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ABSTRACT

/RELIGIOUS PARTICIPATION AND REACTIONS OF COLLEGE WOMEN TO BODY EXPOSURE/

By Nancy G. Trexler
//

Fashions since the 1920's have increasingly exposed the human body, specifically the female figure. Furthermore, religious tenets have opposed excessive exposure and have tried to suppress revealing dress. This problem was undertaken to detect the relationship, if any, between the influence of religious teachings and reactions of acceptance or rejection to exposure in dress. The following guiding hypotheses were proposed as a basis for the development of the instrument:

- 1) The individual who participates in religious events is apt to reject a garment with extreme body exposure.
- 2) The individual who participates in a greater number of religious events is more apt to reject garments with extreme body exposure than the individual who participates in few or no religious events.
- 3) The individual will accept a dress with extreme body exposure more frequently for others than for self.

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The purpose of this problem was to develop and test a questionnaire which might be used for obtaining the reactions to exposure in dress and religious participation. The questionnaire consisted of two parts. One part used two groups of slides to illustrate costumes with different degrees of body exposure for religious and social events; the other part was designed to obtain information pertaining to religious participation. Every student was asked to respond to each slide, giving reactions to costumes to be worn by self and others. The part of the questionnaire involving religious interests consisted of questions related to attendance and participation at worship services and participation in religious instruction and activities for a period of one month.

The instrument was administered to 221 women, predominantly freshmen, in two sections of a core course in the College of Home Economics at Michigan State University.

The data concerning attendance at the main weekly worship service indicated the sample was divided into three distinct groups: one-third not attending worship services, one-third going to services from one to three times a month, and the remaining one-third going to all four services during

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the month. The students who went to all four worship services during the selected month were more inclined than the other students to be the ones who participated in other religious events.

The reactions to all the costumes by the entire sample indicated a tendency for greater acceptance if the dress was to be worn by others rather than themselves. The students rejected the social costumes for themselves with cover-up and extreme exposure, with a strong tendency to reject the more extreme exposure. Moderate exposure in dress was generally accepted by the students for themselves.

Since this problem was limited to testing the questionnaire, only a portion of the data was used for comparison of the costumes and religious participation. The costumes for a social event, when discussed in relationship to religious participation, were increasingly rejected with the increase of body exposure in dress by all three participation groups: non-participation, service participation, and service-plus-activity participation. The students in the service-plus-activity participation group rejected the more revealing dress to a greater extent than the non-participation group. The costumes concerned with religious

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events were only rejected if they were extreme in exposure. A tendency was evident that greater involvement in religious participation was accompanied by rejection of extreme exposure in dress, but the students accepted the garments with extremes in exposure to be worn by others more frequently than they did for themselves. There was sufficient indication that a relationship between religious participation and reactions to exposure in dress existed and should be further investigated.

RELIGIOUS PARTICIPATION AND REACTIONS OF
COLLEGE WOMEN TO BODY EXPOSURE

By

Nancy G. Trexler

A PROBLEM

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CHAPTER I

INTRODUCTION

Statement of the Problem

Designers of contemporary dress increasingly have offered designs, especially for feminine wear, which reveal more and more of the body. Exposure of the female form has become increasingly acceptable in recent years and since the 1920's there have been observations indicating a tendency toward a decreased interest in clothing and an increased interest in the body.

Psychologists such as Flugel have observed that women do not attract attention to themselves by putting on more clothes but by taking them off in degrees.¹ An interplay of natural body and a reduction of clothes concentrates the attention on the female figure. It has also been noted that the changes in fashion that brought about increasing

¹J.C. Flugel, The Psychology of Clothes (New York: International Universities Press, Inc., 1927), p. 235.

amounts of leg exposure during the 1920's created diminishing degrees of concern. Dunlap claimed the ankles attracted attention in the form of disapproving glances and were objectionable only when revealed for the first time.¹ In 1928 Dunlap wrote:

With each increasingly public revelation of the leg, the same salacity was introduced, but with lessening effect. We become accustomed to the conventional exposure, whatever it is, and with a series of changes we become accustomed to the fact of change itself. Hence, the exposure of the thigh will occasion only minor commotion, as compared with that which was produced by the exposure of the ankle.²

Dunlap predicted during the late 1920's women would soon expose their bodies in public with little controversy or rejection.³

Religious influences, also, have played an important part in the moral codes of our society. Traditionally, religious moral codes have affected attitudes in dress: what is worn and what is accepted. Religious teachings involving modesty and morality have frequently been contrary

¹Knight Dunlap, "Development and Functions of Clothes," The Journal of General Psychology, Vol. I (1928), p. 72.

²Ibid.

³Ibid.

to the dictates of fashionable dress, especially designs involving body exposure.

It is assumed that reactions to increased body exposure in contemporary fashions would seemingly be reflective of an individual's religious background and training. Since body exposure has been traditionally contrary to ideas of morality as designated by religious tenets, revealing dress would elicit a reaction which basically would be influenced by religious involvement.

An investigation of reactions to various degrees of body exposure and the comparison of the reactions of acceptance or rejection with religious participation would indicate the possibility of a relationship between religious background and attitudes toward dress. The present study is planned to determine whether reactions to a questionnaire involving acceptance or rejection of various degrees of body exposure will indicate this relationship.

Review of Literature

Religious influence upon clothing has been of sufficient interest that many different theories involving religious influence on fashion have appeared throughout history. Since this study deals with the idea that a relation-

ship exists between individual religious participation and the acceptance or rejection of clothing, background information concerning religious influence on the acceptance of fashionable dress is necessary. Also, information concerning the increased acceptance of clothing which exposes more of the body is pertinent. Writings since the 1920's and a few recent studies show various viewpoints and theories involving religious influence upon dress.

Religious influences upon clothing

Since early historical times, religion has influenced dress in the Western world. Flugel upholds the idea that Christianity played an important role in clothing during the collapse of the Graeco-Roman civilization. A great increase in modesty at that time was a reflection of Christian teachings.¹

Christianity upheld a rigorous opposition between body and soul, and taught that attention devoted to the body was prejudicial to the salvation of the soul. One of the easiest ways of attempting to divert thoughts from the body was to hide it, and, consequently, any tendency to exhibit the naked body became immodest.²

¹Flugel, op. cit., p. 57.

²Ibid.

But Flugel warns that the denouncements from the Church should be taken with reservations because in many cases they were effective as sermons, but were not heeded. Furthermore, whatever the original reason, fashion has traditionally been influenced by ". . . successive waves of modesty which condemned what a previous generation had tolerated, both as regards exposure of the body and as regards elaboration of apparel."¹

Nystrom² observes that throughout history the established church has tried to influence fashion and ". . . the more powerful the church the greater its opposition to fashion." Furthermore, Nystrom speculates that every religion, not just Christianity, believes a new fashion is the "work of an evil force" and therefore should be opposed. But despite the decrees against fashion, the church has always lost and fashion has become the victor when the community at large adopts the new vogue. This was quite apparent in the 1920's, when the established

¹Ibid., p. 58.

²Paul Nystrom, Economics of Fashion (New York: The Ronald Press Co., 1928), p. 144.

churches issued statement after statement concerning the "Flapper" dress.

Langner¹ has yet another approach to the influence of religion and clothing on man. He feels that the combination of clothing and religion has played an important part in the life of man. According to Langner, ". . . the more fully people are clothed the more advanced their religion...;"² therefore, Langner suggests a relationship exists between clothing and religion. But Langner does not discuss the acceptance or rejection of a fashion because of religious influence. His main concern is the over-all interest in clothing and how clothing is related to religion.

Roach and Eicher³ more recently express the viewpoint that no direct relationship is apparent between religious influence and the type of clothing worn by women. "In a basically secular world religious influence on dress and adornment is likely to be incidental for the general

¹Lawrence Langner, The Importance of Wearing Clothes (New York: Hasting House, 1959).

²Ibid., p. 107.

³Mary Ellen Roach and Joanne Bubolz Eicher, Dress, Adornment and the Social Order (New York: John Wiley and Sons, Inc., 1965).

population and coercive only for the dedicated who join religious orders or the priesthood."¹

Brenninkmeyer bases the concern of the established church with dress on the belief that the body is evil and therefore, it must be covered.² The greatest influence of the church was felt during the time when the dressmaking trade was just being established. Since the thirteenth century, clothes have been made by the method of cutting shapes and sewing them together to fit the body. In other words, clothes were no longer made from rectangles.

Skirts began to be shaped and given fancy borders, necklines were cut out with more imagination and sleeves of different lengths and widths appeared. Condemnation of nakedness encouraged sumptuous clothing. Fashionable clothing was the result of the desire to cover up nakedness.³

With the Reformation and the separation of church and state in the modern world, the influence of religion on clothing also diminished. "Religion has become a private inner affair, morals a matter of personal decision

¹Ibid., p. 61.

²Ingrid Brenninkmeyer, The Sociology of Fashion (Paris: Librairie du Recueil Sirey, 1963).

³Ibid., pp. 39-40.

and clothes are no longer under the domination of either."¹

The consensus of the authors cited is that religion does not change fashion, even though it tries. "It is only in the early stages of a fashion movement that modesty plays a highly important part in the promotion of the fashion."² According to Dunlap, this quote could have the word "religion" inserted for "modesty."³ The only reason the modesty theory has had as much influence as it has is because modesty has crept into "popular religion." In spite of the initial shock of a new fashion, the more one sees of it the more likely one will mellow and accept the fashion.

Body exposure in fashion

Since the 1920's a more apparent interest in the body has been prevalent in fashion circles, with less emphasis on clothing.

As we have proceeded it has more and more become apparent that our bodies have, in an important

¹Ibid., p. 40.

²Nystrom, op. cit., p. 148.

³Dunlap, op. cit., p. 65.

sense, a greater reality-value than have our clothes. The reality principle demands throughout that we consistently allow ourselves an undistorted recognition of our bodies. Thus aesthetic taste, as it develops, tends to become reconciled more and more to the natural human form and seeks to set off and reveal its beauties of a kind that are foreign to anatomy. If this process continues, it means that emphasis must tend to fall ever increasingly upon the body itself and less upon its clothes.¹

The sexual attractiveness of the body is also presented by writers who consider the exposure which dress permits. Throughout any discussion of clothing runs the idea that fashion emphasizes one part of the body either through uncovering, exaggerating, or restricting the body, while some other part must receive less emphasis. Various authorities in dress discuss this changing emphasis upon the exposure of the body, using different terminology. Brenninkmeyer writes: "J. Flugel calls parts of the body 'erotic zones,' A. Elster speaks of 'the exotic desire for variation,' Dr. Cunnington of 'attraction regions,' and J. Laver of 'erogenous zones.'"² Presently, the fashion world is not concerned with exaggerating or restricting the body, but exposing it.

¹Flugel, op. cit., pp. 234-235.

²Brenninkmeyer, op. cit., p. 45.

It has taken enterprising designers forty years to put into practice Flugel's idea about beauty in dress. Flugel believes that the emphasis in fashion should be on the human figure first, and second, on clothing, as seems to be the case throughout the history of fashion. By changing the emphasis, one no longer can believe that the human body is evil, as was the case in the beginning of Christianity.¹

Grenier speculates that a new interest will be shown in nudity but one would be naive to think that the pendulum will swing all the way to the extreme and everyone will be nude. In order for this to occur, many philosophies would have to be reversed. But Grenier warns that the general public has not seen the last of nudity and probably never will, because when the "topless bathing suit," which was only a publicity stunt, was introduced, innovators took the designer, Gernreich, seriously.² Grenreich commented a year later: "I'd do it again because I think the topless, by overstating and exaggerating a new freedom

¹Cynthia Grenier, The Nudity Thing (New York: An Essandess Special Edition, 1967), p. 74.

²Ibid., p. 89.

of the body, will make the moderate right degree of freedom more acceptable."¹ To some degree dress will be modified from the proposed fashions of the innovators to the ones which will be worn by the general public.

Research studies

Several studies have been conducted investigating dress and religious commitment or frequency of religious participation. The findings of these studies indicate different results in a comparison of religious participation and conservativeness in dress. Dwyer² and Huber³ find a relationship between conservatism and religion but Engelbrecht⁴ and Kleinline⁵ find no relationship.

¹Ibid., p. 76.

²Kathleen M. Dwyer, "Religious Commitment as a Factor in Conservatism in Dress" (Unpublished Master's thesis, University of Illinois, 1964).

³Joyce A. Huber, "A Comparison of Men's and Women's Attitudes Toward Modesty in Women's Dress and Some Background Factors Relating to Those Attitudes" (Unpublished Master's thesis, Ohio State University, 1962).

⁴Walda M. Engelbrecht, "Modesty in Relation to Women's Dress" (Unpublished Master's thesis, Ohio State University, 1963).

⁵Janice Kempf Kleinline, "The Relationship of Menonite Church Branch, Age, and Church Attendance and Participation to Attitudes Toward Conservatism of Dress" (Unpublished Master's thesis, Ohio State University, 1967).

Dwyer's research concerned religious commitment in relation to conservatism in dress. She used a random sample of women from the three major religious groups: Protestant, Catholic, and Jewish. Dwyer stated: "It can be concluded from these results that socio-economic variables were as important or more important than religious commitment in determining an individual's conservatism in dress."¹

Huber² used religious participation as a variable when obtaining information from a sample of college men and women. A positive relationship was found between religious participation and conservatism in dress.

Engelbrecht,³ who studied high school girls, found no relationship between modesty and religious participation. Likewise, Kleinline,⁴ who studied different branches of the Mennonite Church, found no relationship between religious participation and conservatism in dress.

¹Dwyer, op. cit., p. 50.

²Huber, op. cit., p. 78.

³Engelbrecht, op. cit., p. 43.

⁴Kleinline, op. cit., p. 36.

Cushman's¹ study in some ways contradicted the idea that the church plays a dominant role in influencing dress. This question was asked: "If someone criticized the clothes you wore to church last Sabbath, the criticism that would bother you the most would be from what person?" The answers indicated that the two most influential persons would be the girl's pastor and her boyfriend. The influence of the church, or at least the opinion of the pastor, seemed to be no greater than that of friends, especially the boyfriend.

Definition of Terms

Throughout this study several terms and combinations of words will be used to indicate various degrees of body exposure, social and religious events, and religious participation. Specific definitions are given to indicate the usage of these terms within this study.

1) Body exposure refers to the degree or amount of the figure which is not covered by a garment. The areas of

¹Thelma Hemme Cushman, "A Study of Divergence From Tenets of the Seventh-Day Adventist Church By Some Freshman Women Students of Southern Missionary College in Regard to Clothing Worn to Religious Services on Sabbath" (Unpublished Master's problem, Michigan State University, 1965), p. 43.

concern are the leg, the arm, and the neck, which are uncovered by current fashions.

2) Cover-up is slight exposure or the non-existence of exposure. Leg cover-up means the knee is not totally revealed; the skirt length extends to just under the knee or to the middle of the knee. Arm cover-up means the arm is not exposed since the garment extends to the wrist. Neck cover-up means the neckline of the dress is located at the base of the throat.

3) Moderate exposure is conservatism in exposure, not covering up everything and not exposing all areas. Moderate leg exposure denotes leg exposure to just above the knee. Moderate arm exposure refers to the arm revealed at the mid-point of the upper arm. Moderate neck exposure uncovers the neck and chest area to mid-way between the throat and the top of the breasts.

4) Extreme exposure is the maximal degree of exposure as portrayed by contemporary fashion. Extreme leg exposure means the revealing of the thigh to around the mid-point of the thigh. Extreme arm exposure reveals the entire arm. Extreme neck exposure reveals the neck and chest to the top of the breasts with an indication of cleavage but not exposing the breasts.

5) Religious event designates a formal worship or church service or religious sponsored activities, except when otherwise indicated.

6) Social event designates an evening function of a social nature, such as a dance or party requiring 'after five' attire.

7) The religious participation group designates students with regular attendance or involvement in religious events.

8) The service participation group includes the students who attended worship services every Sabbath for the month of January but did not participate in religious sponsored activities.

9) The service-plus-activity participation group includes the students who attended worship services every Sabbath for the month of January in addition to participating in religious sponsored activities.

10) The religious non-participation group designates the students' lack of regular attendance or involvement in religious events.

11) The non-participation group includes the students who did not attend worship services nor participate in religious sponsored activities.

Focus of the Study

The purpose of this study is to explore the possibility of a relationship between participation in religious events as a measure of religious orientation and reactions to dress designs which expose the body.

It has been assumed that religious background will influence reactions to body exposure in dress. It has also been assumed that certain exposure or lack of exposure in dress is traditionally acceptable for wear to religious and social events. The costumes for worship services have held the neckline at cover-up exposure or at the base of the neck. The costumes for social events have held the arm exposure at extreme, since the sleeveless dress has been associated with social dress.

The following guiding hypotheses are presented as possibilities for defining the relationship between body exposure and religious participation:

- 1) The individual who participates in religious events is apt to reject a garment with extreme body exposure.
- 2) The individual who participates in a greater number of religious events is more apt to

reject garments of extreme body exposure than the individual who participates in few or no religious events.

- 3) The individual will accept a dress with extreme body exposure more frequently for others than for self.

This study, although concerned with the above hypotheses, was limited to the development of a workable questionnaire which would solicit reactions of acceptance or rejection to different degrees of body exposure, as shown in dresses which could be worn for social events and for religious events.

The questionnaire was tested by submitting it to a group of women in a college freshman course. Reactions to the questionnaire supplied sufficient data for use in an explanation of the guiding hypotheses. Within the limitations of this study, data were used only to test the effectiveness of the instrument. Further analysis can be made, and with a comparison of the information regarding religious participation and acceptance or rejection of body exposure in dress, the possibility of a relationship should emerge.

CHAPTER II

METHODOLOGY

This study is an attempt to develop a questionnaire which will determine the relationship of religious participation and reaction to exposure in fashionable dress. Through an examination of reactions to dress with various degrees of body exposure and a comparison with participation in religious events, the possibility of a religious influence upon dress can be studied.

Selection of the Method

After careful analysis of procurement devices used by researchers concerned with religious commitments versus clothing attitudes, a questionnaire using illustrations of dress on slides was chosen as the most suitable technique to be used for this exploratory study. By using illustrations portrayed on slides for depicting different degrees of body exposure, the chance of misinterpretation was mini-

mized. According to Selltiz: "Pictures are of value in depicting many types of situations that are difficult to describe; thus they permit the uncovering of reactions that are difficult to obtain by other methods."¹

The questions in the religious participation section of the questionnaire used a specific time length, one month, to determine the participation level of the students. Religious participation information included 1) attendance at the worship service, 2) participation in the worship service, and 3) participation in church school and activities. A specific time length was used rather than generalities such as "occasionally" or "often," which would not convey the same accuracy as recording the number of times attended or of events participated in during a given month.

Development of the Instrument

The questionnaire was developed in two parts. The section involving questions concerning body exposure was arranged to be presented first so that the respondents'

¹Claire Selltiz et al., Research Methods in Social Relations (New York: Holt, Rinehart, and Winston, 1965), p. 275.

answers would not be tinted by the responses to the religious section.

The body exposure section was initially a questionnaire describing different degrees of body exposure at the neck, the legs, the arms, and the torso, but this was abandoned in favor of slides. Pictures illustrating fashionable dresses with different degrees of leg, arm, and neck exposure were selected to be worn for hypothetical social and religious events. Illustrations for each event held one aspect of exposure constant, so that only nine types of exposure were presented.

The costumes which were selected to represent what would be worn to a social event were sleeveless; thus extreme arm exposure was a constant, since a sleeveless garment was assumed to be acceptable for social dress. The nine variations in body exposure were formed by a combination of the three degrees of neck exposure and the three degrees of leg exposure. The three degrees of neck exposure were identified as: cover-up or neck cover-up (NC), moderate exposure or neck moderate (NM), and extreme exposure or neck extreme (NE), and were held relatively constant. The three degrees of leg exposure were identified as: cover-up or leg cover-up (LC), moderate exposure or

leg moderate (LM), and extreme exposure or leg extreme (LE). The varying degrees of leg exposure were varied under each category of neck exposure. (See Table 1)

Table 1. Combinations in the various degrees of neck and leg exposure for costumes to be worn to a social event

Degrees of Neck Exposure	Degrees of Leg Exposure					
	Cover-up(LC) ^a		Moderate(LM) ^b		Extreme(LE) ^c	
Cover-up (NC)	NC	LC	NC	LM	NC	LE
Moderate (NM)	NM	LC	NM	LM	NM	LE
Extreme (NE)	NE	LC	NE	LM	NE	LE

^aPlate I, p. 22.

^bPlate II, p. 23.

^cPlate III, p. 24.

For a religious event, the neck exposure was maintained as cover-up. A high collared costume or high neckline was used, with variations in the degree of exposure for the leg and the arm. The nine variations in exposure for the costumes originated with the three degrees of arm exposure and the three degrees of leg exposure being combined to form the variations. The three degrees of leg exposure

Plate I. Different degrees of body exposure for costumes to be worn to a social event.

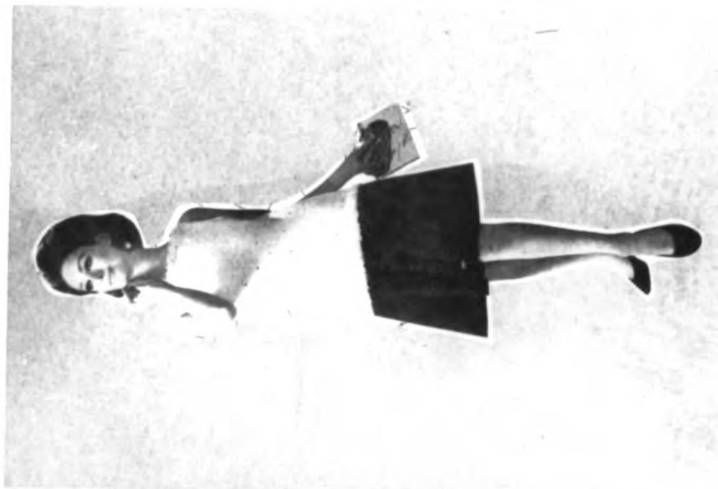


Figure 1

arm extreme
leg cover-up
neck cover-up

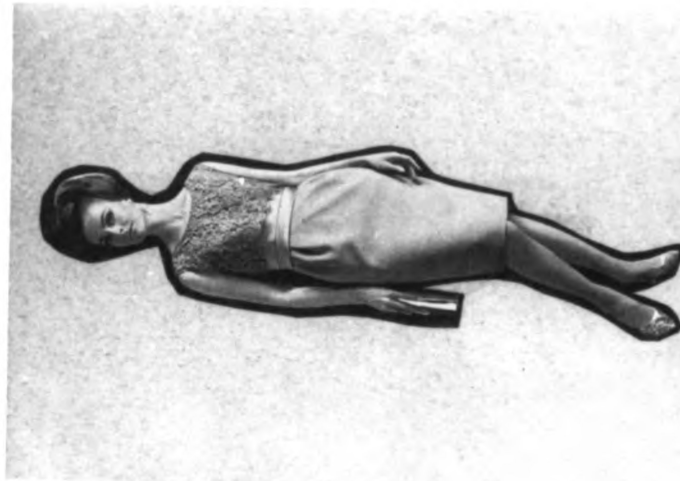


Figure 2

arm extreme
leg cover-up
neck moderate

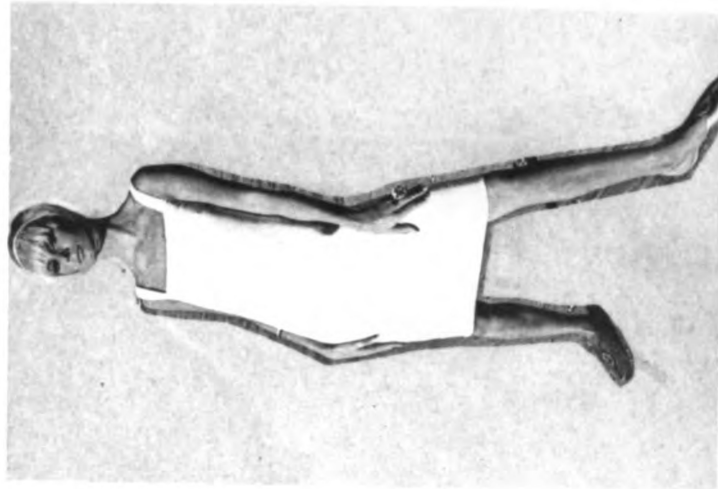


Figure 3

arm extreme
leg cover-up
neck extreme

Plate II. Different degrees of body exposure for costumes to be worn to a social event.

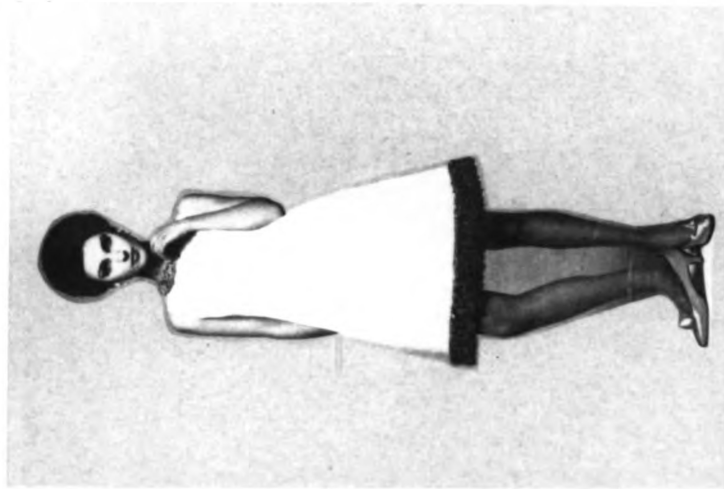


Figure 1

arm extreme
leg moderate
neck cover-up

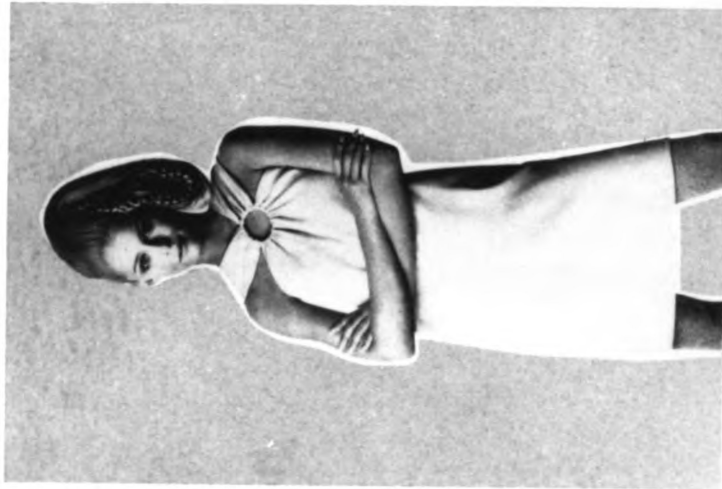


Figure 2

arm extreme
leg moderate
neck moderate

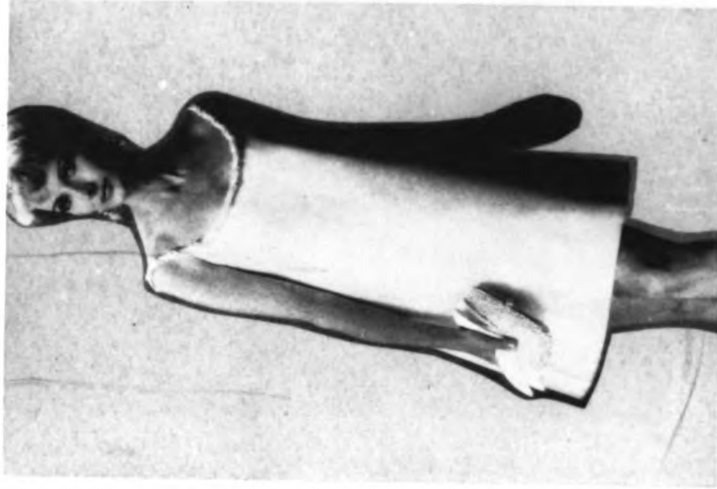


Figure 3

arm extreme
leg moderate
neck extreme

Plate III. Different degrees of body exposure for costumes to be worn to a social event.



Figure 1

arm extreme
leg extreme
neck cover-up

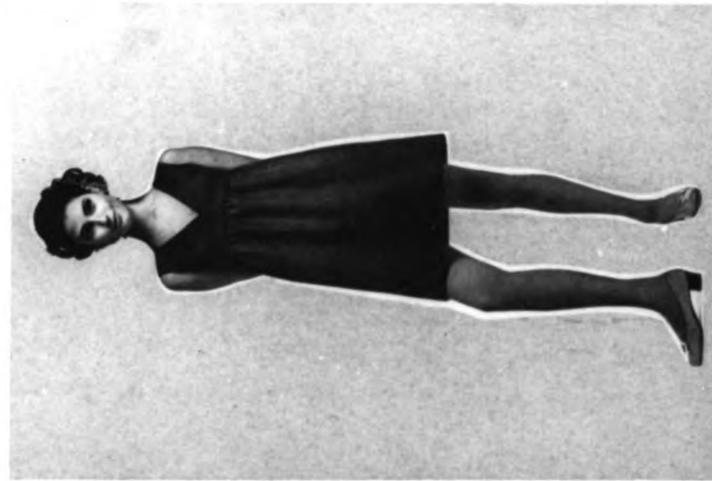


Figure 2

arm extreme
leg extreme
neck moderate

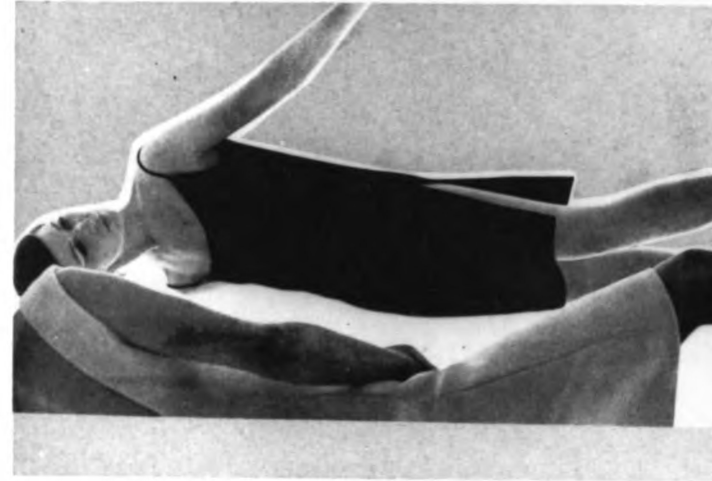


Figure 3

arm extreme
leg extreme
neck extreme

were identified as: cover-up or leg cover-up (LC), moderate exposure or leg moderate (LM), and extreme exposure or leg extreme (LE), and were held constant. The three degrees of arm exposure were identified as: cover-up or arm cover-up (AC), moderate exposure or arm moderate (AM), and extreme exposure or arm extreme (AE). The varying degrees of arm exposure were varied under each category of leg exposure. (See Table 2)

Table 2. Combinations in the various degrees of arm and leg exposure for costumes to be worn to a religious event

Degree of Arm Exposure	Degree of Leg Exposure					
	Cover-up(LC) ^a		Moderate(LM) ^b		Extreme(LE) ^c	
Cover-up (AC)	AC	LC	AC	LM	AC	LE
Moderate (AM)	AM	LC	AM	LM	AM	LE
Extreme (AE)	AE	LC	AE	LM	AE	LE

^aPlate IV, p. 26.

^bPlate V, p. 27.

^cPlate VI, p. 28.

A costume with a high neck was used as a constant, but the skirt lengths for religious and social events were

Plate IV. Different degrees of body exposure for costumes to be worn to a religious event.

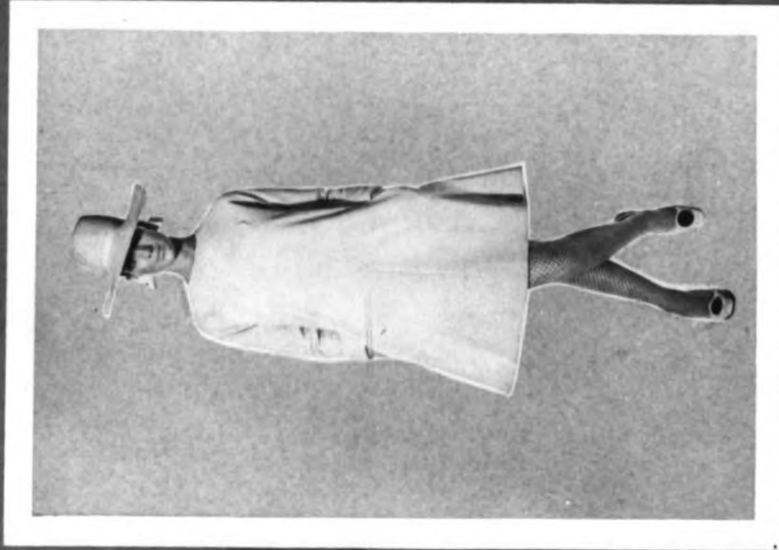


Figure 1

neck cover-up
leg cover-up
arm cover-up



Figure 2

neck cover-up
leg cover-up
arm moderate



Figure 3

neck cover-up
leg cover-up
arm extreme

Plate V. Different degrees of body exposure for costumes to be worn to a religious event.



Figure 1

neck cover-up
leg moderate
arm cover-up

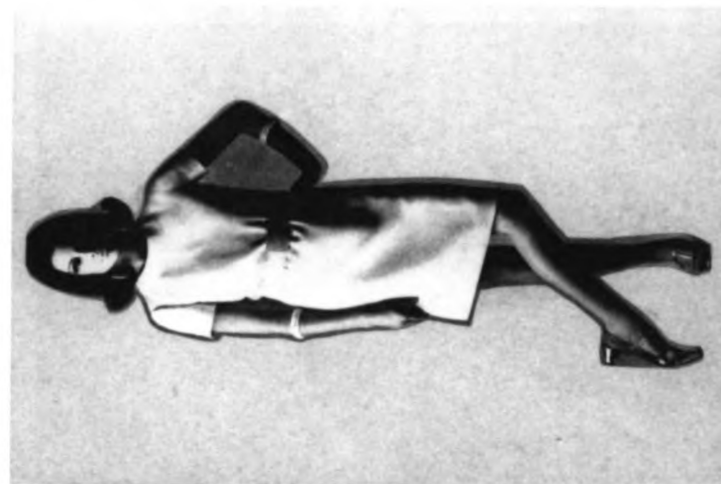


Figure 2

neck cover-up
leg moderate
arm moderate



Figure 3

neck cover-up
leg moderate
arm extreme

Plate VI. Different degrees of body exposure for costumes to be worn to a religious event.

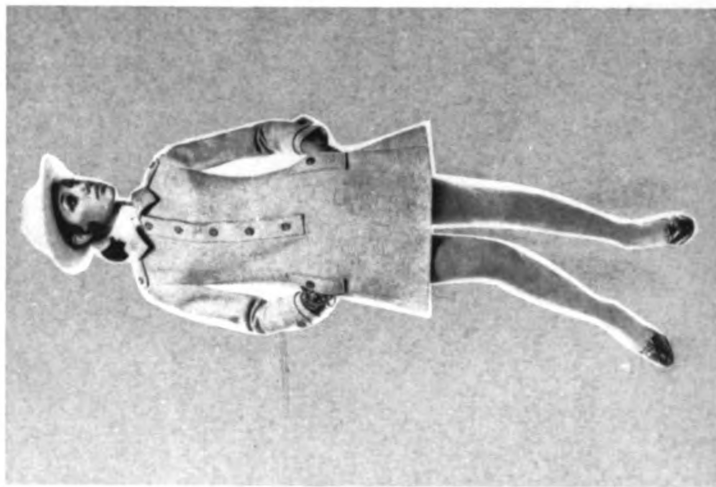


Figure 1

neck cover-up
leg extreme
arm cover-up

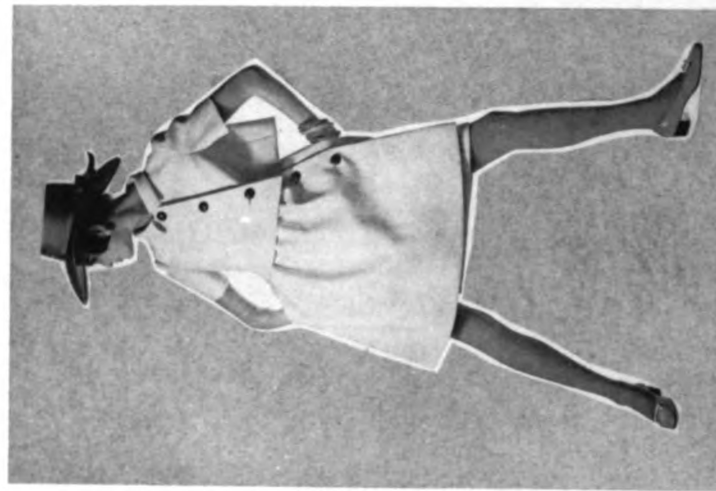


Figure 2

neck cover-up
leg extreme
arm moderate



Figure 3

neck cover-up
leg extreme
arm extreme

varied in accordance with present trends in fashions, which emphasize shorter skirt lengths.

Illustrations were chosen from recent issues of Vogue magazine as a fashion source and the Sears Roebuck and Company catalog to represent the accepted and worn. These illustrations were made into black and white slides in order that the subjects would not be influenced by color and could react to the cut and exposure of the dress.

The respondents were asked to react to each dress which might be worn to a dance or social event and to indicate their acceptance or rejection of each dress to be worn to a worship service or religious event. In both instances the students were told to react to wearing the costume themselves and to someone else's wearing the same garment. Their reactions were to be recorded in one of the following terms: "strongly reject," "reject," "neither reject nor accept," "accept," or "strongly accept." The reactions indicated by this scale will be coded in the following abbreviations: "SR," "R," "N," "A," and "SA," listed in the same order. These reactions were recorded on answer sheets so that the responses could be punched directly on computer cards for analysis.

In an attempt to receive accurate responses, the questionnaire was presented so that it was completely anonymous. According to Selltiz, an anonymous questionnaire is the best way to assure the respondents they will not be penalized for their reactions and therefore they will answer truthfully.¹

To avoid the influence of their particular figure types, students were asked not to accept or reject a style because of figure problems. A figure problem would mean something entirely different and not reflect the attitudes of exposure.

The religious section of the questionnaire was concerned with the practices of the respondents concerning religious involvement. Religious interest was broken down into two parts: 1) attendance and participation in the weekly worship service, and 2) participation in religious oriented functions. The students were asked to include academic class status in order to verify that the sample was composed mainly of freshman students and to have a record of how many other classes were represented.

Three questions in the religion section of the questionnaire specifically involved the worship service.

¹Ibid., p. 240.

The respondents were instructed to circle the number of times they had attended a worship service during one month (four Sabbaths). The month of January was chosen because none of the three main religious groups had a major religious holiday or Holy Day which would influence the results, positively or negatively. This should give a representative pattern of religious participation during the school year. (Question 1, Appendix)

Another question inquired about attendance at more than one religious service on a given Sabbath, such as a morning and an evening worship service. It was theorized that the individual going to more than one service in a day would be more religiously oriented than an individual who went only once a week. (Question 2, Appendix)

The question, "Circle the number of phases of the weekly Sabbath service in which you participated other than as a member of the congregation during the month of January, 1968," (Question 3, Appendix) solicited the habits of the respondents at the worship service pertaining to participation in the program. The concern of this question was whether the respondents involved themselves in the program of the service or only attended the service.

Since most religious organizations have a church school or an equivalent, this aspect of religious life was considered important. The students were to indicate the type of church school work in which they were involved. They were not asked how many times they participated in this function, since church schools vary in requirements for attendance at meetings and at classes. (Question 4, Appendix)

College students, especially in this area, can attend many religious sponsored activities both on and off campus. The students were asked the number of functions they attended but not the number of times because the number of programs varies from one organization to another. (Question 5, Appendix)

Each part of the questionnaire will be discussed separately before a comparison is made. Chapter three explores the findings of the religious participation section of the questionnaire in regard to attendance and participation in religious events. Chapter four is concerned with the reactions of all students to all the slides, without using religious participation as a criterion for analysis. A general trend of acceptance or rejection of the styles can be obtained by such an analysis.

An analysis could be made between all the questions on the religious participation portion of the questionnaire and the responses concerning various degrees of body exposure, but in chapter five only a small segment of the data will be used to explore the effectiveness of the instrument. A comparison was made between three different degrees of religious participation in an attempt to test the questionnaire. The three groups used encompass the students who did not attend any worship service or participate in any religious activity, those who attended four weekly worship services, and those who attended four weekly worship services and, in addition, participated in religious activities. Only three of the nine costumes illustrating varying degrees of body exposure for both social and religious events were chosen to be discussed in relation to the three religious participation groups.

Pre-Test and Revisions

The questions for the religious portion of the instrument were pretested by eight graduate students. The respondents were asked to read the questions for understanding and preciseness. The recommendations were incorporated into a questionnaire and the present form was devised.

In determining the order of presentation of the slides, help was elicited for the section of the instrument concerning body exposure. It was decided that the costumes for the social event should be presented first. The order proceeded from the most concealing costume to the most revealing costume. The costumes for the religious event proceeded from the designs showing leg cover-up and extreme arm exposure to those depicting extreme leg exposure and arm cover-up.

Administration of the Questionnaire

The revised questionnaire was administered to 221 college women who were enrolled in one of the core courses at Michigan State University. The sample encompassed the two class sections which also included four males, who responded to the slides but not the religious portion of the questionnaire. The males were not included in the findings of this study.

The instrument was administered to a core course in the College of Home Economics because of the time element, the need for unbiased responses, and convenience. The questionnaire was given on the same day to both sections of the class, which met during sequential class periods.

The questionnaire was distributed stapled together, with the religious portion folded in half so that the students would not read that part before responding to the slides. The instructions for the body exposure section, the religious participation portion and the answer sheets were coded with corresponding numbers so that the data could be transferred to the answer sheets from the questionnaire. A brief introduction was presented by the researcher to state the purpose of the questionnaire and to ask for the cooperation of the class in doing the study. The students were asked not to write their name or student number on either the questionnaire or answer sheet, to ensure anonymity. They were requested not to converse with one another. These steps were taken to insure, as far as possible, individual responses. A brief period for questioning was set aside to clear up any misunderstandings.

After viewing the slides and recording their reactions, students were asked to open the folded sheet of paper and answer the questions regarding religious participation. The questionnaires were then collected along with answer sheets to be sorted for analysis.

CHAPTER III

RELIGIOUS PARTICIPATION

The section of the questionnaire pertaining to religious participation attempted to determine actual religious practices on the Michigan State University campus. This objective was met by composing a questionnaire to solicit religious involvement through both attendance and participation in the worship service and participation in other religious activities. Respondents were instructed to record attendance or participation in religious events for the month of January, 1968, in order that actual numbers rather than indefinite phrases would be used for the analysis. The respondents could mark attendance using zero to nine types of phases to indicate participation in religious events for one month.

In an attempt to obtain information concerning the students' religious practices, two questions were directed to the weekly worship attendance. The respondents were

instructed to circle the number of times they attended worship services for the month of January, 1968. The responses to this question will be used as the basis for the comparison between the degrees of body exposure and religious participation. The data concerning attendance once a Sabbath, or only the main weekly worship service, showed that the class separated into three sections; one third did not attend any worship service, one third attended from one to three times a month, and the remaining third attended all four services. Of the 221 respondents, 68 or 31 per cent went to no services, 28 or 13 per cent went to 1 service for the month, 24 or 11 per cent went to 2 services, 29 or 13 per cent attended 3 times, and 72 or 32 per cent went all 4 Sabbaths. (See Table 3)

Attendance at more than one service on a given Sabbath was to be indicated by circling the number of days, during which two or more services were attended in the same day. Fewer students went to additional services on the same day than those who went to one service. While only 68 did not go the main worship service, 194 respondents did not attend any additional service; therefore, 126 who went to worship services did not attend twice in one day. Twenty-

seven students went to more than one service in a day. The majority of respondents, eleven, went to additional services for one Sabbath, nine attended additional services for two Sabbaths, two went to additional services for three Sabbaths, and five went to additional services for all four Sabbaths in the month. (See Table 4)

Table 3. Number and percentage of students attending main Sabbath service from 0 to 4 times during one month

Times Attended Main Sabbath Service	Number	Percentage
0	68	30
1	28	13
2	24	11
3	29	13
4	<u>72</u>	<u>32</u>
Total	221	100

Table 4. Number and percentage of students attending additional worship services from 0 to 4 times during one month

Times Attended Additional Services	Number	Percentage
0	194	88
1	11	5
2	9	4
3	2	1
4	<u>5</u>	<u>2</u>
Total	221	100

Table 5 indicates how many women did or did not attend worship services. This table shows that the people who go to the main worship services regularly are more inclined to attend additional worship services than those who go to the main worship service from one to three times a month. But most of the students who go to worship services attend only one service a week. This is probably because many religious groups do not require attendance or plan for more than one service a day.

The respondents who participated in the worship service program were fewer than those who participated in religious instruction or religious activities. The phases in which they could participate in the weekly worship services included such activities as reading the scriptures, ushering, singing in the choir, and playing a musical instrument. This study was interested primarily in discovering whether the students played an active part in the worship service. It was established that the students did not take an active part in the worship service since only 28 students or 13 per cent of the sample participated in the program, while 193 students or 87 per cent of the sample did not participate. The reason for this low percentage might be the

Table 5. Number and percentage of students attending main Sabbath service and additional Sabbath services for each Sabbath from 0 to 4 times during one month

Times Attended		Students	
Main Sabbath Service	Additional Sabbath Services	Number	Percentage
0	0	68	31
1	0	27	12
	1	1	1
	0	21	10
2	1	2	1
	2	1	1
	0	27	12
	1	2	1
3	2	--	--
	3	--	--
	0	51	23
	1	6	2
4	2	8	3
	3	2	1
	4	5	2
Total		221	100

limited opportunities to participate in the worship service because of the structure of the service.

Since participation in religious instruction or the church school plays an important part in the religious training and development of a person, it was believed that involvement in religious instruction might play an important part in students' religious practices. In examining weekly religious instruction these aspects were to be considered: attendance, administration, and teaching. In this case 179 students or 81 per cent of the sample did not participate, while 42 students or 19 per cent of the sample participated in some way.

The greatest amount of involvement of the group was shown in the weekly religious activities which encompassed midweek worship attendance, youth programs, religious programs and social programs on campus. In this instance 53 students, or 24 per cent of the sample, participated in some event which was presented during the month of January; and 168 students or 76 per cent of the sample did not participate in any event. Of the 68 students who did not attend a worship service, six students participated in some religious activity.

Table 6 shows the relationship between attendance of the students at the worship service and the number of religious events in which the students participated. Most of the extra participation was done by the students who attended worship regularly.

Table 6. Number of times students attended and participated in religious events during one month

Student Attendance			Student Participation		
Times N	Main Sabbath Service N	Additional Sabbath Service N	Worship Services N	Religious Instruct. N	Religious Activities N
0	68	-	1	-	6
1	28	1	2	3	3
2	24	3	3	3	4
3	29	2	4	9	8
4	72	21	11	27	32
Total	221	27	28	42	53

CHAPTER IV

REACTIONS TO VARIOUS DEGREES OF BODY EXPOSURE FOR SOCIAL AND RELIGIOUS EVENTS

This chapter will deal with the responses of the entire sample of 221 students to that part of the questionnaire pertaining to the acceptance or rejection of the nine selected costumes suitable for wearing to a social event, and nine which might be worn to a religious event. Three degrees of exposure, cover-up, moderate, and extreme, were illustrated by slides to distinguish different exposures at the neck and leg for social events and arm and leg for religious events. Responses to these costumes were selected from the following five point scale: "strongly reject," "reject," "neither reject nor accept," "accept," and "strongly accept."¹ The respondents recorded their reactions for themselves and for others, for both sets of costumes. The researcher could then compare and explore the

¹Supra, p. 29.

possibilities of the students accepting or rejecting the costumes to be worn by self and others. An exploration could thus be made to find out whether the respondents felt more strongly about the exposure of the body by a style of dress worn by themselves or others.

Reactions to Social Event Costumes

All the dresses selected as suitable to be worn to a dance or party were designs in which the arms were bare or the arm exposure was extreme. Variations were introduced in leg and neck exposures. Three variations in neck exposure were combined with variations of leg exposure: cover-up, moderate, and extreme. Such variations would permit comparisons concerning acceptance or rejection of variations in neck exposure combined with variations in leg exposure.

Leg exposure constant with variations in neck exposure

Reactions to the cover-up leg with variations in neck exposure showed indications of differences in the acceptance and rejection of degrees of body exposure. The costume which had leg cover-up and neck cover-up was marked "accept" by 34 per cent of the students. For moderate and

extreme exposure at the neck 28 per cent and 35 per cent of the students, respectively, marked "reject;" thus more students rejected the extreme exposure than the moderate exposure.

The respondents' reactions to the garments to be worn by others did not show as strong a feeling regarding exposure as their reactions to the dresses they might wear themselves. Costumes to be worn by others, having leg exposure cover-up combined with cover-up neck and moderate exposure of the neck, received the reaction "accept" from 46 per cent and 37 per cent of the students, respectively. Extreme exposure of the neck elicited "neither reject nor accept" from 29 per cent of the students for others wearing this type of exposure. (See Table 7)

The respondents reacted to the costumes having three different degrees of neck exposure with choices which were similar for both themselves and others. All the responses fell into some category of acceptance. The costume with cover-up neck and moderate leg exposure was marked "strongly accept" by more than half the group, both for selves and for others. The garment with moderately exposed neck and leg was marked "accept" by 37 per cent for others, while 25 per cent marked "accept" when reacting to the garment for them-

selves. Though 21 per cent of the respondents marked "reject" for themselves, only 9 per cent of the sample marked "reject" when considering a garment with moderate neck and leg exposure for others. The costumes with extreme neck exposure combined with moderate leg exposure were marked "strongly accept" by 35 per cent of the respondents and a slightly larger number, 41 per cent, rated the costumes as "strongly accept" for others. (See Table 8, p. 47)

Table 7. Reactions in percentages to social event costumes with arm exposure extreme, leg exposure at cover-up, and three variations in neck exposure for self and others

Reactions	Neck Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	4	19	27
R	20	28	35
N	22	25	18
A	34	16	12
SA	20	12	8
Total	100	100	100
Others			
SR	--	4	16
R	5	18	26
N	21	26	29
A	46	37	19
SA	28	15	10
Total	100	100	100

*Code

Table 8. Reactions in percentages to social event costumes with extreme arm exposure, moderate leg exposure and three variations in neck exposure for self and others

Reactions	Neck Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	1	15	7
R	3	23	17
N	4	16	8
A	36	25	35
SA	56	21	33
Total	100	100	100
Others			
SR	--	4	2
R	1	9	5
N	3	22	14
A	41	37	41
SA	55	28	38
Total	100	100	100

*Code

The illustrated dresses with extreme leg exposure combined with variations in neck exposure were all rejected to some degree for self but not for others. Both cover-up and moderate neck exposure combined with extreme leg exposure costumes were marked "reject" by about one third of the students. The only costume marked "strongly reject" by 46 per cent of the students was one illustrating extreme neck and leg exposure.

The costume with extreme leg and cover-up neck exposure was marked "accept" by 39 per cent of the students if it was to be worn by others, while for themselves they rejected this same garment. A smaller number, 28 per cent, marked "reject" for others wearing a costume with moderate neck and extreme leg exposure. Also, about one third of the students marked "strongly reject" for extreme leg and neck exposure if worn by others. (See Table 9)

Table 9. Reactions in percentages to social event costumes with extreme arm exposure, extreme leg exposure, and three variations in neck exposure for self and others

Reactions	Neck Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	8	27	46
R	30	33	31
N	13	14	12
A	26	13	5
SA	<u>23</u>	<u>13</u>	<u>6</u>
Total	100	100	100
Others			
SR	3	8	31
R	11	28	26
N	23	23	19
A	39	26	19
SA	<u>24</u>	<u>15</u>	<u>5</u>
Total	100	100	100

*Code

The costumes for social events or dances with cover-up and extreme leg exposure with variations in neck exposure were rejected. Moderate leg exposure for the three variations in neck exposure was accepted. If the same garments were to be worn by others, the students accepted all the costumes to some degree, with the exception of costumes with extreme leg exposure with both moderate and extreme neck exposure.

Neck exposure constant with
variations in leg exposure

The costumes for social events were viewed in light of keeping the neck exposure constant in each of the three groups: cover-up, moderate, and extreme. In each group there were three variations in leg exposure.

One-third of the respondents marked "accept" for neck and leg cover-up in a costume for themselves; 56 per cent of the students marked "strongly accept" for moderate leg exposure and cover-up neck. Thirty per cent of the students marked "reject" for extreme leg exposure for themselves. However, a costume with leg and neck cover-up was marked "accept" by almost half of the students, if worn by others. A dress with moderate leg exposure with cover-up neck received a response of 55 per cent of the students

marking "strongly accept" for others wearing the costume. The highest per cent of the students, 39, chose "accept" for others wearing a garment with extreme leg exposure and neck cover-up. (See Table 10)

Table 10. Reactions in percentages to social event costumes with extreme arm exposure, cover-up neck exposure, and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	4	1	8
R	20	3	30
N	22	4	13
A	34	36	26
SA	20	56	23
Total	100	100	100
Others			
SR	--	--	3
R	5	1	11
N	21	3	23
A	46	41	39
SA	28	55	24
Total	100	100	100

*Code

Costumes with cover-up and extreme leg exposure combined with moderate neck exposure tended to be rejected by the students for themselves. However, they seemed to accept

moderate leg and neck exposure. When reacting to costumes for others 37 per cent of the students accepted both cover-up and moderate leg exposure, whereas a quarter of the students accepted the extreme leg exposure. An almost equal number, 28 per cent, rejected the extreme leg exposure. (See Table 11)

Table 11. Reactions in percentages to social event costumes with extreme arm exposure, moderate neck exposure, and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	19	15	27
R	28	23	33
N	25	16	14
A	16	25	13
SA	12	21	13
Total	100	100	100
Others			
SR	4	4	8
R	18	9	28
N	26	22	23
A	37	37	26
SA	15	28	15
Total	100	100	100

*Code

Table 12 shows both the dresses with cover-up and extreme leg exposure combined with extreme neck exposure were rejected by respondents. The dress with extreme leg exposure was marked "strongly reject" by 46 per cent of the students. The costumes with cover-up leg exposure were marked "reject" by 35 per cent of the sample. But 35 per cent of the students chose "accept" for the dress with moderate exposure of the leg and extreme exposure of the neck.

Concerning the students' reactions to others wearing the same garments, they varied more in their reaction than in the selection for themselves. Almost a third of the students marked "neither reject nor accept" for the garment with leg cover-up and extreme neck exposure. Reactions to moderate exposure of the leg indicated a greater percentage, 41, marked "accept" as their choice. The costumes with extreme exposure of the leg and neck were marked "strongly reject" by 31 per cent of the students. (See Table 12)

For costumes to be worn to social events by students themselves, reactions indicated costumes which were accepted in general were the ones with moderate leg exposure. The costumes with extreme and cover-up leg exposure were rejected

by the students. The garments with extreme leg exposure combined with moderate and extreme neck exposure were rejected when reactions were for those dresses being worn by others.

Table 12. Reactions in percentages to social event costumes with extreme arm exposure, extreme neck exposure, and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	27	7	46
R	35	17	31
N	18	8	12
A	12	35	5
SA	8	33	6
Total	100	100	100
Others			
SR	16	2	31
R	26	5	26
N	29	14	19
A	19	41	19
SA	10	38	5
Total	100	100	100

*Code

Reactions to Religious Event Costumes

All the costumes selected as representations of dresses which might be worn to a worship service had a high neck or cover-up neck exposure with variations in arm and leg exposure. These costumes will also be discussed in groups of threes. The groups were composed of three variations in arm exposure: first keeping leg exposure at cover-up, second with moderate leg exposure, and last with extreme leg exposure. A comparison can be made between the acceptance or rejection of various neck exposures while leg exposure is held relatively constant for each group.

Leg exposure constant with variations in arm exposure

Garments with cover-up leg exposure combined with variations of arm exposure were more acceptable to the students than those garments with other degrees of leg exposure. A larger percentage accepted for themselves the extreme arm exposure than either cover-up or moderate exposure. Forty-four per cent of the respondents accepted the extreme arm exposure, while 37 and 34 per cent accepted cover-up and moderate arm exposure, respectively. Acceptance for others followed the same sequence, with 47 per cent

accepting extreme arm exposure, 44 per cent accepting moderate exposure and 41 per cent accepting cover-up exposure. (See Table 13)

Table 13. Reactions in percentages to religious event costumes with cover-up neck exposure, cover-up leg exposure, and three variations in arm exposure for self and others

Reactions	Arm Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	1	1	2
R	13	9	7
N	18	24	10
A	37	34	44
SA	<u>31</u>	<u>32</u>	<u>37</u>
Total	100	100	100
Others			
SR	--	1	1
R	6	2	1
N	19	13	8
A	42	44	47
SA	<u>33</u>	<u>40</u>	<u>43</u>
Total	100	100	100

*Code

Variations in arm exposure with moderate leg exposure showed different tendencies in responses for both self and others. Costumes for themselves with cover-up and extreme arm exposure were marked "reject" by 31 and 43 per

cent of the students, respectively. Moderate arm exposure was marked "accept" by 40 per cent of the students. Garments for others with cover-up and moderate arm exposure were marked "accept" by 30 and 45 per cent of the respondents, respectively. Thirty-seven per cent of the students marked "reject" for extreme arm exposure. (See Table 14)

Table 14. Reactions in percentages to religious event costumes with cover-up neck exposure, moderate leg exposure, and three variations in arm exposure for self and others

Reactions	Arm Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	11	1	21
R	31	9	43
N	17	13	15
A	20	40	15
SA	21	37	6
Total	100	100	100
Others			
SR	6	--	16
R	19	4	37
N	25	9	23
A	30	45	19
SA	20	42	5
Total	100	100	100

*Code

Costumes with variations of arm exposure and extreme leg exposure received responses of rejection for those garments with cover-up and extreme arm exposure for both self and others. The costume with moderate exposure of the arm and leg was accepted by the students for both self and others. (See Table 15)

Table 15. Reactions in percentages to religious event costumes with cover-up neck exposure, extreme leg exposure, and three variations in arm exposure for self and others

Reactions	Arm Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	26	21	21
R	40	22	43
N	16	21	15
A	12	28	15
SA	6	8	6
Total	100	100	100
Others			
SR	16	8	16
R	38	15	37
N	24	27	23
A	18	27	19
SA	4	13	5
Total	100	100	100

*Code

The costumes to be worn to a worship service were combined in groups of threes for comparison with one another. The three groups consisted of the three degrees of leg exposure, combined with variations in arm exposure. The styles which were rejected by respondents when considered for themselves included the costumes with moderate leg exposure combined with arm cover-up, and those with extreme arm exposure. Costumes with extreme leg exposure combined with arm cover-up and extreme arm exposure were rejected if the garments were to be worn by the students themselves. In relation to others wearing the same garments, only three of the costumes were rejected. These costumes included those with moderate leg exposure combined with extreme arm exposure, with extreme leg exposure combined with cover-up arm, and with extreme arm exposure combined with extreme leg exposure.

Arm exposure constant with
variations in leg exposure

The comparison of the next three groups of variations of exposure will also concern the costumes to be worn to a worship service. The neck exposure remained constant at either cover-up, moderate, or extreme, while the leg exposure was varied under each group.

Table 16 portrays reactions to costumes with neck cover-up combined with variations in leg exposure. In this instance a garment to be worn by themselves, with leg cover-up and neck cover-up, was marked "accept" by 37 per cent of the students. Moderate and extreme leg exposure in costumes to be worn by themselves for worship service were marked "reject" by 31 and 40 per cent of the students, respectively. On the other hand, when reacting to costumes for others, the dress with cover-up leg exposure was marked "accept" by 42 per cent of the students. Almost one-third of the students also accepted the moderate leg exposure. But the extreme exposure of the leg brought about a response of "reject" from 38 per cent of the respondents.

Table 17 shows a similarity in the reactions to costumes for worship service with moderate arm exposure and different degrees of leg exposure. The greatest percentage of the students chose "accept" for all degrees of leg exposure for both self and others. A slightly smaller percentage accepted extreme leg exposure than cover-up and moderate exposure. (See Table 17, p. 61)

Table 18 shows the reactions to costumes with extreme arm exposure combined with different degrees of leg expo-

sure. Cover-up leg exposure was marked "accept" by 44 per cent of the students who considered the garment for themselves. Moderate leg exposure was marked "accept" by 35 per cent, but extreme leg exposure was marked "reject" by 43 per cent of the respondents when choosing for themselves.

Table 16. Reactions in percentages to religious event costumes with cover-up neck exposure, cover-up arm exposure, and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	1	11	26
R	13	31	40
N	18	17	16
A	37	20	12
SA	<u>31</u>	<u>21</u>	<u>6</u>
Total	100	100	100
Others			
SR	--	6	16
R	6	19	38
N	19	25	24
A	42	30	18
SA	<u>33</u>	<u>20</u>	<u>4</u>
Total	100	100	100

*Code

Table 17. Reactions in percentages to religious event costumes with cover-up neck exposure, moderate arm exposure and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	1	1	21
R	9	9	22
N	24	13	21
A	34	40	28
SA	32	37	8
Total	100	100	100
Others			
SR	1	--	8
R	2	4	15
N	13	9	27
A	44	45	37
SA	40	42	13
Total	100	100	100

*Code

The same tendencies in reactions were shown when selections were made for others, since 46 per cent of the respondents marked "accept" for cover-up leg exposure, and 34 per cent marked the same for moderate leg exposure. However, 37 per cent of the students marked "reject" for extreme leg and arm exposure. (See Table 18)

Table 18. Reactions in percentages to religious event costumes with cover-up neck exposure, extreme arm exposure, and three variations in leg exposure for self and others

Reactions	Leg Exposure		
	Cover-up %	Moderate %	Extreme %
Self			
SR*	2	13	21
R	7	23	43
N	10	18	15
A	44	35	15
SA	37	11	6
Total	100	100	100
Others			
SR	1	7	16
R	1	21	37
N	8	26	23
A	47	34	19
SA	43	12	5
Total	100	100	100

*Code

In conclusion, the costumes to be worn to a worship service which were most acceptable were those with variations in arm exposure combined with leg cover-up. The dresses with moderate arm exposure combined with variations in leg exposure were also accepted. Costumes most acceptable for a worship service were those which indicated leg cover-up and those with moderate arm exposure. The costumes

with extreme leg exposure combined with various degrees of arm exposure were rejected. The least revealing styles were also rejected for both self and others.

CHAPTER V

THE RELATIONSHIP BETWEEN RELIGIOUS PARTICIPATION AND BODY EXPOSURE

Since the main purpose of this study was to formulate a questionnaire and to test its effectiveness, only part of the religious participation information was used for comparison with reactions to costumes representing different degrees of body exposure for both social and religious events. The religious participation data which were used included 62 students who neither attended worship services nor participated in religious activities, 40 students who attended all the Sabbath worship services during the month of January, and 32 students who attended all the worship services during the month and participated in additional religious activities. These three groups: non-participation, service participation, and service-plus-activity participation, represent the extremes in amounts of religious participation in this study. Three costumes were chosen from the nine slides of dress for social events

and three were chosen for religious events. Theoretically, a relationship should be found between the amount of religious participation and the acceptance or rejection of these costumes.

Reactions to Social Event Costumes

The selected costumes for the social event or dance were those which showed variations in neck and leg exposure while holding arm exposure constant. The three variations were cover-up neck and leg exposure, moderate leg and neck exposure, and extreme leg and neck exposure. The reactions of the respondents to each costume for both self and others will be discussed for each group of religious participants.

The dress design which combined a cover-up leg and neck with the constant, extreme arm exposure, was marked "accept" by about one-third of all three groups of religious participants as a choice for themselves. (Plate I, Figure 1, p. 22). But an increase in religious participation showed a difference in the reaction through an increase in the percentage of students who marked "reject" if they themselves were to wear the costume. Only 13 per cent of the students in the non-participation group marked "reject,"

while 31 per cent of the students in the service-plus-activity participation group marked "reject" as a reaction to this costume.

A slightly larger percentage of the respondents in all three groups selected "accept" as their response if the dress was to be worn by others. More than half of the respondents marked "accept" (56 per cent of the service-plus-activity participation group, and about 40 per cent of both the non-participation group and service participation group chose this response). When the dress was to be worn by others, all three groups were more inclined also to "strongly accept" the dress. (See Table 19, p. 67)

Table 20 is concerned with the costumes depicting moderate leg and neck exposure. (Plate II, Figure 2, p. 23) About one-third of the non-participation group chose "accept" as their response when they themselves were to wear the dress. But about one-third of both the service participation and the service-plus-activity participation groups marked "reject" for the same garment. The students who were more involved in religious participation were more inclined than the non-participants to "strongly reject" the costume with moderate leg and neck exposure. More of the non-participants

accepted the garment for themselves than the students who were involved in religious participation.

Table 19. Reactions in percentages to exposure for a social event costume with extreme arm exposure, cover-up leg and neck exposure by non-participation, service participation and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
	Non-Participation (N=62)	Service Participation (N=40)	Service-Plus-Activity Participation (N=32)
Reactions	%	%	%
Self			
SR*	3	5	3
R	13	20	31
N	23	25	13
A	35	33	34
SA	26	17	19
Total	100	100	100
Others			
SR	--	--	--
R	7	5	3
N	24	25	10
A	40	40	56
SA	29	30	31
Total	100	100	100

*Code

The religious groups did not follow the same pattern of acceptance or rejection when they considered the costume to be worn by others. All three groups accepted the wearing

Table 20. Reactions in percentages to exposure for a social event costume with extreme arm exposure, moderate leg and neck exposure by non-participation, service participation, and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
	Non-Participation (N=62)	Service Participation (N=40)	Service-Plus-Activity Participation (N=32)
Reactions	%	%	%
Self			
SR*	5	20	25
R	21	33	34
N	13	17	9
A	32	13	19
SA	29	17	13
Total	100	100	100
Others			
SR	2	5	6
R	5	15	12
N	13	15	41
A	35	48	25
SA	45	17	16
Total	100	100	100

*Code

of the garment by others, but in different degrees. Almost half of the non-participation group marked "strongly accept" for the dress with moderate leg and neck exposure. But almost half of the service participation group chose "accept" while a quarter of the service-plus-activity participation

group marked "accept" for the same dress. In this case the students who were more involved in religious participation were inclined to accept the garment in a lesser degree. About 40 per cent of the service-plus-activity participation group marked "neither reject nor accept" for this garment.

For all groups the garment with extreme neck and leg exposure was rejected for themselves to some degree by the majority of respondents. A progression of the percentage of rejection was seen with an increase in religious involvement. Thirty-two per cent of the students in the non-participation group marked "strongly reject" as a reaction to extreme exposure. In the service participation group 45 per cent strongly rejected the wearing of the garment, as did 72 per cent of the students in service-plus-activity participation group. (Plate III, Figure 3, p. 24)

The students did not reject the dress as strongly if worn by others. Nevertheless, a portion in each of the three groups did mark some degree of rejection of the dress. In the service-plus-activity participation group 41 per cent of the students marked "strongly reject," while 24 per cent of the non-participation group and 28 per cent of the service participation group marked "strongly reject." A larger

percentage in each group accepted the dress when worn by others. (See Table 21)

Table 21. Reactions in percentages to exposure for a social event costume with extreme arm exposure, extreme leg and neck exposure by non-participation, service participation, and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
Leg and Neck Extreme	Non-Partici- pation (N=62) %	Service Partici- pation (N=40) %	Service-Plus- Activity Par- ticipation (N=32) %
Reactions			
Self			
SR*	32	45	72
R	39	33	13
N	11	18	6
A	8	2	--
SA	10	2	9
Total	100	100	100
Others			
SR	24	28	41
R	24	35	28
N	23	23	13
A	23	12	9
SA	6	2	9
Total	100	100	100

*Code

A general tendency of increasing rejection by all three religious groups was prevalent with the increase of

body exposure in dress. A greater percentage of the students who were more involved in religious participation seemed to reject the more revealing garment than did the non-participation group.

Reaction to Religious Event Costumes

The costumes for the religious events or worship services held neck exposure at cover-up and combined this feature with variations in arm and leg exposure. The three variations in exposure were cover-up leg and arm, moderate leg and arm, and extreme leg and arm exposure. The discussion of each costume includes the reactions to the dress for both self and others.

The dress with cover-up arm and leg exposure was marked "strongly accept" by the non-participation group, while the other two religious groups marked "accept" when rating the dress for self. None of the groups marked "strongly reject" for the same garment, but 20 per cent of the service participation group marked "reject."

Almost two-thirds of the students in each of the three groups accepted the garment if worn by others; a smaller percentage in each of the three groups rejected the

garment. But 38 per cent of the service-plus-activity participation group marked "neither reject nor accept" for the garment, in comparison with only 13 per cent of each of the other two groups. Also, a greater percentage of students in the group most involved in religious participation marked "neither reject nor accept." (See Table 22)

Table 22. Reactions in percentages to exposure for a religious event costume with cover-up neck exposure, cover-up leg and arm exposure by non-participation, service participation, and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
	Non-Participation (N=62)	Service Participation (N=40)	Service-Plus-Activity Participation (N=32)
Reactions	%	%	%
Self			
SR*	--	--	--
R	11	20	12
N	19	12	28
A	34	43	41
SA	36	25	19
Total	100	100	100
Others			
SR	--	--	--
R	10	2	3
N	13	13	38
A	37	55	37
SA	40	30	22
Total	100	100	100

*Code

Table 23 indicates acceptance for the dress with moderate leg and arm exposure (Plate V, Figure 2, p. 27) when worn both by self and others. The garment was marked "accept" by 48 per cent of the non-participation group and by 38 per cent of the service participation group. But 47 per cent of service-plus-activity participation group selected the response "strongly accept" concerning they themselves wearing the dress to a worship service.

No one in the three religious participation groups chose "strongly reject" when someone else was to wear the dress with moderate leg and arm exposure. But a larger percentage did choose "strongly accept" when others were to wear the garment. In fact, more than half of the service-plus-activity participation group marked "strongly accept" when reacting to the garment as worn by others. The other two groups did not react as strongly in favor of the dress, since 45 per cent of the non-participation group and 53 per cent of the service participation group marked "accept" for the same garment. (See Table 23)

All groups marked "reject" for both self and others wearing a garment with extreme leg and arm exposure. (Plate VI, Figure 3, p. 28) But a slightly larger percentage of the service-plus-activity participation group chose "strongly

Table 23. Reactions in percentages to exposure for a religious event costume with cover-up neck exposure, moderate leg and arm exposure by non-participation, service participation, and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
	Non-Participation (N=62) %	Service Participation (N=40) %	Service-Plus-Activity Participation (N=32) %
Leg and Arm Moderate Reactions			
Self			
SR*	3	--	3
R	7	15	6
N	10	15	16
A	48	38	28
SA	<u>32</u>	<u>32</u>	<u>47</u>
Total	100	100	100
Others			
SR	--	--	--
R	2	10	3
N	13	7	9
A	45	53	35
SA	<u>40</u>	<u>30</u>	<u>53</u>
Total	100	100	100

*Code

reject" than did the other two religious groups. All three groups did not reject the garment when it was to be worn by others, as they did when considering it for themselves. The respondents seemed uncertain about accepting or reject-

ing the garment since a large percentage of religious participants chose "neither reject nor accept." (See Table 24)

Table 24. Reactions in percentages to exposure for a religious event costume with cover-up neck exposure, extreme leg and arm exposure by non-participation, service participation and service-plus-activity participation groups for self and others

Exposure	Religious Participation Group		
	Non-Participation (N=62)	Service Participation (N=40)	Service-Plus-Activity-Participation (N=32)
Reactions	%	%	%
Self			
SR*	18	22	31
R	51	43	44
N	11	20	6
A	10	13	13
SA	10	2	6
Total	100	100	100
Others			
SR	18	15	22
R	40	35	41
N	15	30	22
A	16	20	12
SA	11	--	3
Total	100	100	100

*Code

All three groups rejected the dress with extreme leg and arm exposure when considering the costume for themselves and for others. However, the respondents demon-

strated more rejection if the garment was to be worn by themselves and if they participated in religious events. The garments with cover-up arm and leg exposure and those with moderate arm and leg exposure were accepted by all three participation groups.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

Fashions since the 1920's have increasingly exposed the human body, specifically the female figure. Furthermore, religious tenets have opposed excessive exposure and have tried to suppress revealing dress. This study was undertaken to detect the relationship, if any, between the influence of religion and reactions of acceptance or rejection to exposure in dress. Costumes with varying degrees of body exposure suitable for wearing to a worship service and to a social event were selected to elicit reactions which might be related to the amount of participation in religious events.

The purpose of this study was the development of a questionnaire which might be used for obtaining the reactions to exposure in dress and religious participation. The questionnaire consisted of two parts. One part used two groups

of slides to illustrate costumes with different degrees of body exposure for religious and social events; the other part was designed to obtain information pertaining to religious participation. In the slides for a social event or dance, costumes selected were sleeveless or held arm exposure at extreme, combined with variations of neck and leg exposure. The costumes shown in the group of slides for a religious event or worship service held the neck exposure at a minimum or cover-up, combined with variations in arm and leg exposure. There were nine slides for each group. Each student was asked to respond to each slide, giving reactions to costumes to be worn by self and others. The part of the questionnaire involving religious interests was concerned with attendance and participation in religious events. Questions were asked regarding attendance and participation at worship services and participation in religious instruction and activities for one month.

The questionnaire was administered to two sections of a core course in the College of Home Economics at the university. The 221 college women who took part were predominantly freshman; nevertheless, class status was asked to determine exact academic level.

The data concerning attendance at the main weekly worship service showed that the sample was divided into three distinct groups: one-third not attending worship services, one-third going to services from one to three times a month, and the remaining one-third going to all four services during the month. The students who went to all four worship services during the selected month were more inclined than the other students to be the ones who participated in other religious events.

The reactions to all the costumes by the entire sample indicated a tendency for greater acceptance if the dress was to be worn by others, rather than themselves. The social costumes with cover-up and extreme exposure were rejected by the students for themselves, with a strong tendency to reject the more extreme exposure. Moderate exposure in dress was generally accepted by the students for themselves. When the social garments were viewed for others, all the costumes were accepted to some degree, with the exception of those costumes with extreme leg exposure combined with moderate neck exposure and those combined with extreme neck exposure. For worship service, costumes with leg cover-up combined with variations in arm exposure were

accepted by a majority of the students. Costumes with moderate arm exposure combined with variations of leg exposure were also accepted by a large portion of students. Dress with moderate arm exposure and cover-up leg met with more approval for worship.

Since this problem was concerned only with testing the questionnaire, only a portion of the data was used for comparison of the costumes illustrating various degrees of body exposure with degrees of religious participation. The costumes for a social event, when discussed in relationship to religious participation, were rejected increasingly with the increase of body exposure in dress by all three participation groups: non-participation, service participation, and service-plus-activity participation. The students in the service-plus-activity participation group rejected the more revealing dress to a greater extent than the non-participation group. The costumes concerned with religious events were rejected only if they were extreme in exposure. A tendency was evident that greater involvement in religious participation was accompanied by rejection of extreme exposure in dress. The students accepted the garments to be worn by others more frequently than they did for themselves.

The students accepted the moderate and cover-up exposure and rejected the most revealing garments.

Although the data were not analyzed completely, the questionnaire was tested sufficiently to indicate the possibility for use in further research.

Recommendations

The influence of religious background and interest upon clothing and fashion is an aspect of dress which has received little exploration. Since there have been many suppositions regarding some relationship between religious involvement and dress, an examination should be made of the possibility of the influence of religious teachings upon clothing. In addition, the instrument developed for this problem has indicated that such a relationship exists; thus further study should be conducted to determine the extent and strength of such a relationship.

Although only a preliminary analysis of the information obtained through the use of the questionnaire was conducted, a more detailed statistical analysis of the data should be carried out. The following hypotheses proposed concerning the relationship of body exposure and religious participation could be developed and investigated:

1) The individual who participates in religious events is apt to reject a garment with extreme body exposure.

2) The individual who participates in a greater number of religious events is more apt to reject garments with extreme body exposure than the individual who participates in few or no religious events.

3) The individual will accept a dress with extreme body exposure for others more frequently than for self.

There are various types of individuals and groups which would furnish reactions for further analysis of the influence of religious interest upon dress. The questionnaire could be administered to a larger and more diverse sample. The following are suggestions which might be utilized for future studies:

1) A random sample could be used, which would relate the study to a larger segment of the population.

2) The instrument could be applied, using a sample either exclusively male or including males.

3) A study could be conducted, comparing different age groups such as teenage, young adult, middle age, and elderly, and opinions regarding body exposure and religious participation.

4) A comparison of different socio-economic backgrounds might be related to the acceptance or rejection of certain exposures because of standards prevalent in the group.

5) A comparison of different educational levels might indicate greater conservatism in one level than in another.

6) A comparison of different religious groups might show which group has more influence on the congregation regarding what they wear.

7) A comparison of different geographical locations might indicate the tendency of one area being more liberal or conservative than another.

The instruemnt, although usable for obtaining the desired information, should be improved. The slides used as illustrations might be altered as follows:

1) Variations in body exposure should be more revealing, especially the extreme exposure.

2) A study should be conducted using costumes with variations in arm exposure for a social event and variations in neck exposure for a religious event.

3) A more meaningful study could be done by using one set of slides to illustrate costumes. The respondents

would then tell whether they felt the garments were suitable for either a social or religious event or both events. By doing this a correlation could be made between the two events.

4) Open-end questions should be included for explanations of why a dress was rejected. This questionnaire did not obtain information about rejection of slides because of too much or not enough exposure.

5) Use of the same or similar styles of dresses on the slides would help to decrease the chance of the dress' rejection totally because of style and not because of exposure.

6) Extra accessories, like hats, that might distract the students rating an illustration, should be eliminated.

The questionnaire on religious participation could be changed if other types of religious participation are sought. Information as to whether a person participates in religious events besides attending the worship service on the Sabbath would be obtained if questions 3, 4, and 5 were posed as "yes" and "no" questions.

A more extensive study could be undertaken to expand information pertaining to religious influence upon dress

through the use of the questionnaire as developed in this problem. With the above recommendations an expanded research project could be conducted and a more intensive study could be developed with the resultant data.

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APPENDIX

INTRODUCTION TO QUESTIONNAIRE

As you know, I am working on my Master's degree in Textiles and Clothing. I have chosen your class for my sample in this study. This study concerns clothing and your reactions to certain costumes. Please answer these questions truthfully to the best of your knowledge. Since no name or student number is required, your identity will be kept anonymous. Please disregard figure types as a criterion for rejection.

Do not look at the folded sheet of paper until you have completed the first page.

(In the case of the males in this group, you are to answer the questions for someone else with the understanding that you are not a part of the study. We were interested in your reactions.) Thank you.

This part of the questionnaire consists of eighteen slides representing different degrees of body exposure in feminine dress. Rate your reactions to each of the outfits using a FIVE point scale indicating the degree of acceptance or rejection:

Strongly Reject	Reject	Neither Accept nor Reject	Accept	Strongly Accept
0	1	2	3	4

Your response to body exposure in the two groups of slides is being tested in regard to your reaction to the dresses in relationship to yourself and to someone else wearing the costume to a specific event.

Group 1:

The first set of slides portray costumes to be worn to a dance or social event.

Group 2:

The second set of slides portray costumes to be worn to a worship or church service.

Record your answers on the answer sheet to correspond with the rating scale numbers (0, 1, 2, 3, 4). On the left hand side of the answer sheet record your reactions to yourself wearing the costume and on the right hand side your reaction to someone else wearing the costume. The first set of slides should be answered in spaces 1 to 18 and the second set in spaces 19 to 36, inclusive.

MAKE SURE YOU HAVE ANSWERED ALL QUESTIONS.

1. Circle the number of times you attended the main weekly worship service on the Sabbath during the month of January, 1968. 0 1 2 3 4
2. Circle the number of times that you attended more than one worship service on a Sabbath day during the month of January, 1968. 0 1 2 3 4
3. Circle the number of phases of the weekly Sabbath service in which you participated during the month of January, 1968.
eg. reading scriptures, ushering, singing in the choir, playing a musical instrument, and others 0 1 2 3 4
5 6 7 8 9
4. Circle the number of phases in the weekly religious instruction or church school you participated in during the month of January, 1968.
eg. attendance, administration, teaching and others 0 1 2 3 4
5 6 7 8 9
5. Circle the number of weekly church sponsored activities, other than the Sabbath services, in which you have participated during the month of January, 1968.
eg. mid-week church attendance, youth programs, religious programs on campus, social programs on campus, and others 0 1 2 3 4
5 6 7 8 9
6. Circle class status. Fr. Soph. Jr. Sr.

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