CONCLUSION

In preceding chapters of this study we have analyzed the nature of the Fashion system, discussed various theories of fashion, described at length the construction of Femininity by the Fashion system and in the subsequent chapter discussed the relation of Fashion system to various phases of the Feminist movement.

In the last three chapters we have intensively analyzed the fashion system as represented by our data set. We have especially laid emphasis on the analysis of fashion consciousness as represented by our respondents.

From our analysis of the data we have succeeded in unambiguously, recording a few phenomena, which have been described under the main findings in chapter eight. To recapitulate briefly these are:

1. Class positions as being prime determinants of fashion attitudes.
2. Phenomenon of Fashion Repression
3. Gender consciousness reflecting in fashion attitudes.
4. Sexual repression and sexual liberation reflected in Fashion attitudes.

Fashion repression is basically related to the situation of women in society. On the one hand it occurs because of repression of women in
general (gender repression) which prohibits them from expressing what they might feel about any issue. On the other hand fashion repression is also a fallout of women's liberation in which case gender conscious women try to distance themselves from flamboyant dressing which is a prime marker of women in patriarchy. Fashion here is seen as something which is used to construct a frivolous identity of women, by trivializing them. Fashion repression is related to the hypocritical dichotomy which defines 'being woman' in the patriarchal structure.

While fashion repression is intimately related to gender it is also very much a class phenomenon. In the lower middle classes, fashion repression occurs due to the general suppression of women. Women are thus dictated by traditional role models, for instance the mother will wear a sari and the daughter will wear a Salwar Kemeez. Non adherence to codes of dress are seen as deviant, for instance a daughter wearing jeans is seen as getting out of hand and trying to attract attention.

In the upper middle classes, since gender consciousness is high, hence fashion is seen by women as trivialising or owing to the dictates of patriarchal society. The emphasis here is on maintaining a serious demeanour; being fashionable yet understated.
Fashion repression is the least prevalent among the middle classes. This is because the middle classes are breaking away from traditional trying to adopt modern values. In the initial period of transition to modernity, because of its ease and visibility, adopting fashion becomes a symbol of modernity. This is because of the awareness in the middle classes of the benefits that accrue from being modern in the marriage and job market.

**DIRECTIONS FOR FUTURE RESEARCH**

This research opens up several lines of enquiry on the subject of fashion. These can be divided broadly into two categories, theoretical and empirical. Starting with the latter first, we see that empirical work on the subject of fashion attitudes as a part of culture studies has been limited.

An obvious direction is to improve on the tools used in the present study.

a) Larger and better sample within Delhi.

b) An open ended interview guide instead of a open ended questionnaire.

c) More sophisticated statistical techniques to better correlate fashion attitudes with structural differences in society and obtain sharper results.
More germane to the present study, because of its rather startling findings which are indicated to be pervasive in the metropolis of Delhi, a natural corollary would be to follow up the findings by undertaking similar studies on other metros and small towns. Another important agenda of future work is to link our concepts with that of other theories of Indian culture and a better understanding of the theoretical basis for differences in fashion attitudes i.e., structural differences and the dynamic aspects of the theory need to be evolved in the framework of India society itself. Hence considerable work may be fruitfully done using the present study itself by for instance linking up the phenomenon of labelling or sexual attitudes in fashion with the structure of Indian society.

Finally, let me end by noting that traditional sociology has been weakest in its analysis of culture. While there has been certain amount of theoretical work on fashion, as we saw in chapter three, there are still gaps in the theoretical literature for instance on the relation of fashion to sexuality which I hope to explore in a future work.