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Exploration of the influence of a diverse appearance course on students' transformation of self

by

Kathleen Ann Heiden

A dissertation submitted to the graduate faculty
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Major: Family and Consumer Sciences Education

Program of Study Committee:
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Susan Torntore

Iowa State University
Ames, Iowa
2007

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DEDICATION

This dissertation and PhD degree are dedicated to my loving family:

- My husband Troy who has stood by my side through the writing process and even stayed up late at night just to keep me company. You have been a wonderful husband and father as I focused on completing my PhD. Thanks for your support and encouragement.

- My daughters Kaitlyn (11), Taylor (9), and Rebekah (6) who have watched me write papers for the last three years which seems like an eternity to them. They have been patient with me as I have had to say not now because I have to finish my paper. Well, girls now it is complete.

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ABSTRACT

The purpose of this study was to explore the influence of a diverse appearances course on traditional college students’ transformation of self. Individuals view others’ appearances according to their worldview which is influenced by beliefs and values. The rationale was that students enter college with preconceived stereotypes of individuals with diverse appearances according to their worldview, a worldview of diversity which frequently decreases their openness to individuals perceived as different.

The reflective writing responses of 17 students were analyzed using the Ground theory method. The responses were for initial reaction at the beginning and end of the course to pictures of students with diverse appearances. Students also completed reflective writings in six assignments: Pictorial Collage, Prepicture Responses, Culture Project, Trying on a New Identity Project, Transformation of Self Paper, and Postpicture Responses.

The overall influence of the course was assessed by changes in students’ self-examination and worldviews. Student’s stage of self-examination was categorized according to the seven stages of the reflective judgment model (King & Kitchener, 1994). All students had a change in self-examination as a result of the course. Stages of worldview of diversity developed by the researcher were used to classify students’ attitudes. Sixteen of the 17 students had a change in attitude. Further in-depth analysis of transformation of self was conducted and the transformation of self model was developed.
The transformation of self model is a conceptual model of the two components required for transformation of self. These are self-examination and change in attitudes. Developing self-awareness through self-examination is the first component in the transformation of self. Students who develop self-awareness may continue in one of two directions in transformation of self. One is to achieve only a partial transformation of self by stopping the process of transformation of self after self-examination. The other is to continue the progression of transformation of self by changing attitudes. Students who completed the process by developing self-awareness through self-examination and changing their attitudes achieved a transformation of self. This complete transformation of self led to a broader worldview of diversity and an increased openness to individuals with diverse appearances.
CHAPTER 1: INTRODUCTION

As I sit in the quad of a small southern university, I observe an array of student appearances. I notice a female with her body covered exposing only her face; a male wearing a t-shirt, shorts and flip-flops; a female wearing a shirt with Greek letters; a male in a polo shirt with khakis, and a male wearing black with piercings in his ears, eyebrows, and lips.

But what do I really see when I look at these students? I see what they are wearing, but when I view their appearances I am seeing more than just that they are wearing clothing. Their appearances provide cues as to who they are.

When I observe the female with her body covered exposing only her face, I see an individual who has come to the United States from most likely a middle eastern country where the national religion is Muslim. She is here either to further her own education or because her husband or family has come to the United States. Whatever the reason, she has chosen to dress according to the cultural ideals of her native country. Through her appearance she is communicating that her religion and cultural heritage are important in defining who she is.

The male wearing a t-shirt, shorts and flip-flops; the female wearing a shirt with Greek letters; and the male in a polo shirt with khakis are communicating their roles as what could be considered traditional college students. They are sending the message of belonging to a cultural subgroup by wearing clothing that is considered mainstream or the cultural norm for college
students on the small southern university campus where I am observing them. Even though they each are dressed differently, they are conforming to the established cultural ideals for college student appearances.

The female wearing a shirt with Greek letters is further conveying her identity by her membership in a sorority. She wants others to know when they see her on campus that she is a member of a particular sorority. It is important to her to establish her membership in the sorority. She has a high role embracement with her sorority membership for defining who she is as an individual. Being a member of a sorority provides her with a sense of belonging that we as individuals all desire.

The male wearing black with piercings in his ears, eyebrows, and lips is conveying a sense of rebellion and independence by dressing differently than the cultural ideal. He is making the statement that his appearance and individuality are not going to be stifled by predominant cultural ideals. However, I see an individual who is conforming to subcultural ideals. All individuals have reference groups that they look to for acceptance and his is a group of individuals who rebels against the cultural ideals. He is conveying his individualism from the larger culture, but is conforming to the ideals of his own subculture.

As I observe the students walking on campus, I may not see the same individuals as someone else sees. I see their appearances according to who I am. When I look at these students I assign characteristics according to my meanings
associated with their appearances. What has influenced my view of others’ appearances? Why do I not always see the same person as the individual who is sitting next to me or my friends and family see?

Purpose

The study explored the influence of a diverse appearances course on traditional college students’ transformation of self. The study established a stage of transformation of self for each student and suggested how participating in a course that studies diverse appearances and their meanings for individuals influenced the student’s transformation of his/her worldview of diversity.

Definitions

Concepts that are critical to the study are appearance, diversity, beliefs, biases, values, and attitude. The following concepts were defined for use in this study.

*Appearance*

Kaiser (1997) defines appearance as “the total, composite image created by the human body and any modifications, embellishments, or coverings of the body that are visually perceived; a visual context that includes clothing as well as the body” (p. 4). Roach-Higgins and Eicher (1992) add any non-visual aspects that use olfactory or auditory senses. Appearance management includes all conscious attention, decisions, and acts related to one’s personal appearance (Kaiser, 1997; Rudd & Lennon, 2000). The degree of appearance management varies from individual to individual but is based on and used to express
individual ideals (Kaiser, 1997; Rudd & Lennon, 2000). Appearance perception is how individuals perceive one another in social situations according to meanings assigned to appearance (Kaiser, 1997).

Diversity

Diversity is differences within a unified group (Beckham, 2002). Diversity of appearances encompasses individual characteristics that are visibly displayed through appearances that provide individual differences among a unified group of individuals. Categories that influence diversity include age, body type, culture/subculture, ethnicity, physical ability, race, religion, role, and socioeconomic status.

Beliefs, Biases, and Values

Beliefs are “cultural conventions that concern true or false assumptions” (Scupin, 1998, p. 42). A belief is a psychological state of conviction of the truth of a phenomenon. A bias is a personal and sometimes unreasoned judgment based on an individual’s belief or perspective. Values are “the standards by which members of a society define what is good or bad, holy or unholy, beautiful or ugly” (Scupin, 1998, p. 42). They are widely shared assumptions that describe an individual’s beliefs and guide his/her behavior or action (Scupin, 1998).

Attitudes

According to Merriam-Webster (1998) an attitude is “a mental position with regard to a fact or state; feeling or emotion toward a fact or state” (p. 115). Sevelius and Stake (2000) state that an attitude may also exist toward an
individual or object. It is a psychological position formed from a perceived truth. Attitudes are developed from beliefs and biases and evoke an emotion to a phenomenon. Attitudes can range from very firm, refusing to fall to challenges over time, to extremely malleable, fluctuating significantly over time (DeWall, Visser, & Levitan, 2006).

College Students and Diversity

Students enter college with their preconceived stereotypes of individuals whose appearances are different from theirs and judge diverse appearances according to their view of appearances. Their view is usually ethnocentric, and they do not understand or appreciate diverse appearances.

Diversity is important for two reasons. First, our country is becoming increasingly multicultural with greater diversity in appearances. This diversity through increasing numbers of ethnic groups is resulting in a rise in diverse appearances. Second, messages sent by diverse appearances may be misunderstood because we interpret appearance diversity according to our culture and values (Robbins, 2001; Roach-Higgins & Eicher, 1992). Interaction with individuals who have different views can be daunting; however, it is a necessity in today’s society (Robbins, 2001). Participation in a diverse appearance course may help students bridge the gap among groups. According to Chang (1999) and Gurin (1999), ethnically diverse educational environments correlate with positive social interactions among college students.
Many universities offer courses in multiculturalism in an effort to broaden individuals’ perspectives (Brown, 1998; Brunner, 2006; Munroe & Pearson, 2006) and have courses that focus on the meanings of appearances and/or dress. University programs offer these courses because the faculty/administration feels that they are an important aspect of students’ education for preparing them to interact in today’s society (Munroe & Pearson, 2006). However, research has not been identified as to how these classes influence students’ worldviews of diversity toward appearances. As an instructor of an appearance meanings course, I am interested in the influence that my course has on transforming students’ worldviews of diversity toward appearances.

According to Levinson (1986) traditional college students (17 to 22 years) are in the early adult transition period that is characterized by trials and experiments to define individuality. College is a period during which students are exploring identities and developing who they are (Jourdan, 2006). During this time, individuals alter their relationships with family and friends to form an identity. A college student’s identity is no longer defined according to family. Instead a student is questioning and realizing who he/she is according to his/her own beliefs and achievements (Jourdan, 2006; Levinson, 1986).

According to Hendel and Harrold (2004) college students spend their leisure time listening to music, surfing the internet, and watching rental movies. Activities during social leisure time include attending parties and spending time with friends and family. Through “self-segregation” these activities are almost
always with students who look like them rather than with diverse individuals (Brunner, 2006).

Students experiment with their appearance as they try to define their identity. They look to peer groups rather than family members for acceptance and approval (Antonio et al., 2004; Brunner, 2006). Those peer groups are defined by appearances, and students feel more comfortable with individuals whose appearances are similar to theirs (Brunner, 2006). Therefore, diverse appearances are likely to be misunderstood because of different values and beliefs.

**Transforming Self**

My view of appearances is founded on my beliefs and values which are influenced by my culture and experiences. I grew up in a small southern conservative town where individuals who dressed outside the cultural ideals were judged negatively and considered “weird.” There was a definite cultural ideal for appearances for individuals at all ages. Individuals were to dress fashionably, yet conservatively. In high school and college, wearing brand name apparel was as important as the style of clothing.

There were individuals who did not meet this cultural ideal because of the university that is the foundation of the town. You could always find individuals from other countries and other areas of the United States who did not conform to the local cultural ideal. Those individuals’ appearances were considered weird or
wrong by my peer groups when I was in high school and college. However, I have always found appearances of individuals who do not dress like me interesting.

My views of appearances are not as close-minded as are the views of many of the individuals in my community. How did I live in that subculture and develop a broader view of appearances? I lived in the small southern town, but my world was broader than the borders of the town. My family was from other areas of the United States, so from a very early age I was introduced to others’ views and ideals. From an early age, I realized that individuals with other views had values that were important in forming who they were. Even though I did not necessarily agree with them, I saw that individuals could have different views.

As an elementary student my best friend in first and second grade was an African American girl. I had a nanny during the day while my parents were working who was an older African American woman. As a young child I at times would spend the night with her on the “wrong side of the tracks” for a young White girl in the south. When I was in high school, my father taught at an historically Black university. Through all of these experiences, I was taught by my parents that the color of a person’s skin or his/her cultural heritage did not make one any different.

My world was also broadened because my family always traveled during the summer visiting family members and vacation spots throughout the United States. This travel provided me the opportunity to experience other individuals. It began a life-long desire to learn more about other cultures and subcultures
and their appearances. This desire has taken me to other countries and
encouraged me to interact with international students studying in the United
States.

As my desire for learning about individual appearances increased, I took
courses in the social-psychological and cultural aspects of clothing. Through
these courses I began to understand the underlying meanings associated with
appearances. I learned that appearances are more than just putting on clothing
to protect our bodies or to provide modesty. We as individuals communicate who
we are or want to be through our appearances. As we view others we interpret
those intended meanings according to the meanings we assign to an individual’s
appearance.

My classes taught me to be more open to others’ appearances by providing
the knowledge and understanding to appreciate individual appearances as a
reflection of the individual. I learned that appearances are a form of nonverbal
communication that we use to establish who we are or want to be. We all have
meanings that we associate with appearances based on our values and beliefs
that we use to interpret others’ appearances.

Because of my interest in different cultures and my experiences with
other ethnic groups, I felt that I was open to individual appearances. However,
as I have returned to the university setting and interacted with a different
generation who has different ideals of acceptable appearance, I have realized
that I am not as open to all individual appearances as I thought I was.
I have had to re-evaluate my views of individuals who are outside my cultural ideals with their tattoos, piercings, and revealing clothing. The meanings that I associate with these aspects of appearances are not the same as held by the younger generation who comprise the college students that I interact with on a daily basis. I have had to overcome my stereotypes of those individuals as I have gotten to know these students. My stereotypes have become less rigid about these aspects of appearances as I have returned to the university setting.

As individuals our beliefs and values are influenced by our culture and our reference groups. Our views of others are shaped by our beliefs and values, and we develop stereotypes and appearance ideals that determine how we see others.

Research Questions

Through “self-segregation” students have limited interaction with individuals whose appearance is different than theirs (Brunner, 2006). As undergraduate college students participate in a course that studies diverse appearances and their meanings for individuals:

1. What influence does the course have on students’ transformation of self?
2. Do students understand their beliefs and biases through self-examination?
3. Do students’ stereotypes become less rigid?
4. Do students increase their openness to diverse appearances?
Rationale for the Research Method

Research has indicated that appearances are used by individuals to convey messages about the self (Henderson & DeLong, 2000; Kaiser, 1997; Miller & Hunt, 1999; Rudd & Lennon, 2000; Stone, 1962). It has also shown that individuals stereotype according to appearances (Brunner, 2006; Damhorst, 2005; Eicher, Evenson, & Lutz, 2000; Johnson, Schofield, & Yurchisin, 2002; Stone, 1962; Workman & Johnson, 1989). Many universities offer courses that study diverse appearances and their meanings for individuals. However, research has not been conducted to determine how those courses influence students in transforming worldview of diverse appearances.

This study used a grounded theory approach to explore the influence of a diverse appearance course on the transformation of self. Grounded theory was developed by Glaser and Strauss in 1967 and is accepted for the social sciences for theory development (Creswell, 1998). According to Glaser and Strauss (1999), grounded theory may be used to develop theory or to verify a theory that has already been developed. It is used to explain a phenomenon that is formulated to correspond to everyday realities of the area studied through complex coding of data (Creswell, 1998; Glaser & Strauss, 1999; Strauss & Corbin, 1994; Strauss & Corbin, 1998). Grounded theory approach was used as a part of this project to analyze data to determine the influence of a diverse appearances course on students’ transformation of self.
CHAPTER 2: REVIEW OF LITERATURE

This review of literature explores three questions: (1) What are diversity and stereotyping and how are they seen in appearances? (2) What causes attitude change in individuals? and (3) What is transformative education? Transformation theory provides direction for the research. This paper explores aspects of diversity and stereotyping through appearances, attitude change, and transformative education that assist in understanding what influence a diverse appearance course has on transforming students. Grounded theory, the method used for data analysis, is reviewed.

In addition to journal articles, the review of literature uses books of professional readings and textbooks. The books are commonly used as references when teaching courses on appearances and diversity. Books are also used to define concepts that are essential for this study and as references for understanding theories.

Diversity and Stereotyping in Appearances

Individuals interpret diversity in appearances according to their culture and values. One’s interpretations of appearances are based on his/her meanings associated with an individual’s appearance. Preconceived stereotypes are formed according to meanings of diverse appearances that an individual holds. Stereotypes are used to judge others as appearances are used as nonverbal communication.
Diversity

The definition of diversity varies with the individuals discussing the subject (Allard, 2006; Beckham, 2002; Brunner, 2006; Dyer, 2005; Gurin & Nagda, 2006; Li, 2005; Mulder & Krahn, 2005; Siegel, 2005). Diversity definitions differ according to racial/ethnic backgrounds. African Americans define diversity according to race and culture as well as interaction with others and elimination of stereotypes. Hispanics define diversity as individual qualities of uniqueness, and Caucasians define diversity as culture (Brunner, 2006). Diversity is classified according to background, values, attitudes, experiences (Antonio et al., 2004), race (Allard, 2006; Dyer, 2005; Li, 2005; Siegel, 2005), ethnicity, socioeconomic status (Allard, 2006; Li, 2005), gender (Allard, 2006; Dyer, 2005; Li, 2005), exceptionality, age, language (Li, 2005), and culture (Dyer, 2005; Mulder & Krahn, 2005). The dictionary definition of diversity is “the condition of being diverse” (Merriam-Webster, 1998, p. 533). Diverse is “differing from one another” or “composed of distinct or unlike elements or qualities” (Merriam-Webster, 1998, p. 533).

The dictionary definition of diversity only focuses on the aspect of differences. Beckham (2002) indicates that although diversity denotes difference, it also connotes an inclusive context that unifies. To understand the dual dimensions of diversity, he suggests that we look at the usage of diversity before trying to define it. We must refuse the idea that diversity only focuses on differences (Beckham, 2002). As we understand that diversity is both differences
and unity, we must see our diverse students not as a subset of our students, but that our diverse students are all our students (Beckham, 2002). If we see diverse students as a subset, we are using diversity as a divider rather than a unifier, and we see others as different rather than including their differences.

Universities have made an effort to develop greater diversity among their students (Brown, 1998; Brunner, 2006; Munroe & Pearson, 2006). However, they are promoting “self-segregation” through student organizations targeted at a specific group such as the Black Student Union and the Hispanic Student Association (Brunner, 2006). One student’s response to these student organizations was “I think it is a good thing because I think it is important to preserve your culture and identify with your roots and stuff, but on the other hand, I think it promotes separation ...” (Brunner, 2006, p. 314). College students generally regard diversity as positive; however some African Americans believe that little is really being accomplished under diversity initiatives (Brunner, 2006). If an individual’s cultural practices do not coincide with mainstream society then he/she becomes disadvantaged and experiences inequality (Allard, 2006).

For my research I am using diversity as a venue to describe the array of appearances of college students. I believe diversity of appearances encompasses individual characteristics that are visibly displayed though our appearances including race, ethnicity, age, gender, culture, religion, and group membership such as in a fraternity or sorority. As I attempt to define diversity of
appearances I am connoting that the underlying unifying element is that we are viewing these diverse characteristics with the group of college students. The diversity of appearances among college students is seen as they strive to be individuals while conforming to ideals that establish identity within the group of college students.

*Personal Identity and Diverse Appearances*

Appearance is used by individuals to establish identity of others (Damhorst, 1990; Henderson & DeLong, 2000; Roach-Higgins & Eicher, 1992; Stone, 1962). Identity is “the distinguishing character or personality of an individual” (Merriam-Webster, 1998, p. 907). Stone (1962) defines identity as the placement of an individual as a “social object” through acknowledging his/her participation or membership in social relationships. Kaiser (1997) defines identity as self that is embedded in social relationships and situation. Identity determines “what and where” an individual is placed according to social terms and is constructed as a result of bringing together and setting apart (Stone, 1962). Individuals are brought together within a group that causes them to be set apart from other groups. Identities are uniquely individual because no two individuals experience the exact same circumstances (Roach-Higgins & Eicher, 1992). An individual’s identity is established when the meanings, provided by symbols of appearance, he/she assigns him/herself are the same as assigned by others (Stone, 1962).
Kaiser (1997) compares appearance to theater props that allow an individual to perform roles in society as if acting in a play. By experimenting through appearance management, an individual can define an identity that allows personal values and ideals to surface. Kaiser (1997) stated that individuals varied in their concern for appearance management and that self-monitoring is useful in understanding differences.

Stone (1962) examined discourse prompted by appearance by interviewing 200 married men and women in the Midwest. He established that within appearance an individual “announces his identity, shows his value, expresses his mood, or proposes his attitude” (p. 28). Stone concluded that individuals use appearance to present the self to others. As individuals use appearances to establish the identity of others, an individual’s appearance management conveys identity, value, mood, and attitude.

Our appearance affects our attitude and can give us confidence to perform our roles (Kaiser, 1997; Stone, 1962). For example, the male students I observed while sitting in the quadrangle on campus are expressing their attitudes. The student wearing a t-shirt, shorts and flip-flops conveys a sense of casualness, reflecting his apparent attitude that students’ roles allow for casual appearance. The apparent attitude of the student wearing a polo shirt with khakis is that his role requires a more business casual appearance. Each is acceptable, as we each have an ideal of appropriate appearance for our roles and manage our appearance to express those values. The female student exposing only her face
expresses her values through her appearance. She informs society that she apparently values her religious ideals more than society’s norms. The strong visual images provided by appearance have a priority over verbal discourse to convey who we are because they are usually seen before verbal discourse occurs (Stone, 1962).

How does an individual’s appearance affect his/her ability to perform tasks, functions, or position in society? Appearance displays identities by conveying roles in society (Roach-Higgins & Eicher, 1992). Individuals use appearance management to allow them to perform their roles (Kaiser, 1997). An individual’s appearance affects his/her attitude and provides confidence to perform a role (Stone, 1962). The students I observed are using appearance management according to society’s ideals for student appearance to allow them to be recognized and perform the tasks associated with being a student.

Individuals use roles to define self and dictate their actions in society (Kaiser, 1997; Solomon, 1983). Individuals attain personalities that allow them to perform roles, and their perceptions of appropriate actions are shaped by their personalities (Kaiser, 1997). Goffman (1959) developed the concepts of role embracement and role distance to elucidate defining self by roles. If an individual embraces a role, he/she has a high degree of association with the performance as defining his/her identity. Role distance, in contrast, is a low degree of association with the performance as defining identity.
Society has role norms or expected behaviors for individuals portraying a role which influence social interaction through social direction and behaviors of individuals involved (Thomas & Biddle, 1966). Standardized knowledge of norms allows individuals to know what to expect in social interactions (Storm, 1987). As individuals experience uncommon norms or expectations their role behaviors are transformed to align with expectations of others (Storm, 1987).

How well an individual conforms to society’s appearance ideals for a role is dependent on how the individual feels that the role defines who he/she is (Goffman, 1959). If an individual embraces the role as defining his/her identity, he/she will develop appearances that conform to that role (Goffman, 1959). For example, the woman with her body covered exposing only her face very likely has role embracement in her religious membership. Because she feels a high degree of association with the performance in her religious group as defining her identity, she conforms to her religion’s ideals for her role. Society’s appearance ideals provide a basis for interpreting appearances and provide meanings for diverse appearances that allow for common understanding that facilitates social interaction (Storm, 1987).

Appearance Diversity through Individual Expression

As individuals, we have the need to conform to society norms while expressing our individuality (Miller, 1999). Individuality is achieved by constructing appearances that provide a sense of individual expression by indicating something of who the individual is (Miller, 1999). An individual
experiments with different clothing combinations to develop that sense of individuality.

Rudd and Lennon (2000) studied the attitudes that 95 female college students ages 19 to 24 had toward their bodies and what they did for appearance management. Analysis of essays answering guided questions on appearance indicated that students use clothing for either camouflage or self-expression. Students provided the following statements: “I feel that my clothing represents what type of person I am” and “Clothing is a way to express myself, it’s a way of gibling (sic) a hint of what I’m about without the person having to know me” (p. 157).

Henderson and DeLong (2000) interviewed 15 Midwestern apparel merchandising and design students and analyzed their clothing selection motivations. Rather than following current fashion trends, students indicated they dressed to make a statement about who they are. Student’s comments included: “my trademark is to wear stuff that does NOT go together at all” (p. 242), “I usually wear something funny to be noticed” (p. 243), “… I sometimes wear black when going out so people won’t talk to me” (p. 243), and “makes you think about the person inside, the person beyond the clothing” (p. 248).

Rudd and Lennon’s (2000) and Henderson and DeLong’s (2000) findings support Kaiser’s (1997) and Stone’s (1962) premise that appearance is used to reveal identity by indicating how an individual uses appearance to communicate something about who he/she is. So why are appearances diverse if we have the
same role or values as someone else? For example, why are all instructors’ or all students’ appearances not the same? Research by Rudd and Lennon (2000) and Henderson and DeLong (2000) indicated that students use appearance to send visual messages about themselves as individuals for others to interpret. Even though the research only looked at college students, I believe that the results can be inferred to people of all ages. We use appearance management to intentionally send personal messages to achieve certain results, such as the student who indicated she wears black so that people will not talk to her (Rudd & Lennon, 2000).

Miller and Hunt (1999) found that desire for uniqueness leads to individual appearances. They examined how people can be individuals while conforming to a group by interviewing 18 sorority members from a southeastern university to evaluate their own and other’s appearances. They concluded the desire for individuality versus conformity varies for each individual. A person’s individuality depends on the ideals of the group the person is conforming to and if the person is inner-directed or other-directed.

Conforming to group ideals provides a sense of belonging; however we vary in our need for individuality leading to diverse appearances (Miller & Hunt, 1999). As we become more self-confident in our identity, our need for individuality and our need for individual expression in appearance increase, prompting us to consciously send messages conveying our uniqueness (Miller & Hunt, 1999). If we feel our identity is becoming stifled by conformity, we will
strive to set ourselves apart. For example, children who are required to wear uniforms to school find ways within the boundaries to be individuals. This is seen in their appearance through their shoes, hairstyles, and accessories.

While individual expression produces diverse appearance, it also creates membership in groups according to appearances. As Miller and Hunt (1999) indicated, people need to be individuals while conforming, which individuals accomplish by forming groups. Individuals may be seeking positive feedback from their own group and negative feedback from outside groups (Roach-Higgins & Eicher, 1992). An individual’s appearance may be interpreted differently by group members than by outsiders because of the meanings each group associates with appearance ideals (Roach-Higgins & Eicher, 1992). This diversity may lead to confusion in interpreting the intended messages. This confusion could lead to incorrect interpretations due to the ambiguity associated with the meanings. For example, a 13 year old girl may purchase low rise jeans and a cropped top exhibiting her navel piercing. Her friends who belong to her group may interpret her appearance differently than individuals outside her group because of the meanings each group associates with the objects.

*Stereotyping*

Stereotyping is the preconceived generalizations of what a particular group of people are like (Govorun, Fuegen, & Payne, 2006; Kanahara, 2006; Peoples & Bailey, 1988). Stereotyping involves categorizing information enabling the perceiver to simplify the information and increase mental processes (Macrae,
Milne, & Bodenhausen, 1994; Major & O’Brien, 2005; Workman & Johnson, 1989). Appearance stereotypes are meanings developed from an individual’s appearance from meanings that are shared by a group (Damhorst, 2005). Stereotypes are most likely gathered through social interaction, observation, and cognitive processing of the interactions and observations (Ramsey, Langlois, Hoss, Rubenstein, & Griffin, 2004). However, one-on-one interaction does not have to occur for stereotypes to be formed. Stereotypes may be formed through vicarious observations (jokes, cartoons, advertisements, television) of interactions (Workman & Johnson, 1989).

Stereotyping is a “two-way street” meaning that every group of individuals has preconceived generalizations of other groups (Peoples & Bailey, 1988). Stereotypes enable individuals to know what traits to project on which group (Govorun et al., 2006). Social perception of a group is impacted by our attitudes and behaviors toward that group’s beliefs and actions. The perceiver’s goals, expectations, and attitudes toward a group affect how that group is perceived (Mason, Cloutier, & Macrae, 2006). Perception of a group is affected by the context in which the group is viewed and the relationship of the perceiver to the group (van Rijswijk, Haslam, & Ellemers, 2006).

When an individual has no prior knowledge of a group or individual, he/she instantly classifies the group/individual according to sex, age, and race and then processes the information according to meanings associated with the group (Fiske, 1998; Mason et al., 2006). Stereotypes are formed according to
appearance characteristics including gender, clothing, hair color, height, and weight (Workman & Johnson, 1989). Clothing influences the personal acceptability of individuals through stereotypes (Workman & Johnson, 1989). “Sometimes people think that if you have a certain face, a certain figure then you should automatically be seen with this certain type of people” (Brunner, 2006, p. 315). Stereotypes are automatically triggered when individuals of a group are encountered (Mason, 2006) providing a framework for basing interaction with individuals who you do not know (Wheeler & Fiske, 2005). Stereotyping on college campuses happens because there is no way that a student can interact with all other students. Individuals organize diversity by categorizing appearances to facilitate their interactions. However, “sometimes you have to scratch the surface and talk to people” (Brunner, 2006, p. 315).

Stereotypes can be both positive and negative and correct and incorrect (Kanahara, 2006). Prejudice, not stereotyping, results in negative connotations (Kanahara, 2006). Prejudice is the result of stereotypes that are held rigidly when information acquired about an individual or group is inconsistent with the stereotype (Kaiser, 1997). Behaving in a stereotypic manner activates the corresponding stereotype, causing the link between perception and behavior and stereotypes and behavior to be bidirectional (Mussweiler, 2006).

Stereotyped groups often fall into two mixed clusters (1) paternalized groups who are liked as warm but disrespected as incompetent or (2) envied groups who are respected as competent but disliked as lacking warmth (Lin,
Kwan, Cheung, & Fiske, 2005). This is not a conflict between positive versus negative attitudes, rather it is a high rating on one perception and a low rating on another (Lin et al., 2005). Stereotyped minority groups may unconsciously conform to the majority group’s expectations of them (Cadinu, Maass, Rosabianca, & Kiesner, 2005).

Stereotype threat is the dilemma felt when individuals are placed in a context were they could fulfill negative stereotypes associated with their group (Rosenthal & Crisp, 2006; Miller, 2005). If their behavior even slightly corresponds to the stereotype they may be devalued in either their minds or the minds of others (Miller, 2005). Self-threat and stereotypes interact to affect how stereotypic information is processed and utilized (Govorun et al., 2006).

**Stereotyping Individuals According to their Appearance**

Clothing has a dual role: (1) practical function of covering the body and (2) a sign conveying meaning (Bogatyrev, 1976). Meanings are the “socially sanctioned differences between signs” developed as a result of social agreement through negotiation of individuals (Barnard, 1996, p. 89). Individuals do not determine the meaning of a word, color, item of clothing, etc. Social agreement must occur before meaning is established. For example, in the United States a meaning of the color of white is purity. There is nothing inherent in the color white to represent purity. Any color could be chosen as long as there was a social consensus that it represented purity. However, if one individual decided to choose another color to represent purity, meaning would not be generated
because there would not be a social agreement and communication would not occur (Barnard, 1996).

Items of appearance acquire meanings which are visually conveyed and are embedded in social or cultural context, are complicated, and can be ambiguous (Kaiser, 1997; Damhorst, 1999a; Roach-Higgins & Eicher, 1992; Stone, 1962). Stone (1962) defines meaning of appearance as the “establishment of identity, value, mood, and attitude for the one who appears by the coincident programs and reviews awakened by his appearance” (p. 23). Meanings are variable and range between nonsense and total absence of immediate responses (Stone, 1962). Hillestad (1994) indicates that to fully understand our perceptions of appearances we need to critically evaluate the form and the content of appearance.

Damhorst (1999a) explored appearance as a nondiscursive system that provides meaning by examining how appearance has grammar. This complex communication system uses visual, auditory, olfactory, and tactile senses to adhere to established rules. These rules include cultural ideals, religious beliefs, body size, body movement, and social group identity. She concluded that it is not individual objects of appearance by themself that provide meaning, but how the objects are organized on the body (i.e. the context) that offers significance.

Both Kaiser (1997) and Damhorst (1999a) indicated that culture affects appearance meanings. Miscommunication when viewing diverse appearances may occur because of different groups’ assigned meanings causing incorrect
interpretations. We should not only understand the meanings assigned to clothing, but also the cultural ideals for appearance management. As Damhorst indicated, we critique an individual’s organization of all aspects of appearance as one entity. Acceptable appearance varies according to cultural group and individual ideals.

Johnson et al. (2002) define appearance as a form of nonverbal communication that we use to form opinions of people (stereotypes) when we meet them. They conducted a content analysis of open-ended interview question responses of 39 women ages 20-60 to determine what visual and nonvisual aspects of appearance are used by senders and receivers to form impressions. Students indicated that they could determine a person’s personality traits; social, mental, and physical development traits; social status; and family characteristics.

Damhorst (1990) reviewed 109 impression formation studies to organize nonverbal communication of appearance. She found messages communicated a person’s descriptors, background, relation to others, and situation or activity. Damhorst concluded that almost any characteristic of an individual could be communicated through appearance, but the interpretation is dependent on the context and the receiver.

Studies by Johnson et al. (2002) and by Damhorst (1990) indicate people believe they can determine individuals’ personal characteristics by analyzing their appearances. Therefore, appearance management is important as we send
messages to communicate who we are because appearance lacks the opportunity for discourse before initial judgments or stereotypes are made (Stone, 1962).

Human interaction is a two-way process of communication that is influenced by appearance meanings (Damhorst, 1999b; Stone, 1962). Meanings are perceived according to the individuals involved and the context where appearance is observed (Eicher et al., 2000; Damhorst, 1999b). Appearance meanings can impact an individual wearer positively by facilitating behavior, increasing self-confidence and providing an escape mechanism for negatively perceived stereotypes (Damhorst, 1999b).

“Appearance is the phase of social transaction which establishes identifications of the participants. It sets the stage for, permits, sustains, and delimits the possibilities of discourse by underwriting the possibilities of meaningful discussion” (Stone, 1962, p.21). Stone concluded that through nonverbal communication, appearance facilitates individuals’ identities and affects interaction.

Eicher et al. (2000) indicated that appearance is heavily influenced by culture and society. Meanings communicated by appearance vary according to beliefs, values, expectations, and emotional responses. They recognized that individuals who were ethnocentric were more likely to misinterpret appearance meanings of diverse groups. According to Eicher et al. (2000), ethnocentric individuals evaluate appearances according to their cultural ideals and believe that any other views are incorrect. If we are only willing to evaluate
appearances through our own cultural ideals, we can not understand all the underlying meanings of diverse appearances.

Because appearance is used to judge personal characteristics (Damhorst, 1990; Eicher et al., 2000; Johnson et al., 2002; Stone, 1962; Workman & Johnson, 1989), I consider the study of diverse appearances vital. The characteristics we assign to individuals are based on messages we associate with appearance according to our value system (Eicher et al., 2000). These meanings may vary according to the social context and our culture or subculture. For example, a student who wears all black may be classified as gothic and assigned characteristics such as low self-esteem, unapproachable, wicked, and a cult member. However, the reason for choosing black may be that the student is colorblind and does not want to mismatch clothing.

**Appearances as Nonverbal Communication**

How does clothing become nonverbal communication as meanings are constructed as individuals stereotype by appearances? Meanings for clothing are obtained from observations and interpretations in everyday life (Kaiser, 1997). Bai (2003) stressed that we should take the time to reflect on the underlying meanings of objects, seeing them in their fullness and not just parts. We should learn to look with different perspectives rather than with only our preconceived paradigms.
Semiotics and Communication Theories

Semiotics and communication involve how meanings are constructed as individuals interact in social situations (Barnard, 1996; Kaiser, 1997). Specifically, semiotics is the study of how cultural meanings are constructed and expressed, whereas communication is interested in the thought process and social interactions that influence assigned meanings (Kaiser, 1997).

Semiotics and communication are based on a two-way process of interaction that requires both a sender and receiver of messages. Communication occurs between the participants according to a sign, the signifier, and the signified (Barnard, 1996). A sign is any item that has social meaning or refers to something else. A sign is the combination of the signifier, physical component of the sign or the tangible, concrete medium through which a sign conveys its message, and the signified, a mental concept to which the signifier refers (Barnard, 1996; Kaiser, 1997).

The meanings that are given to the signs are “constructed by using signifiers from an already existing structure over which the individual has no control” (Barnard, 1996, p. 89). Each sign has two components of significant meaning. The first is denotation which is the literal meaning of the object. It is the factual definition of the object and is consistent from individual to individual. The second is connotation which is how an individual feels or thinks in response to the object. The connotative meaning is constructed according to associations
that the individual has with the object and will vary from individual to individual (Barnard, 1996).

Semiotics and communication adhere to the concept that a structural context exists and precedes the emergence of a particular sign and that the structural context designates the nature of the associations among signs (Barnard, 1996). This concept is known as code which is the rules provided by the social context that govern how objects are to interact. Code indicates to an individual the acceptable method for integrating and using objects (Barnard, 1996). This can be seen through the use of clothing. Code provides guidelines for an individual when assigning meanings to items of clothing. For example, appearance codes in the United States indicate that blue jeans worn with a t-shirt and tennis shoes represent casualness. The same blue jeans worn with a blazer and boots could represent business casual. It is the code (the rules for how blue jeans interact in the context of the other clothing items) that connects the signifiers (blue jeans, t-shirt, tennis shoes or blue jeans, blazer, boots) with the signifieds (casualness or business casual) to provide a basis for common meanings (Barnard, 1996). If individuals do not know the code that establishes the casualness of blue jeans then it may be assumed that they do not know the meanings of the clothing items (Barnard, 1996).

Understanding of meanings is constructed through a continuous loop process of negotiation (Barnard, 1996; Kaiser, 1997). Even though denotation of an object is a shared meaning among individuals, negotiation is needed to reach
an understood meaning because the individuals involved may have different connotations for the same object (Barnard, 1996). The sender and receiver attempt to reach an agreed upon meaning of the messages conveyed through the signs using negotiation. Communication is dependent on the relationship of the sign, object, and interpretant (Mick, 1986). An object becomes a sign as it is observed and signified. The sender uses the sign to convey messages that are assembled by the receiver. The interpretant is the receiver’s reaction to the sign shaped by external influences including other individuals, social institutions, and culture and will vary according to the connotative meaning (Mick, 1986). The interpretant then defines how the communication proceeds (Mick, 1986). If the receiver has a positive interpretant then communication will proceed. However, if the receiver has a negative interpretant then either communication will end, or through negotiation, the receiver will strive for a positive interpretant.

Meanings Assigned to Diverse Appearances

When focusing on appearance as communication, we should evaluate clothing for more than its denotative meaning as an item for practical function of covering the body. For appearance to be understood we need to see the connotation or the underlying meanings (Brunner, 2006; Damhorst, 1999b; Hillestad, 1994; Kaiser, 1997). For example, the shirt displaying Greek letters that the female student that I observed was wearing has a denotative meaning of a garment of clothing with openings for a head and arms used to cover her
upper body and of Greek letters to comply with society’s view of appropriate appearance. The student wearing the shirt is conveying her identity as a member of a specific sorority. How an individual views members of greek organizations will affect his/her connotation of the shirt (Barnard, 1996). An individual’s connotation of the sign determines his/her interpertant (Mick, 1986). To understand the intended message that the sender is conveying we need to evaluate the sender’s connotation of the sign. Someone who has a positive connotation of the shirt will have an interpertant that will encourage interaction (Barnard, 1996: Mick, 1986).

When using semiotics and communication, we would view individual items of appearance in relation to the other items to establish the complete meaning. We construct meanings according to our codes for appearance (Barnard, 1996). Return to the example of the female student whose appearance covered her body exposing only her face. Because of the code established in our paradigm, we associate her appearance with her religion rather than just clothing protecting her body. By understanding the values of her religion, we would perceive that she holds to the ideal that women should show only their face in public. As we understand that culture affects meanings through code and learn the meanings conveyed in each culture, we can evaluate appearances from the perspective of the wearer providing the ability to see intended and connotative messages.
Individual meanings as well as common meanings arise as appearance meanings are altered during communication (Barnard, 1996; Stone, 1962). Individuals interpret others’ actions and use their interpretations to develop their own actions (Hewitt, 1991). Individuals are both the sender and receiver of messages and use interpretants to attempt to align lines of action to facilitate interaction (Barnard, 1996; Mick, 1986). Revisit the female whose body was covered exposing only her face. Each participant in the social situation has an individual meaning associated with her appearance. Individual’s interpretants will vary according to the meanings associated with her appearance signs (Mick, 1986). Individuals who are ethnocentric are less likely to develop common meanings that allow actions to be aligned to initiate interaction (Eicher et al., 2000). However, those individuals who understand the meanings associated with her appearance and how it allows her to fulfill her role will be more likely to reach common meanings needed for meaningful interaction (Stone, 1962).

**Worldviews**

Worldview is an individual’s cognitive map of the world in which one lives (Barrett, 1996). Individual worldviews are characterized by personal and societal history and cultural tradition (Allard, 2006). They encompass an individual’s beliefs of reality and provide a way to interpret and comprehend the surrounding reality (Scupin, 1998).

Worldviews establish symbolic frameworks (Lavenda & Schultz, 2003), and studying that framework involves understanding meaning and interpreting
signs and symbols (Barrett, 1996). Symbols provide the basis of meaningful shared beliefs and worldviews (Scupin, 1998). Symbols are arbitrary units of meanings whereas signs are directly related to concrete physical items or functions of items (Scupin, 1998). The understandings of symbols are not equally shared among all members of a culture or society (Scupin, 1998). One society may have a single worldview or may have multiple worldviews existing at the same time with variation among cultural beliefs held in the society (Lavenda & Schultz, 2003; Scupin, 2006).

Worldviews are constructed by individuals according to their values and beliefs. Values are “the standards by which members of a society define what is good or bad, holy or unholy, beautiful or ugly” (Scupin, 1998, p. 42). They are widely shared assumptions among members of a culture and influence members’ behavior (Scupin, 1998). Beliefs are “cultural conventions that concern true or false assumptions” (Scupin, 1998, p. 42). Whereas values are generalized ideas of good and bad, beliefs are more specific. Beliefs can be sustained by suppressing evidence that contradicts them or by seeing only what an individual wants to see to ensure that beliefs are not contradicted (Robbins, 2001).

Worldviews lead to ideals or norms for a society. Norms are “society’s rules of right and wrong behavior” (Scupin, 2006, p. 54). They are the shared rules or guidelines that indicate what an individual’s actions should be in a specific context.
Three worldviews are ethnocentrism and pluralism and relativism (Damhorst, 2005; Robbins, 2001; Scupin, 1998). Ethnocentrism is judging others according to an individual’s own cultural standards and beliefs. Pluralism is understanding and accepting others’ different standards and beliefs. Relativism emphasizes understanding the culture in which a belief or behavior is embedded.

An ethnocentric person evaluates others’ behavior by his/her own values and standards and believes that his/her beliefs are superior to other’s beliefs. Therefore, ethnocentrism can lead to prejudice (Ferraro, 2006; Scupin, 1998). Ethnocentric individuals believe that their behavior and actions are right, proper, and normal and individuals that behave differently are wrong and inferior. An ethnocentric person often views others as strange, alien, inferior, crazy, or immoral (Scupin, 1998).

Individuals with a pluralistic worldview view others’ beliefs and values as valuable for understanding them. A pluralistic worldview allows diversity to exist within a culture or society. An individual who is pluralistic will respect others for their beliefs and values even though the individual may not fully understand others’ actions. A pluralistic worldview is characterized by respect and tolerance of diverse groups.

Relativism is “the view that cultural traditions must be understood within the context of a particular society’s solutions to problems and opportunities” (Scupin, 1998, p. 46). It provides an understanding for studying other societies without forcing ethnocentric ideas (Scupin, 1998). Relativism requires that no
belief or behavior can be judged as strange or wrong because it is different from one’s own (Robbins, 2001). Meanings can only be understood according to the culture in which they are embedded (Robbins, 2001).

Attitude Change

According to Merriam-Webster (1998) an attitude is “a mental position with regard to a fact or state: feeling or emotion toward a fact or state” (p. 115). Sevelius and Stake (2000) state that an attitude may also exist toward an individual or object. Attitudes can range from very firm, refusing to fall to challenges over time, to extremely malleable, fluctuating significantly over time (DeWall et al., 2006). Attitude traits that differentiate firm from malleable include accessibility of the attitude, volume of knowledge on which that attitude is based, and certainty of the attitude (DeWall et al., 2006).

An attitude change occurs when there is a modification in the position, feeling, or emotion (Sevelius & Stake, 2000). For example, shifting from an unfavorable to a favorable feeling about an individual’s appearance represents an attitude change. Attitude change can be motivated by (1) ensuring a coherent and favorable evaluation of self and (2) ensuring satisfactory relations with others according to the rewards/punishments they provide (Wood, 2000). Peer interaction is the most influential source of attitude change during college (Antonio et al., 2004).

Individuals who are embedded in attitudinally diverse groups are more open to attitude change than those who are embedded in a group that shares the
same views (Visser & Mirabile, 2004). Through exposure to different ideas and cultures, students’ thoughts and perceptions become less rigid and they are more open to and gain an understanding and respect of others’ views and attitudes (Brunner, 2006). Heterogeneity of group members yields better problem solving through increased divergent thinking and perspectives with the presence of minority opinion stimulating greater integrative complexity (Antonio et al., 2004).

Diversity attitudes are established according to stereotypes and the emotional connections to the stereotypes (Adams & Zhou·McGovern, 1994). If attitude change is to occur in students, there must be an impact on their consciousness (Munroe & Pearson, 2006). A high degree of empathy from students for other groups is an important factor for attitude change. Attitude change is affected by the discrepancy and relevance of the persuasive message to the perceiver’s own attitude (Eisenstadt & Leippe, 2005; Sevelius & Stake, 2000). The greater the discrepancy and/or the higher the relevance of the message to the perceiver’s attitude the less likely an attitude change will occur because the message will be viewed as negative and rejected. Therefore, students with attitudes highly consistent with the appearance diversity message and/or who feel a low relevance to the appearance diversity message should be more likely to have an attitude change that transforms their worldview.

To change students’ attitudes toward individuals with diverse appearances, their feeling or emotions must be altered. This alteration can be
accomplished through transformative education by introducing new ideas and requiring students to reflect upon those ideas.

**Transformative Education**

Mainstream education involves subject, self-, and social learning (Henderson & Hawthorne, 2000). Subject learning is attaining basic technical knowledge in an academic area and assessing that knowledge through traditional tests. Self-learning involves submitting to authority by adhering to the rewards and sanctions of teachers and other administrators. Social learning centers on becoming supportive group members of society. In contrast, transformative education views subject learning as thinking-centered using performance-based assessments to measure knowledge, self-learning as developing opinions through discussion of new ideas, and social learning focuses on equity and diversity issues from a pluralistic perspective (Henderson & Hawthorne, 2000).

I would like to think of teachers moving the young into their own interpretations of their lives and their lived worlds, opening wider and wider perspectives as they do so... (Maxine Greene, 1986 as in Henderson & Hawthorne, 2000, p. 1)

Maxine Greene’s quote summarizes the transformative education objective of a change in attitude and/or action. Hinchey (2004) states that we must realize we are teaching other people’s children and recognize that not all students come with the same values, beliefs, or understandings.
Transformative education challenges students’ perspectives by introducing new ideas and having them critically evaluate the topics discussed. This can be accomplished through the critical science perspective which involves technical, communicative, and emancipatory knowledge (Plihal, Laird, & Rehm, 1999). However, often teachers do not rise above knowledge (Munroe & Pearson, 2006). According to Plihal et al. (1999), technical knowledge has its place in the critical science perspective, however; technical knowledge is not enough.

Transformative education creates pathways for students to take action so that they are transformed along their journey. Students can “learn from each other, appreciate their different life experiences and perspectives, gain skills to work with and across differences, and actively promote inclusion and social justice” (Gurin & Nagda, 2006, p. 23). I believe that students will learn better if they see a connection between the technical knowledge and their everyday lives.

Miller (1998) states that narratives can be used to push us to a new place that we otherwise would not know. Learning who we are helps to understand and change our worldview (Allard, 2006). According to Grumet (1999) narratives have two elements: reflection and analysis. According to Stone (2005) family stories develop us as individuals through the characteristics that are revealed in the stories influencing who we believe we are and who we become. We reflect on past experiences as we begin to write a narrative and then as we analyze it we can see our biases that are intertwined in our daily life.
Transformative curriculums use both traditional assessment methods of tests as well as performance-based assessments to evaluate student’s knowledge. I believe true understanding is achieved when a student can apply the technical knowledge in his/her everyday life. In a course that focuses on the meanings of appearances understanding can be seen as students realize how diverse appearances represent the individual. As they encounter appearances from different perspectives they will evaluate and hopefully expand their own opinions to incorporate a pluralistic perspective.

*Transformation Theory*

Transformation theory is a “comprehensive, idealized, and universal model consisting of the generic structures, elements, and processes of adult learning” (Mezirow, 1994, p. 160). It is a constructivist theory that uses cognitive development to explain how adult learners construct meaning of their experiences by understanding the structures that influence those meanings and how structures of meanings undergo change when the learners find them dysfunctional. Transformation theory is an evolving theory with 12 key propositions (Table 1).

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<th>Transformation Theory Key Propositions (Mezirow. 1996, pp.162-164)</th>
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<tbody>
<tr>
<td>1.</td>
<td>A learning theory framed as a general, abstract, and idealized model, used to explain the generic structure, dimensions, and dynamics of the process of learning can be useful to action-oriented adult educators.</td>
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<td>2.</td>
<td>Learning is understood as the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one’s experience in order to guide future action.</td>
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<td>3.</td>
<td>We make meaning by projecting images and symbolic models, meaning schemes based upon prior learning, onto our sensory experiences and imaginatively use analogies to interpret new experiences.</td>
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<td>4.</td>
<td>Construal of meaning may be intentional, propositional (unintentional, incidental), or presentational (without the use of words as when we discern or intuit presence, motion, directionality, kinesthetic experience, and feelings).</td>
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<tr>
<td>5.</td>
<td>Sense perceptions are filtered through a frame of reference which selectively shapes and delimits perception, cognition, and feelings by predisposing our intentions, expectations, and purposes.</td>
</tr>
<tr>
<td>6.</td>
<td>A frame of reference is composed of two dimensions: a meaning perspective (habits of mind), consisting of broad, generalized, orienting predispositions; and a meaning scheme which is constituted by the cluster of specific beliefs, feelings, attitudes, and value judgments that accompany and shape an interpretation.</td>
</tr>
<tr>
<td>7.</td>
<td>A belief is a habit that guides action.</td>
</tr>
<tr>
<td>8.</td>
<td>Learning occurs by elaborating existing meaning schemes, learning new meaning schemes, transforming meaning schemes, or transforming meaning perspectives.</td>
</tr>
<tr>
<td>9.</td>
<td>There are two distinctive domains of learning with different purposes, logics of inquiry, and modes of validating beliefs: instrumental learning – learning to control and manipulate the environment or other people, and communicative learning – learning what others mean when they communicate with you.</td>
</tr>
<tr>
<td>10.</td>
<td>We establish the validity of our problematic beliefs in instrumental learning by empirically testing to determine the truth – that an assertion is as it is purported to be.</td>
</tr>
<tr>
<td>11.</td>
<td>Taking action on reflective insights often involves situational, emotional, and informational constraints that may also require new learning experiences.</td>
</tr>
<tr>
<td>12.</td>
<td>Development in adulthood is understood as a learning process.</td>
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</tbody>
</table>
Transformation theory is used to explain the process of assigning meanings during transformative learning. Mezirow (2000) defines transformative learning as using previous interpretations to develop a new or revised interpretation of meanings of an individual’s experience to guide future behavior. The goal of transformative learning is independent thinking through a more autonomous, more “developed” level of thinking (Merriam, 2004). Transformative learning changes how individuals see themselves and their world (Brown, 2006).

In transformative learning, students’ values, beliefs, and assumptions form the lens for constructing a sense of life’s experiences. Past experiences affect an individual’s lens that is used to see the world by creating assumptions or biases based on those experiences. When their meaning system based on their life experiences is found to be inadequate, it may be replaced with a new perspective that is “more inclusive, discriminating, open, emotionally capable of change, and reflective” (Mezirow, 2000, p.7).

Meaning structures are transformed through reflection on the content and process of our problems (Mezirow, 1994). Transformation theory identifies three types of reflection on experiences: content reflection, thinking about the actual experience; process reflection, considering how to handle the experience; and premise reflection (or critical reflection), examining assumptions, beliefs, and values about the experience or problem (Mezirow, 1991). Two components that
are fundamental for transformation theory for the change of meaning structures
are critical reflection and reflective discourse (Mezirow, 1994).

Critical reflection allows individuals to become aware of how their paradigms or ideologies have shaped and limited their views (Mezirow, 1998). Once an individual becomes aware of his/her biases he/she must evaluate the validity of these biases or assumptions. Students evaluate the validity of their construction of meanings through rational discourse (Mezirow, 1991). This process of critical reflection and rational discourse leads to independent thinking for developing meanings which is the goal of transformative learning.

*Reflective Judgment Model*

After finding that people justify their beliefs according to their assumptions of knowledge, King and Kitchener (1994) developed the reflective judgment model to describe how individuals justify their beliefs when faced with complex problems. The model is grounded in John Dewey’s definition that:

true reflective thinking is initiated only after there is recognition that a real problem exists. Such real problems, he argued, cannot be answered by formal logic alone. Rather, they are resolved when a thinking person identifies a solution to the problem that temporarily closes the situation (King & Kitchener, 1994, p. 6).

Critical thinking and reflective thinking are often used interchangeably (King & Kitchener, 1994). However, King and Kitchener (1994) indicate two major differences between critical thinking and reflective thinking that are
fundamental to their reflective judgment model: “the epistemological assumptions on which the thinking person operates and the structure of the problem being addressed” (p. 8).

Critical thinking is viewed as synonymous with logic and consists of a set of skills or general principles that are applied to solve problems (King & Kitchener, 1994). Critical thinking is used to solve well-structured problems which have a single, correct answer and can be solved with deductive logic with a high degree of completeness, certainty, and correctness (King & Kitchener, 1994).

Reflective thinking recognizes the central role that an individual’s epistemic assumptions have in recognizing problematic situations. It is used to solve ill-structured problems which can not be described with a high degree of completeness or solved with a high degree of certainty (King & Kitchener, 1994). Reflective thinking requires “the continual evaluation of beliefs, assumptions, and hypotheses against existing data and against other plausible interpretations of the data” (King & Kitchener, 1994, p. 7).

However, critical thinking as used in Family and Consumer Sciences (FCS) literature has a broader view than what is defined by King and Kitchener (1994). In FCS literature critical thinking is more synonymous with King and Kitchener’s (1994) definition of reflective thinking. Critical thinking involves evaluating what King and Kitchener (1994) would classify as ill-structured problems. It is viewed as more than just a linear process of logical thinking to
Critical thinking requires individuals to participate in a process of critically evaluating all perspectives when developing justification for answers to ill-structured problems (Gentzler, 1999; Vincenti & Smith, 2004).

Individuals who do not recognize situations as problematic cannot make reflective judgments (King & Kitchener, 1994). If individuals do not see a controversy, doubt, or concern about the issue or have absolute, preconceived assumptions they do not have a need to participate in reflective thinking. Part of the process of reflective judgment is identifying which facts, formulas, and theories are relevant to generate potential solutions. According to King and Kitchener (1994) only adults have the epistemic assumptions required to participate in true reflective judgment.

The reflective judgment model describes the development of epistemic cognition to understand the process of an individual’s knowledge and justification of beliefs. It is a framework for how an individual perceives and attempts to solve ill-structured problems. The reflective judgment model (Table 2) consists of seven stages of thinking that are classified in three categories of pre-reflective thinking (stages 1, 2, and 3), quasi-reflective thinking (stages 4 and 5), and reflective thinking (stages 6 and 7) that focus on an individual’s concept of knowledge and process of justification.
Table 2  Seven Stages of the Reflective Judgment Model (King & Kitchener, 1994)

<table>
<thead>
<tr>
<th>Pre-Reflective Thinking</th>
<th>Individuals do not acknowledge or perceive that knowledge is uncertain. Therefore, they do not understand that a real problem exists where there may not be an absolutely correct answer. Individuals do not use evidence to develop a conclusion.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stage 1</td>
<td>“I know what I have seen” (p. 14). Individuals are unable to separate what happened from what they want to happen. They do not have the ability to distinguish their own beliefs from the evidence. Therefore, controversies do not exist.</td>
</tr>
<tr>
<td>Concept of Knowledge</td>
<td>“Knowledge is assumed to exist absolutely and concretely; it is not understood as an abstraction. It can be obtained with certainty by direct observation” (p. 14). There is no conscious construction of beliefs. They are simply held and are not open to criticism or doubt.</td>
</tr>
<tr>
<td>Process of Justification</td>
<td>“Beliefs need no justification since there is assumed to be an absolute correspondence between what is believed to be true and what is true. Alternate beliefs are not perceived” (p. 14).</td>
</tr>
<tr>
<td>Stage 2</td>
<td>“If it is on the news, it has to be true” (p. 14). Individuals align evidence with their belief by distorting the evidence. Individual’s knowledge often seems dogmatic rather than naïve because of the existence of right and wrong answers. Individuals do not recognize true problems or have conflicts because if individuals’ beliefs disagree with authority then they are wrong.</td>
</tr>
<tr>
<td>Concept of Knowledge</td>
<td>“Knowledge is assumed to be absolutely certain or certain but not immediately available. Knowledge can be obtained directly through the senses (as in direct observation) or via authority figures” (p. 14).</td>
</tr>
<tr>
<td>Process of Justification</td>
<td>“Beliefs are either unexamined and unjustified or justified by their correspondence with the beliefs of an authority figure (such as a teacher or parent). Most issues are assumed to have a right answer, so there is little or no conflict in making decisions about disputed issues” (p. 14).</td>
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<td>Table 2</td>
<td>(Continued)</td>
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<tr>
<td><strong>Stage 3</strong></td>
<td>“When there is evidence that people can give to convince everybody one way or another, then it will be knowledge; until then, it’s just a guess” (p. 14). Individuals are able to recognize that true problems exist when absolute answers are not readily available. Individuals become confused when asked to make decisions without absolutely certain knowledge. Therefore, everyone is entitled to his/her own opinion in areas where absolute answers are not known.</td>
</tr>
<tr>
<td><strong>Concept of Knowledge</strong></td>
<td>“Knowledge is assumed to be absolutely certain or temporarily uncertain. In areas of temporary uncertainty, only personal beliefs can be known until absolute knowledge is obtained. In areas of absolute certainty, knowledge is obtained from authorities” (p. 14).</td>
</tr>
<tr>
<td><strong>Process of Justification</strong></td>
<td>“In areas in which certain answers exist, beliefs are justified by reference to authorities’ views. In areas in which answers do not exist, beliefs are defended as personal opinion since the link between evidence and beliefs is unclear” (p. 14).</td>
</tr>
<tr>
<td><strong>Quasi-Reflective Thinking</strong></td>
<td>Individuals recognize that ill-structured problems exist and that there is an uncertainty of knowledge. They use evidence to draw conclusions but have difficulty justifying their conclusions or beliefs.</td>
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<tr>
<td><strong>Stage 4</strong></td>
<td>“I’d be more inclined to believe evolution if they had proof. It’s just like the pyramids: I don’t think we’ll ever know. Who are you going to ask? No one was there” (p. 15). Individuals resolve ill-structured problems by shifting the focus of the issue. Individuals believe that everyone is entitled to own opinion. Individuals know what is right for them, but will not judge others’ ideas. Individuals are aware that evidence contradicts their own beliefs but hold to their opinion without solving the contradiction.</td>
</tr>
<tr>
<td><strong>Concept of Knowledge</strong></td>
<td>“Knowledge is uncertain and knowledge claims are idiosyncratic to the individual since situational variables (such as incorrect reporting of data, data lost over time, or disparities in access to information) dictate that knowing always involves an element of ambiguity” (pp. 14, 15).</td>
</tr>
<tr>
<td><strong>Process of Justification</strong></td>
<td>“Beliefs are justified by giving reasons and using evidence, but the arguments and choice of evidence are idiosyncratic (for example, choosing evidence that fits established belief)” (p. 15).</td>
</tr>
<tr>
<td>Stage 5</td>
<td>“People think differently and so they attack the problem differently. Other theories could be as true as my own, but based on different evidence” (p. 15). Individuals recognize that knowledge is context bound allowing for different perspective because knowledge is filtered through viewers perceptions. They solve ill-structured problems by shifting from one context to another presenting what appears to be a balanced representation of the issue rather than justifying their own beliefs.</td>
</tr>
<tr>
<td>Concept of Knowledge</td>
<td>“Knowledge is contextual and subjective since it is filtered through a person’s perceptions and criteria for judgment. Only interpretations of evidence, events, or issues may be known” (p. 15).</td>
</tr>
<tr>
<td>Process of Justification</td>
<td>“Beliefs are justified within a particular context by means of the rules of inquiry for that context and by context specific interpretations of evidence. Specific beliefs are assumed to be context specific or are balanced against other interpretations, which complicates (and sometimes delays) conclusions” (p.15)</td>
</tr>
<tr>
<td>Reflective Thinking</td>
<td>Individuals understand that knowledge is not certain and must be constructed within the context that it is formed. Individuals ground judgments in available data but recognize that conclusions should remain open to re-evaluation.</td>
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<tr>
<td>Stage 6</td>
<td>“It’s very difficult in this life to be sure. There are degrees of sureness. You come to a point at which you are sure enough for a personal stance on the issue” (p. 15). Individuals understand that problems can be approached from multiple perspectives and that thinking actions are required before a conclusion can constructed. They believe that one view is better (not right) because other view has less evidence or less compelling.</td>
</tr>
<tr>
<td>Concept of Knowledge</td>
<td>“Knowledge is constructed into individual conclusions about ill-structured problems on the basis of information from a variety of sources. Interpretations that are based on evaluations of evidence across contexts and on the evaluated opinions of reputable others can be known” (p. 15).</td>
</tr>
<tr>
<td>Process of Justification</td>
<td>“Beliefs are justified by comparing evidence and opinion from different perspectives on an issue or across different contexts and by constructing solutions that are evaluated by criteria such as the weight of the evidence, the utility of the solution, or the pragmatic need for action” (p. 15).</td>
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<td>Table 2 (Continued)</td>
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<tr>
<td><strong>Stage 7</strong></td>
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<td>&quot;One can judge an argument by how well thought-out the positions are, what kinds of reasoning and evidence are used to support it, and how consistent the way one argues on this topic is compared with other topics&quot; (p. 16). Individuals construct knowledge by abstracting generalizations about the issue through participation in the process of critical inquiry or synthesis of opinion and evidence. They have a willingness to critique and re-evaluate their own reasoning as time, experience, and new data necessitate new constructions and understanding.</td>
<td></td>
</tr>
<tr>
<td><strong>Concept of Knowledge</strong></td>
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<tr>
<td>&quot;Knowledge is the outcome of a process of reasonable inquiry in which solutions to ill-structured problems are constructed. The adequacy of those solutions is evaluated in terms of what is most reasonable or probable according to the current evidence, and it is re-evaluated when relevant new evidence, perspectives, or tools of inquiry become available&quot; (p. 15).</td>
<td></td>
</tr>
<tr>
<td><strong>Process of Justification</strong></td>
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<tr>
<td>&quot;Beliefs are justified probabilistically on the basis of a variety of interpretive considerations, such as the weight of evidence, the explanatory value of the interpretations, the risk of erroneous conclusions, consequences of alternative judgments, and the interrelationships of these factors. Conclusions are defended as representing the most complete, plausible, or compelling understanding of an issue on the basis of the available evidence&quot; (p. 16).</td>
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Transformation of Students’ Diversity Awareness and Practices

To examine the relationship between self-concept and cultural diversity awareness, Brown (2004a; 2004b) used a sample of 109 junior level education students enrolled in a cultural diversity course. Her analysis of pre- and postquestionnaires showed that as self-concepts change factors of cultural diversity awareness also change. She also reported that as students’ total diversity awareness increases, so can their total self-concept. Analysis of the students’ reflective journals and reaction papers demonstrated a positive relationship between instructional methods and changes in students’ cultural awareness. Brown concluded that to increase cultural diversity sensitivity of preservice students, cultural diversity courses should address self-concepts before discussing cultural biases and their effects on student achievement. She also concluded that while course content and previous experiences were important in increasing cultural diversity awareness, the change was further increased when appropriate methods were used.

da Silva and Villas-Boas (2006) explored the use of art in multicultural education. Two fifth grade classes at a multicultural public school were divided into an experimental group, who were exposed to artistic images from different cultures, and a control group. A pre- and posttest was administered where the students in each group were instructed to draw a non-European person and a European person on the same sheet of paper. A comparison of the drawings
indicated that the exposure to artistic images from different cultures contributed to students’ increased understanding and respect for cultural diversity.

Knight (2006) explored using contemporary art as a method to challenge cultural values, beliefs, and assumptions. She presented contemporary works of art created by artists from African American, Native American, Latino/Hispanic, and Asian American cultures who live in the United States to six graduate students enrolled in a self-reflection and values clarification seminar course. Knight concluded that viewing contemporary art and participating in reflective thought and discussion enabled students to gain a better understanding of self by becoming aware of their own biases and challenging their ideas about others.

Owens (2005) explored changing students’ diversity attitudes by having students experience the “other” as self by having the students in her world religions course take on the identity of a member of another religion. The students had to give presentations and respond to class discussions by speaking in the first person when addressing comments about the religion that they were role playing. Owens found that students gained a deeper and longer lasting understanding of “others” through personalizing the “others” by using first person pronouns which help to break down stereotypes and allow students to form a new view than if the information had been presented in lecture form.

Students can take the same diversity course, and each will have different end results because each student brings his/her own attitudes, beliefs, values, dispositions, and experiences to the class (Garmon, 2005; Rosaen, 2003)
Students who are open-minded when they enter a diversity course usually learn more than students who enter the course close-minded. If students are not open-minded they may either reject new information or interpret it in ways that are consistent with current views (Garmon, 2005).

As students begin to challenge their values, beliefs, and assumptions, they begin to resist the limitations their individual biases impose on their worldview (Ambe, 2006; Knight, 2006). Garmon (2005) identified six key factors for changing students’ attitudes and beliefs toward diversity that can be divided into two categories: disposition and experiences. Dispositions which are character traits and tendencies include open-mindedness, self-awareness, and commitment to social justice. Experiences include intercultural, educational, and support group experiences. McNeal (2005) concluded that preservice students who had diverse experiences are more sensitive and accepting of diversity.

As students develop self-awareness they begin to recognize that they have biases that influence their perceptions of others (Knight, 2006). Students taking a diversity course can recognize their prejudicial attitudes, but not be concerned about changing them (Ambe, 2006). Brown (2004b) found that incoming attitudes and behaviors can be modified and changed with the appropriate instructional models. However, Owens (2005) cautions that a poorly taught diversity course may reinforce stereotypes that students held when entering the course.
Diversity courses must be more than “culture on wheels” that celebrate cultural heritages through activities such as food fairs and music and dance festivals (Ambe, 2006). These courses promote understanding and awareness, but are not sufficient for changing attitudes (Ambe, 2006). Students who are passive participants or observers of diversity may understand the concept but fail to connect it in meaningful ways to their own life (Brown, 2004b).

Presenting information to students is not enough to promote transformation. The diversity course must challenge students to re-evaluate their existing beliefs and values toward others (Garmon, 2005). Diversity courses should provide opportunities for students to hold on to “value judgment” information long enough to actively evaluate (examine, connect, resolve information conflicts) the data and move it into the area where reflection occurs (Brown, 2004a). Self-reflection encourages critical and higher order thinking skills that are necessary to transform students’ attitudes and beliefs (Ambe, 2006).

Many universities offer courses in multiculturalism in an effort to broaden individuals perspectives (Munroe & Pearson, 2006). However, many are unsuccessful in connecting students’ cognitive and affective educational domains (Brown, 1998). Brown (2004a; 2004b) concluded that diversity courses are able to influence students’ diversity awareness. However, it is not enough that students recognize and respect diversity; they should be willing to adopt reflexive thinking and alternative perspectives as they challenge their initial values and
beliefs (Ambe, 2006). Courses should prepare students to be agents of change in self, school, and society rather than just developing diversity awareness and sensitivity (Ambe, 2006; Garmon, 2005).

Social-Cognitive Instructional Model

Brown (1998) developed the social-cognitive instructional model to explain the process of how monocultured teacher education students develop multicultural values and teaching strategies (Figure 1).

Figure 1  Social-Cognitive Instructional Model (adapted from Brown, 1998, p. 83)
She found that students enter the course either as “anxious-hostile” or “apathetic-inquisitive”. The desired exit was an increased acceptance so that after a maturing process they would be ethical-multicultural decision makers. Lehman (1993) presents seven stages (shock, denial, anger, rejection, examination, understanding, and acceptance) toward multicultural precepts. Brown combines these stages into four phases (Table 3) which occur between entry and exit of the model. The model provides students the opportunity to examine five aspects of multiculturalism: their beliefs and perceptions about themselves and members of groups, their stereotypes of groups that differ from themselves, how their worldview influences their behavior toward diverse groups, the effect of their stereotypes on students they will teach, and strategies that promote and reinforce ethical and equitable multicultural decision-making canons. The four phases incorporate self-examination, cross-cultural inquiry, ethical reflection, and multicultural classroom strategies.

Table 3 Four Phases of Ethical-Multicultural Decision Making (Brown, 1998, p. 84)

<table>
<thead>
<tr>
<th>Process to Develop Ethical-Multicultural Decision Making</th>
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<tbody>
<tr>
<td>Phase 1</td>
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<tr>
<td>Self-examination</td>
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</table>

Phase One: Self-examination begins with students exploring who they are, what their worldviews are and why they possess them, and the compatibility of their worldview to others. According to Brown (1998) examining self-concepts is
the first step in understanding stereotypes and motivations of students. This phase reduces student hostility toward diversity, critically examines stereotypes held by students, and promotes expanding worldviews that students judge appropriate as they begin to understand individual differences and similarities.

Phase Two: Cross-cultural inquiry concentrates on students’ “experiences of disequilibrium” by looking at their stereotypes of groups that differ from the major cultural group. Students develop cross-cultural awareness of other groups by exploring the ethnicity, culture, gender, religion, and socioeconomic status of minority groups through a minimum of six hours of interaction with an assigned group. The phase concludes with student presentations on their assigned minority group.

Phase Three: Ethical reflection requires that the students move from interaction in phase two to role playing. To effectively role play, Brown indicates that students must first know who they are (phase one). By this phase students are beginning to understand how their stereotypes influence their behaviors as an individual and group, how non-group members react to their behaviors, and how interaction is affected according to their behaviors. During this phase students watch current, factual, and relevant films that focus on discrimination, group values, and bigotry that influence violence. They are then required to write reflections on their reactions to the films. Students also participate in debates and role plays focusing on issues affecting cross-cultural interaction. At the end of phase three the students are prepared for ethical-decision making.
Phase Four: Multicultural classroom strategies integrate theory with practical applications through developing strategies that students can use in the classroom. Class discussions and role playing are used to explore techniques to reduce the cultural conflict stress on the teacher and students, construct strategies for addressing professional conflicts from diverse environments, examine how the teacher’s attitude and behavior affect students’ academic and social success, and modify instruction and assessment strategies to meet the needs of all students. Students develop a classroom strategy for their minority group from phase two which is presented to the class and placed on reserve at the library for reference materials for others.

*Role of Reflective Thinking in Transformative Learning*

The goal of transformative learning is independent thinking (Merriam, 2004) which occurs through the process of reflective thinking. As transformative learning leads to a higher level of thinking it may also require a base level of development to begin the transformative learning process (Merriam, 2004). Merriam (2004) contends “that mature cognitive development is foundational to engaging in critical reflection and rational discourse necessary for transformative learning” (p. 65).

Having the experience is not enough; transformation occurs as a result of reflective thinking on experiences (Merriam, 2004). Real transformative learning requires critical reflection and reflective discourse as indicated in Mezirow’s transformation theory (Merriam, 2004; Mezirow, 1994).
For this kind of education experience to achieve its promise, it must go far beyond the insights normally associated with a traditional group dynamics learning experience; the content of the discourse must be a focused, critically self-reflective, collaborative inquiry into how one’s own habits of mind have framed his or her points of view (Mezirow, 1998, p. 195).

Individuals can become critically reflective of their own biases as well as others (Mezirow, 1998). Critical reflection, discourse, and rationality develop as a result of inquiring about an ill-structured problem (Mezirow, 1998). According to the transformation theory (Mezirow, 1998) critical reflection of assumptions begins with Stages 6 and 7 of the reflective judgment model (King & Kitchner, 1994).

“The professional task ahead is to find ways to translate the concept of critical reflection assumptions and discourse into curricula or programs, instructional methods, materials development, and evaluation criteria” (Mezirow, 1998, p. 198). Merriam (2004) and Mezirow (1998) indicate that additional research is needed to continue to examine cognitive development as necessary for transformative learning. Merriam (2004) presents the following question for further research “How mature or cognitively developed must one be to have a transformational learning in our lives?” (p. 65).

The goal of transformative education is for students to reach a higher level of independent thinking. Achievement of this level of thinking is promoted
through transformative learning. Grounded theory is a method for identifying the phases that students go through during transformative learning.

Grounded Theory

Grounded theory focuses on explaining a phenomenon through patterns that emerge in the data by applying the constant comparative method of data analysis (Charmaz, 2006; Creswell, 1998; Glaser & Strauss, 1999; Strauss & Corbin, 1998). The difficulty when developing the theory is “categories should not be so abstract as to lose their sensitizing aspect, but yet must be abstract enough to make theory a general guide to multiconditional, ever-changing daily situations” (Glaser & Strauss, 1999, p. 242).

The purpose of the constant comparative method is a systematic approach to theory development through a continuous loop of coding and analyzing data (Charmaz, 2006; Glaser & Strauss, 1999). Coding is attaching labels to segments of data depicting what each segment is about. “Coding distills data, sorts them, and gives us a handle for making comparisons with other segments of data” (Charmaz, 2006, p. 3). The constant comparative method attempts to understand data by organizing it according to themes or concepts and ensures that the data and concepts are related and saturated (Strauss & Corbin, 1998). This is completed through a continuous loop of data analysis stages: open coding, axial coding, and selective coding, according to Creswell (1998), Strauss and Corbin (1998), and Glaser and Strauss (1999). Charmaz (2006) defined the stages as initial coding, focused coding, axial coding, and theoretical coding.
Grounded theory starts with data that we construct through observations, interactions, and gathered materials (Charmaz, 2006; Glaser & Strauss, 1999; Strauss & Corbin, 1998). Data analysis begins with general concepts developed by the researcher that provide a starting framework and offer “points of departure” for developing ideas (Charmaz, 2006). Grounded theory does not force preconceived ideas directly on data, eliminating the necessity of operationalizing established concepts before beginning data analysis. Rather, it pursues the ideas that the data define (Charmaz, 2006; Glaser & Strauss, 1999; Strauss & Corbin, 1998).

Initial or open coding begins with studying fragments of data to separate them into categories and see the processes or actions (Charmaz, 2006; Creswell, 1998; Glaser & Strauss, 1999; Strauss & Corbin, 1998). The purpose of open coding is to construct classifications or meanings that others have not previously considered (Strauss & Corbin, 1998) and come from particular data. As data are coded into a category, they should be compared to each other to identify properties of emerging concepts (Charmaz, 2006, Glaser & Strauss, 1999; Strauss & Corbin, 1998).

Focused or axial coding is the process of restructuring data that were broken down during initial or open coding (Strauss & Corbin, 1998). It integrates the properties of the categories as well as individual categories to compare or relate the properties (accumulated knowledge) of the categories that emerged during open coding (Glaser & Strauss, 1999; Strauss & Corbin, 1998).
Comparing incidents with a category property allows for the most important characteristics to emerge and builds depth or dimension in each category (Charmaz, 2006; Glaser & Strauss, 1999; Strauss & Corbin, 1998).

Focused or axial coding is used to synthesize and explain larger segments of data determining the suitability of initial codes (Charmaz, 2006; Strauss & Corbin, 1998). Preconceptions are examined by comparing an individual’s experiences, actions, and interpretations across documents (Charmaz, 2006).

As the constant comparison of data continues, the properties of the category become integrated by relating them in different ways, thus creating a unified group. After coding several documents, the analyst will begin developing theoretical ideas about the relationships of the categories (Glaser & Strauss, 1999). At this point one should stop coding and record his/her ideas through memo-writing (Charmaz, 2006). This allows the analyst to develop ideas as they emerge instead of after all data are coded. Memos enable the development of ideas in narrative form and fullness early in data analysis. Memos also help clarify and direct later coding. Once ideas are clear the analyst returns to coding additional data. Category development is continued until saturation is achieved. Saturation is achieved when no new information such as properties, actions/interactions, or consequences emerge during data analysis (Creswell, 1998; Strauss & Corbin, 1998).

The final stage of data analysis is theoretical or selective coding where categories are integrated and refined to develop the theory (Charmaz, 2006;
Theoretical codes “specify possible relationships between categories you have developed in your focused coding” (Charmaz, 2006, p. 63). Developing a central category or conceptual idea that incorporates all the categories to explain the phenomenon is the first step in theoretical or selective coding (Strauss & Corbin, 1998). Diagramming is beneficial because it allows the researcher to distance him/herself from the data by guiding his/her focus on the categories rather than details (Creswell, 1998; Strauss & Corbin, 1998). Clustering provides a nonlinear, visual, and flexible method to understand and organize categories to develop possible relationships (Charmaz, 2006).

Conclusion
Our country is becoming increasingly multicultural which is creating greater diversity in appearances. Diversity has been defined as differences within a unified group (Beckham, 2002). Diversity of appearances encompasses individual characteristics that are visibly displayed through appearances that provide individual differences among a unified group of individuals. Categories that influence diversity include age, body type, culture/subculture, ethnicity, physical ability, race, religion, role, and socioeconomic status.

Stereotypes are formed according to appearance characteristics including gender, clothing, hair color, height, and weight (Workman & Johnson, 1989). Appearance is used to judge personal characteristics and people believe they can determine individuals’ personal characteristics by analyzing their appearances (Damhorst, 1990; Eicher, et al., 2000; Johnson, et al., 2002; Stone, 1962;
Workman & Johnson, 1989). Therefore, I consider the study of diverse appearances vital because the characteristics we assign to individuals are based on messages we associate with appearances according to our biases or value system (Eicher, et al., 2000).

Many universities offer courses in multiculturalism in an effort to broaden individuals' perspectives (Brown, 1998; Brunner, 2006; Munroe & Pearson, 2006). Preservice education students are required to take multicultural education courses to prepare them to understand and teach diverse students in the classroom. Apparel and textile programs offer diverse appearance courses because the faculty/administration feel that they are an important aspect of students’ education for preparing them to interact in today’s society. Students in apparel and textiles need to understand diversity because they will be working in diverse environments. Diverse appearances can be seen in our coworkers, customers, and suppliers and we need to understand their values and beliefs toward appearances to effectively communicate with them.

Through exposure to different ideas and cultures, students’ attitudes become less rigid, and they are more open to and gain an understanding and respect of others’ views and attitudes (Brunner, 2006). However, students can participate in the same diversity course, and each will have different end results because each student brings his/her own attitudes, stereotypes, and experiences to the class (Garmon, 2005; Rosaen, 2003). The effectiveness of the diversity course is influenced by the instructional methods used to present new
information. Brown (1998) developed the social-cognitive instructional model for teaching diversity courses. The model incorporates the ethical-multicultural decision making process (self-examination, cross-cultural inquiry, ethical reflection, and multicultural classroom strategies) that is necessary to transform students’ attitudes.

Transformative education challenges students’ perspectives by introducing new ideas and requiring them to reflectively evaluate the topics. Transformation theory (Mezirow, 1991) explains how students construct meanings of their experiences by understanding the structures that influence those meanings and by determining how those understandings of the structures of meanings underwent change when students found them dysfunctional. Students’ transformation through reflective thinking can be measured using The reflective judgment model (King & Kitchener, 1994).

Research has been conducted in education to measure the effectiveness of multicultural education courses (Ambe, 2006; Brown, 1998, 2004a, 2004b; da Silva & Villas-Boas, 2006; Garmon, 2005; Knight, 2006; McNeal, 2005; Owens, 2005; and Rosaen, 2003). However, research has not been identified as to how diverse appearance courses influence students’ transformation of self.
CHAPTER 3: METHODS

This section includes the purpose, research questions, integrative theoretical framework of the study, a description of the course, and the procedure.

Purpose

The study explored the influence of a diverse appearances course on traditional college students’ transformation of self. The study established a stage of transformation of self for each student and suggested how participating in a course that studies diverse appearances and their meanings for individuals influenced the student’s transformation of his/her worldview of diversity.

Research Questions

The following questions were the focus in this study. As undergraduate college students participate in a course that studies diverse appearances and their meanings for individuals:

1. What influence does the course have on students’ transformation of self?
2. Do students understand their beliefs and biases through self-examination?
3. Do students’ stereotypes become less rigid?
4. Do students increase their openness to individuals with diverse appearances?
Integrative Theoretical Framework

As undergraduate college students participate in activities on university campuses, they are introduced to individuals’ whose diverse appearances may be unfamiliar to them. Students develop views of those individuals according to the meanings the students associate with individuals’ appearances.

Mezirow’s (1991) transformation theory may explain the influence of a diverse appearance course on students’ transformation of self. Transformation theory uses cognitive development to explain how adult learners construct meanings of their experiences. This is done by understanding the structures that influence those meanings and how structures of meanings undergo change when the learners find them dysfunctional. In transformative learning, students’ values, beliefs, and assumptions form the lens for constructing a sense of life’s experiences. When the meaning system is found to be inadequate, it may be replaced with a new perspective that is “more inclusive, discriminating, open, emotionally capable of change, and reflective” (Mezirow, 2000, p.7).

The goal of transformative learning is independent thinking through a more autonomous, more “developed” level of thinking. Two components that are fundamental for Mezirow’s transformation theory are critical reflection and reflective discourse. King and Kitchener (1994) found that individuals justify their beliefs according to their assumptions about knowledge. Their reflective judgment model describes how individuals justify their beliefs when confronting complex problems. Students engage in reflective thinking only after
acknowledging that a real problem exists that can not be answered by formal logic alone. The model describes a cognitive development of how individuals understand the process of knowing and their corresponding way of justifying their beliefs of complex problems.

Transformative education challenges students’ perspective by introducing new ideas and requiring them to reflectively evaluate the topics discussed. Brown (2004b) found that the instructional model is as important as cognitive development to modify students’ incoming attitudes and behaviors. She developed the social-cognitive instructional model which provides students the opportunity to examine their beliefs and perceptions about themselves and members of groups, their stereotypes of groups that differ from themselves, how their worldview influences their behavior toward diverse groups; the effect of their stereotypes on students they will teach; and strategies that promote and reinforce ethical and equitable multicultural decision-making canons. The four phases incorporate self-examination, cross-cultural inquiry, ethical reflection, and multicultural classroom strategies (Brown, 1998).

Recognizing and respecting diversity is not enough, students should be willing to adopt reflexive thinking and alternative perspectives as they challenge their initial values and beliefs (Ambe, 2006). “Values are not necessarily changed, but are examined – their source is identified, and they are accepted and justified or revised or possibly rejected” (Cranton, 1992, p. 146). This study attempted to develop some of the influences of a diverse appearance course on students’
transformation of self through the integration of existing theories and models for understanding students’ development and justification of views and biases that form self.

Sample

I chose to study the responses of students enrolled in MCS 238: Apparel Selection because the content of the course is the social-psychological aspects of clothing selection. The major emphasis of the course material is to provide students with an understanding of meanings associated with appearances.

There was no official recruiting for this study. Subjects were students who enrolled in MCS 238: Apparel Selection during Spring Quarter 2007. MCS 238: Apparel Selection is a required course for students in the Merchandising and Consumer Studies program at Louisiana Tech University. Students who enrolled in the course were given the opportunity to participate in the study. A faculty member other than the instructor explained the study to the students and distributed and collected the consent forms (see Appendix A). She maintained the consent forms in a sealed envelope until the quarter ended and grades had been submitted to ensure that the instructor did not know which students agreed to participate in the study. Students who did not consent to participate, students who did not complete each of the six assignments that were used for data analysis, and/or students who missed more than two days of classes were excluded from the study.
MCS 238: Apparel Selection

The course, MCS 238: Apparel Selection, was designed to foster transformative education practices by challenging students’ perspectives through the introduction of new ideas and requiring them to critically evaluate the topics discussed. The class periods were one hour and fifty minutes each and incorporated viewing pictures of individuals with diverse appearances, discussions of appearances, and assignments to further enhance the discussions.

Course Structure

The appearance diversity course was completed by 32 students enrolled in MCS 238. Each class period was videotaped and included discussion of related readings, presentation of material through lecture, group activities to provide opportunities for discourse, and student reflections.

Each student who successfully completed the requirements for the course received three semester credit hours toward degree completion. The course was taught at Louisiana Tech University on Tuesdays and Thursdays from 10:00 a.m. to 11:50 a.m. for ten weeks. It should be noted that Louisiana Tech University has a quarter calendar, but semester hours of credit are earned.

Pictures of Individuals with Diverse Appearances

At the beginning of the course, students viewed a set of eight pictures of individuals with diverse appearances (see Appendix B) and provided their initial reaction or feeling toward the individuals. At the end of the course, students viewed a set of eight pictures of individuals with diverse appearances (see
Appendix B) that were similar but different from the set viewed at the beginning of the course and provided their initial reactions for feelings toward the individual.

Pre- and postpictures were selected to measure students’ transformation of worldview of diversity. Students’ responses to the pictures of the individuals provided a measure of their openness to individuals with diverse appearances before and after taking the course.

Class Lectures and Discussions

The course lectures were based on The Meanings of Dress (Damhorst, Miller-Spillman, & Michelman, 2005). They addressed the following 12 topics: classification system of dress, body in cultural context, dress as non-verbal communication, dress and relationships, appearance of gender and sexuality, modesty and immodesty, dress in workplace, dress from infancy to adolescence, dress throughout adulthood, race and ethnicity, fashion as social process, and dress and world religions.

The class discussions and student reflections were prompted by broad questions based on course content (see Appendix C) allowing discussion to develop from student responses. For transformation to occur, students must participate in reflective thinking of the new material presented (Mezirow, 2000). The broad questions were developed to assist students in beginning the reflective thinking process. Questions were posed to help students personalize
the lecture material and see a connection within their own life through developing self-awareness.

Class discussions and activities allowed students to explore the lecture material from different perspectives and personalize it to their lives. They allowed students to take action so that they were transformed along their journey. Students learned from each other by hearing other students’ perspectives on the issues. As students participated in the daily reflective writing exercises at the end of the class period, they gained an understanding of who they were, began to question their views, and were transformed through the journey of the course.

Course Assignments

The course included four major projects that incorporated a reflective writing element to have students consider different ideas (See Appendix D).

Pictorial Collage

The first project that was completed was the Pictorial Collage. The purpose of the project was to have students reflect upon who they were as individuals by understanding some of their views and who/what influenced them. The assignment consisted of two components: (1) a reflective writing discussing a minimum of 10 “I am” statements and (2) a pictorial collage that visually depicted the “I am” statements. After completing the assignment, students broke into groups in class and introduced themselves to other students using their pictorial collage.
According to the social-cognitive instructional model (Brown, 1998), students must become aware of their own beliefs and biases as the first phase of broadening their worldview of diversity. This project was developed as an activity to have students begin the process of self-awareness by beginning to think about who they are and what has influenced their beliefs, biases, and values.

*Cultural Project*

The second project that students completed was the Culture and Consumer Behavior Project (Cultural Project). This project engaged the students in learning first-hand about a person from a culture different from his/her own. Students were divided into groups of four and assigned a country for their project. The Culture and Consumer Behavior Project engaged the student in learning first-hand about a person from a culture or subculture different from his/her own. The secondary objective of the project was for students to understand the relationship between clothing and culture and to develop an appreciation of cultural diversity.

There were eight different groups in the class. Each group was required to interview international students who were selected by the International Student Office of the university. The international students represented China, India, Venezuela, Nigeria, Saudi Arabia, Nepal, Honduras, and Pakistan.

Mezirow (2000) indicates that when individuals’ meaning system based on their experiences is found to be inadequate, individuals will replace it with a
new one. According to King and Kitchener (1994) individuals must see that a problem exists before they engage in reflective thinking which is needed to transform their worldview of diversity. The cultural project was developed to provide students with the opportunity to experience diverse appearances based on cultural ideals rather than just learning about them in class discussions. This first hand experience provided students the personal connection needed to realize that an ill-structured problem exists.

**New Identity Project**

The Trying on a New Identity Project (Identity Project) was the third project that the students completed. The project provided students with a first-hand experience of how it feels to be dressed out of the norm. The Trying on a New Identity Project allowed students to examine how dressing in a way that was out-of-the-ordinary for themselves made them feel and caused them to reflect upon their identity. It provided an opportunity to learn how individuals judge others according to appearances and their own fears and struggles associated with complying with cultural ideals.

According to Brown (1998) the methods and activities used for instruction are as important as the information presented. This assignment was selected to provide students with a first hand experience of the effects of stereotyping individuals who do not dress according to cultural ideals. Once they have experienced the judgment of others, they participate in reflective thinking about how they felt which Mezirow (2000) indicates is essential for transformation to
occur. Through this assignment students gain a greater understanding and respect for individualism in appearances.

*Transformation of Self Paper*

The last project that students completed was the Transformation of Self Paper (Transformation Paper). This assignment was a reflective writing exercise in which students explained the influence of the course on them. They used their daily reflective writings and their reflective pieces from their other assignments as a basis for their writing.

The Transformation Paper was developed to have students reflectively evaluate the influence the course had on who they are. Mezirow (2000) states that for transformation to occur students must participate in reflective thinking. This assignment provided students the opportunity to reflect on how the course influenced their awareness of biases, beliefs, and attitudes.

*Chronological Sequence of Course Activities and Assignments*

The course was designed to ensure the goal of transformative education to develop independent thinking. This was accomplished by incorporating Brown’s (1998) guidelines and Mezirow’s (1991) components of transformation theory. Grounding of the study implied a sequence of assignments that promoted transformation.

1. Completion of Demographic Questionnaire
2. Completion of Pictorial Collage
3. Completion of Prepicture Responses
4. Class Lecture and Discussion of (1) classification system of dress, (2) body in cultural context, (3) dress as non-verbal communication, (4) dress and relationships, (5) appearance of gender and sexuality, and (6) modesty and immodesty

5. Completion of Cultural Project

6. Class Lecture and Discussion of (7) dress in workplace, (8) dress from infancy to adolescence, (9) dress throughout adulthood, and (10) race and ethnicity

7. Completion of New Identity Project

8. Class Lecture and Discussion of (11) fashion as social process and (12) dress and world religions

9. Completion of Transformation of Self Paper

10. Completion of Postpicture Responses

Procedure

The procedure was designed to answer the research questions by collecting and analyzing student responses for course assignments. Techniques used included the reflective judgment model (King & Kitchener, 1994), Worldviews of Diversity Scale developed by the researcher, and Grounded Theory. A model was developed to explain the progression that lead to transformation of self.
Human Subjects Approval

Materials were submitted to the Louisiana Tech University Human Use Committee (HUC) and the Iowa State University Human Subjects Research Office (HSRO) requesting approval to conduct research. After receiving approval from the HUC and the HSRO (see Appendix A), research was completed with the responses from the designated class.

Data Collection

At the beginning of the course students completed a questionnaire to collect demographic information from the class (see Appendix E). Students also completed responses to pictures of individuals with diverse appearances to determine the students’ views toward diverse appearances when beginning the course. Student viewed similar but different pictures at the end of the course to determine their views toward diverse appearances after participating in the course. The researcher photographed individuals who provided consent for their photographs (see Appendix A) to be used for the study to create the pictorial (or stimulus) set to depict the diverse appearances of college students. Most photographs were taken at sites (Iowa State University, Louisiana State University, and a tattoo business) other than Louisiana Tech University to minimize the likelihood of study participants identifying individuals in the pictures.

During the course, each student completed four additional assignments (Pictorial Collage, Culture Project, New Identity Project, and Transformation of
Self Paper). Each of the assignments included a reflective writing component that was collected for data analysis.

Data Identification

Students’ provided their university student identification numbers on all assignments that they completed for the study. This enabled the researcher to match the students’ qualitative data assignments. Providing student identification numbers ensured the researcher the ability to match each individual’s documents without recognizing the students by names. The researcher had access to files to match the student identification numbers with the students’ names but she chose not to use this information.

Data Analysis

The data analysis of all documents collected during the course occurred after the course had been completed and student grades had been submitted. For those items that were included in students’ grades, evaluation was completed according to rubrics that all students were provided when the assignments were introduced. This clarified that students’ attitudes toward individuals did not affect students’ grades in the course. There were 17 students who met the requirements for their data to be used in the study.

Summative Evaluation

The first question addressed in data analysis was to determine if changes in students’ self-examination and openness toward individuals with diverse appearances occurred during the course. The reflective judgment model (King &
Kitchener, 1994) was used to evaluate self-examination by assessing two student assignments: The Pictorial Collage, completed at the beginning of the course, and the Transformation of Self Paper, completed at the end of the course. Each of these assignments for each student was classified at the appropriate stage of reflective judgment according to the seven stages of the model and changes were noted. Openness to individuals with diverse appearances was classified using the worldview of diversity scale developed by the researcher according to the students’ responses to pre- and postpictures of individuals with diverse appearances shown at the beginning and the end of the course. Three raters individually coded each student’s assignments to ensure reliability of stage classification for self-examination and worldview. When discrepancies occurred among raters, the discrepancies were discussed and a stage was agreed upon.

Worldview of Diversity Scale. A worldview of diversity scale developed by the researcher was used to classify students’ attitudes. As data were being analyzed, subcategories were created to better differentiate students’ attitudes towards the pictures of individuals’ appearances (Table 4). The scale is a continuum from very high ethnocentric to relativistic. Students who are very closed-minded toward diversity of appearances are classified as very high ethnocentric. As students’ openness to individuals with diverse appearances increases, they move along the continuum towards relativism.
<table>
<thead>
<tr>
<th>Worldview of Diversity Scale</th>
<th>Ethnocentrism</th>
<th>Pluralism</th>
<th>Relativism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnocentrism</td>
<td>Ethnocentrism is judging others according to an individual’s own cultural standards and beliefs. An ethnocentric individual believes that his/her beliefs and actions are right and normal and individuals who are different are wrong.</td>
<td>Pluralism is understanding and accepting others’ different standards and beliefs. A pluralistic individual respects others’ beliefs and values even if he/she does not fully understand others’ actions. A pluralistic individual is open to diversity.</td>
<td>Relativism emphasizes understanding the culture in which a belief or behavior is embedded. A relativistic individual believes that others cannot be judged as wrong because their beliefs and actions are different. Others’ beliefs and actions can only be understood from that culture’s categories.</td>
</tr>
<tr>
<td>Very High Ethnocentric</td>
<td>A very high ethnocentric individual is very closed-minded to anyone whose beliefs or actions are different from his/her own. He/she is not open to accepting anyone who is different from self and judges all individuals who are different as wrong.</td>
<td>Low Pluralistic</td>
<td>A low pluralistic individual understands and respects some individuals with different beliefs and actions. He/she is open to accepting and respecting most individuals, but still views some individuals who are different as wrong.</td>
</tr>
<tr>
<td>High Ethnocentric</td>
<td>A high ethnocentric individual is closed-minded to anyone whose beliefs or actions are extremely different from his/her own. He/she is open to accepting an individual who is close to his/her beliefs and actions, but still judges most individuals who are different as wrong.</td>
<td>High Pluralistic</td>
<td>A high pluralistic individual understands and accepts all individuals whose beliefs and actions are different. He/she respects all individuals for who they are.</td>
</tr>
<tr>
<td>Low Ethnocentric</td>
<td>A low ethnocentric individual is closed-minded to some individuals whose beliefs or actions are different while open to others. He/she is less judgmental than very high ethnocentric and high ethnocentric individuals, but still views some individuals who are different as wrong.</td>
<td>Relativistic</td>
<td>A relativistic individual believes that there are no wrong beliefs or actions. His/her understanding of individuals whose beliefs and actions are different comes from understanding the other individuals’ culture.</td>
</tr>
</tbody>
</table>
In-Depth Analysis

Changes were analyzed in self-examination and openness to individuals with diverse appearances. Transformation of self was further studied by an in-depth assessment of six reflective writings. Grounded Theory was used for the in-depth analysis of the data through implementing the constant comparative method to analyze each of the assignments. The assignments (Prepicture Responses, Pictorial Collage, Culture and Consumer Behavior Project, Trying on a New Identity Project, Transformation of Self Paper, and Postpicture Responses) were analyzed in order of completion during the course to evaluate the development of change over time.

Self-examination, Attitudes, and Actions. Data were analyzed by individual students to evaluate each student’s self-examination, attitudes, and actions. Student’s assignments (Prepicture Responses, Pictorial Collage, Culture and Consumer Behavior Project, Trying on a New Identity Project, Transformation of Self Paper, and Postpicture Responses) were analyzed by coding their reflective writings into categories of self-examination, attitudes, or actions. After I coded six randomly selected student’s assignments, I established operational definitions for self-examination, attitudes, and actions (see Appendix F). The operational definitions were provided to two raters who used them to code the same six student’s assignments to ensure reliability of coding. After interrater reliability was established, I coded the remaining students’ assignments.
As expected, because of the structure of the course, there was a minimal amount of data regarding actions so that actions could not be analyzed in depth. However, several of the statements that were coded as actions were helpful in evaluating that attitudes had actually changed rather than just reported as changed.

*Influence of the Course.* To explore the influence of the course, data were analyzed by assignments rather than by students. Initial coding was performed on the data by completing line-by-line coding of the reflective writing portion of the six assignments that were analyzed to explore the influence of the course on changing students’ self-examination and attitudes. General concepts were developed as each student’s reflective writings were coded.

After I coded several students’ reflective writings, I began developing theoretical ideas about the relationships of the emerging ideas or concepts and recorded these ideas through memo-writing. These relationships established my initial categories of data analysis. I continued this loop of line-by-line coding and memo-writing as I analyzed the remaining students’ reflective writings.

After completing coding for each of the assignments individually and developing initial categories within each assignment, I compared the initial categories of each assignment to the other assignments. As the initial categories were compared, categories were refined and developed by combining similar categories. Concepts of initial categories that were not able to be saturated were eliminated or combined into other categories to develop broader categories. The
final categories were established as themes that emerged from the data as influences of the course on changing students’ self-examination and attitudes.

*Development of Model*

Theoretical or selective coding was used to develop a model for transformation of self from the themes that emerged during the in-depth analysis of the data. The themes were coded as self-examination, attitude, and action statements to determine if the themes were influencing self-examination, attitudes, or actions. There were no themes that were coded as action statements.

A diagram was used to provide a visual picture of the relationships of the themes. The themes were diagramed to show the progression that took place in the course as transformation of self occurred. It also provided a visual picture of the relationship between the themes in changing students’ self-examination and attitudes.

*Subjectivity, Validity, and Reliability*

There is no neutral research (Lather, 1986). Subjectivity appears throughout the entire research process, “like a garment that cannot be removed” (Peshkin, 1988, p. 17). Subjectivity is the researcher’s biases that have the ability to filter, skew, shape, and interpret the research project (Peshkin, 1988). Subjectivity is unavoidable, and researchers should consciously consider it so that they are aware of their biases that could affect the research project (Peshkin, 1988).
I recognize that being both the researcher and the instructor is not the ideal situation for conducting research. As both the researcher and the instructor, I acknowledge my subjective stance that the course would be effective in influencing students’ transformation of self. Therefore, I took steps to minimize my influence on the student responses and the interpretation of the data. These steps included videotaping each class period, using outside coders to check reliability, using rubrics for grading class assignments so that students understood that their attitudes did not affect their grade, identifying data by numbers to avoid identifying students’ assignments with their names, and postponing all data analysis until the course had been completed and students’ grades were submitted.

Research is not neutral and standards of validity can not be value-free (Lather, 1986). Therefore, a systematic approach of triangulation of data sources and theories was used to ensure validity. As data were analyzed using the constant comparative method, six data sources (Prepicture Responses, Pictorial Collage, Culture and Consumer Behavior Project, Trying on a New Identity Project, Transformation of Self Paper, and Postpicture Responses) were analyzed to explore the influence of the course on students’ transformation of self.

Reliability of data analysis was checked through interrater reliability. Three others, besides myself, coded randomly selected data. The raters’ coding was compared to measure the accuracy or reliability of the coding of concepts. The simple percent-agreement method was used to calculate reliability. Percent
agreement is calculated by adding up the number of cases that received the same rating by the raters and dividing that number by the total number of cases rated by the raters. The constant comparative method is not designed to ensure that each rater will achieve the same results when analyzing the same data (Glaser & Strauss, 1999). Some variation among raters analyzing the same data is expected in the constant comparative method as this method is designed to allow for some vagueness and flexibility to assist in theory development (Glaser & Strauss, 1999).
CHAPTER 4: RESULTS AND DISCUSSION

The influence of the course MCS 238: Apparel Selection on students’ transformation of self was assessed by analyzing students’ reflective writings. The first component of assessment was to evaluate initial and final stages of students’ self-examination through reflective thinking using the reflective judgment model and initial and final attitudes using worldviews. Changes were confirmed so transformation of self was further studied by an in-depth assessment of six reflective writings. Assessing openness to individuals with diverse appearances was the final component. The transformation of self model was developed both from within a theoretical perspective and grounded in the results of the study.

This section will address the following (1) study sample, (2) summative evaluation of change in students’ self-examination and worldview of diversity, (3) student responses to pre- and postpictures, (4) in-depth evaluation of transformation of self through self-examination, attitudes, and actions; categories from the course; and development of the model, (5) theoretical perspective of the model, and (6) grounding of the model in findings of the study.

Sample

Thirty-two students completed the course, MCS 238: Apparel Selection. Of these, 17 students met the requirements to be included in the study. To be included students had to complete a consent form, complete all the assignments that were used for data analysis, and miss a maximum of two days of class.
The demographic characteristics of the students in the class and the sample are reported in Table 5. The sample is comparable to the class and comprises a similar distribution of demographic characteristics as is found in the class. The students are predominantly Caucasian female MCS majors who reported Christianity as their religion. All demographic categories were represented by students in the class and the sample. Only one-third of the sample members belong to either a sorority or fraternity.

<table>
<thead>
<tr>
<th>Table 5</th>
<th>Number of Students in Demographic Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Class</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>3</td>
</tr>
<tr>
<td>Female</td>
<td>29</td>
</tr>
<tr>
<td>Race</td>
<td></td>
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<td>Hispanic</td>
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</tr>
<tr>
<td>Asian</td>
<td>1</td>
</tr>
<tr>
<td>Classification</td>
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<td>Freshman</td>
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<td>Major</td>
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<td>Christianity</td>
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<tr>
<td>Member of Sorority or Fraternity</td>
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</tr>
<tr>
<td>Yes</td>
<td>14</td>
</tr>
<tr>
<td>No</td>
<td>18</td>
</tr>
</tbody>
</table>
Summative Evaluation of Student Change

The summative evaluation was completed by comparing initial and final stages of self-examination and attitudes toward pictures of individuals with diverse appearances. Students who participated in the study were assigned numbers 1 – 17 for the purpose of anonymity. Students’ quotes are indicated with an indented margin regardless of length to assist with setting them off from the other text. Minor grammar errors within student’s quotes were corrected to improve the readability of their responses.

*Change in Students’ Self-examination*

Change of students’ self-examination was assessed by measuring initial and final reflective writings according to the reflective judgment model (King & Kitchener, 1994). Initial scores were assigned according to students’ Collage reflective writing that required students to reflect upon at least ten “I am” statements. Final scores were assigned according to students’ Transformation of Self Paper that required students to reflect upon how the course transformed self.

Students’ stage of self-examination was categorized as pre-reflective thinking, quasi-reflective thinking, or reflecting thinking according to the seven stages of the reflective judgment model (King & Kitchener, 1994). Reliability of stage identification was ensured through a second rater. Interrater reliability of 82% was calculated according to the percent agreement method.
All students whose data were used for the study had a change in self-reflection as a result of the course (Figure 2). Each student reported that he/she became aware of his/her biases and/or beliefs toward individuals' appearances.

I like how this class made me look at myself and how I got to be the person who I am (5).

Upon the completion of this course, I have become more appreciative towards life, style, culture, religion, and age. I learned things in this class that before I was biased towards. Now I am not so close-minded toward people and their sense of style (12).

While not all students reported the same stage of reflection of biases and beliefs through self-examination, each student’s Reflective Judgment score changed by at least two stages, with the majority (76%) changing by three or four stages.

Figure 2 Change in Self-examination
One-third of the students only reached the quasi-reflective thinking category. After further analysis of these students, there was no definitive explanation why this group did not develop a higher level of reflective thinking. Three of the students were freshmen, which may have influenced their stage of reflective thinking by not yet having developed as high a level of cognitive thinking as the older students. Also, all of the students progressing only to the quasi-reflective category have indicated an issue (such as being an overweight Black girl) with their appearance that they felt the need to overcome which may have affected their inability to reach a higher stage of reflective thinking.

The student who reached the highest stage of reflective thinking was a student who began at a higher stage of reflective thinking than most students taking the class. In her Collage she indicated that she enjoyed writing, which may have provided her with the ability to be more reflective. Also, she is an individual who typically does not dress according to the cultural norm; purposeful social deviation requires recognition of norms which may have influenced her reflective thinking by being more conscious of self than many of the other students.

Self-reflection encourages critical and higher order thinking skills that are necessary to transform students’ attitudes and beliefs, and students become more willing to adopt reflexive thinking and alternative perspectives as they challenge their initial values and beliefs (Ambe, 2006). During the course students increased their reflective thinking according to the reflective judgment
model as they critically analyzed their beliefs and biases and how they conclude and justify what is knowledge.

*Change in Students’ Attitudes Toward Individuals with Diverse Appearances*

Change in attitudes was assessed by comparing students’ responses to eight pictures of individuals with diverse appearances. Students’ initial stages were assigned according to responses to prepictures viewed at the beginning of the course. Students’ final stages were assigned according to responses to postpictures viewed at the end of the course. Postpictures were similar but not the same as the prepictures. Students accepted some individuals, while judging others based on the student’s own beliefs and biases.

*Viewing Prepictures of Individuals*

Students’ responses provided an idea of their worldview before beginning the course. Students’ responses to the pictures tended to be very judgmental. Students were still judgmental even for those individuals who they indicated were typical students (Table 6).
<table>
<thead>
<tr>
<th>Picture</th>
<th>Students’ Responses</th>
</tr>
</thead>
</table>
| 1       | Laid back; busy; casual kind of person; student; not style conscious; we probably wouldn’t share a lot of interests, except school (4).  
He looks a little punk. Maybe he skateboards … he looks like he listens to hard rock music maybe … he probably doesn’t like or own many bright colored clothes … perhaps he’s studious and keeps up with his grades … (7).  
Casual, laid back, mellow, could be a drug user, he looks kind of like he doesn’t get along with many people but he doesn’t care either (8). |
| 2       | He looks very hip hop. I can’t stand when people do that (leave sticker on hat). He looks like he’s interested in money. He looks a little smug (1).  
African American male. Listens to hip-hop. Looks like he can sing or play an instrument. Doesn’t look very tall (9).  
This guy wears his clothes too big. I know this may be a style, but it is distasteful. You are what you wear (11). |
| 3       | Ugh! Gross! Old man! Could be artsy or just loves the pain of tattoos, very colorful, I can’t tell what the tattoo on his arm is interesting! Messy! (6).  
In his younger years he was possibly a drug user or just really into tattoos. Neither is a problem and the tattoos are a good way to tell who a person is or some of their memories. Needs to lose some weight for health reasons most likely. The “man boobs” are not an attractive thing. He’s probably one really cool dad and or grandpa (10).  
He likes tattoos and expressing himself through them. I feel like each tattoo is a symbol of his personality. I can’t really see them in detail but one looks like a rose so he might be in love or misses someone (15). |
<p>| 4       | He is definitely foreign and probably would not have the same thoughts, morals, and culture like me. We could be casual friends, but we probably would have too many differences. Neatly dressed and groomed. Doesn’t know fashion (brown belt and black jacket) (4). |</p>
<table>
<thead>
<tr>
<th>6</th>
<th>He looks Arab or Indian, something along those lines ... his unkept beard/mustache makes him look dirty despite his rather clean dress ... he definitely mixed brown and black, though (not cute in this case!) with his brown belt and black jacket ... he doesn’t seem like a nervous person, one hand is relaxed by his side and his facial expression doesn’t look like he’s uncomfortable ... his jeans are plain with no damage or discoloration (7).</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>LOSE the beard! Yuck! That looks dirty. He’s wearing a brown belt with a black jacket. This shirt doesn’t really look good with his complexion or that color wash of jeans (12).</td>
</tr>
<tr>
<td></td>
<td>5 Is very trendy! Is into mainstream rock probably in a band (lead singer). Nicely groomed (3).</td>
</tr>
<tr>
<td></td>
<td>Metrosexual. His teeth are fluorescent white and his hair screams high maintenance. His clothes show that he tries too much, like a girl. Men are not supposed to take hours coordinating and getting ready that is why it is more manly and attractive when they look more thrown together and slightly rugged. I think I could take him (8).</td>
</tr>
<tr>
<td></td>
<td>He would be a great hairstylist. Dresses extremely cute, kinda boy-band style. Nice hair and teeth. He stands with confidence kind like look at me. He might or might not be gay but definitely has the possibility. Very preppy (13).</td>
</tr>
<tr>
<td>6</td>
<td>She is a Phi Mu. She looks like your average college sorority girl. She looks like she could be nice in person (1).</td>
</tr>
<tr>
<td></td>
<td>A sorority girl. Probably straightens her hair. She likes to show off her sorority, proud to be in a sisterhood. I like that she’s not wearing a lot of makeup (if any). She’s very pretty, so it’s good that she lets her natural beauty show through. I like her smile, she seems very genuine. Probably a nice person to talk to or hang out with (5).</td>
</tr>
<tr>
<td></td>
<td>Sorority girl, but not a very girly one. She is very cute, but doesn’t wear much makeup. She is wearing the letters. She has good hair, but just put it in a head band. I think if she was dressed up she would be very pretty. She seems friendly and personable (13).</td>
</tr>
<tr>
<td>7</td>
<td>She is from a different culture than me. Probably has different morals and religious views and background. Doesn’t care what other people think. She may be a very fashionable person in her country (4).</td>
</tr>
<tr>
<td>Table 6 (Continued)</td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>She’s a different religion … is that a sari? Is it Indians (from India) or Hindu’s that wear those? Not sure … She seems together with a book in one hand and a bag on her shoulder … perhaps she’s on her way to class … she seems pretty clean, I mean her hair is fixed, there’s no stains on her clothes … keeps her legs covered probably … (7).</td>
<td></td>
</tr>
<tr>
<td>This outfit looks like it would be hot. I’ve seen girls dress like this on campus. I don’t like the color on her complexion. The dress is not flattering for her figure (12).</td>
<td></td>
</tr>
<tr>
<td>8 I like her. She takes what’s in style, argyle and stripes, and finds a new way of wearing them. She doesn’t look afraid of fashion experimentation, and seems to enjoy what she is wearing. She puts a fun color in her hair, not overwhelming, but just enough to give her an eclectic look. She’s not ashamed of paleness; proudly shows of her arms and even her legs with the short skirt (5).</td>
<td></td>
</tr>
<tr>
<td>She’s probably a “punk-kid” who listens to alternative, punk, or indie music, but doesn’t want to feel like a part of the crowd. Some people would probably call her “EMO” or emotional. She possibly shops in stores like Hot Topic, I’m guessing from her studded belt. She probably likes to dress cute for her style, but doesn’t want to “conform” (10).</td>
<td></td>
</tr>
<tr>
<td>She looks DRUNK. This outfit is awful. Horizontal stripes (big ones at that) are not flattering. Her scarf, hair, and eye shadow are the same color. She looks Gothic, the skirt and belt are hideous. Nothing matches. She needs to go on “What Not to Wear” (12).</td>
<td></td>
</tr>
</tbody>
</table>

*Viewing Postpictures of Individuals*

Students’ responses provided an idea of their worldview at the end of the course. Although students still judged some individuals, their responses to the pictures tended to include stereotypes without judgments. Students were classifying individuals by appearances without indicating that their appearances were right or wrong. There were some students who were still judgmental towards a high number of individuals (Table 7).
Table 7  Examples of Students’ Responses to Postpictures

<table>
<thead>
<tr>
<th>Picture</th>
<th>Students’ Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A student or just a laid back guy surfing the web. Clothes and looks are put together but comfort items (3). This person looks normal to me, typical college student. He does look like he has his own individual style, though (4). College male studying or doing homework. Dark hair with product in it. Wearing jeans with holes, shirt and jacket with necklace. Probably a big fan of Abercrombie and Fitch. Looks as if he could be a part of middle or lower-upper class (9).</td>
</tr>
<tr>
<td>2</td>
<td>He dresses according to his peer group. It seems like his peers prefer more of a “street” style (1). African American male with short hair. Clean cut facial hair. Wearing jeans with a letterman type jacket. Looks to be wearing a jersey under jacket (9). Looks very well put together. He is most likely African American, looks like he is very proud of his looks (15).</td>
</tr>
<tr>
<td>3</td>
<td>I can see he is from some type of Asian background. I would think his tattoos were gross and stupid but they may have some type of meaning to them. The one on his left chest looks like it may have something to do with a Chinese culture (8). Tattoos are great ways for self expression. I have one along with many other people I know. I think this man had reasons for getting them and although he’s a little plump there’s no reason to be ashamed of them (10). Several body adornments. Looks comfortable just being “dressed” in his tattoos (17).</td>
</tr>
<tr>
<td>4</td>
<td>Middle Eastern student with a very urban style of dress. Possible an art student as well. More than likely was raised in the U.S. for a time because his appearance is very westernized (2). He looks intellectual because of the glasses. I’m not much for the scruffy facial hair, but if that’s what he wants (or his culture’s ideals) that’s fine. Looks like a typical college student you would see walking around campus or sitting in the student center. Very casual (10). The person looks very put together. His jacket fits and is paired with fitted jeans and a belt (11).</td>
</tr>
<tr>
<td></td>
<td>Description</td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
</tr>
</tbody>
</table>
| **5** | Preppy! He appears to be very metrosexual and I only say that because his hair is strategically fixed and his teeth have definitely been whitened. I actually like his trend he is creating with the jeans, tie and sweater. He looks like he knows what he wants and he achieves it (8).  
Preppy Caucasian male. Very concerned with how he looks. Hair is done with product in it. Wearing jeans with holes, sweaters with a collared buttoned shirt under. Shows of a higher social class with wealth (9).  
Cares very much about fashion. He is wearing an updated preppy look. Very Abercrombie and Fitch. Very groomed: clean shaven, very white teeth, very fixed hair. Also he is doing a “model pose” for the camera. Possibly metrosexual (17). |
| **6** | By wearing her greek letters, you can tell she is part of a group. She most likely dresses according to that group’s standards (1).  
Sorority girl. Likes to be a part of something where she shares a common interest as she knows she will always belong (3).  
She is a sorority girl by her letters. Pretty but I expect sorority girls to be very pretty and skinny. Does her hair good, maybe more makeup. She looks friendly but would have an attitude (13). |
| **7** | Student from Asia – Indian, Pakistani, or from Nepal; wearing traditional dress of sequins and bright colors. Here in the U.S. for school (possibly). She wears the traditional red dot on her forehead (2).  
Someone who didn’t conform to western culture. She keeps her traditional dress. It means more to her than fitting and blending in (3).  
This picture makes me think of the saris that Mary Catherine brought to show us. In her country this girl may be very fashionable. I can’t say she is or isn’t because I am not familiar with their culture (8). |
| **8** | This girl looks like she dresses according to her own personal taste. She looks like she probably hangs out with people just like her (1).  
Punk rock. Cute. Well put together for the look she was going for. Fun to be around (6).  
This girl is dressed differently. I would never wear that, but if it makes her happy then that is all that matters. The blazer with a hat is a little much for me (11). |
Assessing Change in Worldview of Diversity

A worldview of diversity scale developed by the researcher was used to classify students’ attitudes. Students’ worldview of diversity was classified by how many positive responses the students provided toward the pictures of individuals with diverse appearances (Table 8). No student’s responses were classified as relativistic so it was not included in the division of positive responses. Reliability of worldview subcategories was ensured through a second rater. Interrater reliability of 91% was calculated according to the percent agreement method.

Table 8 Number of Responses Determining Worldview of Diversity

<table>
<thead>
<tr>
<th>Number of Student Responses Related to Acceptance of Pictures of Individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Pluralistic 8</td>
</tr>
<tr>
<td>Low Pluralistic 6-7</td>
</tr>
<tr>
<td>Low Ethnocentric 4-5</td>
</tr>
<tr>
<td>High Ethnocentric 2-3</td>
</tr>
<tr>
<td>Very High Ethnocentric 0-1</td>
</tr>
</tbody>
</table>

All students were classified as ethnocentric according to their responses to the prepictures of individuals’ appearances. Sixteen of the 17 students’ attitudes changed by becoming pluralistic or less ethnocentric. Approximately two-thirds of the students became pluralistic, with one student classified as high pluralistic (Figure 3).
This class has broadened my view on life. It is comforting to know that one can change their perspective on life. I know that I have (11).

This class has changed many of my attitudes and the way I believe in things. I am probably very close-minded compared to a bunch of people. So, my attitudes towards people’s dress and the way they act have changed over the course of this quarter. Some of the ways they have changed would be to believe in people even if they are dressed differently and if they are from a different culture (6).

Most students came to the course with an open mind about diversity, not knowing what to really expect from the course. They were open to learn others’ views toward appearances and were excited about the topics that would be discussed. However, one student’s response to the class was:
My thoughts about diverse appearances were: Why should I learn about what someone else wears, those people are weird who do not dress normal, and this is going to be a weird class (16).

Coming to the class with this mindset affected this student ability to change his/her attitudes. While this student did increase in his/her reflective thinking and self-examination, his/her attitudes did not show any change. Although other students completed the course at the same stage of worldview, this student is the only student who did not have a change in worldview. This confirms Ambe’s (2006) research that students can become aware of their beliefs and biases without changing their attitudes.

As students increased their knowledge and understanding about others, their biases and beliefs were challenged. As students found their initial beliefs and biases inadequate, their attitudes were changed.

In-depth Evaluation of Transformation of Self

Changes were confirmed in self-examination and worldview of diversity toward individuals with diverse appearances so transformation of self was further studied by an in-depth assessment of six reflective writings. Grounded Theory approach was used for the in-depth analysis of the data through implementing the constant comparative method to analyze each of the assignments. The assignments were analyzed in order of completion during the course to evaluate the development of change over time (Prepicture Responses, Pictorial Collage, Culture and Consumer Behavior Project, Trying on a New Identity Project, Transformation of Self Paper, and Postpicture Responses).
Self-examination, Attitudes, and Actions

Each student’s reflective writing pieces of their assignments were analyzed to categorize self-examination, attitude, and action statements. Self-examination statements were categorized as those statements where students reflect awareness of their beliefs and biases. This was the beginning of students’ awareness of viewpoints. Students’ reflective writing statements that communicated their feelings or emotions toward an individual or an individual’s appearance were categorized as attitude statements. Action statements were categorized as students describing how they responded to an individual or an individual’s appearance. Reliability of statement identification was ensured through three raters. Interrater reliability of 83% was calculated according to the percent agreement method.

After each student’s reflective writings were categorized, the data were analyzed to determine progression of change in self-examination and attitudes for each student. The change was explored from the beginning of the course to the end to determine in what areas the student had changed. Change was also reviewed for each student by individual assignments to determine in what assignments self-evaluation, attitude change, and action occurred.

Students provided reflections into their self-examination and attitudes as a result of the assignments in the course. There were not a significant number of actions that were categorized in the student’s reflective writings. This was expected, because the goal of the course was to increase openness to individuals
with diverse appearances, not provide avenues for action to occur. Action should occur as a result of the transformation that occurred in the course.

Self-examination was evident in the Pictorial Collage, Culture and Consumer Behavior Project, Identity Project, and Transformation of Self Paper. The highest levels of self-examination were reported in the Identity Project and Transformation of Self Paper. Attitudes were displayed in all of the assignments. However, the Prepicture Responses and Postpicture Responses provided the greatest insight into the students’ attitudes. Actions were displayed in the Culture and Consumer Behavior Project, Identity Project, and Transformation of Self Paper.

*Categories from the Course Assignments*

Data were analyzed by assignments rather than by students to explore the influence of the course on students’ transformation. Each assignment was analyzed and categories were developed to explain the effect of the assignment on students’ transformation. The categories from each assignment were compared to the categories from the other assignments and categories were refined and further developed by combining similar categories. Categories that were not able to be saturated were eliminated or combined into other categories to develop broader categories. Biases, beliefs, and values; cultural ideals/expectations; fears, struggles, and strengths; increasing knowledge and understanding of individuals; understanding individual appearances; and understanding and re-evaluating stereotypes were the final categories that were
established as themes emerging from the data as influences of the course on changing students’ self-examination and attitudes.

*Development of Model*

The themes that emerged from analyzing the assignments were coded as self-examination, attitude, and action statements. Biases, beliefs, and values; cultural ideals/expectations; and fears, struggles, and strengths were coded as self-examination themes. Increasing knowledge and understanding of individuals; understanding individual appearances; and understanding and re-evaluating stereotypes were coded as attitude themes. There were no themes that were coded as action statements. The model was established by diagramming the relationships of the themes from students’ reflective writings as they influenced students’ transformation of self. The diagram depicted the progression that took place in the course as transformation of self occurred. It also illustrated the interrelationship among the themes in changing students’ self-examination and attitudes.

This study suggests a conceptual model (Figure 4) of the two components required for transformation of self. Those components are self-examination and change in attitudes. The model is diagrammed to indicate the liner process that students undergo for transformation of self to occur. Transformation of self has an underlying circular pattern as we participate in reflective thinking and are involved in self-examination and re-evaluation of our attitudes. However, the actual process of transformation of self is a linear progression.
Broadened Worldview of Diversity

Beginning Worldview of Diversity

Developing Self-awareness Through Self-examination
- Biases and Beliefs
- Cultural Ideals and Expectations
- Values
- Fears, Struggles, and Strengths

Partial Transformation of Self

Changing Attitudes
- Increasing Knowledge and Understanding of Individuals
- Understanding Individual Appearances
- Understanding and Re-evaluating Stereotypes

Transformation of Self

Broadened Worldview of Diversity
Transformation of Self Model within a Theoretical Perspective

The transformation of self model encompasses the goal of transformative learning which is a higher, more developed level of thinking. According to Brown’s (1998) social-cognitive instructional model the first phase required for students to transform from monocultural (ethnocentric) to multicultural is self-examination. Transformation of self occurs when an individual recognizes that a real problem exists and re-evaluates the situation to develop an answer for the situation. For students to have a complete transformation of self they must participate in self-examination, which lays the framework for changing attitudes.

Through self-examination students participate in critical reflection and reflective discourse, the two components of thinking that are fundamental to Mezirow’s (1991) transformation theory. The first phase in self-examination is an awareness of biases, beliefs, and values. According to Mezirow’s (1991) transformation theory, students’ beliefs, biases, and assumptions form the lens that they use to view situations. As students become aware of their biases, beliefs, and values they learn that there are cultural ideals and expectations that also affect their view of individuals. Students’ biases, beliefs, values, and cultural ideals and expectations are all intertwined and form the lens that Mezirow (1991) indicates students use to view individuals. The last phase of self-examination is an awareness of fears, struggles, and strengths that the students have based on their biases, beliefs, values, and cultural ideals and expectations. Mezirow (1991) indicates that as a student’s meaning system is found to be
inadequate it may be replaced with a new perspective indicating transformation of self.

This stage of transformation of self can be measured using the reflective judgment model (King & Kitchener, 1994). As students find their meaning system inadequate, they have acknowledged that a real problem exists. King and Kitchener (1994) indicate this is the first step required for students to participate in reflective thinking. Students develop a higher level of reflective judgment as they become more autonomous in their cognitive development and understand the process of knowing and justifying their beliefs.

Transformative education ensures its goal by challenging students’ perspectives through the introduction of new ideas and requiring students to reflectively evaluate the information. This is the second component of the transformation of self model. Brown (1998) states that for students’ attitudes to be changed, students must participate in activities that will challenge their existing ideas.

The changing students’ attitudes component of the transformation of self model has three phases that build on the previous phase. The first phase is increasing students knowledge and understanding of individuals by offering new ideas that provide students with knowledge that was either not known by them or was incorrect. Students have attitudes and stereotypes toward individuals based on their beliefs, biases, values, and cultural ideals and expectations that may be incorrect due to lack of knowledge. According to transformative
education, those existing attitudes and stereotypes must be challenged by providing new ideas and requiring students to critically evaluate them.

The last phase in changing attitudes is understanding and re-evaluating stereotypes. Students use cognitive development as indicated by Mezirow’s (1991) theory to foster a new perspective by critically evaluating their initial perspective according to the new ideas that have been presented in the previous two phases of attitude change. After they have created a new perspective they are able to re-evaluate stereotypes that they held. This allows students to change their attitudes about individuals and their appearances.

Of the 17 participants in the study, 16 showed an increased openness toward diverse appearances. All 16 had changes in both self-examination and in attitude, indicating that openness to diverse appearances is a result of complete transformation of self. All 17 students showed an increase in reflective thinking according to the reflective judgment model (King & Kitchener, 1994). This confirms Mezirow’s (1991) theory that as the lens through which students viewed situations became inadequate, they used a higher level of cognitive development to re-evaluate their lens as they became more reflective in their thinking. The one student who increased in reflective thinking but did not change attitude did not become more open toward individuals with diverse appearances. Throughout the course 16 of 17 students changed attitudes, supporting Mezirow’s (1991) theory and Brown’s (1998) social-cognitive instructional model that as students participate in activities that challenge their
ideas, they will re-evaluate their perspectives. This model has been supported by a theoretical perspective. Next, the model is grounded by the findings of the study.

**Grounding of the Transformation of Self Model**

The transformation of self model is a process encompassing two components that are (1) developing self-awareness through self-examination and (2) changing attitudes. The transformation of self model is a process with two possible ending points. To achieve openness to individuals with diverse appearances, self-awareness that is accomplished through self-examination must be followed by attitude changes resulting from an understanding of individual appearances and re-evaluation of stereotypes. This leads to a transformation of a self that is open to individuals with diverse appearances.

A partial transformation can occur with the development of self-awareness through self-examination without following the process to a change in attitude. With this partial transformation, original stereotypes and attitudes are maintained so that individuals remain closed to others with diverse appearances.

*Developing Self-awareness through Self-examination*

Self-examination involves coming to an understanding of who one is through reflective thinking. As students participated in self-examination, they developed a self-awareness through understanding their beliefs and biases; values; cultural ideals and expectations; and fears, struggles, and strengths. Brown (1998) indicated that examining self-concepts is the first phase in
transforming self by exploring who one is and why one possesses one’s beliefs, biases, and values.

**Beliefs and Biases**

An awareness of beliefs and biases is the first step in self-examination to understand who one is. Beliefs are “cultural conventions that concern true or false assumptions” (Scupin, 1998, p. 42). A belief is a psychological state of conviction of the truth of a phenomenon. A bias is a personal and sometimes unreasoned judgment based on an individual’s belief or perspective.

When students began the course they did not realize that they held biases that affected how they viewed other individuals. This lack of awareness was not because they did not believe that they had biases, but rather because they had never considered their biases. Knight (2006) states that recognizing that one has biases that influence perceptions of others is a result of developing self-awareness. All of the students who participated in the study indicated some level of awareness of their beliefs and biases as a result of the course.

As students examined who they were, they acknowledged that they were asked to reflect on areas of self that they did not normally think about or would not have otherwise considered. Beliefs and biases are engrained in the subconscious. One does not consciously think about reasons for stereotypes and attitudes toward others. As students became aware of the beliefs and biases that they held, students indicated that they never realized how they judged other individuals.
I never realized it before, but I was very biased and judgmental about people who wore different clothing than I did (1).

Students became aware of their beliefs and biases through class discussions and assignments. Discussions and assignments incorporated reflective writings that encouraged students to reflect upon their own thoughts and feelings. The reflective writings in the course allowed students to participate in transformative education that challenged their perspectives by introducing new ideas and requiring them to critically evaluate the topics. According to Grumet (1999) narratives provide an avenue for reflection and analysis allowing students to see their biases that are intertwined in their daily life. This was demonstrated by student responses.

She (student conducting her Identity Project) gave details about her day and how people looked at her with disgust and snubbed her for looking different. She made me really evaluate myself and how I look at people everyday that may not be the best looking or be able to afford fashionable clothing (8).

We were asked the question “what does it mean to you to be dressed?” That question really blew my mind. I had never thought about what real dress was to me. I first thought just having clothes on and when you were naked you were not dressed. Then the more I thought about it I really feel that when I am giving off the look I want people to see me as then I am dressed. If you feel like you are dressed when you are naked then you are dressed. I feel that your body is a canvas and you should express it the way you want. If you want to get piercings and tattoos you should not feel or think about the social norm. Your body is your individual self that you should show off to the world. I really felt that people that dressed differently than me or were a different ethnic group than me were no different than me (15).

As students’ knowledge of their beliefs and biases increased they became aware of specific biases that they held. Students’ biases were not always
negative toward other individuals. Beliefs and biases ranged from believing every individual has an ideal beauty image that affects his/her appearance to believing that everyone should be proud of his/her body type, but that there are certain clothing items that he/she should and should not wear.

Specific biases were usually based on cultural ideals of appearance. Students had an ideal of how individuals should be dressed and based their judgment of others on that ideal. There were two students who believed that no one should be judged based on appearance. However, they still judged some individuals when viewing the pictures of individuals' appearances. Students who began the course with a high ethnocentric worldview were very judgmental toward others and viewed others as weird, as evidenced by one student’s reflections.

I thought that anyone not dressed according to what is normal by today’s society would be considered “weird” or “abnormal” (6).

One student who began the course with a very high ethnocentric worldview stated the following understanding of her beliefs and biases.

I was very closed-minded and very much into staying within my social group and expected the same from other people. I also expected the people that dress the same to stay together and not really associate with those that did not. I mean I know that is mean per se, but living in a small community you know what goes on with everyone and you are kind of guilty by association (13).

Students not only became aware of specific beliefs and biases they held, but they also learned how they developed their beliefs and biases. They learned that their family was a large influence on who they were and how they believed.
They also learned that their culture, religion, and personality played a factor in forming their views and biases. As one student became aware that her biases and beliefs were based on her family’s views, she realized that she could create her own.

My views of apparel selection and dress have become clearer than ever. I have discovered that now, more than before, I am truly able to form my own opinions of style, clothing, and perceptions of dress. Before this time, my opinions were channeled through my family and what they found to be acceptable. I finally saw that I was thinking for me and making my own decisions about how I perceived myself as well as others through dress. I have always prided myself in being someone who sees others in grey tones, no black, white, red, or yellow. However, today I realized that I do in fact have prejudices and stereotypes against those that I do not feel comfortable with. It became clearer to me that I was very colorblind, but when it came to body piercing, cross-dressing, tattooing, and extreme styles of dress, etc. I was completely innocent in how I truly felt about these people (2).

As students’ beliefs and biases were revealed, they began to see that they were more judgmental toward individuals based on appearances than they thought. By being forced to examine their own beliefs and biases, students became aware of how they use appearance to judge individuals they do not know.

Upon approaching our group for the first time, he (international student being interviewed for the Cultural Project) was automatically stereotyped by every single member (in our group). It is an automatic characteristic human beings have imbedded in their DNA. No matter how hard we fight it is always there (9).

When students became aware that they judge others based on their own beliefs and biases, they tried to justify their actions. When they realized that they stereotyped others, they felt that if they could rationalize their actions, then their stereotyping would be justified.
As I go back and read the (daily) reflections over the year, my biggest concern was that I like to judge. I often said that I would not feel comfortable wearing their apparel. I often judged people, but one thing that I did do was say that if that is what made the individual person happy, then they should go along with it (11).

I would be a hypocrite if I said I don’t judge a book by its cover, because before this class I did just that. I didn’t do it all the time, but I feel that we all do in our own way (12).

Two students indicated that they became aware of their tendency to judge others and were disappointed with self because they judged based on appearances. They saw stereotyping as a negative aspect of their views of appearances and individuals and wished that they could view others without stereotyping.

I did not think that I was so judgmental and biased before, but taking this class brought it out in the open and let me see how judgmental and biased I really am. Unfortunately, I always have some preconceived notions and feelings about people that I cannot ignore (4).

I do not feel that I am a very racist person, yet I have not wanted to hang out with some people because of their ethnic group. I do not believe in racism but I still do it on a daily basis. I hate myself for it, but it is not something I can control, but I am trying not to listen to my feelings and really get to know someone before making any decisions about that person (15).

They realized that all individuals subconsciously stereotype other individuals when viewing them for the first time. Students learned that stereotypes are used to categorize the unfamiliar with what is known to help understand new appearances.

During the first phase of the self-examination component, students became aware of their beliefs and biases that affect how they view other
individuals’ appearances. As they learned the origins of their beliefs and biases, they also became aware of their interconnected values.

*Values*

The course made students aware of their values as well as their biases and beliefs. Values are “the standards by which members of a society define what is good or bad, holy or unholy, beautiful or ugly” (Scupin, 1998, p. 42). They are widely shared assumptions that describe an individual’s beliefs and guide his/her behavior or action (Scupin, 1998). Individuals have a strong connection to their values that make values more resistant to change. As students reflected on who they were through self-examination, they found that their values played an important role in developing how they use appearance and how they feel towards individuals’ appearances. Understanding our values is vital to self-examination because an individual’s views of others are based on his/her values. The characteristics assigned to individuals are based on messages associated with appearance according to one’s value system (Eicher et al., 2000). Class activities stimulated students to recognize their values.

It was the fruit exercise (see Appendix C), believe it or not, that kick started my contemplating what I considered important to me. That exercise allowed me to put some things about myself in perspective (7).

Many of the values that students indicated related to culture. Some have become more aware of their own cultural values and appreciate their country more. Through the discussions and the cultural project, students realized that they appreciated the values and freedom of their own country.
I have learned more about myself and have become more thankful for my upbringing than ever before (10).

The difference between acknowledging beliefs and biases and values is that students indicated that they became aware of values but that they did not change. Students were more open to questioning beliefs and biases rather than values. Students’ values were probably less likely to change because values are important in defining who an individual is.

The aspects in my life that I value and what I consider valuable did not necessarily change, I just never realized them before: I had never contemplated this in terms of myself. I have always sustained certain morals. I realized that good hygiene, self-esteem, having class no matter what, integrity, and intelligence held the top five values of utmost importance to me with family and friends trailing very closely behind them (7).

An awareness of beliefs and biases also created an awareness of values. Students learned that their values were influenced by their cultural ideals as well as influencing their beliefs, biases, and cultural ideals.

*Cultural Ideals and Expectations*

Individuals hold to cultural ideals based on their beliefs and values. Throughout the course students began to see cultural ideals and how they affected individuals’ view of others. They learned that individuals hold expectations concerning appropriate dress. Society has role norms or expected behaviors for individuals portraying a role which influence social interaction through social direction and behaviors of individuals involved (Thomas & Biddle,
1966). Standardized knowledge of norms allows individuals to know what to expect in social interactions (Storm, 1987). Students recognized such norms.

Although it should not matter what you wear and where you wear it there are times when certain things are not appropriate, so I believe people should use those times to think out of the box with accessories and shoes (10).

Students learned that individuals’ appearances are judged according to cultural ideals.

It is very depressing that if one person does not fit in with what the United States says is beautiful, that we just turn our noses and look the other way (6).

It is very typical for a person to be looked up and down if they are dressed different than what is labeled as normal or in style (8).

People have always judged on the basis of appearance, even those who don’t admit they do it. We’re a world fixed on images. We learn through seeing and we make deductions by what we see as well. This project (New Identity) is interesting because we have to look at the way the world sees us (5).

Through the Cultural Project and interacting with international students, students learned that all countries have cultural ideals. They became aware of those ideals and learned how they are different from the students’ ideals.

The Cultural Project helped me to understand that in different parts of the world fashion is totally different than in the U.S. and it should be acceptable no matter where I am (8).

Throughout this class I have learned about diversity and that what I think is normal is not always what everyone else thinks. In many different cultures I would be considered out of the ordinary or unusual even (8).
As they became aware of different cultural ideals, students began to question their cultural ideals for appearance. They questioned the United States’ ideal for beauty.

I think one of the most important things we talked about in class was the U.S. ideals of beauty, and how they affect what people wear. I find it amazing how our ideals encompass such a small percentage of the population. I personally don’t know that many girls who are tall, skinny and big busted, tan, blonde haired, blue eyed, with the perfect bone structure that makes her gorgeous. In fact I don’t know any girls like that (5).

When it came time to talk about the United States’ cultural ideals of beauty as compared to the rest of the world it made me think that we are a shallow nation. It makes me wonder how we got these distorted views of almost unrealistic beauty (17).

One student reflected upon how she felt when she realized that she did not fit the United States’ ideal for beauty. Like many other individuals she used her appearance to try to overcome not meeting the ideal.

At first I didn’t really care about being on the accepted and popular side until I was hit with a rude awakening. I wasn’t skinny, short, or Caucasian like the majority of the girls in my class. I needed a means to over come the way I looked. So at my young age I decided that the only way to hide being a tall, chubby, little black girl was to make sure that I was always stylish (3).

Along with questioning the United States’ ideal for beauty, students also questioned the notion that everyone must dress according to cultural ideals. They began to realize how fitting the norm can stifle individuality.

People give you these faces that can be very hilarious especially when you think about why they’re looking at you and giving you the feeling that they think you’re an idiot. It’s because you’re breaking the mold, and they can’t understand going against the grain (5).
I learned a lot about how people really feel about dress. I thought on how it must feel to be a trendsetter, someone who is way ahead of the curve. These people are brave to not care about the strange looks they will receive, all for the name of fashion (3).

While conducting her New Identity project, one student learned how individuals are judged for dressing outside the expected norm. She became frustrated with how individuals are viewed and asked these questions.

Why are people punished with negative criticism when individuals decide to push the line and step out of the box? Why can't I wear heels and a dress while I work out? If it makes me feel good or is maybe more comfortable for me to wear, then why can't I? (9).

Another student who continuously dresses outside the expected norm had the following reaction while conducting her New Identity project.

I'm a person who likes to wear unique clothes, and so a lot of my friends just thought I was being myself today. I was a little shocked that they would actually think I would wear a trash bag (5).

Through the Cultural Project and the New Identity Project, students learned that every country has cultural ideals that set the norm for appearances. As they learned how their cultural ideals affect how individuals are viewed, they began to consider and question their own beliefs and biases. Acknowledging cultural ideals allowed students’ fears, struggles, and strengths with appearances to surface.

Fears, Struggles, and Strengths

Participating in the New Identity project provided students with the opportunity to understand some of their fears and struggles related to their appearances. Understanding those fears and struggles allowed them to learn
about their own appearances and appearance management practices by participating first hand in dressing outside the cultural norm. Most students were either excited or anxious about the project depending on their feelings toward dressing out of the norm. Even students who were excited about the project became nervous when the time came to actually conduct the assignment.

I was very eager to embark on this project, but when the time came to step up to the plate I became very nervous. I had so many great ideas and high hopes but my nerves got the best of me, so I kept all my clothes on. I care about my appearances, and that is what made it hard for me to purposely draw unwanted attention to any visible flaw (3).

I really did not think I was going to be as nervous as I was to do this project. I really started feeling uncomfortable when I walked out of my room and a girl who lives across the hall looked at me like I had gone crazy (15).

Students reflected on how they felt nervous, embarrassed, and insecure as they were considering what to wear and as they began the project.

I was extremely self-conscious about the way people were looking at me. At first, it really made people feel awkward and confused (17).

Individuals use appearances to establish the identity of others (Damhorst, 1990; Henderson & DeLong, 2000; Roach-Higgins & Eicher, 1992; Stone, 1962). Identity is “the distinguishing character or personality of an individual” (Merriam-Webster, 1998, p. 907). Stone (1962) defines identity as the placement of an individual as a “social object” through acknowledging his/her participation or membership in social relations. Kaiser (1997) defines identity as self that is embedded in social relations and situation. Identity determines “what and where” an individual is placed according to social terms and is constructed as a
result of bringing together and setting apart (Stone, 1962). Students indicated an awareness of how their perceived identity of themselves affected how they felt in their new identity.

I did not feel extremely out of place, although I did feel somewhat uncomfortable with my dress. I really thought that people would not accept me as I was dressed. I am more of a shopping girl than a hunting girl, so this was an interesting experiment for me (4).

I am a person that goes with the flow and likes to dress the norm so this was very hard with me. At first I really wanted to cry. I think it challenged me the most because people were coming in the store with regular clothes on and I was in a pink satin bathrobe. I also wanted to be in denial that I was dressed that way and wanted everyone to see me like I was dressed normal (13).

An individual’s appearance affects his/her attitude and can give him/her confidence to perform his/her roles (Kaiser, 1997; Stone, 1962). Students’ attitude toward their appearance was one of embarrassment and insecurity, which made it difficult for them to participate in their daily activities. They learned that while they thought that they were self-confident in their appearances that they really did rely on others’ opinions when deciding what to wear.

This project showed me that I'm more dependant on the remarks and acceptance of others than I thought I was. I like to think of myself as somewhat of a fashionable person, but now I realize fashion doesn’t always mean playing it safe (3).

In doing this experiment I learned that I have less confidence than I thought. Being looked at as a strange individual is not a good feeling. Before I left the room I felt very nervous and uncomfortable. I was kind of embarrassed at that point. I think people who tend to dress out of the norm feel comfortable around people who tend to dress out of the norm. I didn’t like the feeling of being an outsider (16).
Students learned that their fears were worse than reality. As they continued through the day, they found that the reactions that others gave were not as bad as they had anticipated.

The reviews that I received when I conducted my program of dress were not as horrible as I thought they would be (1).

I was expecting the worst because I am always so critical of others, as well as myself, especially when it comes to style (17).

When I began, I was so embarrassed about what everyone would think. When I realized that a lot of people were too absorbed in their own worlds to realize that there was anything wrong with me, it made me feel a little better (1).

As students continued most of them gained confidence in their ability to wear something that is not the cultural norm. As they gained confidence they began to feel better about themselves and became more relaxed about their appearance and not fitting in.

Being dressed inappropriate and quite different from everyone else on campus I was surprisingly calm and confident. During the day I was more relaxed (8).

Before I put on the hat, I was very hesitant to putting it on because I did not want to be given the looks and/or comments. Wearing the hat was not as bad as I had first thought that the experiment was going to be. I learned that I can do anything I put my mind to. I know that I can still hold my head up high even though I am wearing something that the media does not say is beautiful (6).

For weeks, no... wait, for years, I have been in fear of “the class that you have to dress embarrassingly in.” Anxiety... it all began at the start of the quarter, and it only grew as the quarter progressed. I knew that the embarrassing project was approaching. I was honestly surprised that I was able to pull it off, and that taught me a lot about myself. I was able to
rise above my fears and do something so completely outside of my comfort zone, and for this, I am very thankful (2).

At the beginning of the day, I was a little nervous that this outfit was going to make me look retarded and idiotic. As the day went on, I felt more confident in what I was wearing. I felt I could proudly wear my trash bag dress as if it just stepped off the fashion runway (5).

During the second phase of self-examination students learned that cultural ideals form the basis for appearance norms. During this phase students learned how those cultural ideals affected their appearances. They learned that their appearances are influenced by their fears of not fitting the norm and needing acceptance from others. Students also realized that even though they struggle with needing acceptance of others they are able to overcome some of the reactions when dressed outside the accepted norm.

Developing self-awareness through self-examination is the first component in transformation of self (Figure 5). For transformation to occur one must first become aware of who one is as an individual. Self-awareness encompasses examining individual biases, beliefs, and values; cultural ideals and expectations; and fears, struggles, and strengths. Developing self-awareness begins with acknowledging biases, beliefs, and values. These are influenced by cultural ideals and expectations as well as influencing cultural ideals and expectations. The last phase of developing self-awareness is recognizing one’s fears, struggles, and strengths with appearances that are a result of cultural ideals and expectations. Thus the Developing Self-awareness component of the model was grounded by results of the study.
Individuals who develop self-awareness through self-examination may move in one of two directions in transformation of self. One is to achieve only a partial transformation of self by stopping on the process. The other is to continue the progression of transformation of self by changing attitudes that is documented in the following.

*Changing Attitudes*

An attitude is a mental position, feeling, or emotion (Merriam-Webster, 1998) toward an individual or object (Sevelius & Stake, 2000). It is a psychological position formed from a perceived truth. Attitudes are developed from beliefs and biases and evoke an emotion to a phenomenon. Attitudes can range from very firm, refusing to fall to challenges over time, to extremely malleable, fluctuating significantly over time (DeWall et al., 2006). Attitude traits that differentiate firm from malleable include accessibility of the attitude, volume of knowledge on which that attitude is based, and certainty of the attitude (DeWall et al., 2006). An attitude change occurs when there is a modification in the position, feeling, or emotion (Sevelius & Stake, 2000).
Through self-examination individuals become aware of their viewpoints that form their attitudes. Transformative education challenges students’ perspectives by introducing new ideas and having students critically evaluate the topics discussed. However, often teachers do not rise above the knowledge level (Munroe & Pearson, 2006). As students begin to challenge their values, beliefs, and assumptions, they begin to resist the limitations their individual biases impose on their worldview (Ambe, 2006; Knight, 2006). Students’ attitudes began to change as they increased their knowledge and understanding of appearances and understood the role of appearances which enabled them to re-evaluate stereotypes and accept individuality.

*Increasing Knowledge and Understanding of Individuals*

Brown (1998) indicated that students enter diversity courses as either anxious and hostile or apathetic and inquisitive. I found that rather than being one of these dichotomies the students in this study were uninformed and lacked knowledge of diverse individuals. Through the course students were presented new ideas about diverse individuals and began to challenge their biases according to their new knowledge and understanding.

After taking this course, I feel as though I have a much better understanding of why people dress the way they do and what aspects of their life have affected the way that they dress (1).

It (the class) introduced me to all new concepts of people and how and why they dress like they do (11).
Not only did students gain an understanding of other individuals, but they also gained a better understanding of who they are. Learning who one is helps to understand and change his/her worldview (Allard, 2006).

I feel like this class helped me gain a better understanding of who I am and why other people dress the way they do (4).

I learned more about myself as well as more of other cultures. I was surprised by the material of the course (10).

It has helped me to understand different cultures, different people at Louisiana Tech University, my family, friends, and most of all myself. I now have a greater understanding of others along with, a greater appreciation for the differences, similarities, and uniqueness of everyone that I come into contact with on a daily basis (13).

Brown (2004b) concluded that the course content and students’ previous experiences have an effect on changing cultural diversity awareness; additionally, the change was increased when appropriate methods were used. The class incorporated the Cultural Project, class activities, and the New Identity Project that provided opportunities for students to actively participate in an increased awareness of others.

*Cultural diversity.* All students indicated that the Cultural Project was important in providing knowledge and understanding of individuals from other countries.

For once I knew more about a place than its name (7).

They indicated that completing the interview allowed them to learn in a method that could not be accomplished by reading about the country in a book. This agrees with Owens (2005) who found that students gained a deeper
understanding of others when they could personalize the information. The Cultural Project provided students a method to learn that is not possible through lecture.

After my interview I almost felt ashamed for thinking so poorly of the country at the beginning of this assignment. I felt more knowledgeable and perhaps a little worldly (7).

Nothing would have prepared me for the conversation that I was able to have with these two men. There are some things in life that must truly be experienced (2).

Many students had incorrect views of culturally diverse individuals because of lack of knowledge about the individuals and their country. By participating in the Cultural Project, students found that while there were cultural differences, many of the international students had lifestyles similar to their own. Participating in the assignment provided students with the knowledge to re-evaluate some of their incorrect preconceived beliefs and biases.

Just because someone comes from a different background does not always mean that they are entirely different from the rest of the world. Overall this assignment has been a good experience for me because I was given the opportunity to understand other people’s cultures (8).

As students learned about individuals from other countries, they discovered dress to be very interesting. Many students assumed that international students would dress very differently from them.

My reaction toward the Indian student was confused. I thought that she would have been dressed in different types of clothes than us (4).

When this project was first assigned I was very excited to learn about a new country and their cultural differences. It was very interesting to see how different people dress so diverse in different parts of the world (9).
As students learned about different countries they realized that they enjoyed the experience and wanted to learn more.

It has also made me want to learn a lot more about their country and maybe even get to go there one day to be able to really get a feel for what it is like in Nigeria (6).

Students learned about cultural diversity by actively participating in interviews with international students. Many students had an incorrect view of other countries because of lack in knowledge. They indicated that the Cultural Project helped them to understand culture in a way that is not possible by listening to a lecture or reading a book. It was the personal experience that impacted their understanding.

*Diverse individuals.* Through class discussions and other assignments students increased their knowledge and understanding of diverse individuals. Students found many of the groups discussed in class interesting because they had never thought about them before or because they had biases toward those individuals. As they began to learn about the different groups their understanding of individuals’ motives increased and they were more open to those individuals’ appearances.

I have gained a greater understanding of how people dress and what works for them (8).

Some topics attracted me more than others because of the perception I had about them before I had no knowledge of knowing what it was. I learned why transsexuals dress the way they do. From discussing the topic I became more open with types of people and kind of more
understanding and acceptable with them also; whereas at the beginning of
the quarter I was like “ill” (16).

I also enjoyed our studies on body adornments and how they relate to
different cultures. Naturally I want to think, “Why would these people
want to do some of these things to themselves?” but there are many
factors that play into this. I appreciate these adornments as forms of
artful expression, although I would not like them on me (17).

Students’ understanding of individuals who do not conform to appearance
norms increased. After completing the New Identity project several students
indicated that they could not believe how individuals are treated just because
they do not conform to cultural ideals for appearances.

It saddens me that people would do some of the stuff they did to me to
other people. It changed my attitude towards those called (Outsiders) (16).

I learned people are not always going to be accepting of something
different. I hate to say this but I learned that people can be very shallow
in their judgment in what people wear. I was slightly out of the ‘norm’ for
that kind of weather and the looks and responses that I received were just
amazing. She (lady observing my appearance) taught me a lot on the
perception of people and what they think when they see something
unexpected (11).

One student indicated that after seeing how individuals are judged according to
their appearances she feels that she should always dress the way she wants
individuals to view her.

I now see even though people who go to extremes against the social norm
go through so many hurtful things everyday. It was horrible I could hear
people talking and laughing about me. The worst part of the whole
project was I had friends who dress like I was dressed, I never understood
how much they went through. It really made me think what facial
expressions I give across to people. Even though I say that people should
be free to wear what they want to wear, I will admit to looking at some
people and thinking “what is that person wearing”. These projects made
me more aware of what I am saying to people by my dress. It has made
me want to get up and get dressed to the “t” in my style, because that is how I want people to see me (15).

The class discussions also enabled students to learn how their peers felt towards individuals with diverse appearances. Having the class discussions helped students gain a new perspective on diversity issues. It allowed them to reflect on their own views as well as those of their classmates.

It was very interesting and insightful to hear different people’s opinions about different topics. This has really opened my eyes to the views of different individuals of different backgrounds whether it is cultural, economic, or psychological appearances (9).

Students who were more open to diverse appearances at the beginning of the course found it difficult to believe that individuals could be so closed-minded toward other individuals just because of their appearance.

While hearing some people’s view in class I was shocked at the amount of close-minded superficial people that are in the world. I am very open to the world and all it has to offer. Therefore when I hear people closing themselves off to new and great things it startles me. I have always been taught to not to judge others, and that everyone deserves a chance (10).

Through class topics and discussions, students’ awareness of other groups of individuals increased by learning what influences appearances. By hearing other students’ views, students learned that appearances are an expression of culture and are influenced by individuals’ beliefs and biases. Their knowledge and understanding of individuals increased through first hand experience of cultural diversity and dressing outside the cultural ideals. Increasing their knowledge and understanding of individuals enabled students to understand individual appearances.
Understanding Individual Appearances

Students, even those in MCS, did not understand the complexity of individual appearances. They saw appearances as putting on clothing without knowing what transpired in that individual’s mind to determine what he/she would wear. They viewed appearances as putting on clothing and either following cultural ideals and being fashionable or being an appearance outcast. By taking the course students began to understand all that is involved in appearance management.

Whenever I used to look at someone, I just thought either ‘that is a really cute outfit’ or ‘eww, what were they thinking.’ I never really went past those two things (1).

I guess I never really thought about how much goes into our individual appearances. Now when I look at someone, I take all those factors into affect. I can understand a little better why they are dressed like that (5).

As students learned about individual appearances, they realized that appearances are used by individuals to convey who they are. Appearances are used to establish identity through the meanings associated with appearances. For one’s identity to be established the meanings one assigns to symbols of appearances must be the same as the meanings assigned by others (Stone, 1962). The congruency of meanings was affirmed by a student.

My appearance says a lot about myself, it says I am a college student when I dress in a t-shirt and shorts, a sorority girl when I strut my letters, and most importantly that I am classy because I do not show off my body in the wrong ways (8).
As individuals establish their identity through appearance they all have a sense of individuality in their appearances. No two individuals will have the same appearance because each has different life experiences that influence his/her view of appearances. Students learned that individuals with the same role in society also have individual appearances.

After observing different people's reactions I noticed that everyone has a certain identity that anyone could consider out of the ordinary (9).

While individuals express their individuality, they are also longing for acceptance by others. While individual expression produces diverse appearance, it also creates groups for membership according to appearances. As Miller and Hunt (1999) indicated, people need to be individuals while conforming which individuals accomplish by forming groups. Students learned that individual appearances are influenced by reference groups. These reference groups provide the acceptance that individuals are looking for as they conform their appearance ideals to receive positive feedback by reference group members.

At the beginning of the quarter, when I saw someone who dressed out of the norm or differently than most people did, I thought that they were just one of those people trying to stand out and make people look at them. However, I never realized or even began to think that the way they chose to dress was a reflection on something much deeper than personal style. I learned that a lot of people dress according to their peer groups. I never thought that because your friends wear something, you are more likely to wear that same thing. I just always thought that people who liked certain style of clothing could wear that clothing and their friends would not judge them or make fun of them for their style choices (1).

Students indicated that an individual’s personality could be established according to his/her appearance. This confirms the studies of Damhorst (1990),
Eicher et al. (2000), Johnson et al. (2002), Stone (1962), and Workman and Johnson (1989) that people judge personal characteristics according to an individual’s appearance. Information provided by appearance was recognized by students.

I try not to judge someone by their physical appearance, but I have learned that you can tell a lot about a person by what they wear (12).

I learned how numerous amounts of information could be transmitted all from my dress (16).

However, students also learned that just because someone is dressed a certain way does not mean that the personality characteristics associated with that appearance are correct for that person. Students learned that while appearances are used to process unknown images that are viewed, one must be willing to re-evaluate his/her stereotypes as necessary.

Upon dressing as I did, I learned not to judge someone by the way they are dressed, just because someone looks like a thug does not mean they are one (12).

As students began to understand the complexity of appearances, they realized that individuals participate in appearance management to convey their identity and roles to others. Students learned how individuals use appearances to assign personality characteristics according to the meanings they associate with a person’s appearance. Through this they learned how appearances can have different meanings for different individuals and that appearances are influenced by reference groups that provide a feeling of belonging for individuals. Increasing their understanding of the complexity of individual appearances,
provided students with the knowledge to understand and re-evaluate their stereotypes.

**Understanding and Re-evaluating Stereotypes**

Stereotyping is the preconceived generalizations of what a particular group of people are like (Gоворун et al., 2006; Kanahara, 2006; Peoples & Bailey, 1988). Individuals stereotype by categorizing information to simplify mental processing (Macrae et al., 1994; Major & O’Brien, 2005; Workman & Johnson, 1989). The characteristics individuals assign to others according to their stereotypes are impacted by their beliefs and biases toward that group of individuals. Stereotypes may be either correct or incorrect depending on if the beliefs and biases can be substantiated.

The course provided students with knowledge and understanding of other individuals that made them re-evaluate their own stereotypes that were incorrect. But before they could re-evaluate their own stereotypes they had to acknowledge that they stereotyped individuals according to appearances. All individuals stereotype as a method of categorizing information to simplify the information for mental processing (Macrae et al., 1994; Major & O’Brien, 2005; Workman & Johnson, 1989). As students participated in self-examination they realized that they did stereotype individuals by appearances.

I am guilty of prejudging. One day in class when we discussed stereotypes, I became bothered and yet ashamed. It’s upsetting to me when I hear people make absurd stereotypical comments about African Americans. But yet sometimes I make silly assumptions about spoiled, rich kids and emo people (3).
As students learned that they stereotype, they wanted to change their views so they would not have any stereotypes. However, they learned that is not possible.

I have a problem with stereotyping. It is mostly negative stereotyping, but I am working on making it positive. I learned in class that certain classes and races of people hate other people which causes me to stereotype them even if it is positive. It makes them feel like you are judging them based off of a preset notion, rather than actual facts or experiences. Throughout this class I have become more balanced in stereotyping people. Initially I wanted to get to where I had no stereotypes at all, but I soon realized that this was impossible. Not just for me, but for everyone. We will always be biased to some extent (4).

As students studied appearances of different individuals and their motives for dressing that way, students gained the knowledge to see that some of their views of individuals were unsubstantiated and incorrect. Through class discussions and projects students began to alter their biases according to the new information that they received. Both Kaiser (1997) and Damhorst (1999a) indicated that culture affects appearance meanings. Miscommunication when viewing diverse appearances may occur because of different groups’ assigned meanings causing lack of agreement of interpretations of individual’s appearances.

Many students had views which lead to biases toward international students that created stereotypes that were incorrect. By participating in the Cultural Project, their incorrect stereotypes were broken as they interviewed individuals and learned about their countries. They learned that individuals in other countries were not as different as they believed them to be. Students found
that while individuals from other countries are different in their own ways, they are also very similar to the students.

Talking with Jose (who is from Venezuela) has helped me realize cultures in other countries are not always extreme. I never really thought that the same kind of people as myself live in other countries. My first thought was that they had tribes with strange piercings and body art everywhere (8).

This was kind of a small stereotype on my part because I thought that Africans from the native land of Africa were big on the tattooing and piercing, but I was wrong. I guess it could be in different parts of the continent, but I believed differently before I was corrected (10).

The stereotypes that students held were from a lack of knowledge about other countries. If students are to become more open to cultural diversity the knowledge needs to be provided that will enable them to re-evaluate unrealistic stereotypes that are affecting their views of those individuals.

I was thinking at first that their life was going to be different from America, but I was wrong. My reactions after the interview were of amazement and my thoughts were why American students don’t get more educated in knowing the fun life in India that most Americans probably don’t believe exist (14).

Students also learned how stereotypes affected individuals’ perceptions of others’ appearances. They gained an understanding of how stereotypes, while not always bad, can be harmful if they are incorrect. Clothing influences the personal acceptability of individuals through stereotypes (Workman & Johnson, 1989). They found that as people use appearances to identify characteristics of unfamiliar individuals those characteristics may be incorrect if stereotypes are
incorrect. Students learned that just because someone is dressed according to a certain group they do not necessarily have those preconceived characteristics.

Stereotypes are silent killers. I feel sometimes I’m too lazy to actually want to sit and spend time with someone to get to know them. It’s a lot easier to make assumptions and to prejudge (3).

Upon dressing as I did (for Identity Project), I learned not to judge someone by the way they are dressed, just because someone looks like a thug does not mean they are one (12).

I learned that though Jocelyn had a different style she was a pretty cool girl. Also Felicia being an Alpha Chi Omega, she was not as snobby as I expected, and last but not least Michael being black was not some rap want to be gangster. During that time (working as a group for the Cultural Project), I learned a major lesson that will be with me for a lifetime. That first impressions and stereotypes are not what they seem to be. The only way to truly understand a person is to get to know them and see what they have to offer (13).

After learning about stereotypes and how they affect their perceptions of individuals, many students had the same feelings as the following student.

With a new found desire to ban the unrealistic stereotypes that I once had formed and to see others with an all new understanding, I journeyed into a quarter filled with learning experiences, truths, and a greater understanding of those who don’t necessarily fit my mold (2).

During this phase of changing attitudes, students realized that they stereotype individuals according to appearances and that it is not possible to completely eliminate stereotypes. As students’ understanding of other individuals and their appearances increased, they began to re-evaluate their stereotypes. As students’ stereotypes became less rigid, they increased their acceptance of individuals’ appearances.
The second component of transformation of self is supported by the study results. Students’ attitudes were changed as they progressed through the phases of increasing knowledge and understanding of individuals, understanding individual appearances, and understanding and re-evaluating stereotypes (Figure 6).

**Figure 6 Changing Attitudes Component**

Students who developed self-awareness through self-examination and changed their attitudes achieved a transformation of self that led to a broadened worldview of diversity and an increased openness to individuals with diverse appearances. This broadened worldview of diversity is documented in the next section.

*Broadened Worldview of Diversity*

Transformation of self occurred as students participated in self-examination and had a change in attitudes as a result of obtaining new information and questioning their beliefs and biases. Through exposure to different ideas and cultures, students’ thoughts and perceptions became less rigid and they were more open to and gained an understanding and respect of
others’ views and attitudes (Brunner, 2006). Students’ transformation of self resulted in a broadened worldview of diversity which led to an increase of students’ openness to individuals with diverse appearances.

I have been trying to understand more about other cultures’ dress and that there is a reason of why people are dressed in a certain way. I have been trying to use this class to help me be more accepting of other people (8).

I can now appreciate and embrace the different people that I will work with. I will not just think that their customs are strange and I will just do their event for them and forget all about that culture, but I can learn about their traditions and understand why they choose to do things the way they do (1).

Individual worldviews are influenced by personal beliefs and cultural ideals. As students began to understand others’ views they became less rigid in their beliefs and their worldviews of diversity began to change. Even though not all students became pluralistic in their worldview of diversity, 16 of the 17 students became more open to individuals with diverse appearances. As students become pluralistic in their worldview of diversity, they value others’ views.

Before I took this class, I would judge anybody who looked different or out of the ordinary. I try not to do that so much now. I try to think about whom they are as an individual and that they might have come from a totally different background than me. I am trying to understand people and accept them for who they are. I have tried to become more open. I have tried to become more tolerant of people, whether or not I agree with their beliefs and actions (4).

My views have reached a new horizon in which to accept all differences. I was very open to people’s thoughts before, but now open to even more opinions seeing how extremely different individual’s background can influence their thought process. My feelings toward diverse appearances before taking this class were very open. I had the perceived notion of different cultures dressed different because of their cultures. After taking
this class you see the typical stereotypes of each culture, but our society is becoming very diverse in adopting other culture’s appearances. Finding this openness to diverse appearances has really given me a better understanding of the fashion world (9).

By becoming more open to individuals with diverse appearances, students interacted with individuals whom they would not have before taking this class. They have learned that stereotyping individuals and holding to those stereotypes can lead to incorrect information that prevents interaction.

I would also label people before getting to know them, and that was often a mistake. I am now trying to be an individual person and dress how I want to dress and not about what people are going to think I should dress. I made friends this year that normally I would have considered outcasts (11).

I have made wonderful friends that had it not been for the class, we would not hang out (12).

The course influenced students’ transformation of self by providing opportunities for self-reflection and changing attitudes. Through self-examination students’ awareness of their beliefs, biases, cultural ideals, fears, struggles, and strengths increased. They became aware of who they are as an individual and how their perceptions of others’ appearances are influenced by who they are. By participating in self-evaluation students realized that they held beliefs, biases, and stereotypes which enabled them to establish that a real, complex problem existed.

The course influenced students’ attitudes by increasing their knowledge and understanding of individuals, individual appearances, and stereotypes. As students were provided with new ideas and their understanding of appearances
increased, they began to question and re-evaluate their beliefs, biases, and stereotypes. Through re-evaluation their attitudes changed. Their change in attitudes affected their worldviews of diversity and students became more open to accepting individuals with diverse appearances.

Thus, this study has grounded the transformation of self model. Under conditions such as the MCS 238: Apparel Selection course, students enter with their beginning worldviews of diversity and by participating in self-examination increase self-awareness. The possibility exists that individuals may stop on the process at this point resulting in a partial transformation of self. However, most students will continue through the processes that change attitudes, leading to a more complete transformation of self and broadened worldview of diversity increasing their openness to individuals with diverse appearances.
CHAPTER 5: SUMMARY AND CONCLUSIONS

Individuals view others’ appearances according to their worldview of diversity which is influenced by their beliefs and values. Students enter college with preconceived stereotypes of individuals with diverse appearances according to their worldview of diversity, a worldview which frequently decreases their openness to individuals perceived as different. The purpose of this study was to explore the influence of a diverse appearances course on traditional college students’ transformation of self by focusing on the following questions. As undergraduate college students participate in a course that studies diverse appearances and their meanings for individuals, what influence does the course have on students’ transformation of self? Do students understand their beliefs and biases through self-examination? Do students’ stereotypes become less rigid? Do students increase their openness to individuals with diverse appearances?

Description of the Study

The first stage of the study was the development of a theoretical framework for understanding transformative education. A study was then designed to explore the influences of a diverse appearances course on students’ transformation of self.

Theoretical Framework

Students developed views of individuals according to the meanings the students associate with the individual’s appearance. Transformation theory (Mezirow, 1991) was used to explain the influence of a diverse appearance course
on students’ transformation of self in regard to diverse appearances. Cognitive development explained how students constructed meanings of their experiences by understanding the structures that influence those meanings and by determining how those understandings of the structures of meanings underwent change when students found them dysfunctional.

The goal of transformative learning is independent thinking through a more autonomous, more “developed” level of thinking (Merriam, 2004). The reflective judgment model (King & Kitchener, 1994) was used to describe the cognitive development of how students understand the process of knowing and their corresponding way of justifying their beliefs of complex problems.

Transformative education challenges students’ perspectives by introducing new ideas and requiring them to reflectively evaluate the topics. The social-cognitive instructional model (Brown, 2004b) was used to develop course activities and assignments to provide students with the opportunity to examine their beliefs, perceptions, and stereotypes. This study attempted to develop some of the influences of a diverse appearance course on students’ transformation of self through the integration of the previous theories and models for understanding students’ development and justification of self.

Sample

Responses of students’ reflective writings of course assignments were used as the data for the study. Students enrolled in MCS 238: Apparel Selection during Spring Quarter 2007 were given the opportunity to participate by
completing a consent form. Of the 32 students enrolled, 17 had their responses included by meeting the requirements of submitting a consent form, completing each of the six assignments that were used for data analysis, and missing a maximum of two days of classes. The students were predominately Caucasian female Merchandising and Consumer Studies (MCS) majors who reported Christianity as their religion.

Data Collection

Students completed an appearance diversity course that was based on The Meanings of Dress (Damhorst et al., 2005). The content addressed the following 12 concepts: classification system of dress, body in cultural context, dress as nonverbal communication, dress and relationships, appearance of gender and sexuality, modesty and immodesty, dress in the workplace, dress from infancy to adolescence, dress throughout adulthood, race and ethnicity, fashion as a social process, and dress and world religions.

At the beginning of the course, students completed a questionnaire to collect the demographic information of the class, viewed a set of eight pictures developed by the researcher of individuals with diverse appearances (Prepictures), and provided their initial reaction of feeling toward the individual. At the end of the course, students viewed a set of eight pictures of individuals with diverse appearances (Postpictures) that were similar, but different from the set viewed at the beginning of the course, and provided their initial reactions or feelings toward the individual.
During the course, each student participated in class discussions and class activities that provided students the opportunity for discourse. Students participated in critical reflection through daily reflections in class and by completing a Pictorial Collage, Culture and Consumer Behavior Project, Trying on a New Identity Project, and Transformation of Self Paper. The class discussions and student reflections were prompted by broad questions based on course content.

Data Analysis

Initially, analysis of select data confirmed changes in self-examination and openness to individuals with diverse appearances. Transformation of self was further studied with an in-depth analysis of six reflective writings. The reflective judgment model (King & Kitchener, 1994) was used to evaluate self-examination statements. Openness to individuals with diverse appearances was classified using worldview of diversity scale developed by the researcher. The Grounded Theory approach using constant comparative data analysis was used for in-depth analysis of the data from each assignment of each of the students and to develop a model of transformation of self from themes that emerged.

Results

The overall influence of the course was assessed by changes in students’ self-examination and worldviews of diversity. Further in-depth analysis of transformation of self was conducted and a model was developed.
Summative Evaluation of Student Change

Students’ overall change in stage of self-examination was assessed by comparing responses of the Pictorial Collage reflective writing (initial assignment) and the Transformation Paper (final assignment). Student’s stage of self-examination was categorized as pre-reflective thinking, quasi-reflective thinking, or reflective thinking according to the seven stages of the reflective judgment model (King & Kitchener, 1994). All students had a change in self-examination as a result of the course with the majority of students having a reflective judgment score change by three or four stages. Although one-third of the students only reached the quasi-reflective thinking category, all students reported that they became aware of their biases and/or beliefs toward individuals’ appearances.

Students’ overall change in attitudes was assessed by comparing their responses to the Pre- and Postpictures. worldview of diversity scale, a continuum from ethnocentric to relativistic, was developed by the researcher and used to classify students’ attitudes. Subcategories of very high ethnocentric, high ethnocentric, low ethnocentric, low pluralistic, and high pluralistic were created to better differentiate students’ attitudes toward the pictures of individuals’ appearances. All of the students were classified as ethnocentric according to their Prepicture responses. Sixteen of the 17 students had a change in attitude. Approximately two-thirds of the students became pluralistic with one student becoming high pluralistic.
In-depth Evaluation of Transformation of Self

Self-examination, attitude, and action statements were categorized by analyzing each student's reflective writing pieces of their assignments. Self-examination statements were categorized as those statements that showed students became aware of their beliefs and biases. Student's reflective writing statements that communicated their feelings or emotions toward an individual or an individual's appearance were categorized as attitude statements. Action statements were categorized as students describing how they responded to an individual or an individual's appearance.

Data were analyzed by assignments rather than by students to explore the influence of the course on students' transformation. Categories were developed to explain the effect of the assignment on students' transformation as each assignment was analyzed. The themes that emerged from the data were biases, beliefs, and values; cultural ideals/expectations; fears, struggles, and strengths; increasing knowledge and understanding of individuals; understanding individual appearances; and understanding and re-evaluating stereotypes.

The themes were categorized as self-examination, attitude, and action to develop the model. Biases, beliefs, and values; cultural ideals/expectations; and fears, struggles, and strengths were coded as self-examination themes. Increasing knowledge and understanding of individuals; understanding individual appearances; and understanding and re-evaluating stereotypes were
coded as attitude themes. As expected, action statements were limited because the design of the course did not foster action.

Transformation of Self Model

The transformation of self model (Figure 7) is a conceptual model of the two components required for transformation of self. These are self-examination and change in attitudes. Based on the analysis of students’ reflective writings, I developed the model to convey the process that students completed. Transformation of self has an underlying circular pattern as we participate in reflective thinking and are continuously involved in self-examination and re-evaluation of our attitudes. However, the actual process of transformation of self is a linear progression.

Figure 7 Transformation of Self Model
Developing Self-awareness through Self-examination

Self-examination is coming to an understanding of who one is through reflective thinking. The first phase in developing self-awareness was an awareness of beliefs and biases and the way they affected how other individuals’ appearances are viewed. An awareness of beliefs and biases also created an awareness of values. Values were influenced by cultural ideals as well as influencing beliefs, biases, and cultural ideals.

During the second phase of self-examination, students learned that cultural ideals form the basis for appearance norms. Individuals hold cultural ideals based on beliefs and values that influence their expectations concerning appropriate appearances. Students began to question their beliefs and values after learning that cultural ideals affected how individuals were viewed.

Students learned how cultural ideals affected their appearance during the last phase of self-examination. Acknowledging cultural ideals allowed fears, struggles, and strengths with appearances to surface. Students learned that their appearances are influenced by their fears of not fitting the cultural norms or ideals. However, they learned that even though they need acceptance from others, they could overcome some of their fears of the reactions of others when dressed outside the norm.

Developing self-awareness through self-examination is the first component in the transformation of self. Students who develop self-awareness may continue in one of two directions in transformation of self. One is to achieve
only a partial transformation of self by stopping the process of transformation of self after self-examination. The other is to continue the progression of transformation of self by changing attitudes.

*Changing Attitudes*

Through self-examination students became aware of their beliefs and biases that formed their attitudes. The first phase of changing attitudes was increasing knowledge and understanding of individuals. Students’ attitudes toward others were based on their beliefs and biases that were formed according to their lack of knowledge of diverse individuals. Students increased their knowledge and gained an understanding of culturally diverse individuals and individuals who dressed differently or outside the cultural norm.

Increasing their knowledge and understanding of individuals enabled students to understand individual appearances which was the second phase of changing attitudes. Students learned that individuals use their appearances to convey their identity and roles to others. They also learned that individuals characterize others according to the meanings that they associate with a person’s appearance and that appearances can have different meanings for different individuals according to their reference group.

The final phase of changing attitudes was understanding and re-evaluating stereotypes. During this phase students became aware that they stereotype individuals according to their appearances and that it is not possible, or desirable, to completely eliminate all stereotypes. As students’ knowledge and
understanding of individuals and their appearances increased, they began to re-evaluate their stereotypes. Students’ attitudes changed as they progressed through the three phase process of increasing knowledge and understanding of individuals, understanding individual appearances, and understanding and re-evaluating stereotypes.

Broadened Worldview of Diversity

Students who completed the process by developing self-awareness through self-examination and changing their attitudes achieved a transformation of self. This complete transformation of self lead to a broadened worldview of diversity and an increased openness to individuals with diverse appearances.

Implications

The implications from the study address two aspects of the course’s influence on students’ transformation of self: (1) effectiveness of the course and (2) role of reflective thinking in transformative education.

Effectiveness of Course for Transformation of Self

The study demonstrated that the course was influential in student’s transformation of self. For courses to be effective in transforming individuals they need to include two components: (1) activities and assignments that provide students the opportunity to make a personal connection to the concept or topic and (2) the opportunity for reflective thinking.

Merely presenting new ideas and concepts to students is not enough to transform students’ attitudes and views of others. Brown (1998) stated that the
methods of presentation were as important as the content. Students who are passive participants or observers of diversity may understand the concept but fail to be transformed (Brown, 2004b).

The course was designed to ensure the goal of transformative education to develop independent thinking. This was accomplished by incorporating Brown’s (1998) guidelines and Mezirow’s (1991) components of transformation theory. Grounding of the study implied a sequence of assignments that promoted transformation (Table 9).

Table 9  Course Assignments and Their Influence on Transformation

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Reflective Writings</td>
<td>Fostered self-examination of beliefs and biases</td>
</tr>
<tr>
<td>Pictorial Collage</td>
<td>Focused on an understanding of self which may be considered the beginning of transformation</td>
</tr>
<tr>
<td>Cultural Project</td>
<td>Provided an opportunity to experience a different culture. Interaction with individuals fostered an understanding that could not be obtained through a book or lecture.</td>
</tr>
<tr>
<td>New Identity Project</td>
<td>Helped students understand how cultural ideals foster fears and understand how individuals feel who dress outside the cultural norm.</td>
</tr>
<tr>
<td>Transformation Paper</td>
<td>Provided an opportunity to critically reflect on the knowledge and understanding gained through the course and how the course experiences had influenced beliefs and biases.</td>
</tr>
</tbody>
</table>

If courses are to foster transformative education, they must challenge students’ perspective through the introduction of new ideas and require students to critically evaluate the topics discussed. This course was effective because the class discussions, activities, and assignments allowed students to explore topics
from different perspectives and personalize them to their lives as they participated both in discourse with other individuals and in reflective thinking through reflective writings. Based on literature and this study, college students can be transformed, and specifically, activities that foster self-awareness followed by attitude change are necessary for transformation of self.

**Role of Reflective Thinking in Transformative Education**

This study demonstrated that reflective thinking played a role in the transformative education of undergraduate college students. This finding suggests the reassessment of the literature.

The importance of reflective thinking has been recognized by Merriam (2004), Mezirow (1994), and King and Kitchener (1994). However, the question has been raised as to whether college students were capable of this level of thinking. Merriam (2004) states that mature cognitive development is necessary which Mezirow (1998), who developed the transformation theory, indicates begins with Stages 6 and 7 of the reflective judgment model (King & Kitchener, 1994). King and Kitchener (1994) reported that they only observed these stages in graduate students and older adults. Thus, according to their study, reflective judgment that is needed for transformative education is not seen in undergraduate students.

Results of this study indicated that the students entered the course at the pre-reflective category of reflective judgment and moved to quasi-reflective and reflective categories. This change showed that although reflective judgment is
not initially present in undergraduate students, students can be taught to be reflective thinkers with the right methods or activities.

This study indicates that reflective thinking is critical to transformative learning, but students are not required to have a high level of reflective thinking to engage in transformative education. By having activities and assignments that encourage self-reflection, students are transformed through reflecting on the experiences.

Limitations of the Study

The study explored the influence of a diverse appearance course on students’ transformation of self. A transformation of self model grounded in data was developed to explain the process of transformation. Generalization of the findings to other groups may not be valid due to the sample size of 17 students and the methods used.

The class that was studied provided an opportunity to explore a course that focused on the meanings of appearances. The course was developed with the following valued ends: students who understand their values and biases and the effect they have on developing worldviews of diversity, students whose stereotypes of individuals based on appearances are less rigid, and students who adopt a pluralistic worldview of appearances. The results of the study may vary from other classes on appearance meanings due to teaching methods and assignments and class composition.
Significance of the Study

This study adds three significant aspects to the body of knowledge (1) transformation of self model, (2) worldview of diversity scale, and (3) scholarship of teaching and learning.

*Transformation of Self Model*

The transformation of self model was developed to understand the process that students’ undergo during transformation. The model provides a framework for teachers to follow when developing courses to promote transformation of students. As teachers we have taught our courses hoping that we are effective in our goals without ever measuring the effectiveness. This model indicates self-examination topics and attitude related activities necessary for transformation to occur. Course assignments illustrated the types of activities that promote self-examination and attitude change. The model also indicates a chronological mapping of the course that is necessary for students to realize that an ill-structured problem exists which is necessary for transformation to occur.

The grounded theory model for Transformation of Self provides potential for ensuring that courses that are intended to influence students’ attitudes are meeting the goal of transformative education. The model suggests a process of events that needs to occur for transformation to be achieved. Teachers of courses that are designed to challenge students’ worldview of diversity can use this model to develop their courses to ensure that the opportunity for transformation of self occurs. The model is not only applicable to diversity of appearances, but is
valuable across all disciplines where worldviews are being challenged through transformative education.

**Worldview of Diversity Scale**

As teachers of courses that focus on diversity, we often rely on worldviews for understanding individuals’ beliefs and actions. The development of the worldview of diversity scale enables us to measure individuals’ worldviews of diversity by having a method for classifying individuals’ attitudes. The scale is a continuum from very high ethnocentric to relativistic. Students who are very closed-minded toward diversity of appearances are classified as very high ethnocentric. As students’ openness to individuals with diverse appearances increases, they move along the continuum towards relativism.

The scale enabled me to classify students’ worldviews of diversity and to identify changes that occurred during the course. Use of the scale was possible in the study with the two sets of eight pictures of individuals with diverse appearances. The variety of the individuals’ appearances promoted a range of acceptability among the students. Thus I was able to categorize worldview of diversity. The scale could be used in a variety of situations by developing appropriate stimuli.

**Scholarship of Teaching and Learning**

This study adds to the scholarship of teaching and learning as developed by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation, n.d.). The scholarship of teaching and learning involves the study of
teaching and/or learning and the public sharing and review of the results. One of the goals of the scholarship of teaching and learning is to enhance the practice and profession of teaching by rendering teaching public to provide an avenue for individuals to build upon the work of others.

This study has added to the scholarship of teaching and learning body of knowledge by reflectively evaluating the effectiveness of the course to transform students and developing the transformation of self model and the worldview of diversity scale. By exploring the influence of this course, others can learn from the results. This study should encourage others to reflectively evaluate their courses and render their knowledge public so that others can build upon it.

Suggestions for Further Study

King and Kitchener (1994) indicated that reflective thinking is not seen in undergraduate students. Results of this study indicated that the students moved from pre-reflective thinking to quasi-reflective and reflective thinking during the course. Further research should be done to follow-up the students who participated in the study to see if they maintain their final stage of reflective thinking over time.

The grounded theory model for Transformation of Self provides potential for ensuring that courses that are intended to influence students’ attitudes are meeting the goal of transformative education. The model suggests a process of events that need to occur for transformation to be achieved. This model should be tested by being applied to other existing courses or used to develop new
courses such as cultural foods; parenting; financial planning; and art, dance, or music appreciation.

The worldview of diversity scale was developed to categorize students' worldview of diversity. This scale should be further developed and used to evaluate the optimum number and types of stimuli needed to classify worldview of diversity in a variety of situations.

Transformation of Self

I began this study with transformation of self through my own transformation of my worldview of diversity. The transformation of self model developed in this study indicates that we go through a process, but that the process has an underlying circular pattern as we participate in reflective thinking and are involved in self-examination and re-evaluation of our attitudes.

I explored the influence of a diverse appearance course on students' transformation of self by exploring how students were transformed during the course. Transformation of self as I have seen it, involved developing a higher, more reflective level of thinking. Students were transformed as their thinking became more developed and they became more reflective in their thought process and justification of knowledge.

During the study I found that students were transformed in the following categories. First students’ ability to think reflectively was increased. Students became more reflective in their thinking and justification of actions during participation in the course. They realized that they could form their own
opinions about beliefs and biases based on their justification of knowledge rather than relying on authority figures.

Students were also transformed in both self-awareness and attitudes. Students were transformed when they became aware of who they are and what has influenced their development of self. They evaluated their biases, beliefs, and values through critical reflection and reflective discourse. This increased self-awareness provided the understanding for acknowledging their fears about appearances. Students became aware of their fears and were transformed when they learned that they could overcome their fears when their appearances were challenged by others.

Students’ attitudes were transformed as they were introduced to new ideals and information. They critically reflected on their own views which were sometimes found to be inadequate according to the new information they received. As students re-evaluated their beliefs and biases their attitudes were transformed. This transformation led to a broadened worldview of diversity and an increased openness to individuals with diverse appearances. Some students indicated a transformation in their actions as they interacted with individuals whom they would not have before taking this course.

Through this study of the influence of a diverse appearance course on students’ transformation of self, I saw transformation in myself as well as the students. My worldview of diversity was not transformed, but my understanding of the significance of my teaching was.
Through reflectively evaluating the effectiveness of my course, I know the importance of the method of instruction and the chronological mapping of course materials to ensure that students’ are transformed. As I was teaching the course, I began to question the importance of my assignments, especially the Cultural Project. During the course, I was having difficulty with scheduling because of the cultural differences in the importance of time between my students and the international students. I was questioning if the assignment was worth the hassle. But, as I was analyzing the Cultural Projects I found that students gained an understanding and openness from interacting with individuals. A student cannot get the same experience by reading or listening to lecture. Now I realize that the assignment is vital in transforming students because students would not have the same experience if I eliminated the assignment.

I think that we do not realize the significance of our teaching as scholarship. This study has transformed my thinking about what I teach as being important for adding to the body of knowledge as well as providing new perspectives for students’ transformation. We need to understand that what we do in the classroom has significance for all individuals and that we need to reflectively evaluate our teaching to add to the scholarship of teaching and learning so that all can learn from each other and be transformed.
REFERENCES


Owens, P. J. (2005). Experiencing the other as the self: Cultural diversity courses as liberating praxis. Teaching Theology and Religion, 8, 245-252.


APPENDIX A: CONSENT DOCUMENTS

Iowa State University Institutional Review Board Approval

The Chair of the Institutional Review Board of Iowa State University has reviewed and approved the protocol entitled: "Who am I? Exploration of the Influence of a Diverse Appearance Course on Students' Transformation of Self." The protocol has been assigned the following ID Number: 07-134. Please refer to this number in all correspondence regarding the protocol.

Your study has been approved from 16 April 2007 to 15 April 2008. The continuing review date for this study is no later than 15 April 2008. Federal regulations require continuing review of ongoing projects. Please submit the form with sufficient time (i.e. three to four weeks) for the IRB to review and approve continuation of the study, prior to the continuing review date.

Failure to complete and submit the continuing review form will result in expiration of IRB approval on the continuing review date and the file will be administratively closed. All research related activities involving the participants must stop on the continuing review date, until approval can be re-established, except when necessary to eliminate immediate hazard to research participants. As a courtesy to you, we will send a reminder of the approaching review prior to this date.

Please remember that any changes in the protocol or consent form may not be implemented without prior IRB review and approval, using the "Continuing Review and/or Modification" form. Research investigators are expected to comply with the principles of the Belmont Report, and state and federal regulations regarding the involvement of humans in research. These documents are located on the Office of Research Assurances website or available by calling (515) 294-4566, www.compliance.iastate.edu.

You must promptly report any of the following to the IRB: (1) all serious and/or unexpected adverse experiences involving risks to subjects or others; and (2) any other unanticipated problems involving risks to subjects or others.

Upon completion of the project, please submit a Project Closure Form to the Office of Research Assurances, 1138 Pearson Hall, to officially close the project.
ISU NEW HUMAN SUBJECTS REVIEW FORM

SECTION I: GENERAL INFORMATION

Principal Investigator (PI): Kathleen Heiden
Phone: (318) 257-4412
Fax: (318) 257-4014

Degrees: MA
Correspondence Address: PO Box 3167, Ruston, LA 71272
Email Address: heidenk@latech.edu
Center/Institute: College: Human Sciences
PI Level: □ Faculty □ Staff □ Postdoctoral □ Graduate Student □ Undergraduate Student

Title of Project: Who am I? Exploration of the Influence of a Diverse Appearance Course on Students' Transformation of Self
Project Period (Include Start and End Date): [mm/dd/yy] [March 15, 2007] to [mm/dd/yy] [December, 2008]

FOR STUDENT PROJECTS

Name of Major Professor/Supervising Faculty: Cheryl Hausafus
Phone: 294-5307
Campus Address: 30E MacKay
Email Address: hausafus@iastate.edu

Type of Project: (check all that apply)
□ Research □ Thesis □ Dissertation □ Class project
□ Independent Study (490, 590, Honors project) □ Other. Please specify: ______________

KEY PERSONNEL

List all members and relevant experience of the project personnel. This information is intended to inform the committee of the training and background related to the specific procedures that each person will perform on the project.

<table>
<thead>
<tr>
<th>NAME &amp; DEGREE(S)</th>
<th>SPECIFIC DUTIES ON PROJECT</th>
<th>TRAINING &amp; EXPERIENCE RELATED TO PROCEDURES PERFORMED, DATE OF TRAINING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kathleen Heiden, MA 8-30-04</td>
<td>Project Director and Principal Investigator: data collection, analysis, and interpretation</td>
<td>September, 2004</td>
</tr>
<tr>
<td>Cheryl Hausafus, PhD 9-19-00</td>
<td>Major Professor: supervise research activities</td>
<td>September 19, 2000</td>
</tr>
<tr>
<td>Lori Myers, MS 10-05-02</td>
<td>Administer consent document, collect and maintain participant identifiers and data source to insure confidentiality during analysis</td>
<td>October 5, 2002</td>
</tr>
</tbody>
</table>

Add New Row

Research Assurances 12/01/2005
**Scientific Review**

Although the assurance committees are not intended to conduct peer review of research proposals, the federal regulations include language such as "consistent with sound research design," "rationale for involving animals or humans" and "scientifically valuable research," which requires that the committees consider in their review the general scientific relevance of a research study. Proposals that do not meet these basic tests are not justifiable and cannot be approved. If an assurance review committee(s) has concerns about the scientific merit of a project and the project was not competitively funded by peer review or was funded by corporate sponsors, the project may be referred to a scientific review committee. The scientific review committee will be ad hoc and will consist of your ISU peers and outside experts as needed. If this situation arises, the PI will be contacted and given the option of agreeing that a consultant may be contacted or withdrawing the proposal from consideration.

☑ Yes ☐ No Has or will this project receive peer review?

If the answer is "yes," please indicate who did or will conduct the review: Program of Study Committee

If a review was conducted, please indicate the outcome of the review: Committee Members have given approval to proceed with research study.

**Note:** Response cells will expand as you type and provide sufficient space for your response.

**Collection or Receipt of Samples**

Will you be: (Please check all that apply.)

☐ Yes ☐ No Receiving samples from outside of ISU? See examples below.

☐ Yes ☐ No Sending samples outside of ISU? See examples below.

Examples include: genetically modified organisms, body fluids, tissue samples, blood samples, pathogens.

If you will be receiving samples from or sending samples outside of ISU, please identify the name of the outside organization(s) and the identity of the samples you will be sending or receiving outside of ISU:

Please note that some samples may require a USDA Animal Plant Health Inspection Service (APHIS) permit, a USPHS Centers for Disease Control and Prevention (CDC) Import Permit for Etiologic Agents, a Registration for Select Agents, High Consequence Livestock Pathogens and Toxins or Listed Plant Pathogens, or a Material Transfer Agreement (MTA) (http://www.ehs.iastate.edu/bs/shipping.htm).

**Section II: Application for Institutional Review Board (IRB) Approval**

☑ Yes ☐ No Does this project involve human research participants? If the answer "no" is checked, you will automatically move to a question regarding the involvement of radiation producing devices in your project.

**Section III: Environmental Health and Safety Information (EH&S)**

Research Assurances 12/01/2005

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SECTION III: ENVIRONMENTAL HEALTH AND SAFETY INFORMATION (EH&S)

☐ Yes ☒ No Does this project involve laboratory chemicals, human cell lines or tissue culture (primary OR immortalized), or human blood components, body fluid or tissues? If the answer is “no” is checked you will automatically move to a question regarding the involvement of human research participants in your project.

ASSURANCE

- I certify that the information provided in this application is complete and accurate and consistent with any proposal(s) submitted to external funding agencies.
- I agree to provide proper surveillance of this project to ensure that the rights and welfare of the human subject or welfare of animal subjects are protected. I will report any problems to the appropriate assurance review committee(s).
- I agree that I will not begin this project until receipt of official approval from all appropriate committee(s).
- I agree that modifications to the originally approved project will not take place without prior review and approval by the appropriate committee(s), and that all activities will be performed in accordance with all applicable federal, state, local and Iowa State University policies.

CONFLICT OF INTEREST

A conflict of interest can be defined as a set of conditions in which an investigator’s or key personnel’s judgment regarding a project (including human or animal subject welfare, integrity of the research) may be influenced by a secondary interest (e.g., the proposed project and/or a relationship with the sponsor). ISU’s Conflict of Interest Policy requires that investigators and key personnel disclose any significant financial interests or relationships that may present an actual or potential conflict of interest. By signing this form below, you are certifying that all members of the research team, including yourself, have read and understand ISU’s Conflict of Interest policy as addressed by the ISU Faculty Handbook (http://www.provost.iastate.edu/faculty) and have made all required disclosures.

☐ Yes ☒ No Do you or any member of your research team have an actual or potential conflict of interest?

☐ Yes ☒ No If yes, have the appropriate disclosure form(s) been completed?

SIGNATURES

[Signature]
Signature of Principal Investigator    Date    

[Signature]
Signature of Department Chair    3/07/07    

PLEASE NOTE: Any changes to an approved protocol must be submitted to the appropriate committee(s) before the changes may be implemented.

Please proceed to SECTION II.
SECTION II: IRB SECTION - STUDY SPECIFIC INFORMATION

STUDY OBJECTIVES

Briefly explain in language understandable to a layperson the specific aim(s) of the study.

This study is an exploration of the influence of a diverse appearance course on undergraduate college students' transformation of self as they explore their own biases and understand how they affect their worldview of diverse appearances.

BENEFIT

Explain in language understandable to a layperson how the information gained in this study will benefit participants or the advancement of knowledge, and/or serve the good of society.

Many universities offer courses in multiculturalism in an effort to diversify their environments and have courses that focus on the meanings of appearances and/or dress. University programs offer these courses because the faculty/administration feels that they are an important aspect of students' education for preparing them to interact in today's society. However, research has not been identified as to how these classes influence students' transformation of self and openness to diversity. This study will explore the influence of a diverse appearance course on undergraduate college students to understand the role of the course in students' transformation. The findings of this study will advance the knowledge in the apparel and textiles field by evaluating the influence of courses on students' transformation of self and openness to diversity.

PART A: PROJECT INVOLVEMENT

1) ☐ Yes ☒ No Is this project part of a Training, Center, Program Project Grant?
   Director Name: Overall IRB ID:

2) ☐ Yes ☒ No Is the purpose of this project to develop survey instruments?

3) ☐ Yes ☒ No Does this project involve an investigational new drug (IND)? Number:

4) ☐ Yes ☒ No Does this project involve an investigational device exemption (IDE)? Number:

5) ☐ Yes ☒ No Does this project involve existing data or records?

6) ☐ Yes ☒ No Does this project involve secondary analysis?

7) ☐ Yes ☒ No Does this project involve pathology or diagnostic specimens?

8) ☒ Yes ☐ No Does this project require approval from another institution? Please attach letters of approval.

9) ☐ Yes ☒ No Does this project involve DEXA/CT scans or X-rays?

PART B: MEDICAL HEALTH INFORMATION OR RECORDS

1) ☐ Yes ☒ No Does your project require the use of a health care provider's records concerning past, present, or future physical, dental, or mental health information about a subject? The Health Insurance Portability and Accountability Act established the conditions under which protected health information may be used or disclosed for research purposes. If your project will involve the use of any past or present clinical information about someone, or if you will add clinical information to someone's treatment record (electronic or paper) during the study you must complete and submit the Application for Use of Protected Health Information.

Research Assurances 12/01/2005
PART C: ANTICIPATED ENROLLMENT

| Estimated number of subjects contacted to reach required enrollment: 30 (students in curriculum) |
| Number of subjects to be enrolled in the study Total: 25 | Males: | Females: |
| Check if any enrolled subjects are: | | |
| ☐ Minor (Under 18) | | |
| ☐ Age Range of Minors: | | |
| ☐ Pregnant Women/Fetuses | | |
| ☐ Cognitively Impaired | | |
| ☐ Prisoners | | |
| Check below if this project involves either: | | |
| ☐ Adult, non-students | | |
| ☐ Minor ISU students | | |
| ☐ ISU students 18 and older | | |
| ☒ Other (explain) Louisiana Tech University students 18 and older | | |

List estimated percent of the anticipated enrollment that will be minorities if known:

| American Indian: | 0 | Alaskan Native: | 0 |
| Asian or Pacific Islander: | 0 | Black or African American: | 5 |
| Latino or Hispanic: | 0 |

PART D: SUBJECT SELECTION

Please use additional space as necessary to adequately answer each question.

11. Explain the procedures for selecting subjects including any inclusion/exclusion criteria (i.e., Where will the names come from? Will a sample be purchased, will ads, fliers, word of mouth, email list, etc. be used?).

There is no official recruiting for this study. Subjects will be students who enroll in MCS 238: Apparel Selection during Spring Quarter 2007. MCS 238: Apparel Selection is a required course for students in the Merchandising and Consumer Studies Program at Louisiana Tech University. Students who enroll in the course will be given the opportunity to participate in the study. A faculty member, other than the instructor, will explain the study to the students and and distribute and collect the consent forms. She will maintain the consent forms in a sealed envelope until the quarter ends and grades have been submitted to ensure that the instructor does not know which students have agreed to participate in the study. Students who do not consent to participate, students who do not complete each of the four assignments that will be used for data analysis, and/or students who miss more than two days of classes will be excluded from the study.

12. Attach a copy of any recruitment telephone scripts or materials such as ad, fliers, e-mail messages, etc. Recruitment material must include a statement of the voluntary and confidential nature of the research. Do not include the amount of compensation, (e.g., compensation available).

Note: Please answer each question. If the question does not pertain to this study, please type not applicable (N/A).

PART E: RESEARCH PLAN

Include sufficient detail for IRB review of this project independent of the grant, protocol, or other documents.

13. Describe the flow of events used in this research protocol. Include information from the first contact with the volunteers to the end of the study. Use a diagram or flow chart if appropriate. Also, include a description of the study procedures or tasks that participants will be exposed to or asked to complete. This information is intended to inform the committee of the procedures used in the study and their potential risk. Please do not respond with “see attached” or “not applicable.”

An appearance diversity course will be presented to approximately 25 students enrolled in MCS 238: Apparel Selection. The course content will be based on The Meanings of Dress (Danhorst, Miller-Spillman, & Michelman, 2005) and address classification system of dress, body in cultural context, dress as non-verbal communication, dress

Research Assurances 12/01/2005
and relationships, appearance of gender and sexuality, modesty and immodesty, dress in workplace, dress from infancy to adolescence, dress throughout adulthood, race and ethnicity, fashion as social process, and dress and world religions. Each class period, which will be videotaped, will include discussion of related readings, presentation of material through lecture, group activities to reinforce material, and student reflections.

At the beginning of the course, students will complete a survey to collect the demographic information of the class and will also view a set of five pictures of individuals with diverse appearances developed by the researcher and provide their initial reaction or feeling toward the individual and determine the students' worldviews towards diverse appearances as they enter the course. The researcher will photograph individuals (who consent to their picture being used for the research study) at a university to create the pictorial (or stimulus) set to depict the diverse appearances of traditional college students. Photographs will be taken at universities other than Louisiana Tech University to minimize the likelihood of study participants identifying individuals in the pictures. Students will view a similar set of five pictures of individuals with diverse appearances at the end of the course to assess if there is a transformation of the students' worldviews towards diverse appearances after they have participated in the course.

During the course, each student will participate in class discussions and student reflections as well as complete a culture and consumer behavior project, trying on a new identity project, and writing their appearance autobiography. The class discussions and student reflections will be prompted by broad questions based on course content allowing discussion to develop from student responses. Students' reactions to the diverse appearance pictures, culture and consumer behavior project and trying on a new identity project reflections, and appearance identity stories will be analyzed through the grounded theory method of constant comparative analysis to assess students' transformation of self in the areas of self-examination, stereotypes according to appearances, and openness to diverse appearances. Analysis of the data will begin after the course has ended and students' grades have been submitted.

14. For studies involving pathology/diagnostic specimens, indicate whether specimens will be collected prospectively and/or already exist "on the shelf" at the time of submission of this review form. If prospective, describe specimen procurement procedures; indicate whether any additional medical information about the subject is being gathered, and whether specimens are linked at any time by code number to the subject's identity. If this question is not applicable, please type N/A in the response cell.

| N/A |

15. For studies involving deception, please justify the deception and indicate the debriefing procedure, including the timing and information to be presented to subjects. If this question is not applicable, please type N/A in the response cell.

| N/A |

PART F: CONSENT PROCESS

16. Describe the consent process for participants who are age 18 and older. If the consent process does not include documented consent, a waiver of documentation of consent must be requested.

Students who enroll in the course will be given the opportunity to participate in the study. A faculty member, other than the instructor, will explain the study to the students and and distribute and collect the consent forms. She will maintain the consent forms in a sealed envelope until the quarter ends and grades have been submitted to ensure that the instructor does not know which students have agreed to participate in the study. Students who do not consent to participate will be excluded from the study.

17. If your study involves minors, please explain how parental consent will be obtained prior to enrollment of the minor(s).

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18. Please explain how assent will be obtained from minors (younger than 18 years of age), prior to their enrollment. Also, please explain if the assent process will be documented (e.g., a simplified version of the consent form, combined with the parental informed consent document). According to the federal regulations, "assent...means a child's affirmative agreement to participate in research. Mere failure to object should not, absent affirmative agreement, be construed as assent."

PART G: DATA ANALYSIS

19. Describe how the data will be analyzed (e.g., statistical methodology, statistical evaluation, statistical measures used to evaluate results)

The data analysis of all documents collected during the course will occur after the course has been completed and student grades have been submitted. For those items that are included in students' grades, evaluation will be completed according to rubrics that all students are provided when the assignments are introduced. This clarifies that attitude will not affect students' grades in the course.

Students' responses toward the set of diverse appearance and data from assignments will be qualitatively analyzed using the grounded theory method of constant comparative analysis. During analysis, the researcher will be trying to establish categories that emerge to understand the influence of students' transformation of self in the areas of self-examination, stereotypes, and openness to diverse appearances.

20. If applicable, please indicate the anticipated date that identifiers will be removed from completed survey instruments and/or audio or visual tapes will be erased:

12/31/09 Month/Day/Year

PART H: BENEFITS

21. Describe the benefit to the volunteer from participating in this study, if any, and the benefit to society that will be gained from the study. Please note that monetary compensation is not considered a benefit.

There are no benefits to the volunteers for participation in the study. No compensation is given to participants in the study. Research results using the grounded theory method of constant comparative analysis will not affect the participants in any way. While some class assignments maybe evaluated for the experiment, they will not be included until grading is completed, and the instructor will not know which projects are involved in the experiment.

Our country is becoming increasingly multicultural creating a greater diversity in appearances. This study will benefit society by exploring the influence of a diverse appearance course on undergraduate college students' transformation of self as they explore their own biases and understand how they affect their worldview of diverse appearances. Such information will be helpful to others developing diversity courses and to individuals providing in-service training.

PART I: RISKS

The concept of risk goes beyond physical risk and includes risks to subjects' dignity and self-respect as well as psychological, emotional, legal, social or financial risk.

Research Assurances 12/01/2005
22. ☐ Yes ☑ No Is the probability of the harm or discomfort anticipated in the proposed research greater than that encountered ordinarily in daily life or during the performance of routine physical or psychological examinations or tests?

23. ☐ Yes ☑ No Is the magnitude of the harm or discomfort greater than that encountered ordinarily in daily life, or during the performance of routine physical or psychological examinations or tests?

24. Describe any risks or discomforts to the subjects and how they will be minimized and precautions taken. Do not respond with N/A. If you believe that there will not be risk or discomfort to subjects you must explain why.

There are no risks involved in the study and there are no alternative treatments. The students will complete the assignments as requirements for the course. However, the use of their assignments for the research study is voluntary and they may withdraw at any time. While some class assignments may be evaluated for the experiment, they will not be included until grading is completed, and the instructor will not know which projects are involved in the experiment.

25. If this study involves vulnerable populations, including minors, pregnant women, prisoners, educationally or economically disadvantaged, what additional protections will be provided to minimize risks?

N/A

PART J: COMPENSATION

26. ☐ Yes ☑ No Will subjects receive compensation for their participation? If yes, please explain.

Do not make the payment an inducement, only a compensation for expenses and inconvenience. If a person is to receive money or another token of appreciation for their participation, explain when it will be given and any conditions of full or partial payment. (E.g., volunteers will receive $5.00 for each of the five visits in the study or a total of $25.00 if he/she completes the study. If a participant withdraws from participation, they will receive $5.00 for each of the visits completed.) It is considered undue influence to make completion of the study the basis for compensation.

PART K: CONFIDENTIALITY

27. Describe below the methods that will be used to ensure the confidentiality of data obtained. For example, who has access to the data, where the data will be stored, security measures for web-based surveys and computer storage, how long data (specimens) will be retained, etc.

Students will be provided with an identification number to place on all data that they complete for the study. This will enable the researcher to facilitate matching the students' course assignments. Providing student identification numbers will ensure the researcher the ability to match each individual's documents without recognizing the students' assignments by the students' names.

The instructor and the other raters will be the only individuals with access to the study data. The data will be stored in the instructor's office during the course and for two years after the study has been completed.

PART L: REGISTRY PROJECTS

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To be considered a registry: (1) the individuals must have a common condition or demonstrate common responses to questions; (2) the individuals in the registry might be contacted in the future; and (3) the names/data of the individuals in the registry might be used by investigators other than the one maintaining the registry.

☐ Yes ☒ No Does this project establish a registry?

If "yes," please provide the registry name below.

Checklist for Attachments

The following are attached (please check ones that are applicable):

☒ A copy of the informed consent document OR ☐ Letter of introduction to subjects containing the elements of consent
☐ A copy of the assent form if minors will be enrolled
☒ Letter of approval from cooperating organizations or institutions allowing you to conduct research at their facility
☒ Data-gathering instruments (including surveys)
☐ Recruitment flyers, phone scripts, or any other documents or materials the subjects will see

Two sets of materials should be submitted for each project – the original signed copy of the application form and one copy and two sets of accompanying materials. Federal regulations require that one copy of the grant application or proposal be submitted for comparison with the application for approval.

FOR IRB USE ONLY:

Initial action by the Institutional Review Board (IRB):

☒ Project approved. Date:
☐ Pending further review. Date:
☐ Project not approved. Date:

Follow-up action by the IRB:

☐ [Signature] Date 4/16/07

IRB Approval Signature

SECTION III: ENVIRONMENTAL HEALTH AND SAFETY INFORMATION

☐ Yes ☒ No Does this project involve human cell or tissue cultures (primary OR immortalized), or human blood components, body fluids or tissues? If the answer is "no", please proceed to SECTION III: APPLICATION FOR IRB APPROVAL. If the answer is "yes," please proceed to Part A: Human Cell Lines.

PART A: HUMAN CELL LINES

☐ Yes ☒ No Does this project involve human cell or tissue cultures (primary OR immortalized cell lines/strains) that have been documented to be free of bloodborne pathogens? If the answer is "yes," please attach copies of the documentation. If the answer is "no," please answer question 1 below.

Research Assurances 12/01/2005
1) Please list the specific cell lines/strains to be used, their source and description of use.

<table>
<thead>
<tr>
<th>CELL LINE</th>
<th>SOURCE</th>
<th>DESCRIPTION OF USE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Add New Row

2) Please refer to the ISU "Bloodborne Pathogens Manual," which contains the requirements of the OSHA Bloodborne Pathogens Standard. Please list the specific precautions to be followed for this project below (e.g., retractable needles used for blood draws):

Anyone working with human cell lines/strains that have not been documented to be free of bloodborne pathogens is required to have Bloodborne Pathogen Training annually. Current Bloodborne Pathogen Training dates must be listed in Section I for all Key Personnel. Please contact Environmental Health and Safety (294-5359) If you need to sign up for training and/or to get a copy of the Bloodborne Pathogens Manual (http://www.ews.iastate.edu/bv/bbp.htm).

PART B: HUMAN BLOOD COMPONENTS, BODY FLUIDS OR TISSUES

☐ Yes ☒ No Does this project involve human blood components, body fluids or tissues? If "yes", please answer all of the questions in the "Human Blood Components, Body Fluids or Tissues" section.

1) Please list the specific human substances used, their source, amount and description of use.

<table>
<thead>
<tr>
<th>SUBSTANCE</th>
<th>SOURCE</th>
<th>AMOUNT</th>
<th>DESCRIPTION OF USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>E.g., Blood</td>
<td>Normal healthy volunteers</td>
<td>2 ml</td>
<td>Approximate quantity, assays to be done.</td>
</tr>
</tbody>
</table>

Add New Row

2) Please refer to the ISU "Bloodborne Pathogens Manual," which contains the requirements of the OSHA Bloodborne Pathogens Standard. Specific sections to be followed for this project are:

Anyone working with human blood components, body fluids or tissues is required to have Bloodborne Pathogen Training annually. Current Bloodborne Pathogen Training dates must be listed in Section I for all Key Personnel. Please contact Environmental Health and Safety (294-5359) If you need to sign up for training and/or to get a copy of the Bloodborne Pathogens Manual (http://www.ews.iastate.edu/bv/bbp.htm).

Research Assurances 12/01/2005
Louisiana Tech University Human Use Committee Approval

OFFICE OF UNIVERSITY RESEARCH

MEMORANDUM

TO: Ms. Kathleen Heiden
FROM: Barbara Talbot, University Research
SUBJECT: HUMAN USE COMMITTEE REVIEW
DATE: February 16, 2007

In order to facilitate your project, an EXPEDITED REVIEW has been done for your proposed study entitled:

“What is Your Worldview” A Grounded Theory Exploration of the Influence of a Diverse Appearance Course on Students’ Attitudes”

# HUC-341

The proposed study’s revised procedures were found to provide reasonable and adequate safeguards against possible risks involving human subjects. The information to be collected may be personal in nature or implication. Therefore, diligent care needs to be taken to protect the privacy of the participants and to assure that the data are kept confidential. Informed consent is a critical part of the research process. The subjects must be informed that their participation is voluntary. It is important that consent materials be presented in a language understandable to every participant. If you have participants in your study whose first language is not English, be sure that informed consent materials are adequately explained or translated. Since your reviewed project appears to do no damage to the participants, the Human Use Committee grants approval of the involvement of human subjects as outlined.

Projects should be renewed annually. This approval was finalized on February 16, 2007 and this project will need to receive a continuation review by the IRB if the project, including data analysis, continues beyond February 16, 2008. Any discrepancies in procedure or changes that have been made including approved changes should be noted in the review application. Projects involving NIH funds require annual education training to be documented. For more information regarding this, contact the Office of University Research.

You are requested to maintain written records of your procedures, data collected, and subjects involved. These records will need to be available upon request during the conduct of the study and retained by the university for three years after the conclusion of the study. If changes occur in recruiting of subjects, informed consent process or in your research protocol, or if unanticipated problems should arise it is the Researchers responsibility to notify the Office of Research or IRB in writing. The project should be discontinued until modifications can be reviewed and approved.

If you have any questions, please contact Dr. Mary Livingston at 257-4315.
Consent Form for Permission to Photograph Individuals

Louisiana Tech University
School of Human Ecology

Permission to Use Photograph

I hereby grant authorization for Kathleen Heiden and the School of Human Ecology at Louisiana Tech University to use my photograph for the purpose of educational and research activities.

I understand that my permission is strictly voluntary and my decision to either grant or deny permission will not affect my relationship with Louisiana Tech University in any way. Further, I understand that I may withdraw at any time without penalty.

Student Name (please print): ________________________________________

Signature: _________________________    Date: _____________________
Iowa State University Consent Form to Participate in Study

INFORMED CONSENT DOCUMENT

Title of Study: Who am I? Exploration of the Influence of a Diverse Appearance Course on Students' Transformation of Self

Investigators: Kathleen Heiden
Lori Myers

This is a research study. Please take your time in deciding if you would like to participate. Please feel free to ask questions at any time.

INTRODUCTION

The purpose of this study is to explore the influence of a diverse appearance course on undergraduate college students' transformation of self as they explore their own biases and understand how they affect their worldview of diverse appearances. You are being invited to participate in this study because you are an undergraduate student enrolled in MCS 238: Apparel Selection.

DESCRIPTION OF PROCEDURES

If you agree to participate in this study, your participation will last for the duration of the course during the Spring Quarter. During the study you may expect the following study procedures to be followed. You will be asked to complete a demographic survey at the beginning of the course. You may skip any question that you do not wish to answer or that makes you feel uncomfortable. You will be asked to view photographs of individuals with diverse appearances at the beginning and the end of the course and provide your reaction to the photographs. You will also be asked to complete the activities and assignments required for the course.

Each class period will be videotaped by the instructor. The recordings will be kept in the instructor's office and used for secondary data analysis if necessary to explain gaps in data. The tapes will be erased two years after completion of the study.

RISKS

While participating in this study you may experience the following risks: There are no foreseeable risks at this time by being involved in the study. It requires completion of course assignments. There are no alternative treatments. Participation is voluntary. While some class assignments may be evaluated for the experiment, they will not be included until grading is completed, and the instructor will not know which projects are involved in the experiment.

BENEFITS

If you decide to participate in this study there will be no direct benefit to you. It is hoped that the information gained in this study will benefit society by exploring the influence of a diverse appearance course on undergraduate college students' transformation of self as they explore their own biases and understand how they affect their worldview of diverse
appearances. Such information will be helpful to others developing diversity courses and to individuals providing in-service training.

COSTS AND COMPENSATION

You/will not have any costs from participating in this study. You will not be compensated for participating in this study.

PARTICIPANT RIGHTS

Your participation in this study is completely voluntary and you may refuse to participate or leave the study at any time. If you decide to not participate in the study or leave the study early, it will not result in any penalty or loss of benefits to which you are otherwise entitled. Students who do not consent to participate, students who do not complete each of the four assignments that will be used for data analysis, and/or students who miss more than two days of classes will be excluded from the study.

CONFIDENTIALITY

Records identifying participants will be kept confidential to the extent permitted by applicable laws and regulations and will not be made publicly available. However, federal government regulatory agencies and the Institutional Review Board (a committee that reviews and approves human subject research studies) may inspect and/or copy your records for quality assurance and data analysis. These records may contain private information.

To ensure confidentiality to the extent permitted by law, the following measures will be taken. Students will be provided with an identification number to place on all data that they complete for the study. This will enable the researcher to facilitate matching the students' course assignments. Providing student identification numbers will ensure the researcher the ability to match each individual's documents without recognizing the students' assignments by the students' names. The instructor and the other raters will be the only individuals with access to the study data. The data will be stored in the instructor's office during the course and for two years after the study has been completed. If the results are published, your identity will remain confidential.

QUESTIONS OR PROBLEMS

You are encouraged to ask questions at any time during this study.

• For further information about the study contact Kathleen Heiden, (318) 257-4412, heidenk@latech.edu or Cheryl Hausafus, (515) 294-5307, haus@iastate.edu

• If you have any questions about the rights of research subjects or research-related injury, please contact the IRB Administrator, (515) 294-4566, jcs1599@iastate.edu, or Diane Ament, Director, Office of Research Assurances (515) 294-3115, dament@iastate.edu.

******************************************************************************
PARTICIPANT SIGNATURE

Your signature indicates that you voluntarily agree to participate in this study, that the study has been explained to you, that you have been given the time to read the document and that your questions have been satisfactorily answered. You will receive a copy of the written informed consent prior to your participation in the study.

Participant's Name (printed)

(Participant's Signature) ___________________________ (Date) __________

INVESTIGATOR STATEMENT

I certify that the participant has been given adequate time to read and learn about the study and all of their questions have been answered. It is my opinion that the participant understands the purpose, risks, benefits and the procedures that will be followed in this study and has voluntarily agreed to participate.

(Signature of Person Obtaining Informed Consent) ___________________________ (Date) __________
HUMAN SUBJECTS CONSENT FORM

The following is a brief summary of the project in which you are asked to participate. Please read this information before signing the statement below.

TITLE OF PROJECT:
Who Am I? A Grounded Theory Exploration of the Influence of a Diverse Appearance Course on Students’ Attitudes

PURPOSE OF STUDY/PROJECT:
The study will explore the influence of a diverse appearances course on students’ development of their appearance identity and transformation of their worldview of appearances.

PROCEDURE:
Appearance diversity education will be presented to students enrolled in MCS 238. Students will complete a survey and view a set of five pictures of individuals with diverse appearances. During the course, each student will participate in class discussions and student reflections and complete a culture and consumer behavior project, trying on a new identity project, their appearance autobiography.

INSTRUMENTS:
The instruments used to collect data are the Demographic Survey, responses to pictures of diverse appearances, daily reflective writings, Culture and Consumer Behavior Project, Trying on a New Identity, Appearance Story.

RISKS/ALTERNATIVE TREATMENTS:
There are no risks involved in the study. It requires completion of course assignments composed of the aforementioned instruments. There are no alternative treatments. Participation is voluntary.

BENEFITS/COMPENSATION:
No compensation is given to participants in the study and scores on all assignments will not affect the participant in any way.

I, ___________________, attest with my signature that I have read and understood the following description of the study, "Who Am I? Exploration of the Influence of a Diverse Appearance Course on Students’ Transformation of Self" and its purposes and methods. I understand that my participation in this research is strictly voluntary and my participation or refusal to participate in this study will not affect my relationship with Louisiana Tech University or my grades in any way. While some class assignments maybe evaluated for the experiment, they will not be included until grading is completed, and the
instructor will not know which projects are involved in the experiment. Further, I understand that I may withdraw at any time or refuse to answer any questions without penalty. Upon completion of the study, I understand that the results will be freely available to me upon request. I understand that the results of my survey will be confidential, accessible only to the principal investigators, myself, or a legally appointed representative. I have not been requested to waive nor do I waive any of my rights related to participating in this study.

Signature of Participant or Guardian

Date

CONTACT INFORMATION:
The principal experimenters listed below may be reached to answer questions about the research, subjects' rights, or related matters.
  Kathleen Heiden (257-4412) heidenk@latech.edu

Members of the Human Use Committee of Louisiana Tech University may also be contacted if a problem cannot be discussed with the experimenters:
  Dr. Les Guice (257-3056)
  Dr. Mary M. Livingston (257-2292 or 257-4315)
APPENDIX B: PICTURES OF INDIVIDUALS WITH DIVERSE APPEARANCES

Prepictures

1.  

2.  

3.  

4.  
Postpictures

1. 

2. 

3. 

4.
APPENDIX C: CLASS ACTIVITIES

Questions to Guide Reflective Writings

The categories for reflective writings are developed to coincide with the chapters in the *Meanings of Dress* (Damhorst, Miller-Spillman, & Micheman, 2005). The chapters are the basis of the lectures and discussions for the course.

*Classification system of dress*

Think about appearances. What does it mean to you to be dressed? Are individuals dressed if they are not clothed? When you consider an individual’s appearance what does that include?

*The body in cultural context*

Compare your appearance practices to those of another culture. What is your ideal of beauty? Consider where your appearance practices and ideal of beauty came from, when they developed, who benefits, and who is hurt. What are some similarities and differences between your ideal and the guest panel member’s ideals?

*Dress as nonverbal communication*

What nonverbal communication are you sending through your appearance? Consider the following questions. Do you wear brand name clothing? Which ones and why? How do you accessorize and coordinate garments? Does any of your clothing have special meanings to you? What identities are you expressing in your present appearance?

*Dress and relationship*
How are your relationships and interactions expressed or shaped by appearances? How has your appearance affected your relationships with others? How do your impressions of individuals depend on appearances? Do you have dress that makes you feel lucky, powerful, or energetic?

*Appearance of gender and sexuality*

Consider the gender perception activity you completed. Why are certain clothes restricted to females and some to males? How does appearance reinforce gender stereotypes? How have some rules changed in the last ten years? Do you dress according to gender rules or do you “cross dress”? How are gender stereotypes affected by culture?

*Modesty and immodesty*

What is your definition of modest dress? Is it different for males and females? Does an individual’s age affect your concept of modesty? How does the situation or occasion affect your definition of modesty or immodesty? Reflect on the group activity when you believed someone was dressed immodestly. Compare it to your definition. Why did you believe the person was dressed immodestly?

*Dress in the workplace*

Think of a time when you have had to dress professionally. What is appropriate dress for the workplace? How is dress used to reflect specific jobs? How do you believe you will dress when you begin your career? What is your philosophy on professional dress? How do you view casual work days? What has influenced your opinions?
Dress from infancy to adolescence

Think of a favorite outfit you had as a child. What made it special? How did you feel when you were wearing it? Recall your own childhood memory of an embarrassment related to appearance. Why was the event embarrassing? Did someone else make you wear the clothing? Who? Have you grown beyond the embarrassment or does it still bother you? Think about your appearance in high school. Who or what influenced your appearance? What did your appearance reflect about you? Did your appearance have to do with fitting in with others?

Dressing throughout adulthood

How do you feel about becoming middle aged and then elderly? How do the US cultural ideals affect your feeling about aging? What are some of the negative and positive aspects of aging related to appearance? Do you think you will use cosmetics, hair dyes, or cosmetic surgery as you age?

Race and ethnicity

Consider the stereotyping activity. Do appearance components help to trigger the labeling? What effect does negative and positive stereotyping have on individuals? How does ethnicity affect individual’s meanings of appearances? Do you believe it is fair to stereotype an individual before knowing a person if the stereotype fits? How do your personal values affect stereotyping by appearance?
Fashion as social process

Think of an outfit of yours that you like to wear. How do your views of that outfit differ from your parents and grandparents? How are they similar? What does this suggest about our society? What social, political, and economic influences have affected appearances? How has the fashion industry promoted fashion as a social process?

Dress and world religions

Do you think that religious dress and being fashionable are compatible? Religious dress makes the wearer easy to identify, but can also create barriers for individuals. What are some examples of this?
The Great Fruit Adventure

Developed by Elinor L. Brown (Brown, 1998)

Instructor’s Reference (1-1½ hours)

1. In the first column, “Personal Cultural Values,” have students select 12 cultural values in order of importance to them. Students may select from the list or add values not listed.

2. Divide students into 6-8 groups of 4-6 students. Groups select fruit names as their identity.

3. Each student group, by consensus, rearranges values from the first column (limit 10, only from those already selected individually). Groups list the values of the group culture in order of importance in the second column, “Individual.”

4. As individual group members complete the second column, “Individual,” keep track of the order in which the groups finish (first, second, third, etc.). When all groups have completed the second column, they begin to travel by ship to the new Fruit World, taking their group values with them. In the third column, “Group,” groups list their agreed-upon values in rank order from most important to least important. As each new group crosses over into the new land, they list their most important values in column four, “Society.” At this point the groups already present must negotiate and then accept or reject the newcomer’s values. The unacceptable values should be crossed off, and the final list under “Society” should include only those values acceptable to all of the groups. The fifth column, “Discussion Points,” is a space for groups to list points of argument for their values.

5. The trip begins with the second group to finish. The first group is ignored. That group is allowed to take their first six values with them to form the foundation of their new society.

6. The third group follows and is allowed to negotiate with the second group to incorporate two of their values from their list. However, the second group has the option either to take only one value from the new group and drop one of their old values, or take two values from the new group and drop one of their old values. This process continues until all but the last group has integrated into the new society. As groups are integrated into the new society, they must negotiate with all other groups (excluding group one) already there. During the process, groups can form coalitions
with established groups in the hope of getting their values incorporated into the society.

7. The last group is allowed to travel to the new society, but none of their values are discussed.

8. By the end of the process, the students realize that group one is the Native Americans, and the last group is the physically or economically recognizable minorities that remain on the fringe of society.

Discussion points at the end of the journey (fifth column):
(The instructor may leave the column head blank and have students fill in as instructed.)

1. What could/should your minority group do to have your cultural values recognized?

2. What could/should the majority culture have done to make your transition smoother?

3. What is your personal reaction to your minority or majority’s place in the new society?

4. What was the reaction of your group to their position in society?

5. How many of your society’s values coincide with America’s core cultural values?

6. What were your feelings concerning the first and last group.
# The Great Fruit Adventure

**Student’s copy**

<table>
<thead>
<tr>
<th>Personal Cultural Values</th>
<th>Individual</th>
<th>Group</th>
<th>Society</th>
<th>Discussion Points</th>
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<tbody>
<tr>
<td>1. Education achievement</td>
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<td>2. Equality</td>
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<td>3. Equity</td>
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<td>4. Family life</td>
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<td>5. High living standard</td>
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<td>6. Honesty</td>
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<td>7. Honor</td>
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<td>8. Independence</td>
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<td>9. Individualism</td>
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<td>10. Integrity</td>
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<td>11. Justice</td>
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<td>12. Money</td>
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<td>13. Personal comfort</td>
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<td>14. Political freedom</td>
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<td>15. Public service</td>
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<td>16. Religious freedom</td>
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<td>17. Technology</td>
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<td>18. Other</td>
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APPENDIX D: ANALYZED ASSIGNMENTS

Pictorial Collage

The purpose of this assignment is that you will reflect upon who you are as an individual. You will need to write a 1-2 page paper telling about who you are. You will need to include a minimum of 10 “I am” statements to help us get to know you. Your “I am” statements should be discussed, clarified, and defended in your paper. Areas to consider include, but are not limited to, your cultural/ethnic background, family, likes/dislikes, and experiences.

Your collage should visually depict your “I am” statements and be on an 8½ x 11 inch sheet of card stock. You should use pictures from magazines, photographs, or the internet to depict who you are for others to see.

Your paper needs to be typed with 1” margins and no larger that 12 point font. You will need to bring a hard copy of your paper and collage to class on the assigned day. You will need to include a cover page with your Name and student identification number. You will also need to submit an electronic copy of your paper via Blackboard digital dropbox.
Culture and Consumer Behavior Project
Guidelines and Instructions

This project engages the student in learning first-hand about a person from a culture or subculture different from his/her own. The secondary objective is to understand the relationship between clothing and culture and to develop an appreciation of cultural diversity. The project will include a review of literature on the assigned country and interaction with the international students.

Students will be assigned to groups of 4 members. Each group will be assigned international students to meet with. Each group will meet as a group with their international students for a minimum of 3 hours. After the interaction is complete, each student will write an individual paper.

Review of Literature
Read literature about the chosen country. Use a minimum of 5 credible sources, the student is responsible for considering these resources critically. Topics to be included:

- History
- Size
- Location and climate
- Religion
- Political organization
- Educational system
- Social/cultural structure

The interview should provide information about the person, his/her culture, and ideas of dress. You may want to provide your person a copy of the questions you plan to pursue in advance of the interview, in order for him/her to prepare answers for you. Your paper must include:

- Description of your person according to age, gender, length of time in the US and length of time at this school
- How you met your person
- Ask about your person’s family (who is included, roles they assume, if they live with extended family members, etc.)
- Ask your person to describe the cultural ideas for men and women in his/her country. Include discussion of body types (thin, tall, short, heavy) hairstyles, hair color, hair length, color of eyes and types of clothing worn
- Ask if past or present adornments in the culture are associated with certain social classes, occupational groups, married or single people, infants, young children, teens, and if there is a growing acceptance and changing meaning of tattooing in their native country
- How common is body piercing
• Ask your person to describe a holiday (birthday, new year, Christmas, Rosh Hashanah, Hanukkah, etc.) celebrated in his/her country. What specific traditions relate to dress
• Ask your person to describe a funeral and wedding in his/her country. What customs are involved? Is special dress worn to indicate that a person is in mourning?
• Ask your person to describe the educational system in his/her country. Is education funded by the government? At what age did he/she begin school? At what age do most people stop going to school? Are there school uniforms?
• Ask your person to compare the consumption patterns of his/her country with that of yours for dress, jewelry, cosmetics, etc.
• Add any questions of your own and include information the person voluntarily offers that is relevant to this project.

The final paper should be double spaced in either 10 or 12 point font and bound in a notebook, folder, etc. The paper should include the following and each should be clearly indicated:

• **Project Title Page** – include title, student’s name, course and due date
• **Introduction** – provide a discussion of the description of your person and how you met. (1/2 page minimum to 1 page maximum)
• **Review of Literature** – discuss information about the person’s country. References must be cited. (3 pages minimum)
• **Interview** – discuss the answers provided by your person during the interview. (2 page minimum)
• **Conclusion** – summary of paper (1-2 paragraphs)
• **References** – at least 5 credible references

After each student has completed his/her paper, each group will develop a presentation with visuals in which he/she shares findings with the class. The presentation should be 20 minutes (+/- one minute) and share the information from the project. However, do NOT read straight from your paper. Students are encouraged to develop a presentation that is creative, interesting, and educational.
Trying on a New Identity

Developed by Mary Lynn Damhorst, Mary Littrell, Darlene Fratzke, and Ruth Marshall (Damhorst, Miller, & Michelman, 1999)

**Purpose:** Examine how dressing in a way that is out-of-the-ordinary for yourself makes you feel and causes you to reflect upon your identity. Using systematic observation techniques, record other people’s reactions to your dress, your reactions to reviews, and comparisons of self to others.

**Procedure:** Select one of the following dress incongruities in planning the dress you will wear for at least six hours one day:

1. **Situational Incongruity:** Dress that is inappropriate for the occasion or situation such as clothing way too formal for class or clothing inappropriate for the weather.
2. **Role incongruity:** Dress that is inappropriate for a role, such as wearing dress that is too mature, too youthful, or appropriate for a role you do not hold.
3. **Personality Incongruity:** Dress inconsistent with your self-image or lifestyle and worn in the presence of friends who know you well. Examples could be major changes in the amount of make-up or jewelry you normally wear or changes in the tightness or sexiness of your clothing.
4. **Off-key or Faux Pas:** Dress appropriate to your situation, role, and personality but with one mistake such as a zipper unzipped, noticeable stains or holes, or unmatched socks.

*Wear your dress incongruity for at least six hours one day.* Try to wear it on a day when you will be seen by and interact with a variety of people you know as well as people you know very little or not at all. **This exercise works the best if you pretend that nothing is different about yourself.** Let others react to you before explaining to them that what you are doing is an experiment. **No fair using Halloween as your context!!!!**

**Recording your experience (you will turn this in):** Carry a notebook to record your reactions and the reactions of others as the experiment progresses. Record information on the following:

- Positive and negative responses
- Responses from males and females
- Verbal and nonverbal responses
- Responses from acquaintances, friends, and strangers
- Your feelings and thoughts about yourself before you venture out wearing the costume and as the experiment progresses
- Comparisons of self with others’ appearances
Also, describe the places you went, situations you were involved in, types of people with whom you interacted, types of people you were seen by but with whom you did not specifically interact, date and times of day for each entry in your recordings, and weather conditions you experienced.

Questions to Ponder (you will turn in your responses to these):
1. Were the reviews you received consistent with your program of dress? Consistent with your expectations? Consistent with any part of your self?
2. Was your self validated or challenged during the experiment? In what way? Plot how your feelings about your dress and yourself changed during the day.
3. What factors may have affected your accuracy in interpreting responses from others?
4. Did you learn anything about how people respond to others on the basis of appearance? What types of meanings did various others seem to assign to your dress?
5. Did you learn anything about yourself – your capabilities, the influence others have on how you feel, your reliance on appearance to project a preferred identity?
6. Will you ever dress this way again?

Information should be compiled into a paper containing the following which are clearly identified:
- Project title page
- Description of incongruent dress
- Recordings of experiences
- Questions to ponder
- Handwritten notes from experience

After completing the paper, each student is to develop a presentation with visuals (photograph of yourself dressed incongruently or come to class dressed as you were for your project) in which he/she shares experiences with the class. The presentation should be 10 minutes (+/- one minute) and share the information from the experience and questions answered. However, do NOT read straight from your paper. Students are encouraged to develop a presentation that is creative, interesting, and educational.
Transformation of Self Paper

Consider the following questions as you reflect upon what we have discussed in class to write your story. What were your feelings towards diverse appearances before taking this class? What are your feelings now? How have you become more aware of your values and biases? How has your understanding of their effects been developed? How has this class changed any of your attitudes or actions toward diverse appearances?

The purpose of this project is that you will reflect upon how cultural, economic, and psychological values and beliefs affect who you are and your appearances. Using the in-class writing assignments and group activities, write your transformation story reflecting on how class discussions and assignments have transformed your understanding of your use of appearance to reveal who you are and your use of appearances to understand others.

As we write our story, we gain a better understanding of who we are. This assignment will assist you in understanding how your appearance communicates who you are and what you value. You will see the importance of diverse appearances as you understand how appearance communicates who individuals are. Understanding diverse appearances will lead to valuing appearance diversity through a pluralistic perspective.
Your transformation story should be:

- Written in narrative format
- Between 850-1000 words (approximately 3-4 pages)
- Double spaced with 1” margins and 12 point font
- Include a cover page with project title, name, and student number
- Submitted in hard copy and electronic copy via Blackboard digital dropbox and should be typed in Word or saved as a “rft” document.
APPENDIX E: QUESTIONNAIRE

Demographic Questionnaire

Student Identification Number ______________________

Please circle the category that describes you for items 1 - 6.

<table>
<thead>
<tr>
<th></th>
<th>Race</th>
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<th>Black</th>
<th>Hispanic</th>
<th>Asian</th>
<th>Other</th>
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<td>Gender</td>
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<td>Female</td>
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<td>3</td>
<td>Age</td>
<td>18-19</td>
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<td>23-24</td>
<td>25+</td>
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<td>Classification</td>
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<td>Sophomore</td>
<td>Junior</td>
<td>Senior</td>
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<td>5</td>
<td>Religion</td>
<td>Christianity</td>
<td>Islam</td>
<td>Hindu</td>
<td>Agnostic/Atheist</td>
<td>Other</td>
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<tr>
<td>6</td>
<td>Are you a member of a sorority or fraternity?</td>
<td>Yes</td>
<td>No</td>
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</table>
APPENDIX F: OPERATIONAL DEFINITIONS

Operational Definitions for Data Analysis

Self-examination

Self-examination is coming to an understanding of who we are by reflecting upon our beliefs and biases. A belief is a psychological state of conviction of the truth of a phenomenon. A bias is a personal and sometimes unreasoned judgment based on an individual’s belief or perspective. Through self-examination we become aware of our viewpoints that form our attitudes. Students will be participating in self-examination when they become aware of their beliefs and biases.

Examples of statements of self-examination:

- This project has taught me about myself.
- That shows me ...
- I personally do not like ... because I would ....
- I was challenged by ...
- I believe ...
- I think that ...
- I found that I could ...
- I have a ...
- I was incorrect with my thoughts and reasons.
- I learned everyone has stereotypes or biases.
Attitude

An attitude is a mental position, feeling, or emotion toward an individual or object. They are a psychological position formed from a perceived truth. Our attitudes are developed from our beliefs and biases and evoke an emotion to a phenomenon. Students will be expressing their attitudes as they communicate their feelings or emotions toward an individual or that individual’s appearance.

Examples of attitudes:

- He looks pretty rough.
- She has a unique style of dress.
- He doesn’t know fashion.
- I know I would not have anything in common with her.
- They are just strange.
- I feel they (he/she) ....
- I hate when ...
Action

An action is the response of an individual to a phenomenon and is behavior that expresses or reflects an individual’s attitude. Students will be demonstrating their actions as they describe how they respond to an individual or that individual’s appearance.

Examples of actions:

- I would be friends with this person.
- I would like to …
- I would judge anybody who looked different.
- I am trying to …