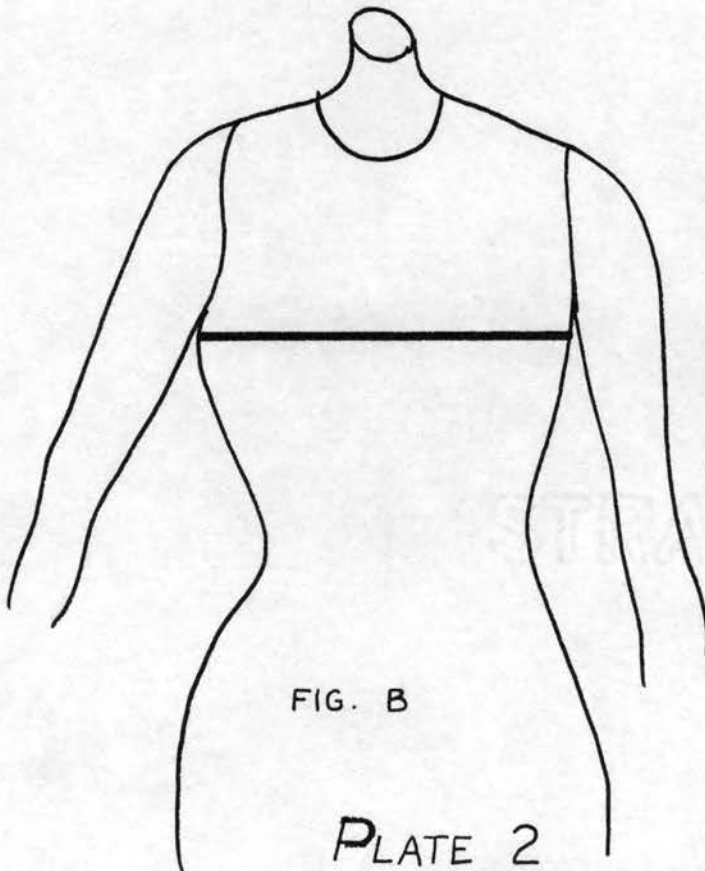
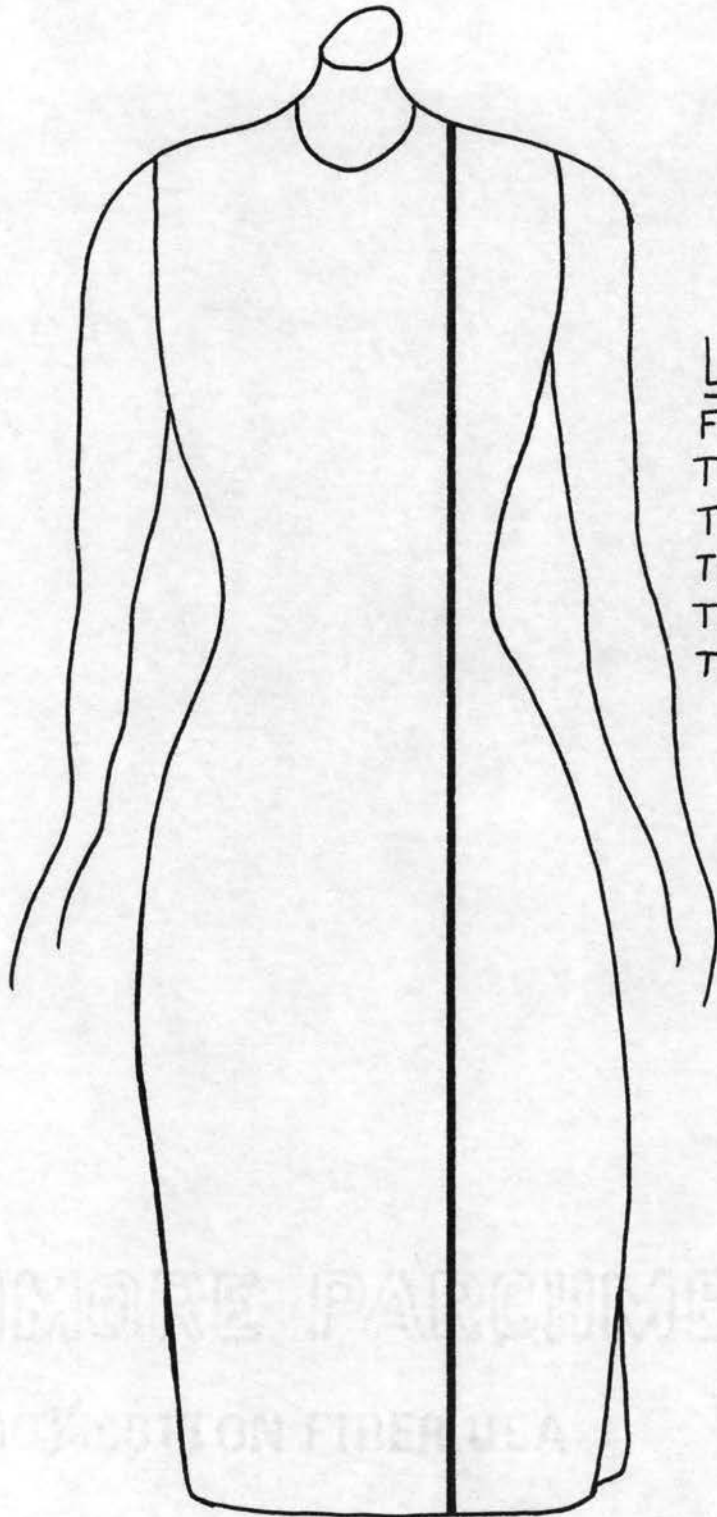


FIG. B

BUST. MEASURE
OVER THE FULLEST
PART OF THE BUST.

PLATE 2



LENGTH. MEASURE
FROM THE TOP OF
THE SHOULDER BRING
THE TAPE OVER THE
TIP OF THE BUST TO
THE KNEE OR BELOW
THE KNEE.

PLATE 3



UNDERARM LENGTH

MEASURE FROM UNDER
THE ARM TO THE KNEE
OR BELOW THE KNEE.

PLATE 4

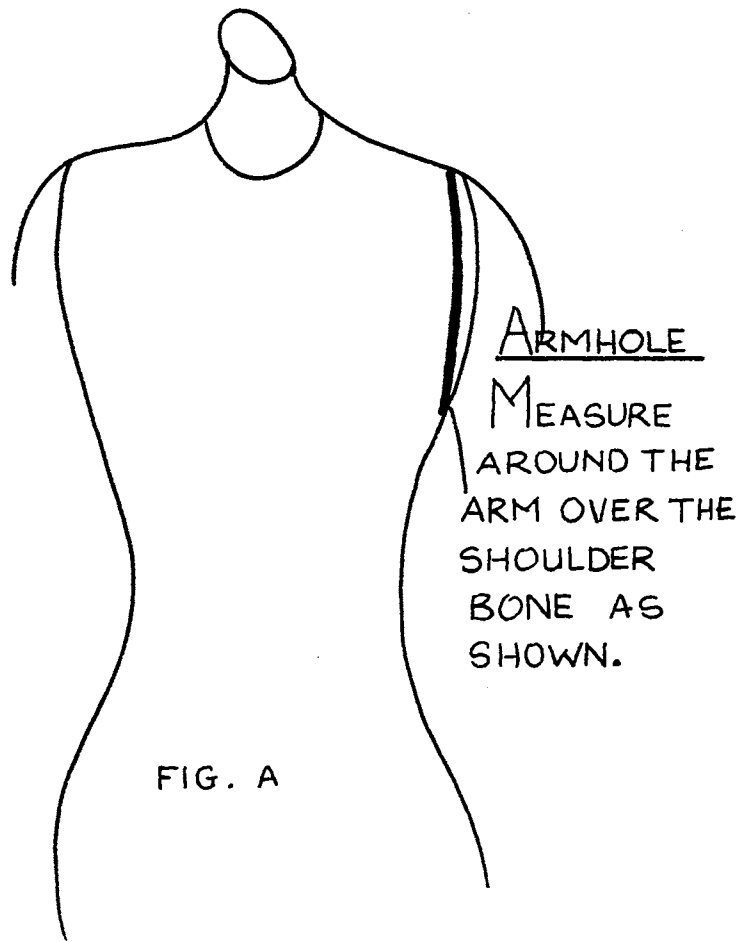


FIG. A

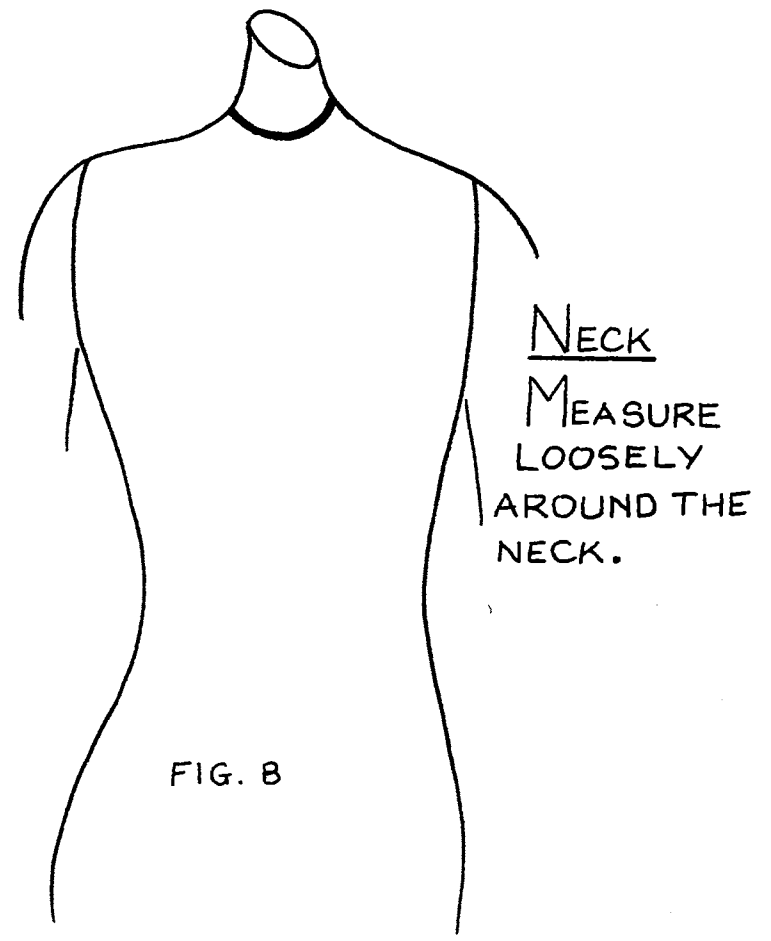
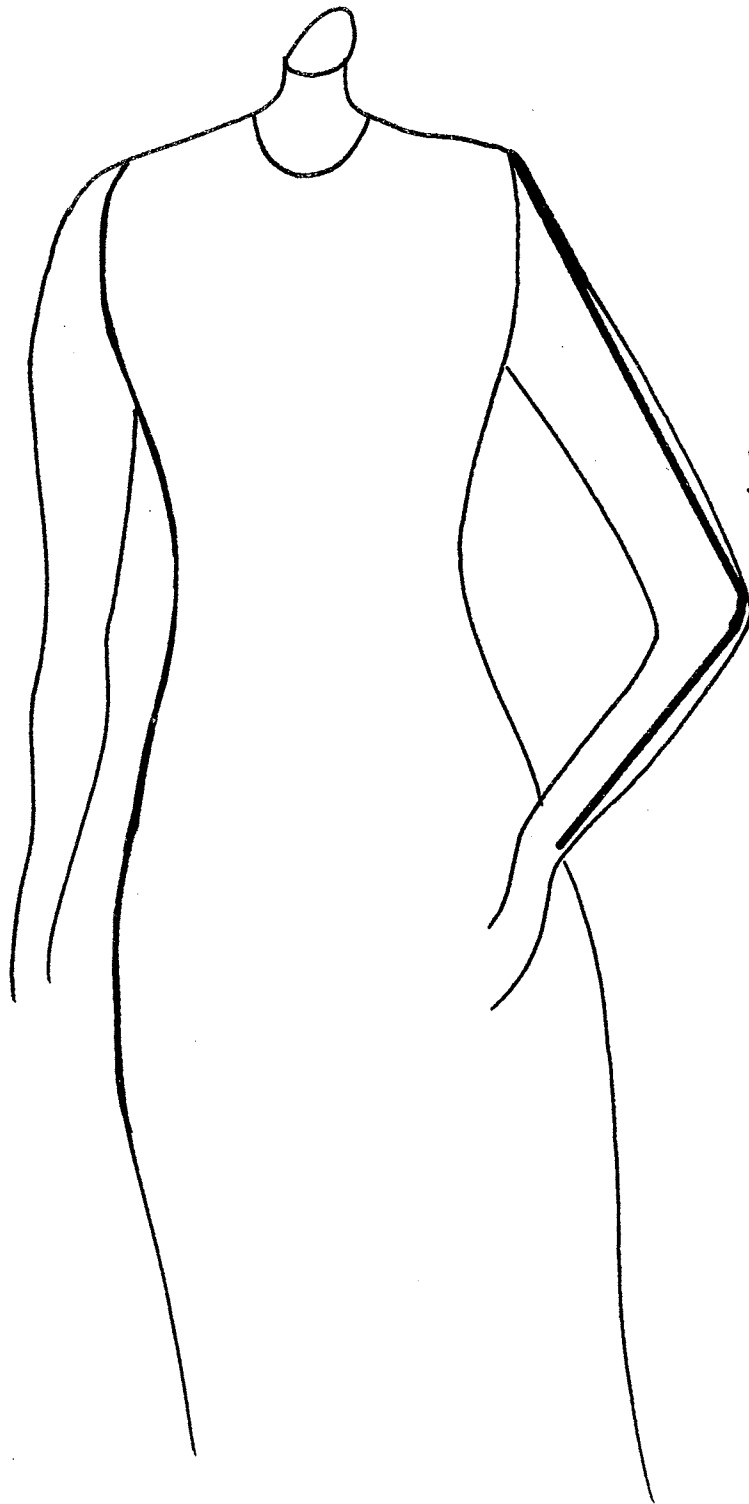


FIG. B

PLATE 5



SLEEVE LENGTH
MEASURE OVER
A BENT ELBOW
FROM THE TOP
OF THE SHOULDER
TO THE WRIST.

PLATE 6

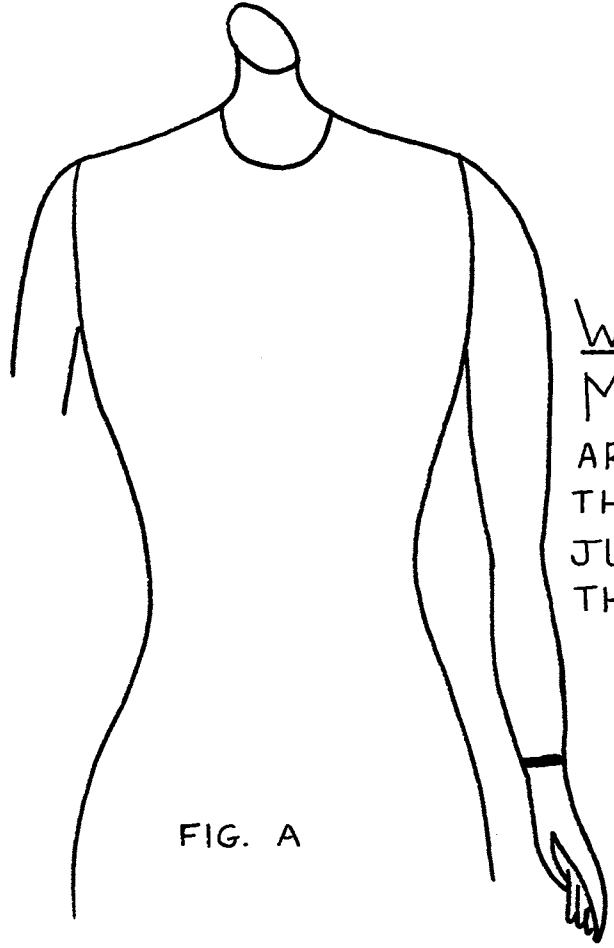


FIG. A

WRIST
MEASURE
AROUND
THE WRIST
JUST ABOVE
THE HAND.

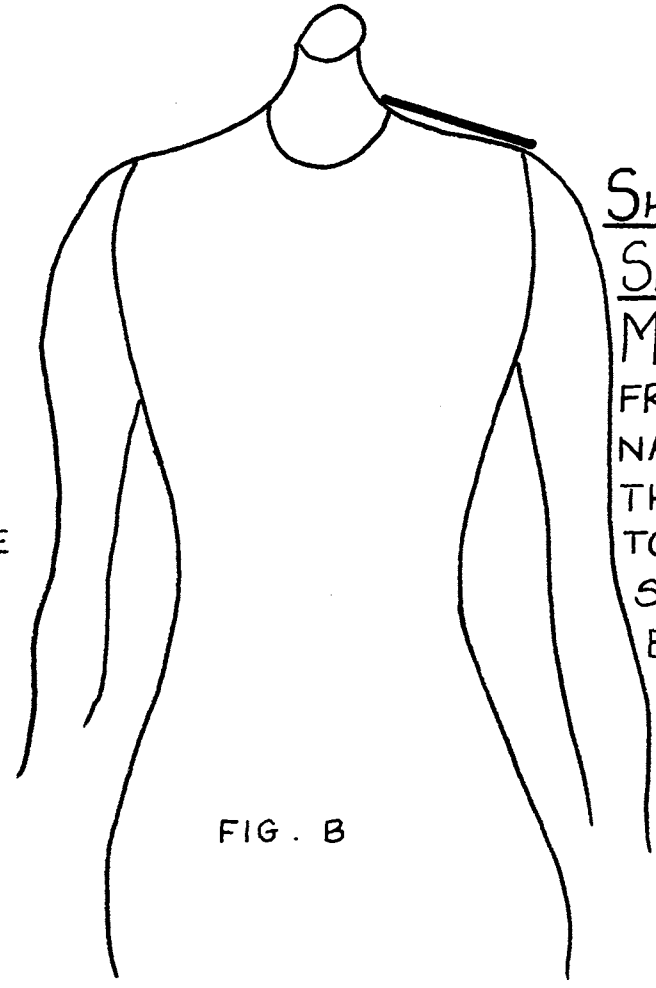


FIG. B

SHOULDER
SEAM.
MEASURE
FROM THE
NAPE OF
THE NECK
TO THE
SHOULDER
BONE.

PLATE 7

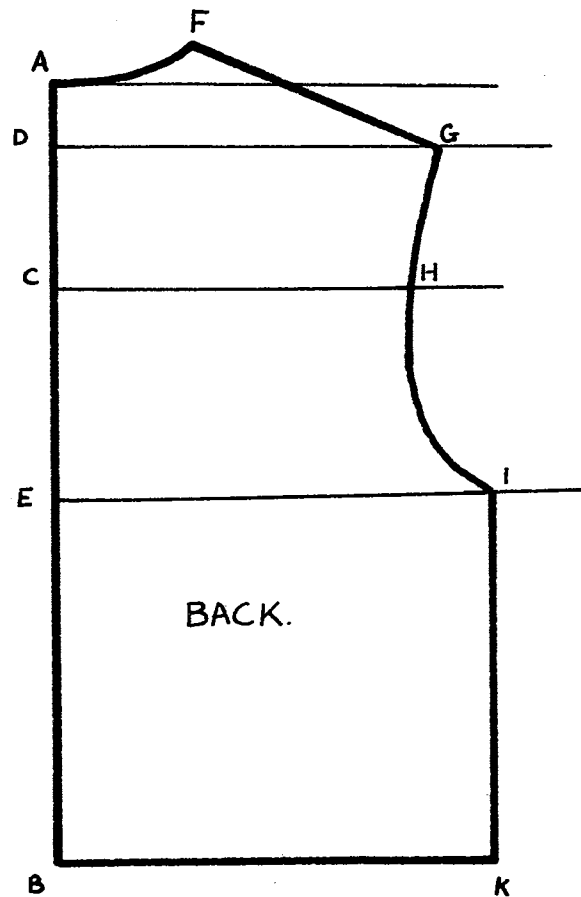


PLATE 8

1. DRAW A LINE 'AB' ON THE LEFT HAND SIDE OF THE PAPER. CENTRE BACK LENGTH.
2. FROM 'A' MEASURE $1\frac{1}{2}$ " DOWN MARKING AS POINT 'D'.
3. MARK POINT 'C' $4\frac{1}{2}$ " FROM 'A'.
4. MARK POINT 'E' $8\frac{1}{2}$ " FROM 'A'.
5. DRAW LINES ACROSS THE PAPER FROM 'D', 'C', 'E', 'B'.
6. ON LINE 'A' MEASURE $2\frac{1}{2}$ ", RAISE THIS POINT $\frac{1}{2}$ " MARKING POINT 'F'. JOIN 'A' TO 'F' IN A SLIGHT CURVE.
7. FROM POINT 'F' ON LINE 'D' MEASURE THE SHOULDER LENGTH MARKING POINT 'G'.
8. ON LINE 'C' MEASURE $\frac{1}{2}$ ACROSS BACK MEASUREMENT, MARKING POINT 'H'.
9. ON LINE 'E' MEASURE $\frac{1}{4}$ OF THE BUST + 1" MARKING POINT 'I'.
10. JOIN POINTS 'F' TO 'G'.
11. JOIN 'G' TO 'H' IN A STRAIGHT LINE EXTENDING TO 'I' BY MAKING A SLIGHT CURVE.
12. FROM 'I' DRAW A STRAIGHT LINE JOINING LINE 'B' AT POINT 'K'.

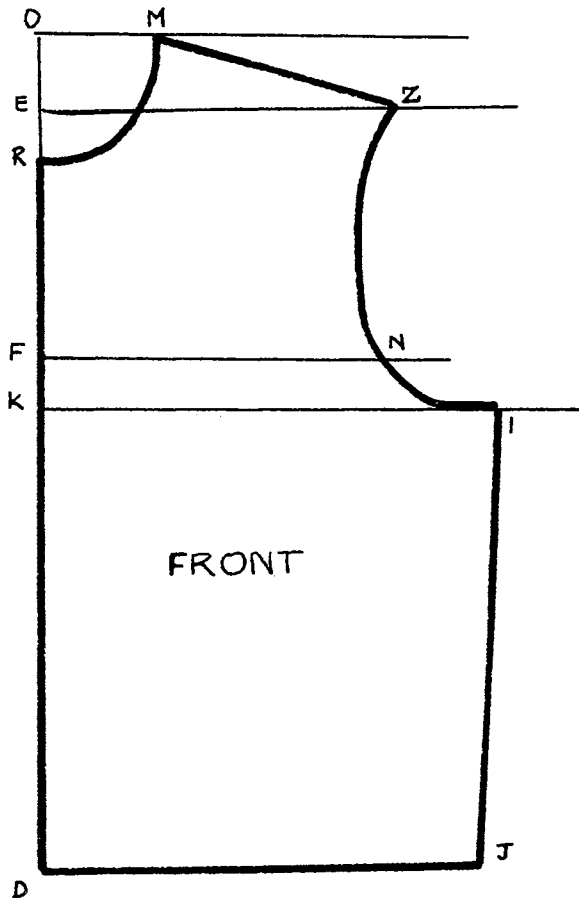
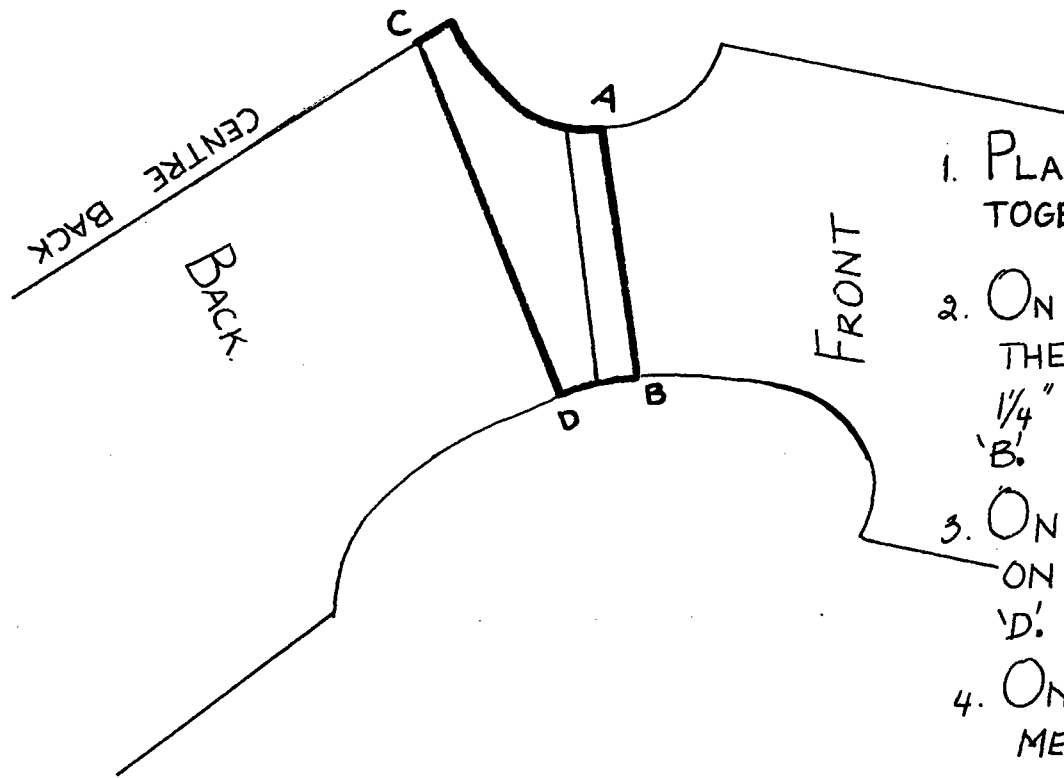


PLATE 9

1. ON THE LEFT HAND SIDE OF THE PAPER DRAW A LINE 'OD' MEASURING CENTRE FRONT LENGTH.
- 2 FROM 'O' MEASURE $1\frac{1}{2}$ " AND MARK AS POINT 'E'.
- 3 MARK POINT 'K' $8\frac{1}{2}$ " FROM 'O'.
- 4 FROM POINT 'K' MEASURE $1\frac{1}{2}$ INCHES UP, AND MARK AS POINT 'F'.
- 5 DRAW LINES ACROSS THE PAPER FROM 'O', 'E', 'F', 'K', 'D'
- 6 ON LINE 'O' MEASURE 3", MARKING POINT 'M'.
- 7 ON LINE 'OD' MEASURE 3", MARK AS POINT 'R'. JOIN 'M' TO 'R' IN A CURVED LINE AS SHOWN IN FIGURE.
- 8 FROM POINT 'M' ON LINE 'E' MEASURE THE SHOULDER LENGTH, MARK AS POINT 'Z' JOIN POINT 'M' AND 'Z'.
- 9 ON LINE 'F' MEASURE $\frac{1}{2}$ THE CHEST, AND MARK POINT 'N'.
- 10 ON LINE 'K' MEASURE $\frac{1}{4}$ OF THE BUST + $1\frac{1}{2}$ ", MARKING POINT 'I'.
- 11 JOIN 'Z' TO I BY A CURVE LINE, TOUCHING POINT 'N'.
- 12 FROM I DRAW A STRAIGHT LINE JOINING LINE 'D' AT POINT 'J'



1. PLACE THE FRONT AND THE BACK TOGETHER AT THE SHOULDER SEAMS.
2. ON THE FRONT MEASURE ON THE NECKLINE AND THE ARMHOLE $\frac{1}{4}$ " MARKING AS POINTS 'A' AND 'B'.
3. ON THE BACK MEASURE $\frac{1}{4}$ " ON THE ARMHOLE, MARK AS POINT 'D'.
4. ON THE CENTRE BACK LINE MEASURE $1\frac{3}{4}$ " MARKING AS POINT 'C'.
5. JOIN ALL THE POINTS AS SHOWN IN THE FIGURE.

PLATE 10

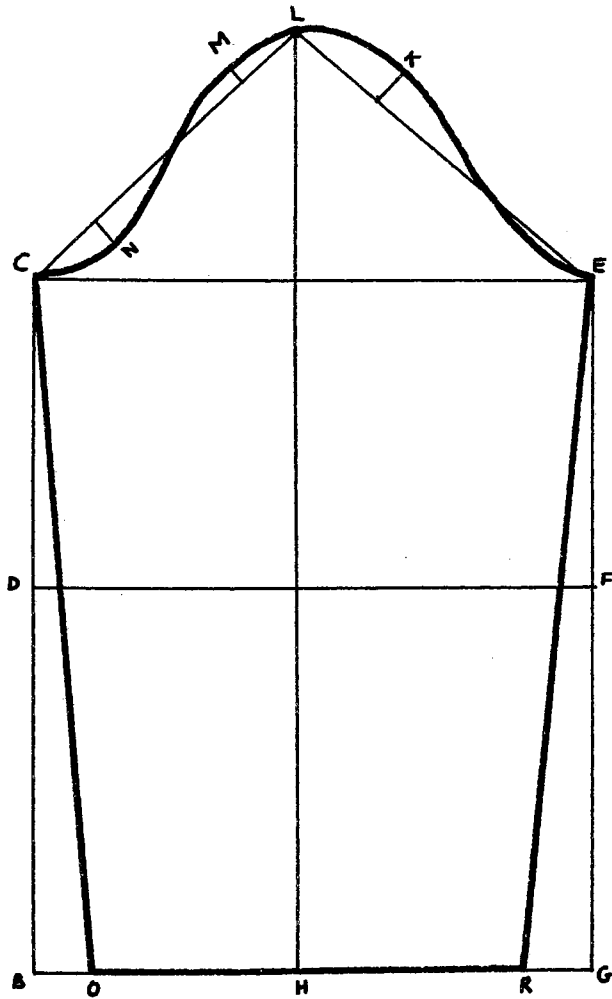
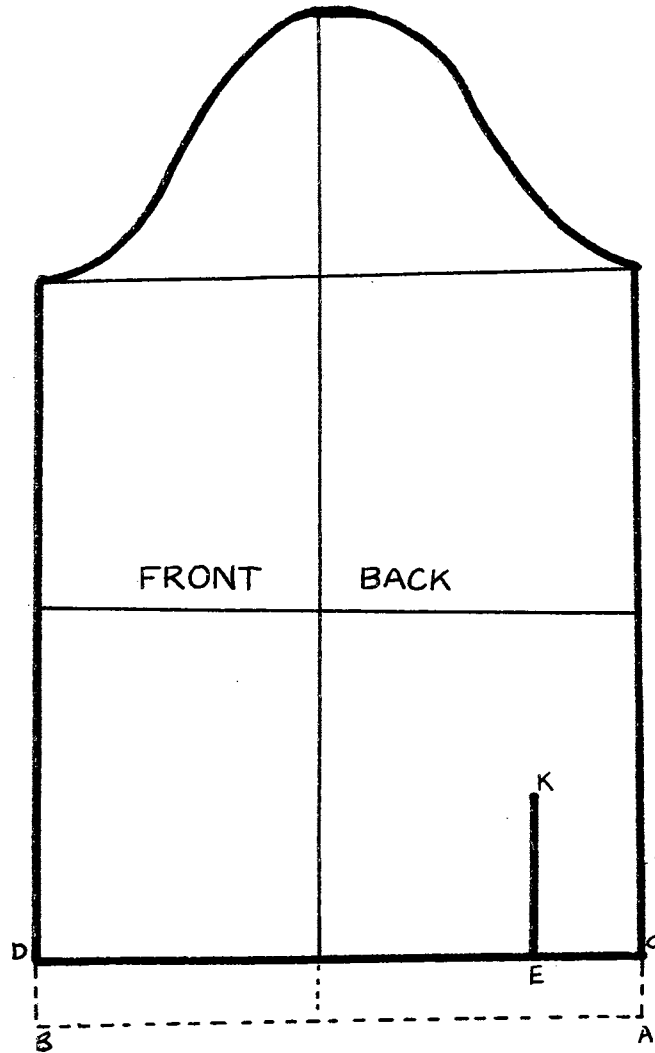


PLATE II

1. DRAW A LINE 'LH' WHICH MEASURES THE SLEEVE LENGTH.
2. FROM POINT 'L' MEASURE THE HEIGHT OF THE CAP, DRAW LINE 'CE' WHICH MEASURES THE UPPER MEASUREMENT.
3. FROM POINT 'L' MEASURE THE ELBOW LENGTH AND DRAW LINE 'DF' EQUAL TO 'CE'.
4. FROM POINTS 'C' AND 'E' DRAW LINES PERPENDICULAR TO 'CE', TO POINT 'H'S' LENGTH.
5. JOIN POINTS 'B', 'H' AND 'G' BY A STRAIGHT LINE.
6. JOIN POINT 'L' TO POINT 'C', AND POINT 'L' TO POINT 'E'.
7. FROM 'L' MEASURE $\frac{1}{4}$ OF LINE 'LC', RAISE THIS POINT $\frac{1}{2}$ " , AND MARK AS POINT 'M'.
8. FROM 'C' MEASURE $\frac{1}{4}$ OF LINE 'CL', MEASURE $\frac{3}{4}$ " BELOW THE LINE, AND MARK AS POINT 'N'.
9. FROM 'L' MEASURE $\frac{1}{3}$ OF LINE 'LE', RAISE THIS POINT $\frac{1}{2}$ " , AND MARK AS POINT 'K'.
10. ON LINE 'BHG' KEEPING 'H' AS THE CENTRE MEASURE THE WRIST MARKING POINTS 'O' AND 'R'.
11. JOIN POINTS 'C', 'N', 'M', 'L', 'K', AND 'E' AS SHOWN IN FIG.
12. JOIN POINTS 'C' TO 'O', AND 'E' TO 'R'.



TO PREPARE THE SLEEVE FOR THE CUFF AND THE PLACKET

1. MEASURE THE WIDTH OF THE CUFF ON THE SLEEVE FROM 'A' MARK AS POINT 'C'.
2. MEASURE FROM 'B' AND MARK AS POINT 'D'.
3. JOIN 'C' TO 'D' BY A STRAIGHT LINE.
4. FOR THE PLACKET OPENING MEASURE $\frac{1}{3}$ OF THE BACK HALF OF THE SLEEVE FROM 'C', AND MARK AS POINT 'E'.
5. FROM 'E' MEASURE 6" UP MARKING POINT 'K'.
6. JOIN 'E' TO 'K', FOR PLACKET OPENING.

PLATE 12

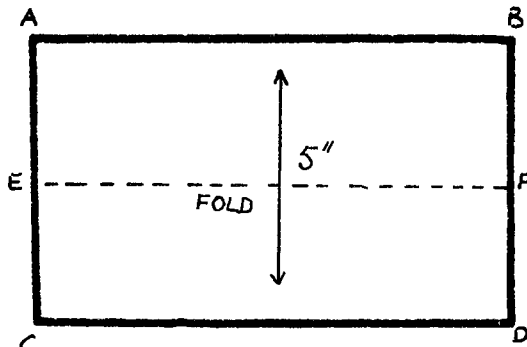


FIG. A

1. DRAW A LINE 'AB' WHICH EQUALS THE WRIST MEASUREMENT + 2".
2. DRAW PERPENDICULAR LINES FROM POINTS 'B' AND 'A' MEASURING 5", MARKING POINTS 'D' AND 'C'.
3. JOIN 'D' TO 'C'.
4. MARK MID POINTS ON LINES 'AC' AND 'BD', AS POINTS 'E' AND 'F'.
5. JOIN 'E' TO 'F' BY A DOTTED LINE WHICH IS THE FOLD LINE.

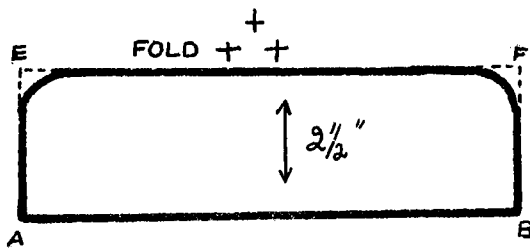


FIG. B

1. FOLD AT LINE EF
2. MEASURE $\frac{1}{4}$ FROM POINTS 'E' AND 'F' RESPECTIVELY.
3. CURVE THE CORNERS AS SHOWN IN THE FIG. B.

THE KURTA

Worn in the villages by men, women and children.

The fabrics used are light weight cottons like voile, "unbleached" muslin, chickur, and lawn.

In white and other colors available. It is a summer garment, the outfit is complete with the addition of the lungi, with an additional dopatta for women.

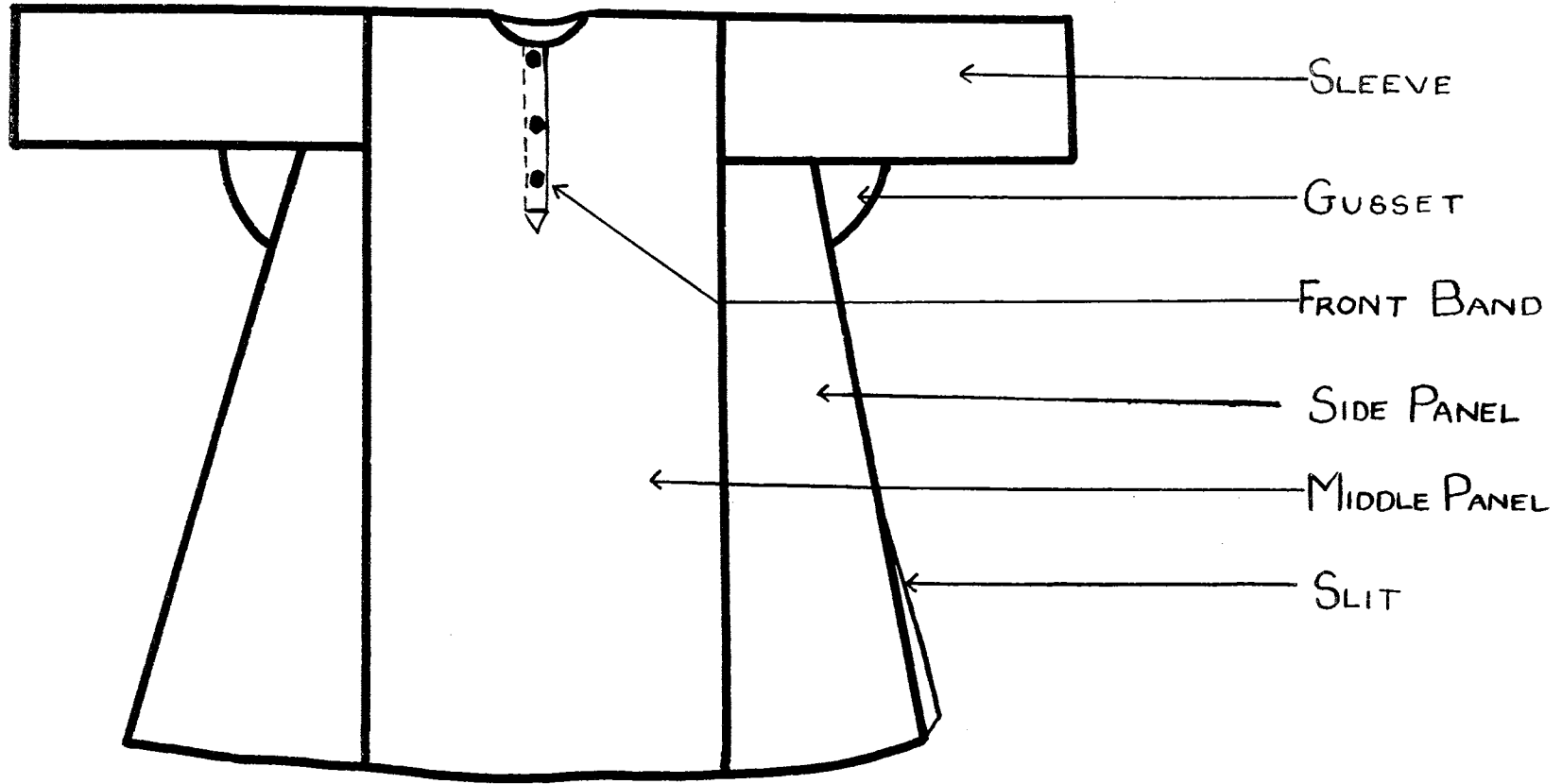
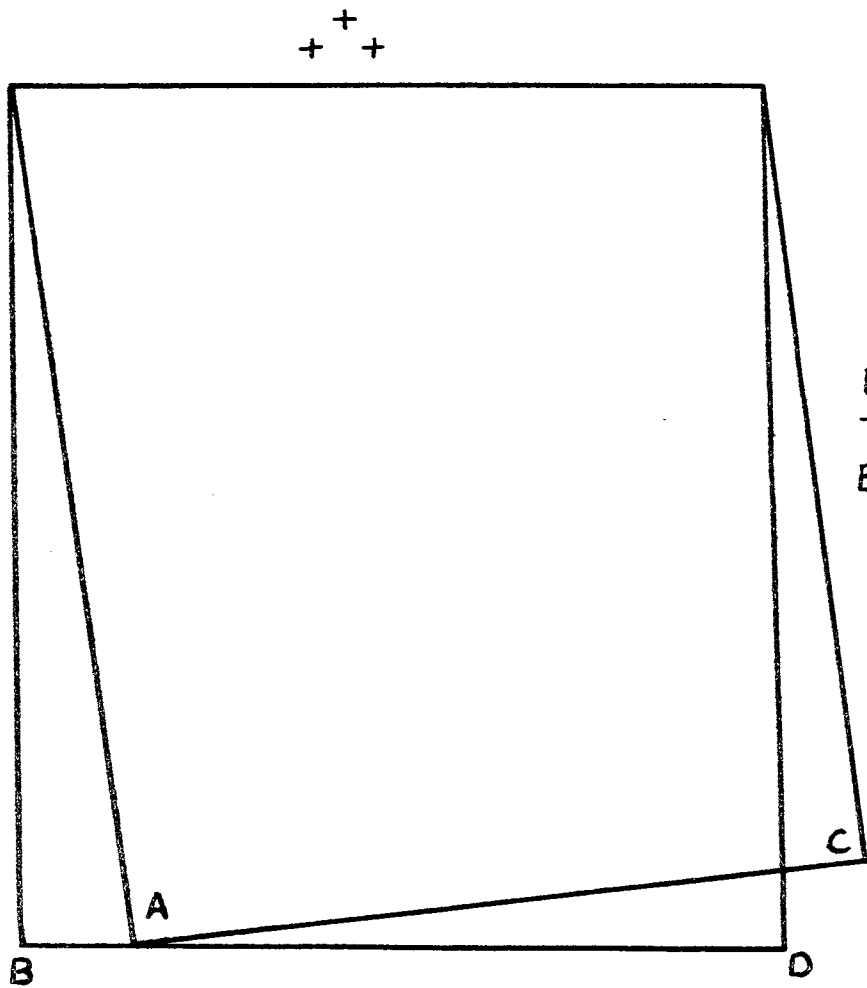
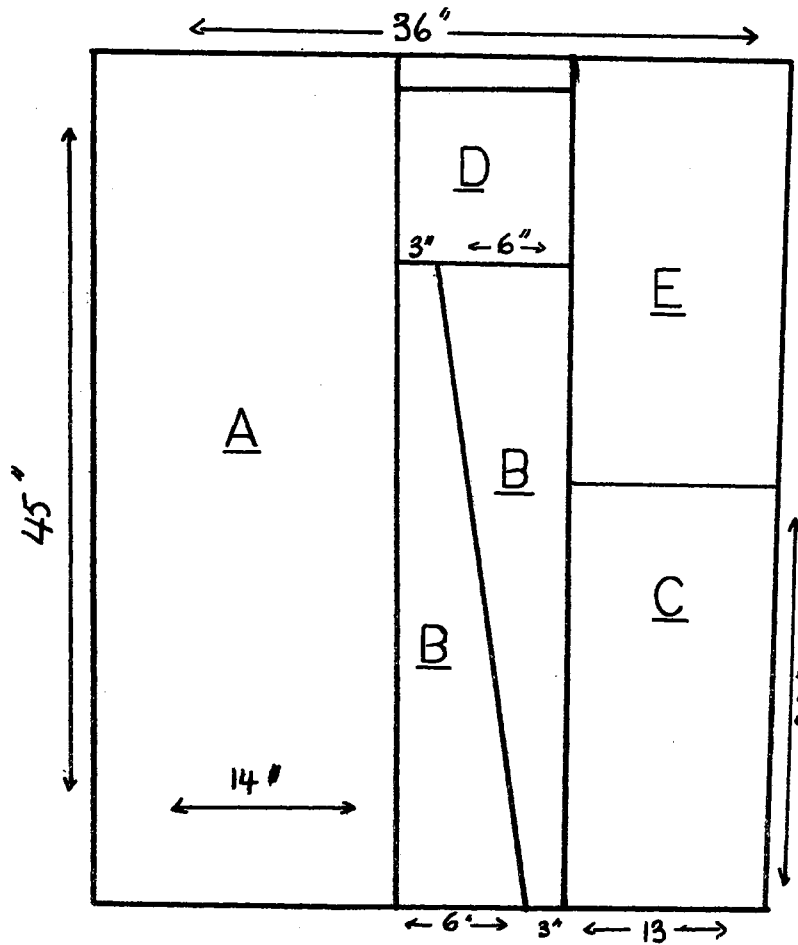


PLATE 14



MAKE THE FOLD LENGTHWISE
BY BRINGING 'A' TO 'B' AND 'C'
TO 'D'. NOW ITS READY TO
BE MARKED.

PLATE 15



- A = MIDDLE PANEL = ACROSS BACK.
B'S = SIDE PANEL = UNDERARM LENGTH X 9"
C = SLEEVE = SLEEVE LENGTH X 13"
D = GUSSET = 9" X 9"
E = MATERIAL FOR BAND FOR THE BUTTONS AND FACING FOR THE NECK.

PLATE 16

THE KNICKERS

Worn by toddlers and boys up to the age of twelve.

The fabric used is usually cotton of different weights.

There is no restriction of colors. It is used both in summers and winters.

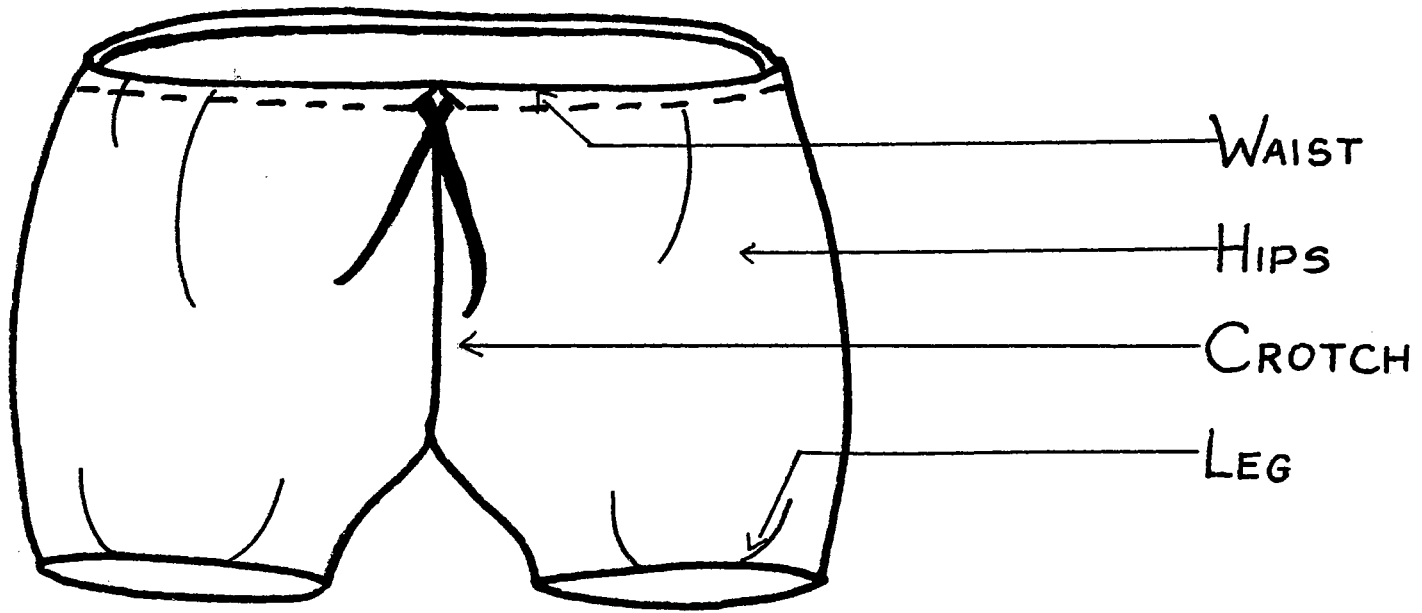


PLATE 17

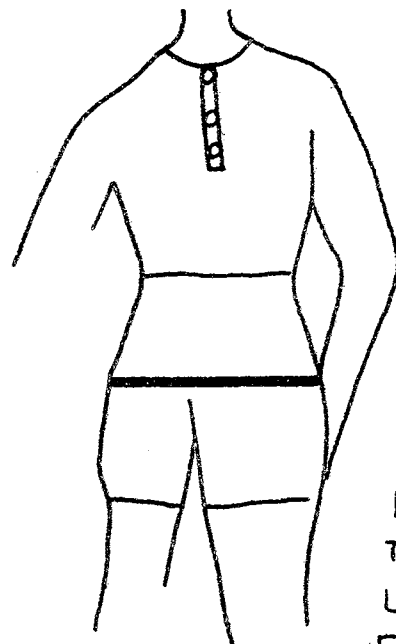


FIG. A

HIPS.
MEASURE OVER
THE FULLEST
PART OF THE
HIPS, KEEPING
TWO FINGERS
UNDER THE TAPE
FOR REQUIRED
EASE.

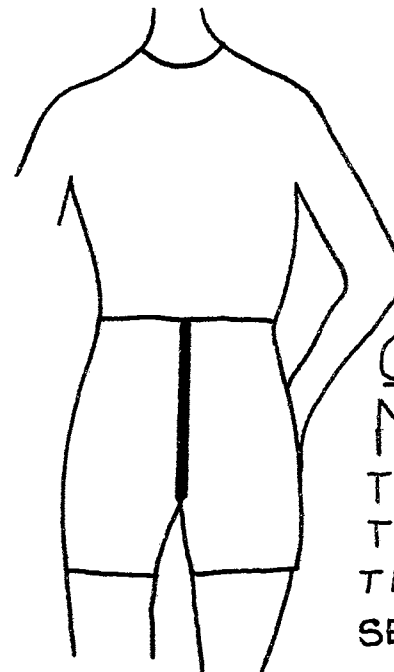


FIG. B

CROTCH.
MEASURE FROM
THE WAIST FROM
THE CENTRE OF
THE BACK TO THE
SEAT.

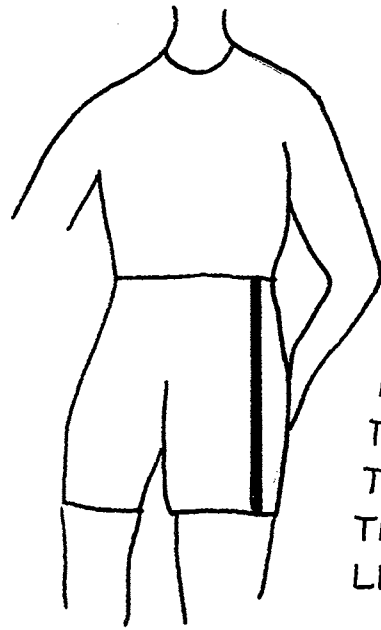


FIG. A

LENGTH.
MEASURE FROM
THE WAIST TO
THE THIGHS, OR TO
THE DESIRED
LENGTH.

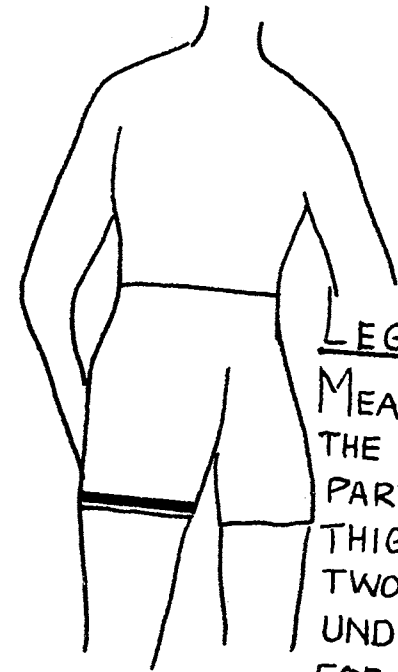
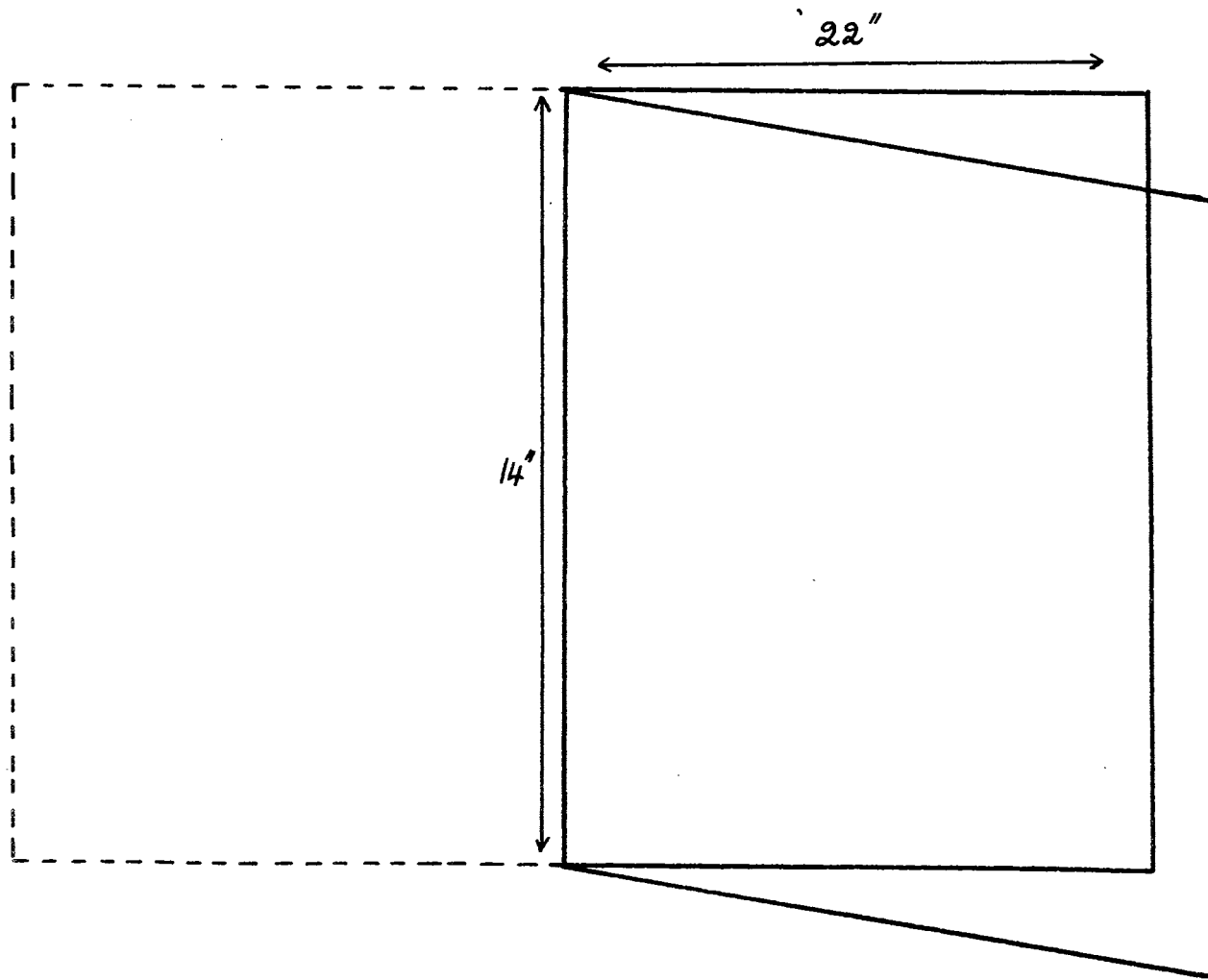


FIG. B

LEG.
MEASURE AROUND
THE FULLEST
PART OF THE
THIGH, KEEPING
TWO FINGERS
UNDER THE TAPE
FOR REQUIRED
EASE.

PLATE 19



TAKE A PIECE
OF PAPER 22"X14"
FOLD IT BREADTH-
WISE AS SHOWN
IN THE FIGURE,
AFTER THE PAPER
IS FOLDED IT
WILL MEASURE
11"X14". NOW IT
IS READY FOR
MARKING.

PLATE 20

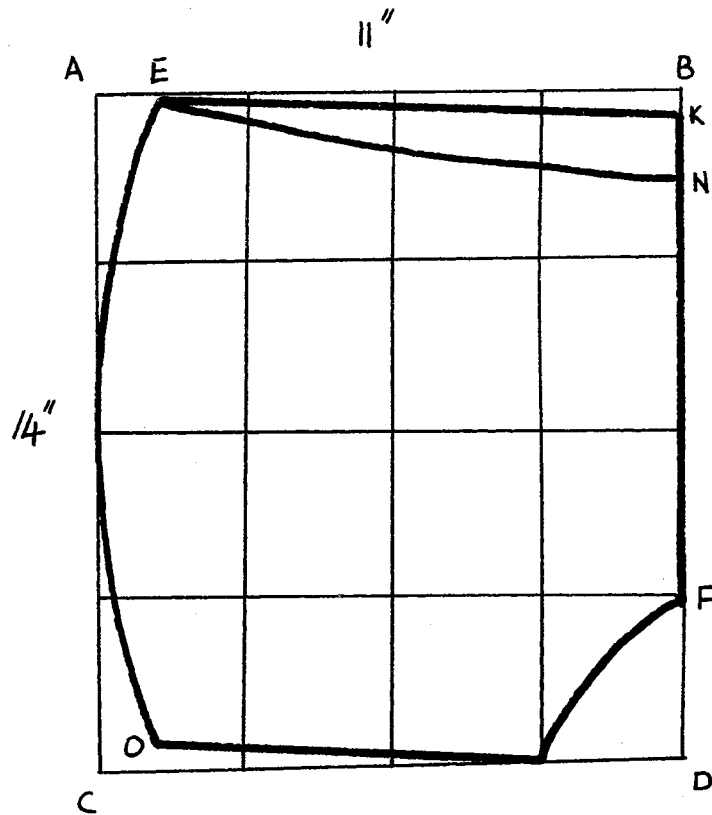


PLATE 21

1. TAKE THE FOLDED PIECE OF PAPER WHICH MEASURES 11" X 14"
2. DIVIDE IT INTO FOUR EQUAL PARTS LENGTHWISE AND BREADTHWISE.
3. ON LINE 'BD' FROM POINT 'B' MEASURE AND MARK THE CROTCH AS POINT 'F'.
4. ON LINE 'AB' FROM 'A' MEASURE HALF OF THE FIRST BLOCK MARK POINT 'E'.
5. ON LINE 'CD' FROM 'C' MEASURE HALF OF THE FIRST BLOCK, THEN TAKE THIS POINT HALF INCH UP MARKING POINT 'O'.
6. ON LINE 'BD' FROM 'B' MARK TWO POINTS, FIRST HALF INCH AS MARK 'K', AND SECOND HALF OF THE FIRST BLOCK AS MARK 'N'.
7. JOIN ALL POINTS AS SHOWN.

VITA

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