Social and psychological aspects of clothing: independent study vs lecture-discussion

Verna Mary Lefebvre
Iowa State University

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Social and psychological aspects of clothing: 
Independent study vs. lecture-discussion

by

Verna Mary Lefebvre

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INTRODUCTION

Emphasis on the social and psychological aspects of clothing is a relatively recent phenomenon in home economics. As a result, there is a need for in-service education for teachers who, as a result of curriculum change, may find themselves teaching in an area of textiles and clothing for which they lack preparation. Continuing education, a trend in all areas, means that programs in home economics need to provide for various types of learners and for more diverse age groups in a variety of study situations. Independent study may be one means of reaching those who do not find on-campus courses a feasible solution to this problem. In addition, an independent study program might well be a means of introducing more flexibility in course scheduling and individualized instruction for on-campus students.

Evidence from studies such as those by Churchill (1960, p. 1841) and Parsons, Ketcham, and Beach (1958) indicate that students are able to learn and achieve particular course objectives through independent work. Gruber and Weitman (1963, p. 222) found that reducing attendance at formal classes to one-third had little adverse effect on student gains in the course. If, through independent study, class time can be reduced without losses in cognitive or affective areas, then, in-service education for updating those distant from the college campus could be greatly facilitated. Independent
study accompanied by a reduction in class attendance might also allow more flexibility in undergraduate schedules, particularly at the senior level. However, before advocating a different method or procedure it is important to have some measure of its effectiveness in relation to already established procedures. The present study was undertaken to investigate the effectiveness of a three week segment of independent study incorporated into a regularly scheduled three credit college level course in the social and psychological aspects of clothing.

Statement of the Problem

The purpose of this study was to compare two methods of on-campus instruction, namely, lecture-discussion and structured independent study. A secondary aspect of the study was to further compare the effectiveness of this form of independent study for both on-campus and off-campus students.

The investigation was carried out in two phases: first, a syllabus was developed for the independent study groups; and secondly, a three week study was carried out to compare the effectiveness of lecture-discussion versus independent study for students in an on-campus situation and those studying independently off-campus.

The study was designed to compare lecture-discussion and independent study in terms of:
1) the relative effectiveness of the two methods of instruction in attaining objectives related to cognitive gain in a senior college level course in the social and psychological aspects of clothing. The study was also designed to evaluate the relative effectiveness of independent study for on-campus full time students as well as for off-campus students enrolled in an evening credit course.

2) the relative effectiveness of the two methods of instruction in terms of the retention of course material, three to five weeks later, as measured by a retest of selected items from the criterion posttest.

3) student attitudes, as measured in terms of satisfaction expressed on a course evaluation questionnaire.

4) student affective behavior, as measured by responses to a questionnaire devised for this study to measure student involvement with the subject matter.

Statement of the Hypotheses

The term "treatment group" as used in the following hypotheses refers to three groups in this study, namely, lecture-discussion on-campus, independent study on-campus, and independent study off-campus. A fourth group for this study consisted of a non-treatment control group. In the hypotheses this group is referred to as the control group. To facilitate the analysis of the data obtained by means of this study, the
following hypotheses are stated in the null form.

Null Hypothesis I: There will be no significant difference among groups with respect to cognitive gain, as measured by group means of the treatment groups and a control group receiving no instruction in a senior college level course in the social and psychological aspects of clothing.

Null Hypothesis II: There will be no significant difference among groups with respect to retention of course content (measured by a retest of twenty items selected from the posttest) as measured by group means of the treatment groups and a control group receiving no instruction in a senior college level course in the social and psychological aspects of clothing.

Null Hypothesis III: There will be no significant difference among the mean sub-scores of student evaluation of the course (i.e., general course attitude, method of instruction, course content, interest-attention, instructor, specific items) as measured by the Illinois course Evaluation Questionnaire (CEQ) administered to treatment groups in a senior college level course in the social and psychological aspects of clothing.

Null Hypothesis IV: There will be no significant difference with respect to overall student attitudes toward the course as measured by mean item response to the Illinois Course Evaluation Questionnaire (CEQ) administered to treatment groups in a senior college level course in the social and psychological aspects of clothing.

Null Hypothesis V: There will be no significant difference among treatment groups with respect to student affective behaviors as measured by overall mean response to a questionnaire related to acceptance or rejection of the subject matter in a senior
college level course in the social and psychological aspects of clothing.

Null Hypothesis VI: There will be no significant difference among treatment groups for mean scores for the first three levels, 1.0 Receiving, 2.0 Responding, 3.0 Valuing, of the Affective Taxonomy.

Null Hypothesis VII: When subjected to cluster analysis, items representing the same level of the Affective Taxonomy will not correlate among themselves more highly than with items at different taxonomic levels.

Definition of Terms

For the purpose of this study, terms were defined as follows:

Independent Study (IND): Refers to independent study by means of correspondence. This form of independent study is also known as correspondence instruction and home study. It is based on the principle that learning is done by the student, but that learning progresses more efficiently if guidance is provided. In independent study through correspondence guidance is made available through written or other forms of communication between teacher and student (Wedemeyer, 1971, p. 549). In the literature, independent study may mean study whereby the student chooses a project and works on it with limited guidance from the instructor. However, for the purpose of this study, "independent study" refers to that form of study which preserves the course system but reduces the number of hours devoted to formal class meetings. In this way, "independent study" is equivalent to what Gruber (1965, p. 2) refers to as "self-directed study."

Correspondence: Refers to a means of study in which guidance is made available through written or other forms of communication between teacher and student when student and teacher are separated (Wedemeyer, 1971, p. 549).

Study Guide: Refers to a set of printed lessons or assignments based on a textbook and incorporated textual materials with directions for study, quizzes, review questions, and suggestions for further study to be used in study at home.
STUDY GUIDE: Refers to the particular set of printed lessons developed for use in this study. The STUDY GUIDE (Appendix H) includes material for a three week segment of a senior college level course in the social and psychological aspects of clothing. Content headings include origins and functions of clothing, classic comments and contemporary thoughts concerning clothing behavior, and the relationship of clothing and culture.

Course Evaluation Questionnaire (CEQ): Refers to the Illinois Course Evaluation Questionnaire, Form 32, developed by Spencer (Aleamoni, 1971) to collect student attitudes towards a course. The CEQ items are sub-scored according to the following categories: general course attitude, method of instruction, course content, interest and attention, instructor, and specific items such as textbooks, examinations, and pace of course.

On-Campus Students: Refers to full-time students registered in an undergraduate or in a graduate program of study at Iowa State University.

Off-Campus Students: Refers to students registered in an evening extension course offered off-campus, for college credit, by the Iowa State University Extension Department. The off-campus students in this particular study were all studying beyond the bachelor's degree and were enrolled in only one course.

Affective Behavior: Refers to the actions, feelings, and thoughts students are expected to develop as a result of the instructional process (Krathwohl, Bloom, Masia, 1964, p. 4). Educational objectives which are part of the affective domain are those objectives which emphasize a feeling tone, an emotion, or a degree of acceptance or rejection (Krathwohl et al, 1964, p. 7).

Affective Taxonomy: The Taxonomy of Educational Objectives, Handbook II, Affective Domain (Krathwohl et al., 1964) is a guide for operationalizing and classifying educational objectives which emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. The Affective Taxonomy arranges objectives along a hierarchical continuum. The continuum is described as one of internalization, in which the affective component passes from a level of bare awareness to a position of some power and then to control of a person's behavior (Bloom, Hastings, Thomas, & Madaus, 1971, p. 228). The first three levels of the Taxonomy are 1.0 Receiving, 2.0 Responding, and 3.0 Valuing.
REVIEW OF THE LITERATURE

The purpose of this review of literature is to investigate the findings related to independent study through correspondence, especially those findings related to independent study for students at the college level. A secondary purpose of this review is to investigate those studies which may provide findings pertinent to the use of independent study for off-campus students in programs of continuing education beyond the bachelor's degree. A cursory review of the literature reveals that there is a lack of agreement on a definition of the term "independent study" and for the allied terms "individual study" and "self-directed study." As suggested by Dearing (1965, p. 54) in his review of independent study programs:

Programs of independent study...include a wide variety of procedures, ranging at one end of a continuum from those which involve an open, often highly permissive relationship between student and instructor, in which the student is expected to define and develop his own course plans, to those at the other end of the continuum, involving what might be a highly structured and guided relationship.

Reviews of research studies related to the various forms of independent study have been carried out by McKeachie (1962), Dearing (1965), Gruber (1965), Dubin and Taveggia (1968), and Melnick (1969). Many of the studies reviewed are investigations of the effectiveness of independent study of the type in which students work on individual projects with limited supervision by an instructor. Studies such as those undertaken at
Antioch College (Baskin, 1962), Oberlin College, Vanderbilt University (Baskin, 1960; Dearing, 1965) and Wooster (Bonthius, 1957) are of this nature. Additional comparisons of this less structured form of independent study are found in reviews by Hatch (1960) and Bonthius, Davis, and Drushal (1954).

Driscoll (1970, p. 138), in support of independent study in higher education, pointed out that a major portion of the American population has an unused potential which might be developed if suitable opportunities were available. He found no general indications of significant differences between independent study and other methods when student examination performance was the criterion for evaluation. In view of the fact that he found indications that one-third of the student population studied was part-time, he recommended that institutions review their policies and increase the course offerings for off-campus students. Independent study was viewed as one possible solution.

In general, few differences have been found between the achievement of students working independently, in a relatively unstructured situation, and those taught by conventional methods. However, the expected gains in independence have failed to materialize. Students taught by independent study do not always seem to develop greater ability or motivation for learning independently (McKeachie, 1962, p. 340). The point is made, however, that for those students unable to attend
traditional classes, independent study may be one solution to the problem of developing student potential.

Independent study as a means of developing student potential for off-campus students must overcome the obstacles encountered because of a lack of student access to resource materials. Because a structured form of independent study is one way to overcome the difficulty, to some extent, this review of literature will be largely confined to those studies dealing with findings based on the more structured forms of independent study. Self-directed study is a term often associated with these more structured forms.

Self-Directed Study vs. Independent Study

Gruber and Weitman (1963, p. 222) make a distinction between "self-directed study" and "independent study." For Gruber and Weitman:

The term, "self-directed study," refers to methods in which the course structure is preserved, with the work of many students being simultaneously guided by a single instructor. This is to be contrasted with "independent study" programs, in which a single student, usually selected for superior academic ability, works on an individual project with some supervision by an instructor.

According to Gruber (1965, p. 2), self-directed study is that form of study which, while preserving the course system, reduces the proportion of time devoted to formal classroom meetings. Thus, self-directed study implies a form of independent study which is structured. In this method of
instruction there is less learner choice with regard to subject
matter content and textual materials.

Even when adequate printed material is available, the
argument for required class attendance is that students exposed
to lecture-discussion benefit from the interaction which takes
place in the classroom situation. To test the effectiveness of
class attendance as opposed to self-directed study, Gruber and
Weitman (1962, 1963, p. 222) made a three year study of sixteen
courses in eleven departments. They found that, on the whole,
a reduction in attendance at formal classes to one-third the
usual number resulted in either small losses or small gains,
"the gains being somewhat more common than the losses." In
addition, they found that the more advanced the course, the
more successful was self-directed study. It should be noted
that, in this case, "an advanced course" means a second or
third course in an area studied previously rather than a new
subject area introduced at an advanced level. In an analysis
of the relation of academic performance to intelligence test
scores they found no interaction effect between method and
intelligence. That is, students with similar levels of intel-
ligence performed equally well when methods of instruction were
compared. This led them to take the position that all college
students, not just the high ability students, may benefit from
independent study.
In a further test of self-directed study, Ulrich and Pray (1965, p. 278) devised a study in which undergraduates enrolled in general psychology were divided into three groups: a lecture-discussion group; a self-study group with required attendance reduced to one session per week for the purpose of discussing student questions; and a third group, given a self-study program with no lecture or discussion two days per week (but required to come to study in class) with one session per week devoted to a discussion of student questions. On the basis of the results of an objective final examination, it was concluded that whether or not the students are exposed to a lecturer who attempts to elaborate or clarify what he considers to be the most important material makes no significant difference. Students required to study on their own did as well as those required to attend formal lectures.

Hartnett and Stewart (1966, p. 356) compared high ability students who studied independently, and with no class attendance requirement, with those required to attend class. Their subjects were students enrolled in the College of Basic Studies at the University of South Florida. The subjects were matched in terms of academic aptitude. The criterion for achievement in the courses under consideration was performance on the final examination. When the matched groups were compared, course by course, in every case, the mean performance on the final examination was higher for those taking the course on an
independent study basis, and in two of the six courses the differences were significant. Hartnett concluded that some high ability students who do not attend class perform equal to, or better than, matched-ability students who do attend class.

The results of the Ulrich and Pray study and Hartnett's study are in agreement with a previous study conducted by Jensen. Jensen (1951, p. 399) tested the effects of classroom instruction in elementary psychology for sophomore students. He found that class attendance and non-attendance were not factors affecting performance, nor did it affect measures of the desire to take more courses in psychology. Neither did it affect retention as measured by repeating the final examination four months later.

These findings are also confirmed by Caro (1962, p. 76) in his study involving an introductory psychology course in which students were randomly assigned to regular class sessions or non attendance except for the writing of tests. Again, the results failed to demonstrate the usefulness of classroom presentation of materials which were available to students in printed form.

Of the studies involving a highly structured and guided form of independent study, the study by Parsons et al. (1958) is perhaps the best known. In this experiment four teaching methods were compared: lecture; instructor-led discussions; autonomous groups that did not come to class; and individual
independent study in which each student was sent home with a syllabus, returning only for the final exam. The subject matter was child development. Results indicated that students working independently made the best scores on the final examination which measured the retention of factual material in the textbook. They found no significant differences among groups on a measure of attitudes toward working with children. According to McKeachie (1963, p. 1147) the authors explained their results on the grounds that the independent group was not distracted by the interesting examples, possible applications, or points of view opposing those in the text, all of which were presented in the other groups.

In an earlier study by Parsons (1957, pp. 27-40), twenty university upperclassmen enrolled in a developmental psychology course were randomly assigned to one of three treatment groups: a classroom group meeting twice a week; a kinescope group meeting once a week; and a correspondence group which worked independently maintaining only postal contact with the instructor. Each group was provided with a course textbook, a syllabus-workbook, including written assignments, and several auxiliary manuals. Results indicated no significant difference in group scores at mid semester nor at the end of the semester. Four months after the course a difference "just barely significant (Parsons, 1957, p. 29)" was found favoring the
correspondence group over the classroom group.

A conclusion most pertinent is a point made by Parsons (1957, p. 34) that "it seems that independent correspondence study is at least as effective, in terms of test achievement, as filmed TV lectures." This is an important consideration for continuing education programs because the difference in cost of development, production, and distribution of film versus a syllabus is considerable in terms of both faculty time and production costs. If comparisons of methods of instruction continue to yield no significant differences in either cognitive or affective behaviors, it seems reasonable to assume that, as suggested by Dubin and Taveggia (1968, p. 50), other factors will become part of the criteria for program selection.

Elich (1966) developed a highly directive, independent study program involving study guides and readings keyed to the guides. A program of independent study was developed for four courses in educational psychology required in the teacher education program at Western Washington State College. The effectiveness of this approach was compared to the effectiveness of the conventional classroom approach traditionally employed. Three different conditions of sophomore involvement in the independent study were examined: one group of students was assigned to independent study (n = 246); one was allowed to volunteer for independent study (n = 41); and a third group (n = 23) drawn from the assigned independent study group was
chosen for further observation in a seminar which met two hours each week for a period of a quarter following successful completion of the independent study program. A control group (n = 66) took part in the conventional classroom program. The independent study students were given study guides for each of the four courses which constituted the educational psychology curriculum, schedules of optional lectures offered once each week during the quarter for each of the courses, and schedules of faculty available for individual consultation.

Elich found that, in general, essentially comparable levels of achievement were attained by groups of students participating in independent study and conventional classes and essentially the same degree of retention was produced by each learning approach. Neither approach was outstanding in the development of ability to transfer content to educational problems. In addition, he found that there was a tendency for those students with somewhat less knowledge of psychology and less college aptitude to withdraw from the independent study program after having been assigned. The independent study program was most attractive to those students who had already acquired some background in psychology. However, this initial superiority did not contribute to significantly higher grades or significantly higher performance on the retention test or on the ability to apply psychological principles to teaching practices.
In generalizing from Elich's study it is important to know that sixty students withdrew from the independent study program during the course of the study, and it is with this in mind that Elich concludes his study with the following discussion:

Probably the greatest virtue of the independent study approach is that it allows the student who already possesses some of the knowledge of the content of a course to proceed more efficiently to the attainment of course objectives than is possible within the structure of conventional classes. In those situations where minimum levels of acceptable performance can be established and justified as reasonable course objectives, and where adequate measures can be developed, the independent study approach is likely to provide a more efficient learning environment for many students. Student judgment of the program efficiency indicates that seventy percent of the students who had participated in the program judged independent study to be more efficient than conventional classes; however, only eighteen percent judged it as providing a more valuable learning environment than conventional classes.

In contrast, Paul (1932) and Wakely, Marr, Cloth, and Wilkins (1960) found methods resulting in reduced class attendance inferior to traditional classroom procedures. MacNeil's (1967) study is one of the few recent studies to support these findings. MacNeil evaluated lecture-discussion and independent study for effectiveness in attaining course objectives; relationship between student characteristics and achievement by either method; and attitudes toward the course and instruction. Class sessions for the independent study group were reduced to one-fifth. Those in independent study (n = 100) were directed by means of a syllabus designed for a beginning (freshmen and sophomore) college level nutrition
course for students at the University of Minnesota. MacNeil found both procedures resulted in substantial gains. However, results indicated that those in lecture-discussion showed significantly higher levels of achievement. MacNeil found that the experimental group had a more positive attitude toward the course and that their attitude score was significantly different from that of the control group. Concerning student attitude toward accepting and extending the study experience, fifty-six percent of the control group said that they would refuse an opportunity to follow a self-directed study course, while seventy percent of the independent study group said that they would choose it again and would wish the method extended to other subjects as well. This latter finding is comparable to the findings of Jensen (1951, p. 402) and Parsons (1957, p. 37). Interestingly, neither of the methods compared offered any significant advantage to students of specific (high, medium, low) ability levels in respect to achievement of course objectives as measured by the posttest. This finding is similar to that of Gruber and Weitman (1962, 1963).

Though investigations carried out by Parsons (1957), and Parsons et al. (1958), and Hartnett and Stewart (1966), suggest positive findings with regard to self-directed independent study, studies such as those by Paul (1932), Wakely et al., 1960) and MacNeil (1967) do not. However, the majority of research (Jensen, 1951; Baskin, 1962; Caro, 1962; Gruber and
Weitman, 1963; Ulrich and Pray, 1965; and Elich, 1966) suggests little or no difference between the performance of students in independent study and those attending traditional classes. As suggested by Melnick (1969, p. 13), it can be concluded that the effects of independent study are in many cases not very different from the effects of more traditional teaching methods.

Independent Study Through Correspondence

In 1856, Toussaint and Langenscheidt formed a unique school for teaching distant students - by correspondence (Wedemeyer, 1971, p. 549). As described by Wedemeyer:

The Toussaint-Langenscheidt method was the basis of a form of independent study for the external learner that spread throughout the world and is known by a variety of names: correspondence study, home study, correspondence courses, correspondence instruction, teletuition, postal tuition, correspondence education, and (more recently) independent study.

Many university correspondence programs have been renamed "independent study." It is in keeping with this trend that the former Division of Correspondence Study of the National University Extension Association has been renamed the Division of Independent Study (National University Extension Association, 1970, p. 1).

Wedemeyer (1971, p. 549) defines correspondence study as follows:

In correspondence study, as in most learning situations, the teacher bears the responsibility of imparting knowledge and skill to the student. The teaching technique is based upon the principles
and procedures found in any teaching-learning situation: learning is done by the student, but it progresses more efficiently if guidance is provided. In correspondence study, this guidance is made available through dispatched communication between teacher and pupil. Correspondence study is personal tutoring carried on by mail and other forms of communication (for example, visuals, recordings, radio, television, and speakerphone) because teacher and student are separated.

Wedemeyer (1971, p. 549) delineates the major elements of correspondence study in the following way:

...the student and teacher are separated; the normal process of teaching and learning are carried on in writing or through some other medium; the teaching is individualized, and learning takes place through the student's activity, the student being in a tutorial relationship with the teacher; learning is made convenient for the learner in his own environment; and the learner takes responsibility for his progress, with freedom to start and stop at any time as well as to proceed largely at his own pace.

Thus, correspondence study may be thought of as a form of independent study.

Independent study programs, whether based on the philosophy that students should be given more freedom to pace their own instruction, or on the philosophy that no student should be denied the opportunity to learn because he is geographically isolated or otherwise unable to place himself within the institution's special environment for learning, can and do, employ similar techniques. As suggested by Wedemeyer (1971, p. 555):
Independent study consists of various forms of teaching-learning arrangements in which teachers and learners carry out their essential tasks and responsibilities apart from one another, communicating in a variety of ways for the purposes of freeing internal learners [on-campus students] from inappropriate class pacings or patterns, of providing external learners [off-campus students] with opportunities to continue learning in their own environments, and of developing in all learners the capacity to carry on self-directed learning. Independent study programs offer learners varying degrees of freedom in self-determination of goals and activities and in starting, stopping, and pacing individualized learning programs, which are carried on to the greatest extent possible at the convenience of the learners...Independent study is an effort to organize instruction so that greater freedom in learning is possible for learners.

Research related to correspondence study, particularly recent research, is sparse. In a review of studies undertaken, Childs (1966) found a consistency in the results of the 1928 study by Crump and the studies by Larson, Schwin, and Zeigel undertaken in 1936, 1929, and 1924 respectively, in that all seemed to indicate that correspondence study students learn at least as well as do classroom students. In their evaluation of the studies on the effects of correspondence instruction, MacKenzie, Christensen, and Rigby (1968, p. 156) note that the studies in this area have generally not been rigorous and suggest that care must be used in interpreting results. This comment is reaffirmed by Mathieson (1971, p. 58) in his review of correspondence study research.

One of the more recent studies in correspondence education was undertaken by Donehower (1968) at the University of Nevada. An investigation of 905 students ranging in age from sixteen to
seventy-two was designed to investigate the relationship among variables such as age, achievement, and educational background. Donehower found that over ninety-five percent of the students who completed their courses gave "college credit" or "teacher certification" or a combination of both of these as an incentive to enroll in correspondence study. Freshman and sophomores in college received "C" as a grade more than upper-classmen and persons who had earned a baccalaureate degree. Those with baccalaureate and graduate degrees had above average completion rates. Donehower also found that the time the student takes to complete a course has no relationship to the student's achievement as determined by the grade he receives but, that a relationship does exist between the previous education of the student and the student's achievement as indicated by the grade he receives. She also found that no relationship exists between age of the student and the student's achievement as indicated by the grade received.

Supporters of independent study through correspondence cite the following advantages (Wedemeyer, 1971, p. 556): independent study is the only educational opportunity that is viable when an educational institution is inaccessible to the learner; independent study meets the convenience needs of many learners; independent study develops a degree of self-motivation, concentration, and discipline that is not generally required in a classroom situation; the learner does all the
work of the course and cannot slide by on the recitations of others or the anonymity of group activity; and, as measured by examinations, independent students learn at least as well as students in classes.

Despite the benefits that may derive from independent study through correspondence, it does not have a favorable public image. In a survey of opinion makers (public figures, influential citizens) expressions of personal opinion indicated that correspondence instruction was not as good as television instruction, programmed learning devices, lecture and reading, or student participation. The educators among the opinion makers gave lower ratings to correspondence instruction than did opinion makers in general. Educators seemed conservatively skeptical with regard to correspondence study (MacKenzie et al., 1968, p. 102). In referring to this general state, Venn (1964, p. 144) has suggested that correspondence work would become more valued in the public mind if it were more valued by the "fashion makers" in colleges and universities. However, MacKenzie et al. (1968, p. 91) found that forty-four percent of adult correspondence students live in areas with populations under fifty thousand. This fact supports their argument that independent study through correspondence is useful to those geographically isolated from resident learning centers. In addition, Cameron (1965, p. 11) found that independent study through correspondence seemed to be helpful even to those
within travelling distance of a campus. Forty-two percent of those included in her study resided in the heavily populated area within driving distance of the University of British Columbia.

Mathieson (1971, p. 90) summarizes the state of the art of correspondence study as a method of instruction in the following epilogue to his review of research:

...it seems clear that correspondence study, despite its limitations and problems, has contributed greatly to meeting educational needs not met by the more traditional institutions, and in doing so has generated several directions of innovation in the whole of education. Wedemeyer notes that "Correspondence education more than any other methods, has pioneered in two important lines -- 1) in proving that learning does not have to conform to the place-time limitations imposed by teachers and institutions, and 2) in making opportunity to learn available by self-selection, not by institutional, economical, geographical, or class determinants. Yet correspondence education is not wholly accepted today; nor has it given proper attention to modern technology and a basic theory of learning by correspondence".

Student Performance in On-Campus and Off-Campus Courses

Conant (1963, p. 192), in speaking of off-campus courses, questions the effectiveness of such courses taken "in late afternoon or Saturday mornings as a part-time job of one already fully employed." This point of view is expressed in a further comment:

Actually, I have discovered no way of getting statistics about these extension courses and little evidence beyond gossip as to their quality. However, within the profession the suspicion is rife that some,
if not many, of them are far below standard.

To test the relative academic achievement of students in an extension course, Bail, Treffinger, and Ripple (1969, p. 330) compared three one-semester educational psychology classes at the graduate level: one, a regular on-campus course at Cornell University (n = 15); an extramural class which met one night a week (n = 10); and an extramural class (n = 17) at a branch of the State University. The material covered and the order of presentation were nearly identical for all three classes. Results indicated that the off-campus course achievement scores were significantly lower than for the regular on-campus class.

In discussing their findings, Bail et al. suggested that for those in the on-campus setting, the class is usually the primary occupation and for those in off-campus courses, it is not. They suggest that it is probably unreasonable to expect the part-time student to be able to compete academically with a full-time student. The study is limited because of the small numbers in each group and the authors caution against overgeneralization but, they do conclude that it seems likely that students of the same intellectual ability will not do as well in an extramural course as they will in a regular, on-campus course.

This general conclusion is in agreement with the findings of Parsons et al. (1958, p. 50). They found that though on-
campus independent study subjects performed significantly better than those subjects taught by other methods, those independent study subjects, many of whom were teachers, commuting to campus for a Saturday class, performed significantly worse on the final examination.

If courses are offered to provide education for those who cannot attend regular college classes, it would seem that achievement, and student satisfaction should be at least equal to that of on-campus students. Marcus (1953, p. 701) attempted to identify the opinions held by students, teachers, and county superintendents of schools toward the values of off-campus college credit courses. Questionnaires were sent to students enrolled in the off-campus college credit courses of four Colleges of Education in Michigan, the instructors in the departments of these colleges who usually teach off-campus classes, and the county superintendents of schools in Michigan. As a result of the findings, Marcus concluded that experiences with off-campus college credit courses tend to create more favorable opinions toward these classes. Of those contacted, many were of the opinion that most college courses could be offered off-campus as adequately as on-campus. It was suggested by those questioned, that in some cases, course content and approach to content can, and should be, modified and that modifications are made when these classes are offered off-campus. In comparing college credit course work on-campus and
off-campus, opinions were generally in agreement that there were only slight differences, if any, between marks, difficulty of work, and testing. The defects or weaknesses of off-campus classes most frequently mentioned were that the classes were often impractical and not meeting the needs of the students; that instruction is often inadequate; that the students were physically fatigued for the work; and that facilities and reference materials were inadequate.

Price (1931, p. 151), in one of the few studies of credit university extension classes found that, in general, the ability of off-campus students was comparable to that of on-campus students and on the basis of his study suggested that:

It would seem to be a legitimate inference that the superior minds among the extension students are of a caliber equal to the superior minds in a graduate group.

Concerning off-campus (extension) students, Knox and Sjogren (1965, p. 86) found that achievement was correlated with levels of verbal ability and education but not with age. These findings were supported by Wientge and Du Bois (1964, pp. 34-38). They studied over 8,000 students during two registration periods at the University College Evening Program at Washington University. On the basis of their findings they concluded that the traditional tests of intelligence, reading speed, comprehension, and vocabulary correlated with academic success. They also noted that more students are enrolling in that particular institution with more college hours credit at
the time of enrollment than was true several years ago. This is an interesting point in view of the fact that Knox and Sjogren (1965) and Donehower (1968) also found achievement correlated with levels of education.

Regardless of whether or not off-campus students do as well as on-campus students, Wedemeyer (1971, p. 555) has the following comment concerning the psychological effects of independent study:

The adult independent learner is particularly susceptible to fear of failing or of not doing well. In a class situation he watches his peers and is comfortable in conforming his behavior to something approaching what he perceives as the group norm. In an independent study situation he is apprehensive that what he has done is either not good enough or too good, there being no norm to conform to.

Whether students studying part-time off-campus do as well as the full-time on-campus students is open to question. Popular opinion seems to favor the full-time on-campus student. However, though some studies support this finding, others do not. A comprehensive study focusing on this specific aspect of achievement does not appear in the literature. It has been found, however, that level of achievement correlates with the number of accumulated college credit hours. It may be that off-campus part-time students who have an accumulation of credit hours do as well as full-time on-campus students.
Student Characteristics Related to Success and Positive Attitudes in Independent Study

Elich (1966, p. 12) in his study of independent study and conventional courses found that:

The same factor, all-college GPA, emerges as the strongest predictor for both groups [independent study and conventional classes], indicating the same factors which contribute to the prediction of all-college grade point, also contribute most heavily to the prediction of success in educational psychology courses regardless of the mode of instruction. In effect, these data indicate that groups of students for whom high performance is predicted are likely to receive high grades under varieties of instructional programs, while prediction of low performance is likely to be followed by low performance.

This led him to conclude that:

The value of an approach such as independent study is not likely to be that it enables students to reach higher levels of achievement, rather that it allows some students to proceed more efficiently to the attainment of essentially the same level of achievement that would have been attained under conventional classes.

As previously stated, Elich (1966, p. 11) also found that the students with less knowledge of the particular subject and less college aptitude were more likely to drop out of independent study despite the fact that the initial superiority of knowledge of the subject did not seem to contribute to significantly higher grades or retention in the subject matter. It seems that those with some previous knowledge of subject matter are the ones most psychologically secure in independent study, though in fact, their initial superiority seems
uncorrelated to their final test performance.

Regarding student preferences for methods of instruction, Koenig and McKeachie (1959, p. 134), as a result of a study of 124 students in elementary psychology at the University of Michigan, concluded that students who fear failure prefer familiar well-structured situations such as lectures. They found that high n Achievement women preferred the two innovations (small group discussions and independent study) to lectures, while middle n Achievement women preferred the lecture method. They also found in a second study that students who think the instructor should be authoritarian tended to do poorly in a form of independent study involving a less structured, more individual project.

Wispe's (1951, p. 183) study, though not directly concerned with student attitude toward independent study is of interest because of the comparison of a directive, subject-matter-centered approach to the teaching-learning process versus a student-centered approach. In this study, those sections of an elementary social science course which were taught in a permissive, unstructured, and student-centered approach were judged as having more interest, humor, student participation, student-instructor interaction, and commending. However, the directive sections were preferred by most of the students because they were clearly defined, and because students presumed them to be of value in preparing for examinations. In spite of this general attitude, directive
and permissive groups showed no significant differences on the objective final. However, when the two teaching methods were analyzed for their effects, it was found that the directive sections were most beneficial to the poorer students. Wispe (1951, p. 184) concluded the findings with the suggestion that "in examination-oriented institutions most students will probably prefer directive-type teaching." On the basis of this, it may be possible to hypothesize that in examination oriented institutions, students will probably prefer self-directed study as defined by Gruber and Weitman (1963, p. 222) over less structured forms of independent study. Such comparisons, however, are notably absent from the literature.

Course Evaluation in the Affective Domain
and Student Evaluation of Instruction

In most comparison of methods studies cognitive gain, as measured by objective test scores, is usually the criterion measure. However, as suggested by Krathwohl et al. (1964, p. 4), many of the objectives specified for a particular course of study "specify in operational terms the actions, feelings, and thoughts students are expected to develop as part of the instructional process." Thus, under these circumstances, effective teaching must be evaluated not only in terms of the accumulation of knowledge but also in terms of desirable attitudes toward the subject matter. Though the relationship between student satisfaction and learning may be low (Elliott,
1950), favorable attitudes on the part of students toward a particular teaching method is desirable because there is some evidence that positive feelings concerning method are related to interest in further study (McKeachie and Solomon, 1958, p. 381), a factor of importance in the affective domain. Outcomes related to affective behavior (interests, desirable attitudes, appreciations, values, and commitment to the subject matter of a particular course) are difficult to assess. In striving for cognitive gain, it may be assumed that changes in affective behavior are natural accompaniments. Such an attitude is expressed by Smith (1966, p. 53):

The learning of almost every cognitive element is accompanied by the development of attitudes in one sense or another...to teach any concept, principle, or theory is to teach not only for its comprehension but also for an attitude toward it - the acceptance or rejection of it as useful, dependable...It is expected that the individual will come not only to understand the work but also to enjoy it more fully or to like it.

However, it is possible to set an environment for cognitive gain while at the same time destroying any positive feelings students may have had toward a subject. In a course which includes as part of the objectives, positive attitudes toward the subject matter, deficiencies in achieving this goal must be considered along with cognitive gain in the overall evaluation of the course.
Motivation is more difficult to assess than is cognitive
gain because it is more difficult to translate into behavioral
terms and to observe. Lewy (1966) attempted to determine the
validity of the Affective Taxonomy. He analyzed and assessed
three of the properties claimed for the model: the distinctness
of the categories, the hierarchical order of the categories, and
the applicability of the model across content areas. He found
only partial support for the properties claimed. In studies
such as those by Milton (1959, p. 414) positive attitudes were
evaluated in terms of such affective behaviors as voluntary
purchases of workbooks, and number of completed outside
readings. McKeachie and Solomon (1958, p. 379) used the number
electing advanced course work in the subject as a measure of
motivation and interest instilled as a result of method of
instruction. However, a review of the literature indicates
that the art of measuring affective outcomes is not refined.
The fact that no significant difference is the general rule for
the relationship of attitudinal changes and methods of instruc-
tion may be an indication of unreliable and invalid measures,
rather than lack of superiority of one method over another with
regard to the affective domain (McKeachie, 1963, p. 1125).

More success has been achieved in the area of student
ratings of courses. At the present time it is easier to obtain
student reaction to a method of instruction than it is to
assess validly what students are doing, or will do, as a
result of that instruction. It is interesting to note that McKeachie and Solomon (1958, p. 381) found very little consistency in the relationship between student rating of a course and student interest in the subject as evidenced by the number of advanced courses elected at a later date.

Remmers and Weisbrodt (1964, p. 1), through the use of the Purdue Rating Scale for Instructors, demonstrated that student evaluation can be a useful, convenient, reliable, and a valid means of evaluating instruction. They (Remmers and Weisbrodt, 1964, p. 4) found that ratings by very small numbers of students can yield reliable results. Three of the many conclusions related to student ratings of instruction arrived at by Remmers and Weisbrodt (1964, p. 12) are as follows:

There is some evidence that student opinion is positively related to achievement as measured by examination of students.

Evidence indicates that students discriminate reliably for different aspects of the teacher's personality and of the course, and between different instructors and courses.

The year in school of the rater has no effect on the ratings given, except that ratings by graduate students tend to be a bit higher than those by undergraduates.

These findings are supported by studies involving the use of the Illinois Course Evaluation Questionnaire (Aleamoni, 1971). Results indicate that such evaluations can, and do, point to valid problems within the teaching procedure or to a course which is lacking in appropriate content.
As suggested by Remmers and Weisbrodt (1964, p. 1), student evaluation is an important factor in assessing the effectiveness of modes of instruction in comparison of methods studies because:

Whether the student's judgment is correct is largely beside the point. The real point is that his attitude toward the instructor is a vital factor in the total learning situation. The student's attitude is probably next if not equal in importance to his general learning ability as a factor in his learning.

Nor has the teacher any choice as to whether he will be "rated" by his students. Such rating goes on in every classroom everywhere. The only real choice the instructor has is whether he wants to know what these ratings are. If he chooses to get this knowledge, he is in a position to profit thereby. He will have obtained the possibility of control of one of the important elements in the total learning situation.

However, concerning the use of student evaluations, particularly for new modes of instruction, we are cautioned by McKeachie (1962, p. 320) that:

When we use student satisfaction as a criterion... we should be aware of the fact that it is highly influenced by the role-expectations students have of college teachers...In evaluating the reactions of students, one therefore needs to be conscious of these role-expectancies and determine what is a proper base line against which to evaluate the reactions.

Comparison of Methods Studies in Education

Dubin and Taveggia (1968, p. 35) reanalyzed ninety-one comparative studies of college teaching conducted between 1924
and 1965 and found that:

These data demonstrate clearly and unequivocally that there is no measurable difference among truly distinctive methods of college instruction when evaluated by student performance on final examinations.

They further concluded that what is visible as a difference in technology, is not a significant difference for the teaching-learning process. Is this so, or is it merely that the wrong outcomes have been measured, namely, mastery of content as measured by objective tests? No, say Dubin and Traveggia. Students come to college precisely for this purpose. It has been suggested by McKeachie (1962, p. 319) that it may be this motivation to master content that is part of the difficulty in achieving a significant difference in comparative studies:

Because passing or excellent grades are so important to students, they may compensate for ineffective teaching by additional study in order to pass the course examination at the level to which they aspire.

Dubin and Taveggia (1968, p. 47) offer an alternative explanation which they attribute to E. R. Hilgad:

It may very well be that the most pervasive commonality among teaching methods is the employment of and dependence on textbooks and other reading materials. Perhaps the "no difference" results of comparing teaching methods can be attributed largely to the powerful impact of textbooks which cannot be washed out by any known methods of instruction!

They go on to suggest:

More important, however, if textbooks are the most significant influence in student learning, then future studies should examine differences among textbooks rather than among teaching methods.
Other reasons for the lack of "significant difference" related to the outcomes of various teaching methods have been discussed by Scriven (1967), McKeachie (1963), and Brown (1971). They are among those who would seek to improve, rather than abandon, comparative studies. McKeachie (1963, p. 1123) suggests that part of the reason for so many "non-significant results" may lie in the fact that relatively few studies have made comparisons over a period longer than one semester. As discussed previously, students who have had a semester of instruction by a new method are generally more likely to choose a section taught by that method than are students without previous experience (Jensen, 1951; Parsons, 1957; and MacNeil, 1967). "This difference in motivation of students," suggests McKeachie, "as well as their added skill in a new method might result in greater advantages for the new method after two or more semesters of trial than after a single semester." Brown (1971, p. 167) suggests that part of the "no significant difference" may result from the fact that a method which is effective for some students may be ineffective for others and that as a result of using grouped data student-method interactions may be masked.

A major limitation in comparison of methods studies is the difficulty of keeping subjects unaware that they are the experimental group. This may prove advantageous to the experimental method or, at the college level where grades are
important, it may cause resentment to a degree which is dis-
advantageous to the experimental treatment. Another important
limitation to be considered in comparison of methods studies is "teacher personality." Unless comparisons are made on a
large scale and include a wide variety of teacher types, the
possibility of teacher-method interaction cannot be discounted.

As yet there are no adequate theories of the link between
teaching and learning (Dubin and Taveggia, 1968, p. 3). There
is agreement that general principles of learning (motivation,
organization, variability, verbalization, feedback, contiguity,
and active learning) are relevant to the successful use of any
teaching method, but, according to McKeachie (1963, p. 1118)
and Dubin and Taveggia (1968, p. 32), there is little empirical
evidence to support the choice of any one teaching method over
another. Authors such as Cronbach (1963, p. 676) and Dubin and
Taveggia (1968) despair of comparison studies. Others such
as Scriven (1967) see such studies as a necessary prerequisite to
further and more analytical research in the teaching-learning
process.
METHOD

This study was a comparative study designed to investigate the effectiveness of independent study as compared to the traditional lecture-discussion method as a means of attaining specified objectives related to cognitive gain in an introductory senior college level course in the social and psychological aspects of clothing. A secondary aspect of this study was to investigate the effectiveness of independent study as compared with the traditional lecture-discussion method in terms of student evaluation of the course, and as a means of attaining specified objectives in the affective domain.

Subjects for the Study

The groups for this study were comprised of all students at Iowa State University registered in TC 465, "Introduction to Sociological and Psychological Aspects of Clothing and Textiles," Fall Quarter 1971 and Winter Quarter 1972; and all students registered in TC 565, "The Sociological and Psychological Aspects of Clothing and Textiles" offered off-campus at Cedar Rapids, Iowa, Fall Quarter 1971.

The on-campus students were randomly divided into two groups: independent study; and lecture-discussion. Because of the small number registered in TC 565, the off-campus students formed one, off-campus, independent study group. Students registered for H.Ed. 406, "Methods of Teaching Home
Economics," Fall Quarter 1971, and volunteer graduate students enrolled in home economics education at Iowa State University formed the two non-treatment control groups for the study. These two groups were chosen as controls because, of those subjects available, they were judged to be the most comparable, in academic background and experience, to those subjects assigned to the experimental treatments. However, these subjects were volunteers and were not chosen through a process of randomization. In all, there were five groups represented in the study: on-campus lecture-discussion; on-campus independent study; off-campus independent study; an undergraduate non-treatment control group; and a graduate non-treatment control group. Students registered in TC 465 Winter Quarter 1972 formed a replicate for the on-campus lecture-discussion group and the on-campus independent study group segment of the experimental design.

All of the subjects with the exception of one, were female. The majority of the on-campus subjects were home economics students majoring in textiles and clothing or home economics education. Other majors represented were family environment, and home economics journalism. Science and Humanities was the only other college represented, and this was by one student only. Of the on-campus students in the study, 1 was a sophomore, 9 were juniors, 21 were seniors, and 7 were studying beyond the bachelor's degree. Of the seven
off-campus subjects, five were teachers. Four of these taught home economics at the junior or senior high school level. Two of the subjects were employed in areas other than teaching and in non-home economics related occupations. For five of the off-campus subjects, less than two years had elapsed since last completing a course for university or college credit. However, all of the off-campus subjects had completed such a course within the last five years.

The Instructor

For this study the experimenter served as instructor for both lecture-discussion and independent study groups for on- and off-campus and for both initial and replicate groups.

The Course

The beginning third of an introductory senior level course and the beginning third of a graduate course in the social and psychological aspects of clothing were selected as subject matter for this study. The courses are described in the Iowa State University Catalog, 1972-1973, as:

465. INTRODUCTION TO SOCIOLOGICAL AND PSYCHOLOGICAL ASPECTS OF CLOTHING AND TEXTILES.

Origins and functions of clothing and textiles for individuals and societies, primitive and modern.
Table 1. Distribution of subjects by college major, year, schedule, and years since last college course

<table>
<thead>
<tr>
<th>Categories</th>
<th>Experimental treatments</th>
<th></th>
<th></th>
<th></th>
<th></th>
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<tr>
<td></td>
<td></td>
<td>Lecture-discussion</td>
<td>Independent study</td>
<td>Independent study</td>
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<td></td>
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<td>Winter quarter</td>
<td>Fall quarter</td>
<td>Winter quarter</td>
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<td>10</td>
<td>10</td>
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<td>1</td>
<td>1</td>
<td>0</td>
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<td>6</td>
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<td>1</td>
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<td>0</td>
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<td>Years since last college course</td>
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<td>2 to 5 years</td>
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<td>More than 5 years</td>
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<td>1</td>
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<td>2</td>
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<td>1</td>
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</tbody>
</table>
565. THE SOCIOLOGICAL AND PSYCHOLOGICAL ASPECTS OF CLOTHING AND TEXTILES.

Readings in and investigation of social and psychological aspects of clothing and textiles. Written and oral reports of research and readings.

Students from any department of the university are permitted to register in these courses but the majority of the students registered are majors from the textiles and clothing department and home economics education at Iowa State University. Basic courses in psychology and sociology are prerequisites for these courses.

Because the off-campus students taking TC 565 had not taken TC 465, the subject matter content for the first third of the course was the same for both groups. It was assumed that though students registered in 565 off-campus were studying beyond the bachelor's degree, they were not essentially more knowledgeable or better qualified in the subject matter at this point and that the subject matter content appropriate for the one group during the first third of the course was equally appropriate for the other. Therefore, in that portion of the course selected for this study, the sequence of presentation and the course content was the same for all experimental groups.

Orientation

The subjects, meeting as a group for the first scheduled class, were given a brief verbal résumé of the purpose of the study, and the relative merits of both independent study and
lecture-discussion as methods of instruction. Details of the procedure to be followed for the ten weeks of the quarter, with emphasis on the procedures during the three weeks of the course comprising the study were explained to the subjects as indicated in Appendix A. Identical procedures were followed for off-campus students except that all off-campus students were asked to take part in independent study. Randomization procedures as recommended by Stanley (1957, p. 200) were used in assigning on-campus students to either independent study or lecture-discussion groups.

The Instructional Methods

In this study, each student in independent study was provided with a STUDY GUIDE (Appendix H) developed for the course, a suggested schedule, an assignment to be mailed in, and a card for purposes of inquiry or for a request of additional information. Independent study students, though not required to attend classes for a three week period, were encouraged to write for any help or information needed. Class time for this group was cut by three tenths. Students were not given specific instructions on how to study independently but they were given a suggested timetable in order to help them plan their own schedules. The onus was on the student to arrange study time sufficient to cover the content of the STUDY GUIDE and prepare for the posttest given to all subjects.
on completion of three weeks of study.

**Lecture-discussion**

The lecture-discussion groups were taught by the traditional method of lecture and discussion for two ninety minute class periods per week, for three weeks. An effort was made to keep course content similar to that contained in the STUDY GUIDE given to those in the independent study group. However, students were encouraged to ask questions and share in discussion. Questions were directed to the class in order to draw student attention to important issues and check their comprehension before going on to new material.

Visual materials made available to independent study students through the STUDY GUIDE were viewed during class presentations, but students were not provided with individual copies of visual materials. In addition, the lecture-discussion groups were given copies of review questions and answers identical to those appearing at the end of each chapter of the STUDY GUIDE.

**Evaluation**

The instruments for evaluation included an objective type pretest, posttest, and retention test to evaluate academic achievement; the Illinois Course Evaluation Questionnaire (CEQ), to evaluate the degree of student satisfaction with course content and method of presentation; and a questionnaire devised
specifically for this study to estimate student affective behaviors related to the sociological and psychological aspects of clothing.

Cognitive gain

Pretest, posttest, and retention test  A seventy item objective test (Appendix C) was designed to be used in a test-retest (pretest, posttest) situation using the same questions for each test but in a different order. Test reliability was obtained by administering the test to students enrolled in TC 465 during the 1971 Spring and Summer Quarters at Iowa State University. Separate KR-20 reliability estimates of .61 and .54 were obtained for each quarter respectively. The test results were combined and reanalyzed by the Classroom Examination Scoring and Analysis Service at Iowa State University (classroom examination scoring, 1970), and a KR-20 reliability estimate of .72 was obtained for the 70 item posttest. Test results obtained from one of the summer session students was eliminated because the student had taken TC 565 prior to the 465 summer session course. Thus, the KR-20 reliability estimate of .73 was obtained based on a combination of test results from a total of thirty-one students.

Both pretest and posttest, identical except for the order in which the questions were placed, contained true and false, matching, and multiple-choice items. Approximately 57 percent
of the items were at the knowledge level, 27 percent were at the comprehension level, 11 percent were at the application level, and 4 percent were at the evaluation level of the cognitive domain as described by Bloom (1956).

The retention test (Appendix C) was developed from the posttest by taking from the posttest those items which had been answered correctly by 50 percent of the respondents and had an item score covariance of .31 or better. These figures were derived by combining the posttest results of the on-campus lecture-discussion and independent study subjects registered in TC 465 during the first quarter of the study. The retention test was administered five weeks after the posttest for on-campus students and three weeks after the posttest for off-campus students.

Student evaluation of content and method

Course evaluation questionnaire (CEQ) Following the posttest, student attitudes toward the course were obtained by means of a 50 item Illinois Course Evaluation Questionnaire (CEQ) Form DC 1720A by Spencer (Appendix D). In addition, nine questions adapted from Finch (1969) and particular to this study, were added to the CEQ forming items 51 to 59 of Part II of the CEQ (Appendix E). All responses were made on the CEQ form sheet. Responses to the 59 items were based on a four point scale SA (strongly agree), A (agree), D (disagree), and SD (strongly disagree). The CEQ
questionnaire scores included a total score and six sub-scores; general course attitude, method of instruction, course content, interest-attention, instructor, and specific items. The mean item response is the numerical average of SA, A, D, and SD responses with the most favorable response equal to 4. SA, or strongly agree, is the "best" or most positive answer for a positively stated question, and SD, strongly disagree, is the "best" answer for a negatively stated question (Aleamoni, 1971, p. 9). Total test scoring and sub-scoring was done by the Measurement and Research Division, University of Illinois, Urbana.

Those responding to the questionnaire were identified by treatment group, independent study on-campus, for example, but were otherwise anonymous. The subjects were told that while group reaction was important to the study, associating reactions with any particular individual was not of importance, either to the study, or anyone involved with the course. Students were therefore encouraged to express their opinions freely.

To determine the difference, if any, in student attitudes concerning the effectiveness of the instruction, the combined total mean score for each treatment type, namely; on-campus lecture-discussion, on-campus independent study, and off-campus independent study, was calculated and means compared to determine significant differences.
Affective domain

Affective behavior questionnaire In addition to the 59 items on the CEQ related to evaluation of content and method, 22 items were added in an effort to evaluate affective behaviors. These appeared as items numbered 60 through 81 and were attached to the CEQ (Appendix E) as additional items completing Part II and forming Part III of the CEQ. As with the previous 59 items related to student satisfaction, these items concerning affective behavior were responded to on the CEQ form sheet, Part II and Part III, in the space provided for additional items.

The affective objectives as defined by Krathwohl et al. (1964, p. 7) are those objectives which emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. Because of the short duration of this study, only the first three levels: 1.0 Receiving, items 60 to 67; 2.0 Responding, items 68 to 70; and 3.0 Valuing, items 71 to 81; were appraised. Levels 4.0 Organization, and 5.0 Characterization, were not appraised because these higher levels of the taxonomy were not expected to develop during the first four or five weeks of a beginning course. For example, the highest level, 5.0 Characterization, "represents the deeper and more general levels of personality structure (Krathwohl et al., 1964, p. 72)" and this is a process of change over years rather than weeks. The items included are adapted from items suggested by Krathwohl et al. (1964) and Lewy (1966).
The "Student Affective Behavior Questionnaire" devised for this study does not appear as a separate questionnaire, but rather, as additional items to the CEQ. Therefore, the same scoring procedures and analysis were used to determine the significant difference, if any, in student affective behaviors, as measured by this test, when treatments were compared.

**Open-ended overall comments and suggestions**

To enable students to express an opinion about any aspect of the course not covered adequately through the questionnaires, the students were given an opportunity to make additional comments and suggestions for course improvement. These were also identified by treatment group, but individual student comments remained anonymous.

In summary, four criterion measures were used to evaluate the effectiveness of independent study. It was assumed that if the independent study segment of the course was successful, there would be evidence of:

1. **Cognitive Gain:** The group as a whole would show a significant gain in pretest to posttest scores, and that gain would not be significantly less than the gain made by those in the traditional lecture-discussion group.

2. **Retention:** The group as a whole would show evidence of retention of course material and that retention would not be significantly less than the retention of those in the traditional lecture-discussion group.

3. **General Acceptance of the Method of Presentation:** Those taking the course by independent study would find the method of presentation acceptable as measured by the CEQ. This implies that student satisfaction
should come within the normal range of most college courses, deciles 3 to 6; or in the 7 to 9 decile range, the range of "good" courses (Aleamoni, 1971, p. 16).

4. Positive Affective Behavior: On completion of the course the degree of affective behavior would not be significantly less than that in the traditional lecture-discussion group.

Treatment Data

The aspect of the experiment dealing with cognitive gain and retention of course material may be defined as a two-factor experiment with repeated measures on one factor as described by Winer (1962, p. 302). The independent variables are method of teaching and type of test. The dependent variable is the mean score for each group of subjects within each treatment. All data were treated as grouped data and only group means were considered. Thus each group is given the same weight in the treatment and non-treatment comparisons despite differences in the numbers comprising the group (Table 1, p. 42). The sources of variability and the effects isolated in the analysis can be shown by means of the following linear model:

\[ \bar{x}_{ijk} = \mu + \alpha_i + \tau_k(i) + \beta_j + \alpha \beta_{ij} + \beta \tau_{jk}(i) + \epsilon_k(ij) \]

where

- \( i = 1, 2, 3 \) treatments (methods of instruction)
- \( j = 1, 2, \) and 1, 2, 3 tests
- \( k = 1, 2 \) replications
Assumptions:

\[ \alpha_i = N(0, \sigma^2_A) \]
\[ \beta_j = N(0, \sigma^2_A) \]
\[ \epsilon_{ij} = N(\sigma, \sigma^2) \]
\[ \epsilon_{\alpha_i} = 0 \text{ (fixed effects)} \]

where \( x_{ijk} \) = the observed value of the jth test given the kth group in the ith treatment.

\( \mu \) = overall grand mean

\( \alpha_i \) = true effect of the ith treatment (method of instruction)

\( \pi_k(i) \) = replications nested under method

\( \beta_j \) = true effect of the yth test

\( \alpha \beta_{ij} \) = interaction effect of the ith treatment with the yth test

\( \beta \pi_{jk(i)} \) = error for test x replications within group

\( \epsilon_{k(ij)} \) = error term for replications within treatment.

Because the off-campus group was not randomly assigned to treatment, data for the off-campus independent study group were treated separately. A t-test of the form

\[ t = \frac{\bar{x}_1 - \bar{x}_2}{\frac{\text{MS}_E}{n_1} + \frac{\text{MS}_E}{n_2}} \]

where \( \text{MS}_E \) = error term from ANOV for on-campus groups

\( n_1, n_2 \) = number of groups on which \( \bar{x}_1 \) and \( \bar{x}_2 \) are based

was used to evaluate mean differences for off-campus students when compared with on-campus treatment groups. Further
comparison of means was tested by means of the Scheffé test (Snedecor, 1967, p. 271).

Student attitude toward the course was assessed by the fifty item Illinois Course Evaluation Questionnaire. The overall mean scores and those sub-score means having a reliability of .80 or more were tested for significance. The analysis used was that suggested by Scheffé (Snedecor, 1967, p. 271) for unplanned comparison of means.

Affective behavior was assessed by overall mean scores and sub-score means for the first three levels of the Affective Taxonomy. The analysis used to compare treatment groups was the same as that for the Illinois Course Evaluation Questionnaire. The items related to affective behavior were then subjected to a form of cluster analysis labelled Program Cluster from the Osiris Package, Inter-University Consortium for Political Research, Ann Arbor, Michigan, 1971. The data for the cluster analysis was analyzed by Computing Services, University of Alberta.

During the study two students dropped the course. However, one dropped lecture-discussion on-campus and one dropped independent study making the groups equal for comparison. Therefore, adjustments to the data were not made to account for rates of student drop out.

The five percent level of significance was chosen as the level of rejection of the null hypotheses.
The findings in this chapter are discussed in relation to the null hypotheses outlined in the Introduction.

Cognitive Gain

**Null Hypothesis I:** There will be no significant difference among groups with respect to cognitive gain, as measured by group means of the treatment groups and a control group receiving no instruction in a senior college level course in the social and psychological aspects of clothing.

Cognitive gain was evaluated by comparing pretest, posttest, and retention test mean scores for treatment groups and for the non-treatment control group. The pretest and posttest items were identical except for order of presentation.

Table 15 and Table 16 in Appendix F show the range, means, standard deviations, and standard errors for scores on the pretest and posttest for both treatment and non-treatment control groups. The mean scores for each test are summarized in Table 2.

The significance of the differences among the mean scores for lecture-discussion, independent study on-campus, and the non-treatment control group was determined by an analysis of variance for a two-factor experiment with repeated measures on one factor. The off-campus independent study group was not considered in this analysis. The results are tabulated in Table 3.
Table 2. Mean scores on the social and psychological aspects of clothing pretest and posttest for treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Replications</th>
<th>Lecture-discussion</th>
<th>Independent study</th>
<th>Non-treatment control</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Pretest</td>
<td>Posttest</td>
<td>Pretest</td>
</tr>
<tr>
<td>1 (Fall)</td>
<td>37.000</td>
<td>51.220</td>
<td>34.900</td>
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<tr>
<td>2 (Winter)</td>
<td>36.400</td>
<td>48.900</td>
<td>38.000</td>
</tr>
<tr>
<td>Σx</td>
<td>73.400</td>
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<td>72.900</td>
</tr>
<tr>
<td>¬x</td>
<td>36.700</td>
<td>50.060</td>
<td>36.450</td>
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<tr>
<td>3 (Off-campus)</td>
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<td>35.290</td>
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Table 3. Analysis of variance for mean scores on the social and psychological aspects of clothing pretest and posttest for on-campus treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>SS</th>
<th>MS</th>
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<tr>
<td>Between replications</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Method (A)</td>
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<td>119.991</td>
<td>59.996</td>
<td>12.096*</td>
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<tr>
<td>Replications within method (error)</td>
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<td>14.874</td>
<td>4.958</td>
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<tr>
<td>Within replications</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Tests (B)</td>
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<td>220.849</td>
<td>220.849</td>
<td>299.253**</td>
</tr>
<tr>
<td>Methods x tests (AB)</td>
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<td>115.045</td>
<td>57.522</td>
<td>77.943***</td>
</tr>
<tr>
<td>Tests x replications (error)</td>
<td>3</td>
<td>2.216</td>
<td>.738</td>
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</table>

*F (.05) 2,3 = 9.55 < 12.096, p < .05
**F (.01) 1,3 = 34.12 < 299.253, p < .01
***F (.01) 2,3 = 30.32 < 77.943, p < .01

There is evidence that a significant difference exists between tests beyond the .01 level and among methods beyond the .05 level of significance. There is also evidence of an interaction between method and test. A comparison of means was carried out to clarify the significance of the differences among treatment groups on pretest and posttest scores. The analysis which follows is according to Scheffé (Snedecor & Cochran, 1967, p. 271) for an unplanned comparison of means. The data for this analysis appear in Table 4.

Based on the data in Table 4, it would seem that Null Hypothesis I can be rejected. There is reason to suspect that,
Table 4. Scheffé's test for comparison of means for scores on the social and psychological aspects of clothing pretest and posttest for on-campus treatment groups

<table>
<thead>
<tr>
<th>Tests</th>
<th>Group&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Mean</th>
<th>3</th>
<th>2</th>
<th>Differences</th>
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<td>Pretest scores</td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>3</td>
<td>36.45</td>
<td>-</td>
<td>0</td>
<td>.25</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>36.45</td>
<td>-</td>
<td>-</td>
<td>.25</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>36.70</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Posttest scores</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>36.29</td>
<td>-</td>
<td>12.71*</td>
<td>13.77*</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>49.00</td>
<td>-</td>
<td>-</td>
<td>1.06</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>50.06</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Method</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pretest vs. Posttest scores</td>
<td>Group&lt;sup&gt;b&lt;/sup&gt;</td>
<td>Mean</td>
<td>3b</td>
<td>3a</td>
<td>2a</td>
</tr>
<tr>
<td>3b</td>
<td>36.29</td>
<td>-</td>
<td>.16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3a</td>
<td>36.45</td>
<td>-</td>
<td>-</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>2a</td>
<td>36.45</td>
<td>-</td>
<td>-</td>
<td>12.55*</td>
<td></td>
</tr>
<tr>
<td>1a</td>
<td>36.70</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>2b</td>
<td>49.00</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1b</td>
<td>50.06</td>
<td>-</td>
<td>-</td>
<td>-</td>
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</tr>
</tbody>
</table>

*F (.01) 1, 3 = 34.12 < 66.62 (13.77), 56.72 (12.71), 241.65 (13.36), and 213.07 (12.55), p < .01

<sup>a</sup>Group 1 - Lecture-discussion  
Group 2 - Independent study  
Group 3 - Non-treatment control

<sup>b</sup>Group 1a - Lecture-discussion pretest  
1b - Lecture-discussion posttest  
Group 2a - Independent study pretest  
2b - Independent study posttest  
Group 3a - Non-treatment control pretest  
3b - Non-treatment control posttest
for those in this study, though there are no differences between the cognitive gains made by lecture-discussion and independent study, these gains are significantly greater than would be obtained without exposure to one of the treatments.

The mean posttest score for off-campus independent study was compared with lecture-discussion and independent study on-campus by means of a t-test with 3 df, the degrees of freedom for the mean square for the "between replications" error term tabulated in Table 3. There was no evidence of a significant difference between the mean posttest scores for either on-campus treatment and the mean score for off-campus independent study. The posttest score indicates that the gain made by the off-campus independent study group was no greater than that made by either of the on-campus treatment groups. Therefore, null Hypothesis I was rejected for all treatment groups.

It is interesting to note that of the nineteen students assigned to lecture-discussion seven expected an "A" grade while only 2 of the nineteen students in independent study expected more than a "B". However, as the results indicate, despite student apprehension, there was no significant difference in the posttest scores.

Null Hypothesis II: There will be no significant difference among groups with respect to retention of course content (measured by a retest of twenty items selected from the post-test) as measured by group means of the treatment groups and a control group receiving no instruction in a senior college level course in the social and psychological aspects of clothing.
The range, means, standard deviations, and standard errors of measurement for the 20 selected retention test items taken from the pretest and the posttest to form the final retention test are shown in Tables 17, 18 and 19 of Appendix F. The mean scores for each test are summarized in Table 5.

The significance of the differences among the mean scores for lecture-discussion, independent study on-campus, and the non-treatment control group was determined by an analysis of variance for a two-factor experiment with repeated measures on one factor. The off-campus independent study group was not considered in this analysis. The results are tabulated in Table 6.

As indicated in Table 6, there are significant differences between tests but not among methods. The very low posttest and retention test scores for the Fall independent study group may have been responsible for this result. A comparison of means was carried out to investigate the differences among treatment groups on pretest, posttest, and retention test scores. The analysis which follows is according to Scheffé (Snedecor & Cochran, 1967, p. 271) for an unplanned comparison of means. The data for this analysis appear in Table 7.

Based on the data in Table 7 it would seem that there is no reason to reject Null Hypothesis II. There is reason to believe that the mean scores for the treatment groups, for the 20 items selected for the retention test, do not differ significantly from those of the non-treatment control group.
Table 5. Mean scores for the 20 selected test items taken from the social and psychological aspects of clothing pretest and posttest and given as a final retention test to treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Replications</th>
<th>Lecture-discussion</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pretest</td>
<td>Posttest</td>
<td>Retention</td>
<td></td>
</tr>
<tr>
<td>1 (Fall)</td>
<td>11.11</td>
<td>16.89</td>
<td>16.57</td>
<td></td>
</tr>
<tr>
<td>2 (Winter)</td>
<td>11.20</td>
<td>15.30</td>
<td>14.30</td>
<td></td>
</tr>
<tr>
<td>(\Sigma x)</td>
<td>22.310</td>
<td>32.190</td>
<td>30.870</td>
<td></td>
</tr>
<tr>
<td>(\bar{x})</td>
<td>11.155</td>
<td>16.095</td>
<td>15.435</td>
<td></td>
</tr>
<tr>
<td>3 (off-campus)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pretest</td>
<td>Posttest</td>
<td>Retention</td>
<td>Pretest</td>
<td>Posttest</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
<td>-----------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>10.50</td>
<td>13.90</td>
<td>13.22</td>
<td>12.40</td>
<td>12.00</td>
</tr>
<tr>
<td>13.00</td>
<td>16.78</td>
<td>15.67</td>
<td>12.33</td>
<td>11.83</td>
</tr>
<tr>
<td>23.50</td>
<td>30.68</td>
<td>28.890</td>
<td>24.730</td>
<td>23.830</td>
</tr>
<tr>
<td>10.86</td>
<td>17.14</td>
<td>14.86</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6. Analysis of variance for mean scores for the 20 selected test items taken from the social and psychological aspects of clothing pretest and post-test and given as a final retention on-campus treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>SS</th>
<th>MS</th>
<th>F^a</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between replications</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Method (A)</td>
<td>2</td>
<td>14.604</td>
<td>7.302</td>
<td>1.739</td>
</tr>
<tr>
<td>Replications within method (error)</td>
<td>3</td>
<td>12.599</td>
<td>4.200</td>
<td></td>
</tr>
<tr>
<td><strong>Within replications</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Test (B)</td>
<td>2</td>
<td>25.135</td>
<td>12.567</td>
<td>49.131*</td>
</tr>
<tr>
<td>Methods x tests (AB)</td>
<td>4</td>
<td>17.810</td>
<td>4.452</td>
<td>17.391**</td>
</tr>
<tr>
<td>Tests x replications (error)</td>
<td>6</td>
<td>1.536</td>
<td>.256</td>
<td></td>
</tr>
</tbody>
</table>

^aF (.05) 2,3 = 9.55 > 1.739
*F (.01) 2,4 = 18.00 < 49.131 p < .01
**F (.01) 2,6 = 10.92 < 17.391 p < .01

There are three possible explanations for the disappointing results. It may be that the very low posttest and retention test scores obtained by the independent study group for Fall 1971 are responsible for the negative results. More repetitions of the study would be necessary to determine whether or not the scores of the Fall group are within a normal range for independent study groups. Secondly, it may be that the twenty-item retention test used for this study is an inadequate measure of retention of course material. A third explanation may be that the method of selecting the items for the retention test was faulty.
Table 7. Scheffé's test for comparison of means for mean scores for the 20 selected test items taken from the social and psychological aspects of clothing pre-test and posttest and given as a final retention test to on-campus treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Tests</th>
<th>Group</th>
<th>Mean</th>
<th>Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pretest scores</strong></td>
<td>1</td>
<td>11.16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>11.75</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>12.37</td>
<td></td>
</tr>
<tr>
<td><strong>Posttest scores</strong></td>
<td>1</td>
<td>12.37</td>
<td>1.21</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>14.45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>16.10</td>
<td></td>
</tr>
<tr>
<td><strong>Retention scores</strong></td>
<td>1</td>
<td>12.37</td>
<td>15.44</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>14.45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>16.10</td>
<td></td>
</tr>
</tbody>
</table>

### Method

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>1a 2a 3a 3b 3c 3a 2c 2b 1c 1b Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>11.16</td>
<td>- 3  -3  -3</td>
</tr>
<tr>
<td>2</td>
<td>11.75</td>
<td>- 3  -3  -3</td>
</tr>
<tr>
<td>3</td>
<td>11.92</td>
<td>- 3  -3  -3</td>
</tr>
<tr>
<td>1</td>
<td>12.37</td>
<td>- 3  -3  -3</td>
</tr>
<tr>
<td>2</td>
<td>14.45</td>
<td>- 3  -3  -3</td>
</tr>
<tr>
<td>3</td>
<td>16.10</td>
<td>- 3  -3  -3</td>
</tr>
</tbody>
</table>
Table 7. (Continued)

*\( F (.05) 1,3 = 10.13 < 11.12 (4.18), p < .05 \)
\( F (.01) 1,3 = 34.12 \)
**\( F (.01) 1,6 = 13.74 < 95.311 (4.94), 71.545 (4.28), 50.336 (3.59), \) and 28.367 (2.70), \( p < .01 \)

\(^a\) Group 1 - Lecture-discussion  
2 - Independent study  
3 - Non-treatment control

\(^b\) Group 1a - Lecture-discussion pretest  
1b - Lecture-discussion posttest  
1c - Lecture-discussion retention test  
2a - Independent study pretest  
2b - Independent study posttest  
2c - Independent study retention test  
3a - Non-treatment control pretest  
3b - Non-treatment control posttest  
3c - Non-treatment control retention test
However, since the items on the retention test were adequate as a posttest, measuring cognitive gain significantly different for pretest to posttest, it would seem that course material known to students at the posttest, which was prepared for by students, was not retained by those same students five weeks later. Perhaps the high percentage of factual items, approximately 57 percent, accounts for these results. Perhaps independent study students were at somewhat of a disadvantage due to method of instruction but neither method seems adequate for the recall of course material without preparation on the part of the student.

The mean retention test score for off-campus independent study was compared with lecture-discussion and independent study on-campus by means of a t-test with 3 df, the degrees of freedom for the mean square error term tabulated in Table 6. There was no evidence of a significant difference between the mean scores for on-campus and off-campus treatment groups. Therefore Null Hypothesis II is not rejected.

Student Evaluation of Content and Method

Null Hypothesis III: There will be no significant difference among the mean sub-scores of student evaluation of the course (i.e., general course attitude, method of instruction, course content, interest-attention, instructor, specific items) as measured by the Illinois Course Evaluation Questionnaire (CEQ) administered to treatment groups in a senior college level course in the social and psychological aspects of clothing.
Student attitude toward the course was evaluated by comparing the mean scores of the lecture-discussion and independent study groups obtained on the Illinois Course Evaluation Questionnaire (CEQ). Complete data for each group are presented in Tables 20 to 26 of Appendix F. A summary of means is presented in Table 8. These means are the numerical average of all the items in each sub-score corrected so that 4.00 is the most favorable response.

Only the "method" sub-scores had a reliability above .80 across all treatments. Therefore, only this category was considered for sub-score comparison of on-campus treatment groups.

Items 1, 6, 8, 27, 36, 37, 48 and 50 of the Illinois Course Evaluation Questionnaire (Appendix D) are related to "method" of instruction. When comparisons are made, Table 9, neither lecture-discussion nor independent study on-campus seem to have an advantage in relation to group attitude toward the method by which instruction was given. Comparisons between the off-campus independent study group and on-campus lecture-discussion yielded similar results. Null Hypothesis III is therefore, for method of instruction sub-scores, not rejected.

Null Hypothesis IV: There will be no significant difference with respect to overall student attitudes toward the course as measured by mean item response to the Illinois Course Evaluation Questionnaire (CEQ) administered to treatment groups in a senior college level course in the social and psychological aspects of clothing.
Table 8. Summary of mean scores for CEQ Sub-Scores and CEQ Total Scores for the treatment groups

<table>
<thead>
<tr>
<th>Sub-score</th>
<th>Lecture-discussion</th>
<th>Independent study</th>
<th>Independent study</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fall n=9 Winter n=10</td>
<td>Fall n=10 Winter n=9</td>
<td>Off-campus n=7</td>
</tr>
<tr>
<td>General attitude</td>
<td>2.89&lt;sup&gt;a&lt;/sup&gt; 3.07&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.10 3.28&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.45</td>
</tr>
<tr>
<td>Method</td>
<td>2.65&lt;sup&gt;a&lt;/sup&gt; 2.68&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2.85&lt;sup&gt;a&lt;/sup&gt; 3.15&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2.86&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Content</td>
<td>2.85</td>
<td>3.06&lt;sup&gt;a&lt;/sup&gt; 3.06&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.14&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Interest</td>
<td>2.50&lt;sup&gt;a&lt;/sup&gt; 2.71&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2.96&lt;sup&gt;a&lt;/sup&gt; 2.89</td>
<td>3.25&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>Instructor</td>
<td>3.29&lt;sup&gt;a&lt;/sup&gt; 2.79</td>
<td>3.13 3.18&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.27</td>
</tr>
<tr>
<td>Specific items</td>
<td>2.83</td>
<td>3.02 3.04</td>
<td>2.96</td>
</tr>
<tr>
<td>Total</td>
<td>2.84&lt;sup&gt;a&lt;/sup&gt; 2.81&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.02&lt;sup&gt;a&lt;/sup&gt; 3.10&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.15&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>a</sup>Reliability above .80 and therefore, acceptable (Aleamoni, 1971, 15).
Table 9. Analysis of variance for method sub-score mean scores on the Illinois Course Evaluation Questionnaire for on-campus treatment groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean square</th>
<th>F^a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Among treatments</td>
<td>1</td>
<td>.110</td>
<td>.11</td>
<td>4.31</td>
</tr>
<tr>
<td>Within</td>
<td>2</td>
<td>.051</td>
<td>.0255</td>
<td></td>
</tr>
</tbody>
</table>

^F (.05) 1,2 = 18.51 > 4.31

Table 10. Analysis of variance for overall mean scores on the Illinois Course Evaluation Questionnaire for on-campus treatment groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean square</th>
<th>F^a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Among treatments</td>
<td>1</td>
<td>.044</td>
<td>.044</td>
<td>17.6</td>
</tr>
<tr>
<td>Within</td>
<td>2</td>
<td>.005</td>
<td>.0025</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>.005</td>
<td>.0025</td>
<td></td>
</tr>
</tbody>
</table>

^F (.05) 1,2 = 18.51 > 17.6

On the basis of the data in Table 10 there is no reason to reject Hypothesis IV. Overall attitude toward the course does not seem to have been affected significantly by the method of instruction. However, when a t-test (t = 5.0; p < .05; df = 2) was used to compare the independent study off-campus mean score and lecture-discussion mean score for course evaluation, the difference was significant at the .05 level. Off-campus independent study students rated the course more highly than did on-campus students but only significantly so when compared to
lecture-discussion. This is in keeping with the finding by Remmers and Weisbrodt (1964, p. 12) that graduate students, in general, tend to rate courses higher than do predominantly undergraduate groups.

Results for the Illinois Course Evaluation Questionnaire are also reported in deciles. The results are tabulated in detail in Table 27 of Appendix F. Summary information is presented in Table 11. Deciles of 7, 8, and 9 at the upper end of the scale are considered highly positive, while deciles of 0, 1, or 2 are considered quite negative in evaluation. Deciles between 3 and 6 are considered normal (Aleamoni, 1971, p. 16). While lecture-discussion groups fall at the lower end of the normal scale, independent study groups appear at the upper end of the normal range. However, interesting though this may be, on analysis the difference for on-campus groups is not significant.

In addition to the Illinois Course Evaluation Questionnaire, students were given nine additional structured items for course evaluation. The results are recorded in Tables 20, 21, 22, 23, 24, 25, and 26 of Appendix F as items 51 to 59. The response to item 56 is of special interest. When students were asked to respond to "Given a choice, I would rather attend lecture-discussion classes every week instead of independent study at home part of the time," 8 of the nineteen students in lecture-discussion answered in the affirmative while only 3 of the nineteen students in independent study answered in the same
Table 11. Sub-scores and total scores on the Illinois Course Evaluation Questionnaire reported in deciles

<table>
<thead>
<tr>
<th>Sub-score</th>
<th>Lecture-discussion</th>
<th>Independent study</th>
<th>Independent study</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fall</td>
<td>Winter</td>
<td>C.A.(^a)</td>
</tr>
<tr>
<td>General attitude</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Method</td>
<td>3</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Content</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Interest</td>
<td>2</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Instructor</td>
<td>6</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Specific items</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>

\(^a\)Combined analysis.
way. This is in agreement with studies by Parsons (1957, p. 37) and MacNeil (1967) in which students in the experimental group were found to show a greater preference for the experimental method than were those who had not experienced it.

**Open-Ended Evaluation**

Students were also given an opportunity to make additional comments and suggestions for course improvement. Their comments were not structured, therefore, a general summary may be of interest. Because the subject matter for the lecture-discussion was based on that of the STUDY GUIDE, discussion, though not discouraged, was not encouraged. Seven out of the nineteen subjects in lecture-discussion would have preferred more discussion. Only two mentioned the usefulness of the self tests which were given. Two out of the nineteen expressed a desire for reprints of readings instead of going to the library for each reading assignment.

Eight of the nineteen independent study group indicated that they enjoyed the method. Three mentioned the fact that they liked being given the readings rather than going to the library for each reading assignment. Five of the nineteen commented that the STUDY GUIDE was easy to follow. Only one said she would have preferred to come to lectures. These comments concerning the STUDY GUIDE as well as the fact that the instructor received only three calls for assistance would seem to indicate that the format was comprehensible and generally acceptable.
In casual discussion with the subjects in the independent study groups after the experiment, students expressed the opinion that the aspect of independent study which had most appeal was the fact that the readings were given to them and they did not have to go to the library for each reading assignment as did the lecture-discussion group.

Three of the nineteen subjects in lecture-discussion and five of the nineteen in independent study expressed dissatisfaction with the emphasis placed on the importance of associating writer's names with the theories they proposed, or, to put it another way, the emphasis on fact rather than on generalization. This was a value judgment made in designing the course. Though the reason for this emphasis was explained, both in the lecture-discussion and in the STUDY GUIDE, twenty-one percent of those taking part in the study were not convinced of the relevance of this aspect of the course content.

The comments made by off-campus independent study students were in general agreement with those expressed by on-campus independent study students. In general, those who took part in independent study, though somewhat critical of course content, gave little adverse comment to the method itself.

Affective Domain

Null Hypothesis V: There will be no significant difference among treatment groups with respect to students' affective behaviors as measured by overall mean response to a questionnaire related to acceptance or rejection of the subject matter in a senior
college level course in the social and psychological aspects of clothing.

Student affective behavior during the course was evaluated by comparing the mean scores obtained from responses to 22 items (Appendix E), developed for this study, to evaluate affective behavior. These items were scored on the CEQ response sheet. Overall group means for level 1.0 Receiving; 2.0, Responding; and 3.0, Valuing; are tabulated in Table 12. Group means for each item are tabulated in Tables 28, 29, and 30 of Appendix F. Means for individual items are the numerical average of all the items corrected so that 4.00 is the most favorable response.

Table 12. Treatment group mean scores for three levels of the affective taxonomy

<table>
<thead>
<tr>
<th>Replications</th>
<th>Lecture-discussion</th>
<th>Independent study</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level 1.0 Level 2.0 Level 3.0</td>
<td>Level 1.0 Level 2.0 Level 3.0</td>
</tr>
<tr>
<td>Fall</td>
<td>2.863 2.517 3.050</td>
<td>2.588 2.567 3.011</td>
</tr>
<tr>
<td>Winter</td>
<td>2.850 2.367 3.048</td>
<td>3.000 2.266 3.010</td>
</tr>
<tr>
<td>$\bar{x}$</td>
<td>5.713 4.884 6.098</td>
<td>5.588 4.833 6.021</td>
</tr>
<tr>
<td>$x$</td>
<td>2.857 2.436 3.049</td>
<td>2.794 2.417 3.011</td>
</tr>
<tr>
<td>Off-campus</td>
<td></td>
<td>2.984 3.047 3.096</td>
</tr>
</tbody>
</table>

Overall group means for the treatment groups in Table 12 are lecture-discussion 2.89 (Table 28), independent study on-campus 2.85 (Table 29), and independent study off-campus 3.049 (Table 30). The significance of the differences between the overall group means for lecture-discussion and independent
study on-campus was determined by an analysis of variance. The off-campus independent study group was not considered in this analysis. The results are tabulated in Table 13 below.

Table 13. Analysis of variance for overall mean scores for affective behavior for on-campus treatment groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>SS</th>
<th>MS</th>
<th>F^</th>
</tr>
</thead>
<tbody>
<tr>
<td>Among treatments</td>
<td>1</td>
<td>.0256</td>
<td>.0256</td>
<td>10.66</td>
</tr>
<tr>
<td>Within</td>
<td>2</td>
<td>.0047</td>
<td>.0024</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

^aF (.05) 1,2, = 18.51 > 10.66

There was no significant difference on overall mean scores for the items related to affective behavior when the on-campus groups were compared. When the overall mean score for the off-campus independent study group were compared with those on-campus by means of a t-test with two degrees of freedom, no significant difference was found. Null Hypothesis V is not rejected.

Null Hypothesis VI: There will be no significant difference among mean scores for the first three levels, 1.0 Receiving, 2.0 Responding, 3.0 Valuing, of the Affective Taxonomy.

When the mean scores for items related to the first three levels of the Affective Taxonomy were compared using data for on-campus groups only, there was a significant difference among the mean scores for the three levels but not between the mean scores for methods. A Scheffé comparison of means test (Table 32, Appendix F) indicated significant differences exist between
Table 14. Analysis of variance for the comparison of mean scores for the first three levels of the Affective Taxonomy for on-campus groups

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>df</th>
<th>SS</th>
<th>MS</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between replications</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Methods (A)</td>
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<td>.005</td>
<td>.005</td>
<td>1.66</td>
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<tr>
<td>Replications within methods (error)</td>
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<tr>
<td><strong>Within replications</strong></td>
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<td></td>
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<tr>
<td>Levels (B)</td>
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<td>.746</td>
<td>.373</td>
<td>10.97*</td>
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<tr>
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<td>.001</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Levels X replications (error)</td>
<td>4</td>
<td>.134</td>
<td>.034</td>
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</table>

aF (0.05) 1,2 = 18.51 > 1.66
*F (0.05) 2,4 = 6.94 < 10.97, p < .05

levels 2.0 and 3.0 but not between levels 1.0 and 3.0. Though the means for levels two and three were significantly different, inspection of the means for each level 1.0, 2.83; 2.0, 2.43; and 3.0, 3.03; indicates that the means were not in the hierarchical order predicted in the Affective Taxonomy. According to theory (Krathwohl et al., 1964, p. 95), the means should become progressively smaller as they move from the 1.0 level to the 3.0 level of affective behavior. Valid and reliable instruments for this area have not been developed. Therefore, the findings, though interesting, must be viewed with caution.

Null Hypothesis VII: When subjected to cluster analysis, items representing the same level of the Affective Taxonomy will not correlate among themselves more highly than with items at different taxonomic levels.
All of the items on the Illinois Course Evaluation Questionnaire (1-50), the additional items (51-59), and the 22 items for affective behavior (60-81), were subjected to cluster analysis. Items for affective behavior did not cluster with CEQ items for general course attitude, method of instruction, or interest and attention. This would seem to indicate that the items for affective behavior measure something other than what was asked for on these aspects of the course evaluation.

When the items related to affective behavior were analyzed separately the following clusters were formed:

- **Cluster 1:** items 69, 70, 72, 60, 73
- **Cluster 2:** items 61, 67, 62, 64
- **Cluster 3:** items 77, 78, 76, 79, 74
- **Cluster 4:** items 65, 66
- **Cluster 5:** items 68, 81

Items 63 and 75 did not cluster. Average correlations per cluster were 0.482, 0.518, 0.458, 0.532, 0.356 and 0.253 respectively. In order to accept Null Hypothesis VII, the items would have to have clustered in the following manner:

1.0 Receiving: items 60-67
2.0 Responding: items 68-70
3.0 Valuing: items 71-81

Cluster 2 contains four of the eight items designed to assess level 1.0 Receiving. Cluster 3 contains five of the eleven items designed to assess level 3.0 Valuing. However, it is evident that a clear cut assessment of the first three levels
of the affective domain was not obtained. Thus, for the sub-
ject matter of concern in this study, no definite statement
can be made as to the items appropriate for the assessment of
each level of the Affective Taxonomy. Therefore, for the in-
strument used in this study, there was no reason to reject
Null Hypothesis VII.

Summary

Though there was no significant difference in the cogni-
tive gains made by students taught by lecture-discussion or by
independent study, those in the two treatment groups made sig-
nificant gains over the non-treatment control groups. Hypoth-
esis I was therefore rejected.

There was no significant difference in the retention of
subject matter by students taught by lecture-discussion and by
independent study and the retention by the treatment groups
was not significantly greater than that of the non-treatment
control group. There is no reason to reject Null Hypothesis II.

Concerning student evaluation of the course, only those
sub-scores dealing with method had a reliability above .80.
When lecture-discussion and independent study were compared for
student attitude toward method, there was no significant dif-
ference. Therefore, there was no reason to reject Null Hypoth-
esis III for the "method" sub-class of the Illinois Course
Evaluation Questionnaire.

Concerning over-all student evaluation of the course,
whether students took part in lecture-discussion or independent
study did not seem to affect their attitude toward the course significantly. Therefore, there is no reason to reject Null Hypothesis IV.

When overall mean scores for student affective behaviors were compared there was no significant difference indicated. Therefore, there is no reason to reject Null Hypothesis V.

Analysis of the mean scores for the three levels of the Affective Taxonomy yielded a significant difference among mean scores for the 1.0, 2.0, and 3.0 levels. Hypothesis VI was rejected. However, the scores failed to fall in the hierarchical order predicted by the theory upon which the Affective Taxonomy is based.

When subjected to cluster analysis the items related to a measure of affective behavior formed several clusters, but definite clusters for 2.0 Responding, and 3.0 Valuing, failed to materialize. Therefore, there is no reason to reject Null Hypothesis VII.
SUMMARY, CONCLUSIONS AND DISCUSSION

Summary of Purpose, Method, and Findings

The purpose of this study was to compare two methods of on-campus instruction, namely, lecture-discussion and structured independent study. The investigation was carried out in two phases. In the first phase a syllabus was developed for the independent study groups and in the second phase, a three week study was carried out to compare the effectiveness of lecture-discussion versus independent study for students in an on-campus situation.

The groups for this study were comprised of students registered in a senior college level course in the social and psychological aspects of clothing. Students were randomly assigned to either lecture-discussion or independent study. At the end of a three week period comparisons were made of performances on a common objective final examination, an objective retention test given five weeks later, the Illinois Course Evaluation Questionnaire, student response to an open-ended evaluation, and student response to items related to affective behavior.

The findings revealed no significant differences between the treatment groups in cognitive gain, retention of course material, attitude toward method, and overall attitude toward the course. A survey of the comments on the open-ended
evaluation of the course indicated that the STUDY GUIDE was acceptable in terms of format and clarity of presentation.

A secondary aspect of the study was to investigate the effectiveness of independent study for off-campus students. When off-campus students were compared with on-campus students, the findings revealed no significant differences between the groups in cognitive gain, retention of course material, and attitude toward method. However, overall, off-campus independent study students rated the course significantly more favorably than did either of the on-campus groups.

Analysis of behavior related to the affective domain revealed no significant difference among the treatment groups. Whether the course was taken through lecture-discussion or by independent study did not affect group response to items related to affective behavior.

Analysis of the items related to affective behavior provided evidence of mean score differences for two of the three levels of the taxonomy. However, these differences did not follow a hierarchical order.

Because it was necessary to develop an instrument specifically for this study in order to measure affective behaviors related to this particular subject area, it was of interest to test the hypothesis that responses to items representing the same level of the Affective Taxonomy would correlate among themselves more highly than would responses to items at different taxonomic levels.
Results indicated that clusters could be formed but these clusters did not coincide with the levels predicted.

Limitations

Before drawing conclusions from this study, the following limitations should be considered:

1. This study is specific to one course, at one university; to one instructor; and to a limited segment of total course time. Because of these limitations, conclusions cannot be generalized beyond the groups involved in this particular study, to periods of independent study beyond three weeks, or to groups with other instructors.

2. The segment of the study comparing the achievements of on-campus groups in lecture-discussion with on-campus groups in independent study fulfills the "random assignment to treatments" criteria for an experimental design. However, only one small group (n=7) of off-campus students was available for study and because of the small n, random assignment of off-campus subjects was not possible. Therefore, information gained concerning off-campus students, though of interest, cannot be considered conclusive and generalizations cannot be made from it.
As mentioned previously, comparison of methods studies are subject to methodological limitations (McKeachie, 1963, pp. 1122-1124). In drawing conclusions it is important to consider that the "Hawthorne effect" may produce positive, or negative, results on the initial trial that would not be produced at a subsequent time when the experimental treatment becomes routine. It has also been pointed out that an experimental treatment may put students at a disadvantage on the initial introduction but once they develop skill with the "new" method, greater differences might become evident. Therefore, an effective method may appear less effective due to the fact that students have not been allowed sufficient time to develop the "new" skills necessary to give the "new" method a proper trial. Another point for consideration is that, in studies such as this one, there may be an interaction among method, student characteristics, and teacher characteristics, so that a method which is effective for one type of student may not be effective for another. If such student types, through random assignment to method, are evenly distributed, the effectiveness of a particular method for specific students may be hidden in mean scores and produce a leveling effect.

The fact that students, particularly at college level, may be highly motivated for grades presents another limitation in drawing conclusions in comparison of methods studies. If one method is inferior, students may sense this and work on
their own to compensate in order to do as well as their contemporaries in the control group. Thus, actual differences may be lost to the experimenter. There is also the possibility of an interaction between the student and the type of test given. In this study, only one kind of achievement test, one type of course evaluation, and one type of evaluation of affective behavior was used. If there is interaction between student characteristics and test, then real differences between methods may again be hidden in mean scores or mean ratings.

In summary, the findings of this study are subject to the limitations imposed by the selection of the sample, lack of instructor comparisons, and brevity of time span. Limitations described as inherent in comparison of methods studies must also be considered before generalizing.

Conclusions and Discussion

Within the limitations of this study, the following conclusions are presented. There is evidence that:

1. Three week segments of structured independent study were as effective as lecture-discussion when cognitive gain was the criterion measure. Both independent study and lecture-discussion resulted in positive gain which can be attributed to the method of instruction.

2. Three week segments of structured independent study were as effective as lecture-discussion when retention of
course material was the criterion measure. However, retention, as measured for this study, was low.

3. Three week segments of structured independent study were as effective as lecture-discussion when course evaluation was the criterion measure. Both methods resulted in positive evaluations within the normal range of acceptability for college level courses.

In this particular study, off-campus students taking a course in addition to regular employment did as well in terms of cognitive gain as full-time students in an on-campus situation.

In summary, four criterion measures were used to evaluate the effectiveness of independent study: cognitive gain, retention, general acceptance of the course, and positive affective behavior. With the exception of retention of course material, which was low regardless of method, those in independent study did as well as those in lecture-discussion and, in terms of acceptance of the course, independent study was rated higher though not significantly higher, than lecture-discussion.

Though there is agreement that motivation, organization, variability, verbalization, feedback, contiguity, and active learning are important to the successful use of any teaching method, there is little evidence from this study or other research to support the choice of one teaching method over
another. From this study there is evidence to support the idea that when readings are important to a course, when students can have access to those readings, and when it is feasible to assemble the readings in a logical manner with sufficient introductory materials to give them meaning and continuity, the time spent in formal class presentations can be reduced without loss in cognitive gain, retention, student satisfaction, and student affective behavior stemming from contact with the subject. It would seem that, as suggested by Dubin and Taveggia (1968, p. 46), "What is visible as a difference in technology is not a significant difference for the teaching-learning situation." The results of this study are perhaps best explained in this way.

Yet, independent study through correspondence lacks prestige among professional educators and because of this, opportunities to add flexibility to course schedules and to offer off-campus students courses comparable to those offered full-time students may be lost. The notion that off-campus or part-time students are unable to compete with on-campus students is also open to conjecture. Findings from other studies suggest that success in independent study through correspondence is highly correlated with years of college. If this is so, then independent study seems particularly suited to meet the needs of continuing education for "after degree" professionals who find regular attendance at an institution
unfeasible.

A logical approach to the question of independent study would be to look at course content and to investigate what portions lend themselves to independent study and what portions would be more advantageously taught by some other method. For those sections of a course which can be as effective when taught by independent study, the determining factor in choice of method should become one of staffing and student accessibility to the institution and the schedule it imposes. If independent study can help alleviate either situation, it seems logical to abandon the old myth and combine methods that maximize opportunities for the greatest number of students.

It is no longer necessary to advocate one method over another. It is time to advance to the investigation of combinations of methods which will enable institutions, through their instructors, to fulfill commitments in the area of continuing education.

Suggestions for Further Study

It has been suggested by Melnick (1969, p. 13) that the ambiguity of the results of research on independent study may be due to the fact that the wrong research questions have been asked. The advice is given that instead of asking "Is IND [independent study] superior to more traditional methods of teaching?" a better question would be "In what ways is IND
superior, for what kinds of students, with what kind of training, studying what subjects, with what degree of faculty interaction?" A review of the literature and the results of this study suggest a need for:

1. Research into the mix of independent study and scheduled classroom techniques which would promote optimum student achievement, satisfaction, and affective behavior while at the same time providing equal opportunity for those desirous of some form of continuing education.

2. Development of a more permissive, less structured study guide than that used for this study and a comparison study of effect considering the possibility of a student-method interaction.

3. Research into effective printed materials for independent study and the variations, if any, necessary to accommodate various types of learners.

Affective behaviors resulting from contact with a particular subject matter are relatively unexplored. There is a need for more research into the development of valid, reliable, instruments for evaluating the affective outcomes of independent study, alone, and in combination with, other instructional methods.
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APPENDIX A: INTRODUCTION TO THE STUDY
INTRODUCTION TO THE STUDY - TC 465

All of you have individual ideas and expectations for TC 465, The Sociological and Psychological Aspects of Clothing. All of you want to get the most you can out of the course for the time spent. Studies indicate that the time spent in regular class sessions does not necessarily correlate with test achievement or positive attitudes toward a particular subject. There is an increasing belief that some students would enjoy more freedom to study on their own, setting their own pace - in other words, by independent study. More and more, independent study is becoming a point of discussion.

Independent Study has its advantages:

- it is self-pacing.
- it allows students with some background in the subject to review familiar sections rapidly rather than sitting through discussions of known materials.
- it usually allows the student access to study guides, review questions, self-tests, and answers for immediate feedback.
- it allows those off-campus and others, who for various reasons find a regular campus schedule impossible, an opportunity to gain credits towards a degree or to supplement their own study in an area of interest.

Independent Study has its disadvantages too:

- it is easy to let the course material slide until it is difficult to catch up.
- opportunities for discussion are lacking.

However, the advantages would seem to outweigh the dis-advantages, especially for off-campus people who have no alternative, and for those on-campus who would like the
challenge of working on their own.

This quarter we are asking all of you to take part in a three week study to compare independent study and lecture-discussion. In order to make this project truly experimental so that the data collected is meaningful, we need everyone's cooperation. We would like to give you a choice in what you would like to do for the next three weeks but all of you know that having people volunteer for one method or the other would weaken the study. It would not tell us what, in general, applies to all students taking this course. Instead of learning something about the abilities and gains of students in general, we would only be learning about "volunteers". So, with this in mind, we need to "randomly" divide you into two groups for the next three weeks. Half of you will be asked to attend regular lecture-discussion (as all of you intended anyway) and half of you will be given a STUDY GUIDE.

Both lecture-discussion and independent study groups will be assigned the same readings and cover the same course content. At the end of three weeks, ____(date)__, to be exact, all of you will meet together as a group, take another objective test over the material covered, answer some questions about attitudes toward the course and share suggestions for the improvement of both lecture-discussion and independent study - both, by the way, proven methods of achieving cognitive gain in course content. Because this is a research project, I will
be working with both lecture-discussion and independent study for the next three weeks. After that, for the remaining five and one-half weeks of the course, Dr. Hall will proceed with the course in the usual manner. Therefore, the greater part of TC 465 is as usual but we ask your cooperation in helping in the exploration of independent study for textiles and clothing, as an aid to both on-campus students who would benefit by a self-paced program, and for off-campus students who would benefit greatly through an alternative to regular class sessions.

Both methods have advantages. We expect both groups to do well. It is not a question of Will you do well? It is a question of How well you will do. If instruction is to improve, new ideas have to be tried in the fairest possible way. That is why we are asking you for your cooperation during the next three weeks and why we will appreciate your suggestions and judgments at the end of the three week study.

Are there any questions you would like to ask before you are randomly assigned to one of the groups - either lecture-discussion or independent study?
APPENDIX B: OBJECTIVES FOR THE STUDY GUIDE
Objectives for the STUDY GUIDE
(Not for Student Use)

COGNITIVE DOMAIN


On completion of these segments of the course the student is able to recognize terminology, classifications, authors, classic statements, contributions from other disciplines, selected common errors and misconceptions, and current theories and hypothesis, in order to comprehend the basic structure of the field and appreciate the relationship that exists between the works of various authors and disciplines and this field of study.

B. Behavioral Objectives for Chapters Two and Three of the STUDY GUIDE, the Criterion Questions to Evaluate Them, and the Cognitive Level of the Evaluation Items.

Classification Systems for the Origins and Functions of Clothing

1. Given 2 of the 3 traditional categories for the origin and functions of clothing, the student is able to recognize the arguments used in support of each specific category.

<table>
<thead>
<tr>
<th></th>
<th>K</th>
<th>C</th>
<th>A</th>
<th>A</th>
<th>S</th>
<th>E</th>
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</table>

Items no. 15, 17, 35.

1 For a list of the objectives as presented to the students refer to the STUDY GUIDE, pp. 6, 53, 94, 180.

2 Cognitive Levels as described in Bloom's Taxonomy of Educational Objectives, 1956.

K - knowledge A - analysis
C - comprehension B - synthesis
A - application E - evaluation

3 Room A Items - posttest item numbers
4 Form A Items - pretest item numbers
2. Given 3 of the 5 traditional categories for the origin and functions of clothing, the student is able to place them in a hierarchical order of importance.

Item no. 57.

3. Given Roach and Eicher's classification system for the origin and function of clothing, the student is able to discriminate statements that are true interpretations of the classification from those that are not.

Item no. 4, 70.

Terminology

Given 4 terms specific to the field, the student is able to recognize and differentiate the terms.

Item no. 14, 46, 50, 68.

Classifying Statements Concerning the Origins and Functions of Clothing and Textiles

5. Given 10 authors of primary importance and 5 authors of secondary importance to the field, the student is able to recognize, distinguish and/or differentiate 13 relevant direct statements concerning the origins and functions of clothing and textiles and can associate the given statements with the appropriate author.

Items no. 3, 21, 22, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 51, 56, 58, 62, 66.

6. Given 5 authors of primary importance to the subject, the student is able to comprehend and/or analyze a situation as expressed in 5 relevant statements concerning the origins and functions of clothing and textiles and can associate the themes of the given statements with the viewpoint of a specific author.

Items no. 25, 26, 27, 28, 29.
7. Given 2 authors of lesser importance to the field, the student is able to recognize and associate the names with the points of view they have contributed to the origins and functions of clothing and textiles. 
   Item no. 59.

Current Theories and Hypothesis

8. Given a theory or statement concerning the origins and functions of clothing and textiles, the student is able to analyze the situation and choose a relevant hypothesis that might be used as a basis to test the theory.
   Item no. 45.

Contributions from Other Fields of Study

9. Given a statement concerning the origins and functions of clothing, the student is able to identify the frame of reference of the statement in terms of the field of study (namely, anthropology, social psychology, psychoanalytic psych.) which is the basis for the statement in question.
   Item no. 47.

Common Errors and Misconceptions in the Area

10. Given 10 statements based on common misconceptions concerning the origins and functions of clothing, the student is able to recognize the fallacies in order to differentiate those statements which are true from those that are false.
   Items no. 2, 7, 11, 12, 13, 15, 12, 19, 51, 69.
Reference Sources

11. Given 5 authors and 4 book titles pertinent to the field, the student is able to differentiate among them sufficiently to match author and title.
   Items no. 30, 31, 32, 33.


Cultural Diversity: Stability and Change

12. Given 12 statements concerning cultural diversity and the various factors related to cultural stability and change in clothing behavior, comprehend the significance and interrelationships of the factors involved.
   Items no. 1, 5, 6, 9, 10, 16, 20, 24, 30, 44, 52, 60.

Terms

13. Given 9 terms specific to the social sciences, particularly anthropology, recognize and differentiate the terms.
   Items no. 34, 35, 36, 37, 42, 53, 61, 63, 67.

Authors

14. Given 2 authors of importance form the field of anthropology, recognize their contributions to the study of clothing behavior.
   Items no. 43, 65.

Kroeber's Theory of Fashion Change

15. Given 3 statements concerning the influence of social forces on fashion change, evaluate the statements in terms of Kroeber's theory of the "fashion cycle."
   Items no. 8, 23, 64.

TOTAL
Objectives for the STUDY GUIDES

AFFECTIVE DOMAIN

1.0 Receiving (Attending)  
1. Shows an interest in further knowledge in this area of study or related areas.  
2. Shows an interest in resource materials related to the subject matter.

2.0 Responding  
3. Voluntarily reads materials pertaining to special interests within the field.  
4. Voluntarily seeks out correct answers to questions pertinent to the subject matter.  
5. Voluntarily makes an effort to keep up to date with the subject matter as it applies to one’s own particular phase of the profession.

3.0 Valuing  
6. Appreciates those aspects of the subject matter that are applicable to one’s own particular phase of professional work.  
7. Accepts responsibility for acquiring, on one’s own, certain types of information pertinent to the subject matter.  
8. Shows an appreciation for what the subject matter or parts of it may have to offer for others.  
9. Appreciation for the contribution the subject matter may have to make in broadening the perspective and understanding of other cultures as well as the social and psychological phenomenon of one’s own culture.

1 Items 60-81 Appendix E.
APPENDIX C: POSTTEST AND RETENTION TEST ITEMS
Answer on the basis of the views most widely accepted in the literature.

1. Prehuman behavior, as studied with chimpanzees, is sometimes used as an argument in favor of proposing decoration as the origin of clothing.

2. The clothing customs of the inhabitants of Tierra del Fuego are often cited as an argument against the "immodesty" theory.

3. Koch and Riecher in their categorization of clothing as "instrumental" and "expressive" imply that these two functions are conflicting. One dominates one period of fashion, the other the next fashion change, thus, completing the fashion cycle.

4. Women's use of clothing "to exhibit the pecuniary (wealth, money) strength of her social unit" is termed conspicuous consumption.

5. Clothing, according to Ryan, may make the playing of a role easier.

6. Though Laver is not the only author to describe the "shifting erogenous zone" theory, he has done the most to popularize the idea.

7. According to Harms, clothing patterns depend more on individual psychology than on environment.

8. Clothing may be described as a means of communication, a silent language, in which the symbolic meanings attached to the dress are recognized and understood by most of the people in a group.


10. In limited context situations, clothing may be a cue to sex, age, role, occupation, economic level, social, or religious affiliation.

11. Matilation and ornament may, for some cultures, be believed to exert a magical influence.

12. There is a basic human instinct of "modesty" that expresses itself in clothing.

13. Clothing is a result of modesty, rather than modesty a result of clothing.

14. Not everyone wears clothes or feels a sense of shame for not doing so, but those who do wear clothes do so out of a sense of modesty.
13. It could be said that dress, including self-adornment, emanates from the culture and reflects the political, economic, and religious mores of the time.

16. Modesty is culturally determined and will vary even within a given culture according to the circumstances surrounding the occasion.

17. Concepts of beauty are, in part or whole, culturally determined.

18. Because of cultural diffusion, identical elements in dress in two or more cultures will have the same symbolic meaning in each.

19. When culture contact takes place, tools and clothing are likely to be adopted before the religious ideas or the social organization of another culture are adopted.

20. The spread of Western clothing to areas in which little or no clothing was worn in the past has sometimes produced disastrous results in terms of health and cleanliness.

21. Fashion cycles are longer than the reign of influence of any one designer and are therefore independent of even the most powerful designer.

22. Fashion does not exist in tribal and classless societies.

23. There is usually no correlation between the rate of fashion change and the rate of other changes within a given culture.

24. There are fashion cycles in custom-bound cultures but they follow over a longer period of time.
### PART II

For each book title on the left, pick the choice on the right that indicates the author of the book.

<table>
<thead>
<tr>
<th>Book Title</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. The Psychology of Dress</td>
<td>1) I. C. Brown</td>
</tr>
<tr>
<td>26. Style and Civilizations</td>
<td>2) J. C. Flugel</td>
</tr>
<tr>
<td>27. Understanding Other Cultures</td>
<td>3) H. Horn</td>
</tr>
<tr>
<td>28. The Second Skin</td>
<td>4) A. L. Kroeber</td>
</tr>
<tr>
<td>29. The Second Skin</td>
<td>5) L. Langner</td>
</tr>
</tbody>
</table>

**Instructions:** In our culture special clothing is sometimes worn for certain events. There is an anthropological categorization for such events. For each of the clothing items given below, you are to mark:

1) if it is worn for a "rite of passage".
2) if it is worn for a secular "rite of intensification".
3) if it is worn for a religious "rite of intensification".
4) if none of the above categories apply.

29. The white wedding dress worn in American culture.
30. Priestly garb for Sunday "service".
31. A "best dress" worn for a family reunion.
32. A uniform worn by a bank employee.

---

The following statements refer to Fig. 1 "Portrait" by Jan van Eyck. For each explanation on the left, pick the choice on the right that indicates the writer with whom such an explanation might be best associated.

**Fig. 1 "Portrait" by Jan van Eyck**

(portrait of his wife)

<table>
<thead>
<tr>
<th>Explanation</th>
<th>Writer</th>
</tr>
</thead>
<tbody>
<tr>
<td>33. The clothing chosen for this portrait reflects something of the personality of Mrs. van Eyck.</td>
<td>1) Benedict</td>
</tr>
<tr>
<td>34. This headdress is best explained in terms of ornamentation.</td>
<td>2) Blisse</td>
</tr>
<tr>
<td>35. Such a garment in white and subdued tones exemplifies the use of costume to conceal and to gain attention.</td>
<td>3) Horns</td>
</tr>
<tr>
<td>36. Wearing this headdress is an example of &quot;an overwhelming desire to conform to the prevailing folkways&quot;.</td>
<td>4) Hartmann</td>
</tr>
<tr>
<td>37. This headdress is a striking simulation of horns, characteristic of some creature.</td>
<td>5) Veblen</td>
</tr>
</tbody>
</table>
PART III

MULTIPLE CHOICE: Choose the best response to complete the statement. Blacken the space in the column that corresponds to the response you have chosen. It is to your advantage to answer all items in this part.

Work from LEFT TO RIGHT on the answer sheet.

38. Which of the following presents the best argument(s) against the idea that protection was the real reason for man’s adoption of clothing?

1) Man first evolved in warm climates and had no need for clothing.
2) There are inhabitants of cold climates who do not wear much clothing.
3) Clothes are worn out of a sense of modesty by some cultures.
4) All of the above.
5) 1 and 2 but not 3.

39. Of the three most accepted motives for the wearing of clothing, the one that is considered the least important motive in cultures generally, is

1) decoration.
2) modesty.
3) protection.

40.

The cartoon above depicts a scene in an employer’s office. Assume that the employer does not like the clothing worn by the prospective employee. Assume that the young man really wants the job. According to Rosch and Eicher’s classification of the functions of clothing, it could be said that the young man’s clothing in this case is

1) instrumental but not expressive.
2) expressive but not instrumental.
3) both expressive and instrumental.
41. The term "role" best applies to
   1) shared norms concerning the behavior of certain persons in certain settings.
   2) the set of behaviors of an individual.
   3) behavior required to establish and maintain a feeling of mutual trust.
   4) all of the above.

42. "Tailoring" in anthropological terms means
   1) clothing cut and sewn to fit the human figure.
   2) clothing constructed so that the garment has seams at major points of articulation.
   3) the basic style of Western culture as distinct from the Far East.
   4) none of the above.

43. Veblen suggests that children's clothing also serves the same purpose as women's clothing—that is, to display wealth. When clothing of children, servants, doormen, or the chauffeur is used to display the wealth of the household, the term for this is
   1) conspicuous consumption.
   2) vicarious consumption.
   3) conspicuous waste.

44. For Bliss, all the motives that lead man to paint, tattoo, decorate, and protect the body are basically because of
   1) a fundamental feeling of incompleteness.
   2) dissatisfaction with the self as it is.
   3) both of the above.
   4) none of the above.

45. According to Ryan, the specific role an individual plays at any given moment depends upon the situation and
   1) the sartorial mood.
   2) the clothing he is wearing.
   3) his concept of himself.

46. Which of the following writers would most likely to comment on behavior in the following manner:
   People will undergo a very considerable degree of privation in the comforts or necessities of life in order to afford what is considered a decent amount of wasteful consumption.
   1) Bell.
   2) Hartmann.
   3) Ryan.
   4) Veblen.

47. Which writer or combination of writers would most likely agree with the following explanation for changes in fashion:
   In an open class society the elite class seeks to set itself apart visibly by distinctive insignia, such as dress and modes of living.
   1) Benedict and Bunzel.
   2) Hartmann and Bunzel.
   3) Kroeber and Veblen.
   4) Kroeber.
   5) Veblen.

48. The view that man uses clothing to show his superiority is an idea shared by many but best associated with
   1) Benedict.
   2) Carlyle.
   3) Goffman.
   4) Langner.

49. Describing clothing in terms of a stimulus and a response...stimulation to the wearer and the beholders, as well as a reaction on their part to certain physiological needs, social expectancies, and aesthetic tensions focused in the organism, is a view most closely associated with
   1) Bell.
   2) Hartmann.
   3) Hartmann.
   4) Langner.

50. Which of the following ideas associated?
   1) Bliss.
   2) Bell.
   3) Dearborn.
   4) Nystrom.
51. Which of the following writers would most likely find the quotation below compatible with his or her views?

The variety and vagary of garb are thus not due to mere whim and vagary of the human mind. Man is the epitome of all tendencies and the reason for the complexity of his clothing impulse may be found in the complexity of his mental inheritance which includes all that he has lost physically on the way to man.

1) Bliss.
2) Dunlap.
3) Flugel.
4) Hartmann.

52. If one explains the use of the mask in Fig. 2 as a means of frightening the enemy and thereby establishing one's own superiority, this is in line with the theory of clothing function held by

1) Benedict.
2) Dearborn.
3) Langner.
4) Laver.

53. The idea that clothing serves as an equalizer and reduces the competition in selection is an idea proposed by

1) Dearborn.
2) Dunlap.
3) Ryan.
4) Veblen.

54. The "immodesty theory" for the origin of dress is usually associated with

1) Dunlap.
2) Ellis.
3) Westermarck.
4) Both Ellis and Westermarck.

55. If we adopt Ryan's point of view and accept the idea that clothing is one means of bolstering self-esteem and gaining acceptance from others, we would expect that, in general, this would affect one's interest in clothing. On this basis, which of the following could be expected?

1) Those who have the greatest self-confidence will have least interest in clothes.
2) Those highest on the status scale will have the least interest in clothing.
3) Those that are moving to a higher status will show increased concern for clothing.
4) All of the above.

56. The view that clothes are "an extension of the body" is basically a

1) psychoanalytic view.
2) sociological view.
3) social psychological view.
4) 2 and 3 but not 1.
5) None of the above.

57. In the early 1920's in the State of Utah, a bill (suggested but never enacted) was promoted providing fines and imprisonment for those women who wore on the streets skirts higher than three inches above the ankle. This reasoning stems from

1) sartorial morality.
2) vicarious consumption.
3) a moralistic criticism.
4) conspicuous waste.
5) all of the above.

58. The phrase "the dual aspect of clothing" is sometimes used to express the idea that

1) not only the physical environment but also the social environment influences clothing patterns.
2) through clothing choices we are able to conform to group expectations and to express a degree of individualism at the same time.
3) one can exhibit the wealth of the family not only by the clothes the family members wear but also by the clothing servants wear on the job.
59. The reasons some ethnic groups such as the Amish, Mennonites, or some Hutterite groups impose rigid rules for dress have their bases in religious interpretation but it also

1) increases self-confidence.
2) gives rise to loss of identity resulting in more mental instability in proportion to other groups.
3) creates group identity.
4) none of the above.

60. The belief that fabric design for apparel fabric should be subservient to the lines of the body is an example of

1) universal "taste".
2) a widely held North American standard of beauty.
3) a universally applicable principle of clothing selection.

61. Which of the following statements best describes the process of fashion innovation and change?

1) Fashion designers arbitrarily dictate fashion.
2) If a person is prestigious enough, people will copy whatever that person wears.
3) The fashion industry has the final say in fashion adoption.
4) Fashion adoption is based on fashion innovators choosing what others can identify with.

62. The modern acceleration of changes in fashion may be traced to the influence of

1) the Renaissance.
2) the Industrial Revolution.
3) the rise of the common people.
4) all of the above.

63. The definition:

A system of shared beliefs, values, symbols and performance styles that characterizes a group

best describes

1) a culture.
2) ethnocentrism.
3) a classless society.
4) all of the above.
5) none of the above.

64. Folk society is characterized by its stress on

1) faith in progress through collective change.
2) planned reform movements.
3) stability in appearance.
4) none of the above.

65. The field of study most concerned about the relations among a person's various attitudes and between his attitudes and his behavior is

1) anthropology.
2) psychology.
3) social psychology.
4) sociology.
5) none of the above.

66. According to Goffman:

...failure to present oneself to a gathering in situational harness is likely to be taken as a sign of some kind of disregard for the setting and its participants.

Another way to express this same idea might be in terms of

1) alienation.
2) altruism.
3) cultural distance.
4) the marginal man.
5) both 2 and 3.

67. "Sumptuary laws" are meant to

1) restrain the consumer.
2) regulate production.
3) either 1 or 2 or both, depending on the situation.

68. Authors such as Kroeber, Hoebel, and Dorothy Lee are associated most often with the field of

1) anthropology.
2) social psychology.
3) sociology.
4) none of the above.
69. Which of the following would likely express the view stated below?

...the individual can see to it that the values which had been expressed through the old operations and uses of materials can find a new channel for expression. The medium does not have to be the same; however, it has to be one which conveys the displaced value.

1) Van (anthropologist).
2) Ryan (psychologist).
3) Simmel (sociologist).
4) none of the above.

70. With whom would the following statement be best associated?

When a fashion becomes extreme so that it is either impossible physically or from a manageability point of view to go any further, fashion reverses completely and begins at an extreme in the opposite direction.

1) Grewley.
2) Kroeber.
3) Langner.
4) none of the above.
RETENTION TEST

The purpose of this test is to measure the retention of material covered during the first three weeks of the course. THIS TEST DOES NOT COUNT FOR GRADES. Do not be concerned that you did not study specifically for the twenty items that follow.

INSTRUCTIONS:

1. Print your name in the space provided on the answer sheet.

2. Record your social security number in the ten-celled box in the upper right hand portion of the answer sheet.

3. There are 3 parts to this exam. Read the instructions for each part carefully.

4. When you have decided which response is correct, blacken the corresponding space on the answer sheet with a No. 2 soft lead pencil.

### PART I

#### TRUE AND FALSE:

Blacken the corresponding space in column T if the answer is TRUE and blacken the corresponding space in column F if the answer is FALSE.

You are encouraged to make "reasonable guesses".

Work from LEFT TO RIGHT across the answer sheet.

---

**Answer on the basis of the views most widely accepted in the literature.**

1. Roach and Kicher in their categorization of clothing as "instrumental" and "expressive" imply that these two functions are conflicting. One dominates one period of fashion, the other the next fashion change, thus, completing the fashion cycle.

2. Not everyone wears clothes or feels a sense of shame for not doing so, but those who do wear clothes do so out of a sense of modesty.

3. Because of cultural diffusion, identical elements in dress in two or more cultures will have the same symbolic meaning in each.

4. The spread of Western clothing to areas in which little or no clothing was worn in the past has sometimes produced disastrous results in terms of health and cleanliness.

5. There is usually no correlation between the rate of fashion change and the rate of other changes within a given culture.
PART II

MATCHING ITEMS: Read the specific instructions for each item. Blacken the space in the column that corresponds to the response which you have chosen. It is to your advantage to respond to all the items in this part.

THE SAME RESPONSE MAY BE USED MORE THAN ONCE.

Work from LEFT TO RIGHT on the answer sheet.

Instructions: In our culture special clothing is sometimes worn for certain events. There is an anthropological categorization for such events. For each of the clothing items given below, you are to mark

1) if it is worn for a "rite of passage".
2) if it is worn for a secular "rite of intensification".
3) if it is worn for a religious "rite of intensification".
4) if none of the above categories apply.

6. The white wedding dress worn in American culture.

7. Priestly garb for Sunday "service".

8. A "best dress" worn for a family reunion.

9. A uniform worn by a bank employee.
PART III

MULTIPLE CHOICE: Choose the best response to complete the statement. Blacken the space in the column that corresponds to the response you have chosen. It is to your advantage to answer all items in this part.

Work from LEFT TO RIGHT on the answer sheet.

10. (Trans action, June 1970)

The cartoon above depicts a scene in an employer's office. Assume that the employer does not like the clothing worn by the prospective employee. Assume that the young man really wants the job. According to Asch and Richer's classification of the functions of clothing, it could be said that the young man's clothing in this case is

1) instrumental but not expressive.
2) expressive but not instrumental.
3) both expressive and instrumental.

11. That man uses clothing to show his superiority is an idea shared by many but best associated with

1) Benedict.
2) Carlyle.
3) Goffman.
4) Langer.
12. With whom is the following idea associated?

...man is guided not only by the impulses to rehabilitate himself with all that he has lost on the way to the human level but to attain as well the absolute freedom, comfort, suitability and beauty of attire displayed elsewhere in nature.

1) Bliss.
2) Bell.
3) Dearborn.
4) Nystrom.

13. Which of the following writers would most likely find the quotation below compatible with his or her views?

The variety and vagary of garb are thus not due to mere whim and vagary of the human mind. Man is the epitome of all tendencies and the reason for the complexity of his clothing impulses may be found in the complexity of his mental inheritance which includes all that he has lost physically on the way to man.

1) Bliss.
2) Dunlap.
3) Flugel.
4) Hartmann.

14. If one explains the use of the mask in Fig. 2 as a means of frightening the enemy and thereby establishing one's own superiority, this is in line with the theory of clothing function held by

1) Benedict.
2) Dearborn.
3) Langner.
4) Lever.

Fig. 2

15. In the early 1920's in the State of Utah, a bill (suggested but never enacted) was proposed providing fines and imprisonment for those women who wore on the streets skirts higher than three inches above the ankle. This reasoning came from

1) mercantile morality.
2) vicarious consumption.
3) a moralistic criticism.
4) conspicuous waste.
5) all of the above.
16. The phrase "the dual aspect of clothing" is sometimes used to express
the idea that

1) not only the physical environment but also the
social environment influences clothing patterns,
2) through clothing choices we are able to conform
to group expectations and to express a degree of
individualism at the same time.
3) one can exhibit the wealth of the family not
only by the clothes the family members wear but
also by the clothing servants wear on the job.

17. The reasons some ethnic groups such as the Amish, Mennonites, or some
Mennonite groups impose rigid rules for dress have their bases in
religious interpretation but it also

1) increases self-confidence.
2) gives rise to loss of identity resulting in
more mental instability in proportion to
other groups.
3) creates group identity.
4) none of the above.

18. The belief that fabric design for apparel fabrics should be subservient
to the lines of the body is an example of

1) universal "taste".
2) a widely held North American standard of beauty.
3) a universally applicable principle of clothing selection.

19. The definition:

A system of shared beliefs, values, symbols and
performance styles that characterizes a group

best describes

1) a culture.
2) ethnocentrism.
3) a classless society.
4) all of the above.
5) none of the above.

20. Folk society is characterized by its stress on

1) faith in progress through collective change.
2) planned reform movements.
3) stability in appearance.
4) none of the above.
APPENDIX D: ILLINOIS COURSE EVALUATION QUESTIONNAIRE (CEQ) FOR LECTURE-DISCUSSION AND INDEPENDENT STUDY
Illinois Course Evaluation Questionnaire
for Lecture-Discussion

---

**SAMPLE MARKS:**

Use pencil only

**RESPONSE CODE:**

MARK A 0
MARK B 1
MARK C 2
MARK D 3
MARK E 4
MARK F 5
MARK G 6
MARK H 7
MARK I 8
MARK J 9

---

**ITEMS 16, 21, 41 were revised for this study.**
Illinois Course Evaluation Questionnaire for Independent Study

1.22

Illinois Course Evaluation Questionnaire
Form 66
Measurement and Research Division
Office of Instructional Resources
University of Illinois

Sample Marks:

Response Code:

1. I learned more when other teaching methods are used.
2. Overall, the course was good.
3. The textbook was very good.
4. The instructor based the material in students as persons.
5. More course should be taught this way.
6. The course held my interest.
7. I would have preferred another method of teaching in this course.
8. The use of study guides, syllabi, or handouts was effective.
9. Not much was gained by taking this course.
10. The instructor encouraged the development of new ideas in the applications.

Complete sections below according to your instructor's directions.

Optionals

Items 51-75

Items 86-100

Optional

This questionnaire is copyrighted. Permission for further use of the materials and interpretation manual can be obtained by writing Lawrence M. Aleamoni, Measurement and Research Division, 307 Engineering Hall, University of Illinois, Urbana, Illinois 61801.

Items 5,10,15,16,21,41 were revised for the study.
APPENDIX E: ADDITIONAL COURSE EVALUATION ITEMS AND STUDENT AFFECTIVE BEHAVIOR QUESTIONNAIRE
Using the OPTIONAL PART (I - ITNNS 51-73) column in the lower right-hand corner of the Illinois Course Evaluation Questionnaire, mark your response to the following items:

<table>
<thead>
<tr>
<th>RESPONSE CODE</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>MARK SA</td>
<td>I found the material appeal with the type</td>
</tr>
<tr>
<td>MARK A</td>
<td>If you agree moderately with the item</td>
</tr>
<tr>
<td>MARK D</td>
<td>If you disagree moderately with the item</td>
</tr>
<tr>
<td>MARK SD</td>
<td>If you strongly disagree with the item</td>
</tr>
</tbody>
</table>

51. I can apply very little of the material which I have learned to my situation.

52. I seemed to learn quickly with this type of instruction.

53. My awareness of reliable sources of information for this subject has increased.

54. In view of the time allowed for learning, I felt that too much material was presented.

55. I became easily discouraged with this type of instruction.

56. Given a choice, I would rather attend lecture-discussion classes every week instead of independent study at home part of the time.

57. Too much time in this class has been spent going over unimportant topics.

58. I have learned more in this class than I anticipated learning.

59. I felt frustrated by the instructional situation.

60. As a result of this course I have in mind one or more books concerning the social-psychological aspects of textiles and clothing that I would like to borrow or purchase.

61. If another course (2 or 3 credits) were offered in the social and psychological aspects of clothing, I would like to take it.

62. I would like to know more about writers who have comments concerning the cultural, social, and psychological aspects of clothing and textiles.

63. I would like to know more about the significance of clothing and textiles for one or more of the following groups: Amish, Hutterite, North American Indian, or one of the cultural groups of the Far East.

64. I would like to know more about the relationship between fashion and cultural change.

65. I would like to know more about fashion and a particular age group (i.e. child, adolescent, young adult, etc.).

66. I would like to know more about clothing symbolism: religious, military, academic, or clothing symbolism in other cultures.
67. I wish I had more time to devote to reading in the social and psychological aspects of clothing.

68. I tried to answer all the study questions, review questions, and self-tests that were given to me during the past 3 weeks.

69. I have been actively looking for resource materials (concerning the social and psychological aspects of clothing) written for the age or grade level I work with or plan to work with in the future.

70. Since this course began I have borrowed book(s) (other than required readings) concerning the social and psychological aspects of clothing from the library, extension office, friend, or other source.

71. Since this course began I have incorporated some of the material obtained or learned in this course into my work or into other courses.

72. Since this course began, I have purchased or sent for one or more books or pamphlets that were drawn to my attention because of this course.

73. Other than the prescribed readings, I have done no other readings related to this course.

74. As a result of this course, I have developed new insights into the clothing patterns of our own and/or other cultures.

75. I have shared these new insights (see item 74) with at least one friend, student, or fellow worker.

Using the OPTIONAL PART III - ITEMS 76-81 column in the lower right-hand corner of the Illinois Course Evaluation Questionnaire, mark your response to the following items:

<table>
<thead>
<tr>
<th>RESPONSE CODE:</th>
</tr>
</thead>
<tbody>
<tr>
<td>MARK 5A IF YOU AGREE EXTREMELY WITH THE ITEM</td>
</tr>
<tr>
<td>MARK 4A IF YOU AGREE MODERATELY WITH THE ITEM</td>
</tr>
<tr>
<td>MARK 3A IF YOU AGREE SLIGHTLY WITH THE ITEM</td>
</tr>
<tr>
<td>MARK 2A IF YOU DISAGREE SLIGHTLY WITH THE ITEM</td>
</tr>
<tr>
<td>MARK 1A IF YOU DISAGREE EXTREMELY WITH THE ITEM</td>
</tr>
</tbody>
</table>

76. Both clothing and textiles reflect and can help interpret the social, economic, and political conditions of a country and the changes in a dynamic society.

77. If the teaching of textiles and clothing is to be keyed to the needs of our society, some of the social and psychological aspects need to be included in the program.

78. Study in this area can contribute to an understanding of self, to a realization of the speed of change affecting our lives, the problems of making adjustments in a dynamic society.

79. Study of this subject can help an individual see the interrelationship between one’s behavior and the cultural environment.

80. Through an understanding of the factors creating diversity among cultures and change within cultures, one becomes more tolerant of unconventional dress, behavior, and manners.

81. A background in the social sciences is not necessary for a person majoring in Textiles and Clothing.
APPENDIX F: TABLES
Table 15. Range, means, standard deviations, and standard errors of scores on the social and psychological aspects of clothing pretest for experimental and control groups

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Range</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>On-campus</td>
<td></td>
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</tr>
<tr>
<td>Lecture-discussion</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Fall quarter</td>
<td>9</td>
<td>29-47</td>
<td>37.00</td>
<td>4.83</td>
<td>3.21</td>
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<tr>
<td>Winter quarter</td>
<td>10</td>
<td>31-49</td>
<td>36.40</td>
<td>4.69</td>
<td>3.24</td>
</tr>
<tr>
<td>Independent study</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fall quarter</td>
<td>10</td>
<td>30-43</td>
<td>34.90</td>
<td>3.78</td>
<td>3.43</td>
</tr>
<tr>
<td>Winter quarter</td>
<td>10</td>
<td>28-44</td>
<td>38.00</td>
<td>5.10</td>
<td>3.29</td>
</tr>
<tr>
<td>Off-campus</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Independent study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fall quarter</td>
<td>7</td>
<td>30-41</td>
<td>35.29</td>
<td>4.20</td>
<td>3.35</td>
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<tr>
<td>Control</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergraduate</td>
<td>10</td>
<td>27-43</td>
<td>35.40</td>
<td>4.74</td>
<td>3.21</td>
</tr>
<tr>
<td>Graduate</td>
<td>6</td>
<td>29-44</td>
<td>37.50</td>
<td>5.06</td>
<td>3.29</td>
</tr>
</tbody>
</table>

Table 16. Range, means, standard deviations, and standard errors of scores on the social and psychological aspects of clothing posttest for experimental and control groups

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Range</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>On-campus</td>
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<tr>
<td>Lecture-discussion</td>
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<tr>
<td>Fall quarter</td>
<td>9</td>
<td>45-58</td>
<td>51.22</td>
<td>4.98</td>
<td>2.77</td>
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<tr>
<td>Winter quarter</td>
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<td>41-60</td>
<td>48.90</td>
<td>5.58</td>
<td>3.01</td>
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<td>Independent study</td>
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<tr>
<td>Fall quarter</td>
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<td>37-57</td>
<td>47.10</td>
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<td>Independent study</td>
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<td></td>
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<td>49-56</td>
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<td>Undergraduate</td>
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<td>31-47</td>
<td>36.40</td>
<td>4.50</td>
<td>3.13</td>
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<tr>
<td>Graduate</td>
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<td>20-44</td>
<td>36.17</td>
<td>7.75</td>
<td>3.03</td>
</tr>
</tbody>
</table>
Table 17. Range, means, standard deviations, and standard errors of scores for 20 selected test items taken from the social and psychological aspects of clothing pretest and given as a final retention test to treatment and non-treatment control groups

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Range</th>
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Table 18. Range, means, standard deviations, and standard errors of scores for 20 selected test items taken from the social and psychological aspects of clothing posttest and given as a final retention test to treatment and non-treatment control groups

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## Table 20. (Continued)

### ILLINOIS COURSE EVALUATION QUESTIONNAIRE

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**SUBSAMPLE ITEMS**  
RESP MEAN S.D. REL

TOTAL 31 0.99 2.90 0.78 0.96

**SAMPLE SIZE = 9**
Table 21. Illinois Course Evaluation Questionnaire mean sub scores and mean total scores for independent study, Fall Quarter, 1971

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* * * KERMAC — TEST ANALYSIS AND QUESTIONNAIRE PACKAGE * * *

INDEPENDENT STUDY, FALL 1971, N=10.

ILLINOIS COURSE EVALUATION QUESTIONNAIRE

104-15501 23 LEFEBRE 081009 00002 0010572 MECL

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**SUBSCORE** | ITEMS | RESP | MEAN | S.D. | REL
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SAMPLE SIZE = 10
Table 22. Illinois Course Evaluation Questionnaire mean sub scores and mean total scores for lecture-discussion, Winter Quarter, 1972

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--- | --- | --- | --- | --- | --- | --- | --- | --- | --- | ---
**GENERAL ATTITUDE** | 8 | 1.00 | 3.07 | 0.47 | 0.82 | 5 | NONE | NONE | NONE | 4
**RECEPTION** | 8 | 0.99 | 2.68 | 0.52 | 0.94 | 4 | NONE | NONE | NONE | 3
**CONFIDENCE** | 8 | 1.00 | 2.84 | 0.49 | 0.23 | 4 | NONE | NONE | NONE | 4
**INSTRUCTOR** | 8 | 1.00 | 2.79 | 0.52 | 0.49 | 1 | NONE | NONE | NONE | 0
**SPECIFIC ITEMS** | 10 | 1.00 | 2.78 | 0.86 | 0.23 | 3 | NONE | NONE | NONE | 3
**TOTAL** | 50 | 1.00 | 2.81 | 0.59 | 0.91 | 3 | NONE | NONE | NONE | 3

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### INDEPENDENT STUDY, WINTER 1972 (cont.)

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Table 24. Illinois Course Evaluation Questionnaire mean sub scores and mean total scores for independent study off-campus, Fall Quarter 1971
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- **HERMAC — TEST ANALYSIS AND QUESTIONNAIRE PACKAGE**

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- **SUBSCORE**

- **MEAN**
- **S.D.**
- **REL 100**
- **LEVEL 200**
- **LEVEL 300**
- **LEVEL 400**
- **OVER ALL 10**
Table 24. (Continued)

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|------|----|---|---|----|----|------|-----|-----|---|---|---|
| 51   | 0.14 | 0.14 | 0.71 | 0.00 | 0.00 | SA | 2.71 | 0.79 |   |   |   |
| 52   | 0.10 | 0.71 | 0.29 | 0.00 | 0.00 | SA | 2.71 | 0.49 |   |   |   |
| 53   | 0.29 | 0.71 | 0.00 | 0.00 | 0.00 | SA | 3.29 | 0.49 |   |   |   |
| 54   | 0.00 | 0.29 | 0.71 | 0.00 | 0.00 | SA | 2.71 | 0.49 |   |   |   |
| 55   | 0.00 | 0.00 | 0.57 | 0.43 | 0.00 | SA | 3.43 | 0.53 |   |   |   |
| 56   | 0.14 | 0.43 | 0.29 | 0.17 | 0.00 | SA | 2.43 | 0.98 |   |   |   |
| 57   | 0.14 | 0.14 | 0.57 | 0.29 | 0.00 | SA | 3.14 | 0.69 |   |   |   |
| 58   | 0.29 | 0.43 | 0.14 | 0.00 | 0.14 | SA | 3.17 | 0.75 |   |   |   |
| 59   | 0.14 | 0.14 | 0.96 | 0.00 | 0.00 | SA | 2.96 | 0.38 |   |   |   |
| 60   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 61   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 62   | 0.29 | 0.14 | 0.29 | 0.14 | 0.00 | SA | 2.26 | 1.07 |   |   |   |
| 63   | 0.00 | 0.86 | 0.14 | 0.00 | 0.00 | SA | 2.86 | 3.38 |   |   |   |
| 64   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 65   | 0.14 | 0.27 | 0.29 | 0.00 | 0.00 | SA | 2.43 | 0.69 |   |   |   |
| 66   | 0.29 | 0.71 | 0.00 | 0.00 | 0.00 | SA | 3.29 | 0.49 |   |   |   |
| 67   | 0.57 | 0.43 | 0.00 | 0.00 | 0.00 | SA | 3.57 | 0.53 |   |   |   |
| 68   | 0.29 | 0.14 | 0.57 | 0.00 | 0.00 | SA | 2.71 | 0.95 |   |   |   |
| 69   | 0.29 | 0.14 | 0.29 | 0.14 | 0.00 | SA | 2.26 | 0.38 |   |   |   |
| (10) | 20.00 | 0.36 | 0.14 | 0.00 | 0.00 | SA | 2.56 | 0.38 |   |   |   |
| 70   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 71   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 72   | 0.00 | 0.86 | 0.14 | 0.00 | 0.00 | SA | 2.86 | 3.38 |   |   |   |
| 73   | 0.14 | 0.71 | 0.14 | 0.00 | 0.00 | SA | 3.00 | 0.58 |   |   |   |
| 74   | 0.43 | 0.57 | 0.00 | 0.00 | 0.00 | SA | 3.43 | 0.53 |   |   |   |
| 75   | 0.29 | 0.57 | 0.00 | 0.00 | 0.00 | SA | 3.29 | 0.49 |   |   |   |
| 76   | 0.43 | 0.57 | 0.00 | 0.00 | 0.00 | SA | 3.43 | 0.53 |   |   |   |
| (20) | 50.00 | 0.46 | 0.00 | 0.00 | 0.00 | SA | 3.14 | 0.38 |   |   |   |
| (21) | 71.00 | 0.71 | 0.29 | 0.00 | 0.00 | SA | 3.29 | 0.49 |   |   |   |

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Table 25. Combined analysis of Illinois Course Evaluation Questionnaire mean sub scores and mean total scores for on-campus lecture-discussion groups

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**ILLINOIS COURSE EVALUATION QUESTIONNAIRE**

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**Instructor**

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<td>SA</td>
<td>3.00</td>
<td>0.42</td>
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</table>

**TOTAL**

|     | 0.00 | 0.05 | 0.05 | 0.05 | 0.00 | SA | 3.00 | 0.42 | 7 |     |

**SUBSCORE**

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<th>S.D.</th>
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<th>200</th>
<th>300</th>
<th>400</th>
<th>OVER</th>
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<td>0.47</td>
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<td>5</td>
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</table>

**SAMPLE SIZE = 19**
Table 27. Summary of item response scores on the CEQ$^1$ reported in deciles

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<tr>
<th>Number</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I learn more when other teaching methods are used.</td>
</tr>
<tr>
<td>2</td>
<td>It was a waste of time.</td>
</tr>
<tr>
<td>3</td>
<td>Overall, the course was good.</td>
</tr>
<tr>
<td>4</td>
<td>The textbook was very good.</td>
</tr>
<tr>
<td>5</td>
<td>The instructor seemed to be interested in students as persons</td>
</tr>
<tr>
<td>6</td>
<td>More courses should be taught this way.</td>
</tr>
<tr>
<td>7</td>
<td>The course held my interest.</td>
</tr>
<tr>
<td>8</td>
<td>I would have preferred another method of teaching in this course</td>
</tr>
<tr>
<td>9</td>
<td>It was easy to remain attentive.</td>
</tr>
<tr>
<td>10</td>
<td>The instructor did not synthesize, integrate or summarize effectively.</td>
</tr>
<tr>
<td>11</td>
<td>Not much was gained by taking this course.</td>
</tr>
<tr>
<td>12</td>
<td>The instructor encouraged the development of new viewpoints and appreciations.</td>
</tr>
<tr>
<td>13</td>
<td>The course material seemed worthwhile.</td>
</tr>
<tr>
<td>14</td>
<td>It was difficult to remain attentive.</td>
</tr>
<tr>
<td>15</td>
<td>Instructor did not review promptly and in such a way that students could understand their weaknesses.</td>
</tr>
<tr>
<td>16</td>
<td>Homework assignments were helpful in understanding the course.</td>
</tr>
<tr>
<td>17</td>
<td>There was not enough student participation for this type of course.</td>
</tr>
<tr>
<td>18</td>
<td>The instructor had a thorough knowledge of his subject matter.</td>
</tr>
<tr>
<td>19</td>
<td>The content of the course was good.</td>
</tr>
<tr>
<td>20</td>
<td>The course increased my general knowledge.</td>
</tr>
<tr>
<td>21</td>
<td>The types of test questions used were good.</td>
</tr>
<tr>
<td>22</td>
<td>Held my attention throughout the course.</td>
</tr>
<tr>
<td>23</td>
<td>The demands of the students were not considered by the instructor.</td>
</tr>
<tr>
<td>24</td>
<td>Uninteresting course.</td>
</tr>
<tr>
<td>25</td>
<td>It was a very worthwhile course.</td>
</tr>
<tr>
<td>26</td>
<td>Some things were not explained very well.</td>
</tr>
<tr>
<td>27</td>
<td>The way in which this course was taught results in better student learning.</td>
</tr>
<tr>
<td>28</td>
<td>The course material was too difficult.</td>
</tr>
<tr>
<td>29</td>
<td>One of my poorest courses.</td>
</tr>
<tr>
<td>30</td>
<td>Material in the course was easy to follow.</td>
</tr>
<tr>
<td>31</td>
<td>The instructor seemed to consider teaching as a chore or routine activity.</td>
</tr>
</tbody>
</table>

$^1$See footnote 1 and 2, Appendix D, pp. 121-123.
$^2$Combined Analysis.
<table>
<thead>
<tr>
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<th>Independent study</th>
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</tr>
<tr>
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<td>5  6  5</td>
<td>9</td>
</tr>
<tr>
<td>1  5  3</td>
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<td>6</td>
</tr>
<tr>
<td>1  4  3</td>
<td>8  9  9</td>
<td>8</td>
</tr>
<tr>
<td>5  2  4</td>
<td>5  7  6</td>
<td>1</td>
</tr>
<tr>
<td>4  5  6</td>
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<td>3  6  5</td>
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<td>9</td>
</tr>
<tr>
<td>2  5  5</td>
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<td>5  7  5</td>
<td>7</td>
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<td>4</td>
</tr>
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Table 27. (Continued)

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<td>More outside reading is necessary.</td>
</tr>
<tr>
<td>33</td>
<td>Course material was poorly organized.</td>
</tr>
<tr>
<td>34</td>
<td>Course was not very helpful.</td>
</tr>
<tr>
<td>35</td>
<td>It was quite interesting.</td>
</tr>
<tr>
<td>36</td>
<td>I think that the course was taught quite well.</td>
</tr>
<tr>
<td>37</td>
<td>I would prefer a different method of instruction.</td>
</tr>
<tr>
<td>38</td>
<td>The pace of the course was too slow.</td>
</tr>
<tr>
<td>39</td>
<td>At times I was confused.</td>
</tr>
<tr>
<td>40</td>
<td>Excellent course content.</td>
</tr>
<tr>
<td>41</td>
<td>The examinations were too difficult.</td>
</tr>
<tr>
<td>42</td>
<td>Generally, the course was well organized.</td>
</tr>
<tr>
<td>43</td>
<td>Ideas and concepts were developed too rapidly.</td>
</tr>
<tr>
<td>44</td>
<td>The content of the course was too elementary.</td>
</tr>
<tr>
<td>45</td>
<td>Some days I was not very interested in this course.</td>
</tr>
<tr>
<td>46</td>
<td>It was quite boring.</td>
</tr>
<tr>
<td>47</td>
<td>The instructor exhibited professional dignity and bearing in the classroom.</td>
</tr>
<tr>
<td>48</td>
<td>Another method of instruction should have been employed.</td>
</tr>
<tr>
<td>49</td>
<td>The course was quite useful.</td>
</tr>
<tr>
<td>50</td>
<td>I would take another course that was taught this way.</td>
</tr>
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</table>

Total
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Table 28. Affective domain means for sub scores and total scores for on-campus lecture-discussion groups

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<th>A</th>
<th>D</th>
<th>SD</th>
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<th>MEAN</th>
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<td>0.47</td>
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<td>0.42</td>
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<td>SA</td>
<td>2.05</td>
<td>0.71</td>
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<td>0.58</td>
<td>0.21</td>
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<td>SA</td>
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<td>SD</td>
<td>3.18</td>
<td>0.64</td>
</tr>
</tbody>
</table>

--SUBSCORE--

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<th>ITEMS</th>
<th>RESP</th>
<th>MEAN</th>
<th>S.D.</th>
<th>REL</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL</td>
<td>22</td>
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<td>2.89</td>
<td>0.79</td>
</tr>
</tbody>
</table>

SAMPLE SIZE = 19

MEAN LEVEL 1.0 MEAN LEVEL 2.0 MEAN LEVEL 3.0
Receiving Responding Valuing

2.856 2.436 3.049
Table 29. Affective domain means for sub scores and total scores for on-campus independent study groups

<table>
<thead>
<tr>
<th>ITEM</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>OMIT</th>
<th>BEST</th>
<th>MEAN</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>SA</td>
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<td>0.77</td>
</tr>
<tr>
<td>61.</td>
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<td>0.11</td>
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<td>SA</td>
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<td>62.</td>
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<td>0.37</td>
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<td>SA</td>
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</tr>
<tr>
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<td>0.53</td>
<td>0.21</td>
<td>0.16</td>
<td>0.00</td>
<td>SA</td>
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<td>0.90</td>
</tr>
<tr>
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<td>0.68</td>
<td>0.05</td>
<td>0.00</td>
<td>0.00</td>
<td>SA</td>
<td>3.21</td>
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</tr>
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<td>0.05</td>
<td>0.00</td>
<td>SA</td>
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<td>0.58</td>
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<td>SA</td>
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<td>0.76</td>
</tr>
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<td>0.32</td>
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<td>0.00</td>
<td>SA</td>
<td>2.84</td>
<td>0.69</td>
</tr>
<tr>
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<td>SA</td>
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<td>SA</td>
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<td>SA</td>
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<td>0.66</td>
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<tr>
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<td>SD</td>
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<td>0.00</td>
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<td>0.69</td>
</tr>
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<td>0.00</td>
<td>0.00</td>
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<td>0.51</td>
</tr>
<tr>
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<td>0.00</td>
<td>0.00</td>
<td>SA</td>
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<td>0.51</td>
</tr>
<tr>
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<td>0.00</td>
<td>SA</td>
<td>3.26</td>
<td>0.45</td>
</tr>
<tr>
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<td>0.00</td>
<td>0.05</td>
<td>SA</td>
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<tr>
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<td>0.68</td>
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--SUBSCORE--

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<th>S.D.</th>
<th>REL</th>
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SAMPLE SIZE = 19

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Receiving Responding Valuing
2.782 2.42 3.010
Table 30. Affective domain means for sub scores and total scores for off-campus independent study group

<table>
<thead>
<tr>
<th>ITEM</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>OMIT</th>
<th>BEST</th>
<th>MEAN</th>
<th>S.D.</th>
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<tr>
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<td>0.14</td>
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<td>0.00</td>
<td>SA</td>
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<td>0.00</td>
<td>SA</td>
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<td>0.58</td>
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<td>0.14</td>
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<td>0.00</td>
<td>SA</td>
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<td>0.58</td>
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<td>0.69</td>
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<td>SD</td>
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<td>0.00</td>
<td>0.00</td>
<td>SA</td>
<td>3.43</td>
<td>0.53</td>
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<tr>
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<td>0.57</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>SA</td>
<td>3.43</td>
<td>0.53</td>
</tr>
<tr>
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<td>0.57</td>
<td>0.00</td>
<td>0.00</td>
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<td>0.00</td>
<td>0.00</td>
<td>SA</td>
<td>3.29</td>
<td>0.49</td>
</tr>
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<td>0.00</td>
<td>SA</td>
<td>3.43</td>
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</tr>
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<tr>
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--SUBSCORE--
TOTAL

SAMPLE SIZE = 7

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<td>Valuing</td>
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Table 31. Scheffé's test for comparison of means for treatment group mean scores for three levels of the Affective Domain

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*F (0.5) 1,4 = 7.71 < 10.92, 10.45, p < .05
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APPENDIX G: SCHEDULE FOR LECTURE-DISCUSSION
# LECTURE/DISCUSSION

**TC 465 - Tuesday, Thursday - Fall Quarter 1971**

### 1st Week

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<th>Tues. - September 7</th>
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<td>Pretest (40-50 min.)</td>
<td>Random Assignment of Students to Lect./Disc. &amp; IID Study</td>
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### 2nd Week

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<th>Tues. - September 14</th>
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<tr>
<td>Intro. to Soc.-Psych. Aspects of TC (as p. l. of STUDY GUIDES)</td>
<td>Chapter 2 - con't.</td>
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<td>Part C - Categories Dev. by Roach &amp; Sichter</td>
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<td>Part A - Intro. to Urining Functions</td>
<td>Part D - Need for the Two Methods</td>
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<td>Part B - Traditional Categories (p. 17-50 STUDY GUIDES)</td>
<td>Review Questions for Chapter 2</td>
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<td>Reading Assignment 3. Veblen - 1 hr. 5. Ryan - 1 hr. 6. Brown - 30 min. 7. Rič - 30 min. Total time - 2 hrs. 10 min.</td>
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<td>1. Dunlap - 40 min.</td>
<td>1. Dunlap - 40 min. 2. Laver - 10 min. Total - 1 hr. 10 min.</td>
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### 3rd Week

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<th>Tues. - September 21</th>
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<tr>
<td>Chapter 3 - Classic statements</td>
<td>Discuss Review questions - Chpt. 2</td>
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<td>Part A - Introduction</td>
<td>Chapter 3 - con't.</td>
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<tr>
<td>Reading Assignment 2. Hartmann - 45 min. 3. Laver - 10 min.</td>
<td>Review Questions for Chapter 3</td>
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<tr>
<td>Reading Assignment for Chapter 4</td>
<td>Chapter 4 - Clithar &amp; Culture</td>
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<td>1. Koebel - 3 min. 7. Drumheller</td>
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<tr>
<td>2. Rič. - 2 min.</td>
<td>Part B - Diversity</td>
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<td>3. Rič. - 2 min. 8. -7 min.</td>
<td>Reading Assignment</td>
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<td>6. Rič. - 4 min. 11. Max - 4 min.</td>
<td>16. R.S. - 1 min. 23. Kaiman</td>
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<td>Total - approx. 2 hrs. 6. 10 min.</td>
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Study Guide

and

Supplementary Readings

Social and Psychological
Aspects of Clothing

(to be accompanied by Roach and Eicher
Dress, Adornment, and the Social Order)

TC 465-565
Fall-Winter '71-'72
STUDY GUIDE

for

Independent Study

in

THE SOCIAL AND PSYCHOLOGICAL
ASPECTS OF CLOTHING AND TEXTILES

TC 465-565

Completion of this unit plus a written exam fulfills one-third of the course requirements for TC 465-565

Required Text:


Optional Text:


September 1971
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## ACKNOWLEDGEMENTS
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INTRODUCTION

SOCIAL and PSYCHOLOGICAL

ASPECTS of CLOTHING and TEXTILES
CHAPTER ONE: Introduction to the
Social and Psychological
Aspects of Clothing

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CHAPTER ONE

Procedure:

Note: The material in Chapter One is not for study purposes but merely to acquaint you with the schedule, format, and general nature of the course. Concerning the subject matter content, you are responsible for STUDY GUIDE Chapters 2, 3, and 4 only.

1. Refer to the Class Schedule on page 2. This will give you an overall picture of the time schedule for the course.

2. There is a Course Description on page 3. This is a review of what was discussed during the first week of class.

3. Reading and Assignment Dates are summarized on page 7. Because you are one of the people studying independently, it is important that you plan a schedule of study for yourself. The purpose of the "Reading and Assignment Dates" is to help you with your plan.

4. The Objectives for the Course are on page 6. These are broad general objectives. Most of all we hope you will enjoy the course and continue to study on your own long after this course is completed.

5. For your own general information, read through the "Development of the Social and Psychological Aspects of Clothing as Subject Matter in Home Economics" on page 8.

6. You will find Study Questions, Suggestions for Study, and Self-Tests included in the STUDY GUIDE. Answering these and checking your answers will help you evaluate your progress during the next three weeks. The questions have been chosen with a view to helping you focus on important issues.

7. There is only one assignment to be turned in during the next three weeks. It is in the form of a set of REVIEW QUESTIONS which you will find on pages 53-58b of the STUDY GUIDE. Be sure to mail this assignment in. You will find directions on page 53.

8. A one hour objective test is scheduled for Week 5 of the course (see Class Schedule, STUDY GUIDE, page 2). It is for both lecture-discussion and independent study groups. It will cover the material in Chapters 2, 3, and 4 of the STUDY GUIDE.

9. When you have read the general information in Chapter One, begin Chapter Two.
Class Schedule

TC 465 - Fall Quarter 1971

(Independent Study Group - On-Campus)

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**Week 1**
Class work begins. TC 465 meets as a class on Tuesday and Thursday from 2-3:30 P.M. in Room ____.

**Week 2**
September 14 & 16
No scheduled class for Independent Study Group
- Follow the STUDY GUIDE -

**Week 3**
September 21 & 23
No scheduled class for Independent Study Group
- Follow the STUDY GUIDE -

**Week 4**
September 28 & 30
No scheduled class for Independent Study Group
- Follow the STUDY GUIDE -

**Week 5**
October 5 & 7
Regular Class Schedule. All TC 465 students meet Tuesday and Thursday from 2-3:30 P.M. in Room ____.

**TEST**
OCTOBER 5

**Week 6**
October 12 & 14
Regular Class Schedule. All TC 465 students meet Tuesday & Thursday 2-3:30.

**Week 7**
October 19 & 21
Regular Class Schedule.

**Week 8**
October 26 & 28
Regular Class Schedule.

**Week 9**
November 2 & 4
Regular Class Schedule.

**Week 10**
November 9 & 11
Regular Class Schedule.

**Week 11**
Final Examinations
Class Schedule

TC 465 - Fall Quarter 1971

(Email - Discussion Group - On-Campus)

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Week 1
Class work begins. TC 465 meets as a class on September 7 & 9

Week 2
Lecture - Discussion Group
September 14 & 16

Week 3
September 21 & 23

Week 4
September 28 & 30

Week 5
Regular Class Schedule. All TC 465 students meet Tuesday October 5 & Thursday from 2-3:30 P.M. in Room ___.

TEST
OCTOBER 5

There will be a one hour test over the material covered to date. This test is for both groups - those attending regularly scheduled classes and those who have been studying independently.

Week 6
Regular Class Schedule. All TC 465 students meet Tuesday Oct. 12 & 14 & Thursday 2-3:30 P.M.

Week 7
Regular Class Schedule. Oct. 19 & 21

Week 8
Regular Class Schedule. Oct. 26 & 28

Week 9
Regular Class Schedule. Nov. 2 & 4

Week 10
Regular Class Schedule. Nov. 9 & 11

Week 11
Final Examinations.
COURSE DESCRIPTION

The Sociological and Psychological Aspects of Clothing and Textiles, TC 465 is a three-credit course offered primarily for undergraduate students.

Clothing is studied from a social science approach with readings and examples from cultural anthropology, sociology, social-psychology, and psychology, as well as from home economics. In this course clothing is studied in terms of the impact of the culture, the various social groups, and the individual personality on clothing patterns. Broad cultural and ethnic groups, age groups, social classes, and family members are considered. Changes in clothing behavior are discussed in relation to social changes.

Scheduled Classes plus Independent Study

Two-thirds of TC 465 will consist of regularly scheduled classes in which discussions, readings, written, and oral reports of research will be the predominant themes.

One-third of TC 465 - the 2nd, 3rd, and 4th week (see Class Schedule on page 2 of the STUDY GUIDE) - will be taught by INDEPENDENT STUDY. This means that for three of the ten weeks TC 465 is offered, you do not have to attend classes but are free to study independently. The purpose is to make the schedule more flexible for you. With this in mind, the STUDY GUIDE has been prepared to enable you to complete one-third of the course at home when it is most convenient for you.

The STUDY GUIDE was originally designed to provide off-campus students access to reading materials available to on-campus students through the
library. This has added considerable bulk to the guide. Do not let the size of the STUDY GUIDE disturb you. As you work through the assignments you will be directed to selected aspects of the literature. Those of you with some background in the social and psychological aspects of clothing will find the first section very easy and you will not have to spend much time on it. A somewhat extensive appendix has been included. It is hoped that this will prove to be a useful reference for you for this part of the course, and for the remainder of the course as well.

Areas covered by Independent Study and the STUDY GUIDE

Three areas are covered.

1. The Origin and Functions of Clothing - Chapter Two of the STUDY GUIDE.

2. Clothing and Behavior: Classic Statements and Contemporary Thoughts - Chapter Three of the STUDY GUIDE.

3. Interrelationship of Clothing and Culture - Chapter Four of the STUDY GUIDE.

Chapter Two, "The Origins and Functions of Clothing" and Chapter Three, "Clothing Behavior: Classic Comments and Contemporary Thoughts" are really an introduction to the study of clothing behavior. Many of the early writings are speculative in that there is little or no research evidence for the theories proposed. However, they are thoughts that have become traditional and/or historic and appear as themes in popular writings.

Chapter Four, "Interrelationship of Clothing and Culture" deals with the influence of culture on clothing behavior. Cultural anthropology has made the greatest contribution to this area of study.
Areas Covered in Regularly Scheduled Classes

On completion of the independent study portion of this class, you will be ready to discuss the sociological approach to the study of clothing behavior. Since sociology has concentrated mostly on the problems of modern Western societies, it brings the course into the contemporary scene.

This leads to a study of individual clothing behavior - the psychological aspect. Teen-agers and children are the subjects for many of the research studies. Those who work with young people should find this area of study particularly interesting.

The course is divided somewhat evenly between the cultural (anthropological), social, and psychological approaches to the study of clothing behavior. Each approach is unique. Each makes a definite contribution to the total picture of clothing behavior. By studying each area in its own perspective it is hoped that you will gain a broader understanding of the possibilities of an interdisciplinary approach to the study of clothing and textiles.
OBJECTIVES FOR THE COURSE

To provide background materials through readings and questions to enable the reader to:

1. Understand the structure of the social-psychological aspects of clothing and appreciate the relationship that exists between the works of various authors and disciplines and this field of study.

2. Comprehend basic concepts and generalizations from the social sciences, particularly anthropology, and apply these to the study of clothing behavior.

3. Understand given cultures in terms of "complete designs for living" and recognize the interrelationship between clothing behavior and other aspects of the way of life of a people.

4. Appreciate the study of the social and psychological aspects of clothing as a medium for understanding the economic, political, and social forces operating within a society.

5. Recognize clothing as a means of communication related to the social structure of the time and as an aspect of a culture which is related to what people think, believe, and wish to express.
Completion of Chapters 2, 3, and 4 plus an objective test fulfills one-third of the course requirements for TC 465. In order to cover the material in Chapters 2, 3, and 4 of the STUDY GUIDE by Week 5 of the course, it is suggested that you:

- Read Chapters 1 and 2 by September 14.
- Mail in REVIEW QUESTIONS at the end of Chapter 2 between September 15 and 22.
- Read Chapter 3 by September 21.
- Read Chapter 4 by September 28.
- Review Chapters 2, 3, and 4 between September 28 and October 5 in preparation for the one hour objective test to be given on Tuesday, October 5.

These dates are suggestions only. Independent Study allows you to plan your time in any way you wish.

Independent Study is not just a substitute for classes. It has its own value. It will give you an opportunity to proceed to a large extent, at your own pace, competing with yourself and no one else. It will free you from the necessity of 3 class meetings enabling you to spend more time in individual study. You are encouraged to set aside a regular time for study so that you will have completed the STUDY GUIDE materials and supplementary readings by Week 5 of the course.
... studies in textiles and clothing can contribute to an understanding of self, to a realization of the speed of change affecting our lives, and to an ability to make some of the adjustments demanded in a dynamic society. It can help an individual see the interrelation between one's practices and the cultural environment and provide a medium through which one can understand some of the important economic, social, and political forces operating in a nation and between nations. (Clothing and Textiles: Further Progress, 1961, p. 678)

In home economics we have studied clothing in terms of production, management, economics, and aesthetics but only recently has emphasis been placed on clothing behavior. As society changes and professional demands change, a behavioral approach seems an appropriate addition to the more established areas. As a result there has come about an increased interest in the social and psychological aspects of clothing.

This approach to the study of clothing is based on the idea that human behavior is rarely random and purposeless but, rather, is usually related to cultural, social, and psychological influences.
In 1898, G. Stanley Hall developed the first questionnaire to examine the relationship between clothing and the development of the self. From 1905 to 1935, clothing behavior was studied mainly from a psychological point of view. It was not until 1946 that home economists became noticeably interested in the area. The number of theses titles in this area of study has steadily increased to such a point that during the year 1970-1971 one hundred and thirty-eight titles were reported.

<table>
<thead>
<tr>
<th>Breakdown of design research</th>
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<tr>
<td><strong>DESIGN FACTORS</strong></td>
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<td></td>
</tr>
<tr>
<td>1. Service and durability</td>
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<tr>
<td>2. Social-psychological</td>
</tr>
<tr>
<td>3. Aesthetic</td>
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<tr>
<td>4. Health and comfort</td>
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</tbody>
</table>

Key: By per cent of total design in each period: ● 77 to 100, ● 40 to 50, ● 3 to 11.

Anspach, 1959, p. 769.

The study of the social and psychological aspects of clothing has application for those interested in merchandising, promotion, fashion, design, historic textiles, high school and college teaching, adult and extension education, and for those preparing for graduate study in the area of textiles and clothing.

A background in the social sciences is important for this subject matter. It is not expected that you have taken more than one or two basic courses in sociology, psychology, or anthropology. However, it is expected that you will become somewhat familiar with the terminology and concepts of each as you encounter them in this course.
Suggestions for Independent Study and the Use of the STUDY GUIDE

A. STUDY GUIDE Format

The STUDY GUIDE is designed to cover the first one-third of the course - Social and Psychological Aspects of Clothing. Three topics have been chosen:

-Origins and Functions of Clothing
-Clothing Behavior: Classic Comments and Contemporary Thoughts
-Interrelationship of Clothing and Culture

Procedure and Reading Assignments

Each chapter begins with a "Procedure" page. This is designed to help guide you through the chapter. Each "Procedure" suggests that you read through the chapter and do the "Readings" as they are assigned within the chapter. A list of "Reading Assignments" is provided at the beginning of each chapter to give you an idea of the overall reading assignment but the selections will have more meaning if you read the STUDY GUIDE material designed to accompany each reading before you proceed to the particular article.

All readings for this course will be found in the partially boxed sections of the STUDY GUIDE. These boxed sections include

Reading Number
Bibliography
Background
Suggestions for Study
Subject Matter Content vs. General Information

All subject matter content that is important to this course is on the numbered pages. Any written material or illustration which appears on the pages to the left of the STUDY GUIDE are added for interest only or to illustrate a point made elsewhere. Charts, maps, etc. are for general information only. There will be no test questions over any material on pages to the left of the STUDY GUIDE.

Suggestions for Study

You are encouraged to read the "Suggestions for Study" before the reading and keep these suggestions in mind as you study a particular reading. The "Suggestions for Study" are chosen to help you focus on the important issues in each particular reading.

Study Questions, Review Questions, and Self-Tests

Throughout the STUDY GUIDE you will find Study Questions, Review Questions, and Self-Tests. The questions are designed to help you focus on important issues. Therefore, it is to your advantage to check your answers and review those sections you may have missed.

Assignments to be Turned In

There is only one assignment to be turned in. You will find it and the directions for it on page 53 of the STUDY GUIDE. A suggested date for turning this assignment in will be found under "Reading and Assignment Dates" on page 7 of the STUDY GUIDE.
Generalization

As you work through the STUDY GUIDE you will find generalizations written in capital letters and boxed.

A GENERALIZATION IS A STATEMENT WHICH EXPRESSES AN UNDERLYING TRUTH, HAS AN ELEMENT OF UNIVERSALITY, AND USUALLY INDICATES RELATIONSHIPS.

Generalizations are like summary statements. Sometimes they appear in the summary sections of the chapter but often they appear in the "Suggestions for Study" section of the reading assignment to alert you to the overall issues within the particular reading. The generalizations are inserted as guides. They are not meant to be memorized. Once you have read an article, the generalization should have meaning for you.

Books on Reserve, Indexes, and Suggestions for Further Study

In Appendixes A, B, and C of the STUDY GUIDE (blue pages) you will find:

a) A List of Books and Pamphlets on Reserve - these are in the library or extension office. This material was chosen with a view to acquainting you with some of the written and visual materials available in this area of study. The material covers a variety of age-grade levels. Those of you with an interest in teaching may find these helpful for future reference. You are encouraged to browse through these materials. However, they are not intended for study purposes at this point.
b) **Suggestions for Further Study** - these include some bibliographies and annotated bibliographies of books, pamphlets, and tapes that deal with particular aspects of the subject matter covered in each chapter.

c) **Indexes** - these include indexes to the Textiles and Clothing articles and abstracts in the *Journal of Home Economics*, 1960-1970.

**Evaluation**

A one hour objective test (multiple choice, True and False items) is scheduled for the first class meeting of Week 5 (see Class Schedule, STUDY GUIDE, p. 2). This test will cover the material in Chapters 2, 3, and 4. The Study Questions, Review Questions, and Self-Tests included in each chapter are designed to help you review the material in these chapters and evaluate your own progress.

**B. Additional Help and Information**

It is hoped that you will find that the STUDY GUIDE gives you clear and helpful directions. If you find it does not, send in your questions, suggestions, or requests for further information on one of the cards provided for this purpose. If you live in Ames, you may prefer to call 294-2071. We will be pleased to help you in any way possible. Independent Study does not imply that we are not interested in your problems, progress, and suggestions.

This ends Chapter 1. Go on to Chapter 2.
BIBLIOGRAPHY


NOTES
CHAPTER TWO

ORIGINS and FUNCTIONS

of CLOTHING

Suit of armour of 1550, and space suit of 1968
CHAPTER TWO: Origins and Functions of Clothing

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CHAPTER TWO

Procedure:

1. The "Readings for Chapter 2" are listed on the following page. Do not read them all at once. Read through the STUDY GUIDE and do the readings as they are assigned throughout the chapter.

2. Answer the STUDY GUIDE QUESTIONS as you come to them. Check your answers.

3. Do the REVIEW QUESTIONS at the end of the chapter. Mail in your answers. Use the self-addressed envelope provided. You will find the instructions on page 53 of the STUDY GUIDE.

4. Go on to Chapter 3.
### Prehistoric Chronology

<table>
<thead>
<tr>
<th>Era</th>
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<tr>
<td><strong>PALAEO LITHIC</strong></td>
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<tr>
<td>Early</td>
<td>600,000 to 160,000 BC</td>
<td>Abbevilean, Acheulean</td>
</tr>
<tr>
<td>Middle</td>
<td>160,000 to 40,000 BC</td>
<td>Mousterian, 160,000 to 40,000 BC (Neanderthal), Fur garments</td>
</tr>
<tr>
<td>Late</td>
<td>40,000 to 8000 BC</td>
<td>Aurignacian, Solutrean, Magdalenean, Eyed Bone Needle, Brossempouy Lady</td>
</tr>
<tr>
<td><strong>MESOLITHIC</strong></td>
<td>8000 to 3000 BC</td>
<td>Hunters and fishermen, Hide garments</td>
</tr>
<tr>
<td><strong>NEOLITHIC</strong></td>
<td>3000 to 1000 BC</td>
<td>Farmers and shepherds, Flax cultivation, Swist Lake Dwellings, Hide garments, Early weaving</td>
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<tr>
<td><strong>BRONZE AGE</strong></td>
<td>2100 to 1000 BC</td>
<td>Egtved Garment, Sailors and artisans, Early use of wool, Woven, decorated garments</td>
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<td><strong>IRON AGE</strong></td>
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<tr>
<td>Hallstatt Period</td>
<td>1000 to 500 BC</td>
<td>Woven, decorated garments</td>
</tr>
<tr>
<td>Latène Period</td>
<td>500 to 50 BC</td>
<td>Hellenistic Culture (from 300 BC), Roman Culture (from 100 BC)</td>
</tr>
</tbody>
</table>

FIG. 21. (Adapted and reprinted from Boucher, F. 20,000 Years of Fashion. 1965. p. 31.)
Reading Assignments for Chapter 2


5. "What Do Clothes Communicate to the Observer About the Wearer?" Ryan in STUDY GUIDE. pp. 45 - 49.


Part A - Introduction

Archeological Evidence for the Origin and Functions of Clothing

Our first knowledge of dress and adornment comes from the Ice Age figurines dating from 40,000 - 10,000 BC. The female head from Brassempouy gives some indication of hair style as does the Venus of Willendorf, another of the Ice-Age figurines. Cave drawings provide additional information but most of them are of animals. Few human figures are shown. Of the human figures many are covered with animal masks and hides, probably a device used to creep up on animals unobserved.
"The oldest known representation of a human being."
Upper Paleolithic Period - c. 36,000 B.C.
Origins and Functions of Clothing

READING 1:

"The Origins of Clothing" by Beals and Hoijer in Roach & Eicher, pp. 8-9.

Background:

Tailoring as used by anthropologists differs from the home economics concept. Tailoring as used in the anthropological sense, means any garment made from pieces of hide, fur, or textile which is cut and sewn in any way. This does not imply set-in sleeves nor does it necessarily mean that seams are incorporated at a point of articulation.

The Swiss Lake Dwellings - these are Neolithic settlements found near Zurich and Burgasch in Switzerland.

As suggested by Roach and Eicher (1965, p. 5):

The evidence for establishing the origins of clothing and ornament is limited. From archaeological findings come data to suggest that certain materials were used for decorating or covering the human body. The selection from Beals and Hoijer succinctly summarizes the scant information available from archaeological sources but scarcely attempts to extrapolate beyond the few known facts.

Origins remain obscure. It seems logical, therefore, to recast the question from "what are origins" to "what are functions" of clothing? Many lists of functions have been offered with little agreement on a definitive list. It is apparent, however, that clothing does have multipurpose aspects.

This statement leads us to the next topic which is a discussion of some of the traditional categories for the functions of clothing.
THE EGTVED GARMENT

A BRONZE AGE COSTUME

National Museum of Copenhagen

Special soil conditions and burial customs had the effect of preserving fabric in some parts of the world. This piece was discovered in 1921 near Egtved, Denmark. (Reprinted by permission of the Danish National Museum.)
An attempt to explain why clothing is worn is best approached from the standpoint of function. What does the wearing of clothing accomplish for the individual? Horn, in her book *The Second Skin* (1968, pp. 3-12), delineates these categories clearly and simply and the following is adapted from this source.

1) Modesty and Its Antithesis

The moralists would have us believe that our innate feelings of guilt and shame resulting from exposure of particular parts of the body date all the way back to Adam and Eve. The idea that a sense of modesty underlies all of man's original motives to clothe himself may be a popular belief, but it is one which is neither generally accepted by scholars in the field nor borne out by observable fact.

Even if we accept the theory that feelings of natural shame are universal in mankind, a number of illustrations could be recited to disprove the assumption that such shame is necessarily associated with lack of clothes. Among the Suya Indians of Brazil, for example, neither men nor women are the least bit embarrassed by their naked bodies, but are humiliated if caught without their lip disks. Mohammedan women in certain parts of Africa would be shamed indeed to discover that someone watched them as they bathed, but they would quickly cover their faces, not their bodies. It is also an erroneous assumption that all "innocent nakedness" is confined to primitive societies, since it was prevalent in several early but highly developed civilizations. Well-bred Egyptian women of the Old and Middle Kingdoms wore straight sheath dresses extending from below the breast to the ankles and hung from the shoulder by a strap or two. A young man in ancient Greece usually traveled in chlamys and petasus - a short rectangle of cloth fastened on one shoulder - and a broad brimmed hat.

One would not have to go far to find many more examples, but perhaps this is sufficient to demonstrate that the covering of certain parts of the body is neither universal in mankind nor an adequate explanation for the origin of clothes [though modesty is one of the functions]. A sense of modesty is completely lacking in small children of our own society, many of whom at the age of three find great pleasure in undressing on the front lawn and going to visit the neighbors.
Some writers contend that clothing is not the result of modesty, but the cause of modesty; that is, a child is not embarrassed by lack of clothes until he becomes accustomed to the wearing of clothes. Herein lies the paradox of clothing: that it is not used to cover but to attract... Many believe that the function of clothing is to enhance or attract so that the origin of clothes swings from the theory of modesty to the opposite extreme - exhibitionism.

READING 2:


Background:

At one time the primary functions of clothing (the reasons for wearing clothes) were considered to be:

1) Modesty
2) Protection
3) Adornment.

In the categories chosen in this chapter of the STUDY GUIDE we will also consider two more functions of clothing:

4) Symbolism - (to show achievement, occupation, ritual condition, sex, status, tribal affiliation)

and

5) Extension of Self.

These 5 categories are "traditional" in the sense that you will see them listed and discussed in many texts, old and new. Harms (1938, p. 250) suggests that this kind of explanation - he discusses modesty, protection, and adornment only - is overly simple and not adequate to explain the interplay of cultural, social, and personal forces that affect our clothing choices. He gives rather lengthy arguments for his position. You are not expected to dwell on these. You may find his stereotype "personality types" amusing. One can certainly question whether or not some of the statements on pages 247-249 are valid. However, his concluding statements on page 250 are worthy of consideration.

Rather than try to remember all that Harms has to say, consider the following key questions:
1) Which of the "traditional" categories for the functions of clothing does Harms consider inadequate? Why?

2) What term would Harms use to explain the primary motive (factor) in clothing behavior?

3) In relation to Harm's article, what does the term "environment" encompass?

4) Why does Harms suggest that "the display of physical attributes through the use of clothing is a positive and natural feminine maneuver"?
STUDY GUIDE QUESTIONS - HARMs

1. According to Harms, clothing behavior is influenced by
   1) physical environment.
   2) social conditions.
   3) both physical environment and social conditions.

2. According to Harms, clothing patterns are determined by
   1) individual psychology.
   2) social sentiment.
   3) environment.

   "pattern" meaning pattern of behavior

3. For Harms, both physical and social conditions are considered as ____________.

4. Harms suggests that clothing
   1) expresses man's relation to the environment.
   2) is determined by the environment.
   3) both 1 and 2.

5. Five of the "traditional" categories for the functions of clothing are modesty, ____________, ____________, ____________, and ____________.

6. Harms would substitute ____________ as an explanation and eliminate adornment, ____________, and protection as explanations for clothing behavior.

7. Why does Harms (p. 243 or p. 24 of STUDY GUIDE) suggest that "the display of physical attributes through the use of clothing is a positive and natural feminine maneuver"?

CHECK YOUR ANSWERS WITH THOSE ON THE OTHER SIDE OF THIS PAGE.
REVIEW THOSE ITEMS MISSED.
Studies relating to modesty and clothing behavior have been carried out by Barr (1934, p. 77) and Creekmore (1963). Their studies lend support to the idea that modesty is not the primary attitude associated with clothing behavior. It would seem that one could say:

THE WEARING OF CLOTHING AS AN EXPRESSION OF MODESTY IS NOT UNIVERSAL IN MANKIND; IT IS A FUNCTION DETERMINED BY THE CULTURE, LEARNED BY THE INDIVIDUAL, AND NOT VERY LIKELY FUNDAMENTAL IN NATURE.

(Horn, 1968, p. 6)

2) Protection and Utility (Adapted from Horn, 1968, pp. 6-8)

A second... [idea] that persists in relation to the origin of clothes is that garments were essentially contrived as protection; because man is not equipped with a natural protective coat like most animals, he is forced to devise one of his own making... Anyone who has shivered in the cold or blistered in the sun has some appreciation of the physical protection that clothing provides.

A plausible assumption is that the earliest article of clothing was an animal skin draped around the body for warmth, although Langner (1958, p. 21) postulates that the invention of clothes did not necessarily arise from the need for protection against the cold since man evolved in warmer climes. His conjecture is that the need for protective covering derives from man's erect position...hence, a protective apron or loin cloth was devised.

It must be admitted, however, that in many instances man has used clothing in a minimal way when adapting to the environment. The classic example is the case of the inhabitants of Tierra del Fuego, who utilized no clothing at all to shield themselves from the bitter cold. The scientist Darwin, watching the snow melt on their skins, offered a sizable piece of cloth to a Fuegian for protection. Instead of using it to cover his body, the native tore it into strips and gave each of his fellow tribesmen a piece for decoration.
One might also argue that women's sheer hosiery does...little to warm the legs in winter; nor do the collars of men's shirts contribute much to their comfort in summer. Many articles of dress in civilized society not only lack this protective function, but actually defy it. The tightly laced corsets of the late nineteenth century caused ladies to swoon at the least provocation...
If we consider that anything which interferes with the normal functioning or activity of the body is non-functional or non-utilitarian, we would have to include in this listing such items as narrow skirts which restrict the gait...any garment that is too tight for movement, too full or heavy for action, or too hot for comfort...it is obvious that even though man uses clothing for various kinds of physical protection, he is willing to endure a certain degree of discomfort when fashion demands it.

Man has also used clothes to protect himself from dangers that are primarily psychological in nature. Certain magical powers, like those associated with the carrying of a rabbit's foot, may be associated with the covering of the body...

FIG. 2.2. 1923-1924
(Reprinted from Laver, 1964, p. 127.)

FIG. 2.3. Masked dancer of the false face society who treated the sick and drove away the demons of disease. (Reprinted from The Beaver, 1971, p. 49.)
Another point to consider under the heading of "protection" is fear of possible rejection or ridicule. If we reveal ourselves as we really are, it may be a potential threat to our psychological security and one from which our clothing may protect us (Horn, 1968, p. 8). We might summarize the statements made to this point by a slight variation of a generalization by Horn (1968, p. 8):

THOUGH THE REASONS FOR WEARING CLOTHES MAY NOT BE KNOWN TO THE INDIVIDUAL HIMSELF, CLOTHING BEHAVIOR HAS SOME PATTERN THAT IS NOT RANDOM.

Perhaps Bergler (1953) and his psychoanalytic approach to the protective function of clothing should be mentioned at this point. His theory is unproven but his hypothesis is that the invention of all feminine attire is the result of man's unconscious reassurance against his own repressed fears of woman. Though not considered here, this theme is one encountered in some of the literature.

3) Adornment

The following discussion of adornment has been adapted from Horn, *The Second Skin* (1968, pp. 8-9).

Probably the most widely accepted theory in regard to the origin and purpose of clothing relates to adornment or decoration - the creative urge for aesthetic experience. To adorn means to "make attractive" or to "lend beauty," and in the case of clothing, the object of adornment becomes the self. The assumption that this need to adorn is inherent in human activity is supported by the observation that even apes attempt to decorate themselves with bits of string or cloth.

It is probable that various forms of adornment [such as body painting, tattooing, cicatrisation¹, mutilation and

---

¹Cicatrisation - embellishment by means of scars.
deformation] preceded the actual wearing of clothes. Many of these are still observable in primitive societies or in modified form in our own society, but all such forms of decoration, including clothing, have some basis in man's desire for admiration - his striving to render the body more beautiful than nature made it (as "beauty" is conceived in his particular cultural setting).

There are few people, if any, who do not embellish or mold the body in some way in order to appear more beautiful, and many will submit to extreme pain in order to accomplish their purpose...Barr (1934, p. 77) found that the desire to be beautiful was one of the most diffuse attitudes in individual and group motivation; subjects attached relatively high value to the aesthetic factors in clothing selection... Consumer preference studies give further indication that...appearance in dress is often rated higher than such factors as price and durability when it comes to making clothing decisions. The appearance factor was found to be one of the most important criteria considered by men in the selection and purchase of shirts and other articles. (U.S.D.A., 1949).

READING 3:

Bunzel, Ruth. Ornament. Encyclopaedia of the Social Sciences. Vol. XI. Macmillan Co. N.Y. 1931. pp. 496-497. (See the following pages of the STUDY GUIDE.)

Background:

Ruth Bunzel is an anthropologist and writes from this point of view. The illustrations she uses are drawn from the various peoples around the world.

The paragraphs below are adapted from the following article:


Ornament, meaning any type of adornment of the body, first appeared in the paleolithic period. Ornament predates pottery, agriculture, and the domestication of animals. Techniques of body ornamentation are classified as

1) permanent mutilation of the body (for example, head deformation, binding feet, filing teeth);
2) application of ornamental patterns directly to the body by scarification, tattooing, and paint;

3) attachment of ornamental objects (for example, clothing and jewels).

Westermarck\(^2\) was one of the early writers concerned with clothing. According to Westermarck, "ornament and dress are primarily and almost solely a means of sexual attraction." He bases his argument on the fact that "decorations frequently call attention to the sex organs rather than conceal them and that in the individual life cycle body ornament reaches its maximum during the years immediately following puberty (Bunzel, 1931, p. 496)." Bunzel refutes this argument by suggesting that Westermarck's theory is too narrow, for ornament is used to advertise more than an individual's sexual charms. It has been used variously to indicate tribal or totemic affiliation, rank, status, office, occupation or achievements. Australian natives scarify themselves to indicate their totem. Among many tribes boys on reaching puberty are given some distinguishing mark; they may, for example, be tattooed, or have their teeth knocked out or filed. Similarly, nubile girls are tattooed or wear distinguishing clothing or headdresses; Hopi girls from puberty until marriage dress their hair in two whorls representing squash blossoms, which are symbols of fecundity. Orthodox Jewish brides have their hair shaved and wear wigs and European and American women generally wear gold rings as marks of their married status. Among Polynesians tattooing was an index of rank; in Hawaii the use of feather cloaks was restricted to royalty. Designation of rank by personal ornament was most highly developed in mediaeval European heraldry; family connections, legitimacy and order or birth were indicated by the charges on a knight's shield, surcoat, banner and other trappings. An analogous system of heraldry developed among the Indians of the north Pacific coast, with the difference that heraldic devices were used most frequently on houses and household utensils. The Indians of the plains advertised membership and office in various men's societies by distinguishing headdresses, girdles and other insignia; the war bonnet related in specific detail the history of a brave's exploits.

Where trade has developed beyond simple barter, ornaments are the most common media of exchange; the most conspicuous examples are the shell money of the North American Indians and the Melanesians, the cowrie shells of Africa and Oceania, the strings of dogs' teeth, the red feathers and the gold and silver disks that have spread over the world. Gold was used for ornaments in Europe before the days of money. In the islands of the kula ring of Melanesia the ceremonial exchange of strings of shell and carved arm rings provides the occasion for actual trade in commodities. When ornaments become capital the prestige that accrues from wearing them increases; in Iviza in the Balearic Islands, for example, a girl seeking a mate wears her whole dowry in gold coins about her neck.

Frazer\(^3\), another of the early writers, suggests that all body ornament is based on magic, especially the desire to ward off evil spirits. Bunzel herself seems to adhere to the idea that "in most places the chief function of ornament is display, either sexual or social."

Because of these attributes of ornament - display, magic, indication of tribal rank, etc. - and because ornament is tangible and easily observed, it has, according to Bunzel, "provided one of the most instructive laboratories in which to study the ways in which individuals operate within tribal patterns (Bunzel, 1931, p. 497)."

This reading adapted from Bunzel summarizes what has been discussed so far, lends some new insights, and introduces the next function of clothing - symbolism.

From Horn's discussion of adornment and Bunzel's anthropological point of view one may be led to conclude that:

| ADORNMENT OF THE BODY IS UNIVERSAL IN MANKIND, AND APPEARS TO BE A FUNCTION RELATED TO THE SEARCH FOR BEAUTY, THE STANDARDS OF WHICH ARE SUBJECT TO CULTURAL INFLUENCE. |

It is possible for clothing to be designed to be

1) modest
2) protective
3) aesthetic
   (for adornment)

and yet be unacceptable to the majority of the people in a society.

During the Dress Reform Movement of the mid 1800's, Amelia Bloomer gave her support to the costume on the left. Despite its logical appeal, it did not prove successful.

Fig. 2.4. (Reprinted from Payne, 1965, p. 508.)
4) **Symbolism:** (Achievement, occupation, ritual condition, sex, status, tribal affiliation)

a) **Obvious Status Symbols:**

It is conceivable that clothing could be designed in such a way as to provide (1) a modest covering for the body without obscuring its physical attractions, (2) protection against the elements in the environment, (3) convenience in carrying essential articles, and (4) aesthetic satisfaction to the wearer and beholder — and yet be unacceptable to the majority of the people in a society. One important function is that clothes are used to symbolize or designate the status of the wearer.

The earliest status symbols may be traced all the way back to paleolithic times, when the hunter adorned himself with the antlers or skins of animals he had killed as a badge of his achievement. The leader of any sect or tribe is usually accorded some mark of distinction in dress in order to signify his position. From these beginnings a complex set of status differentiations evolved. Some of these are observed more easily than others, such as the wearing of crowns by kings and queens; the robes that distinguish...ecclesiastical hierarchy; academic gowns that mark one's degree of scholastic attainment; the uniform of the general, the major, the sergeant, the private; and the myriad of other symbols that identify the policeman,...the jurist, the nurse, the mailman, the pilot, the cook, and the doorman (Horn, 1968, pp. 9-10).

b) **Subtle Status Symbols:**

**READING 4:**


**Background:**

Thorstein Veblen, an American economist, is best known for his book *The Theory of the Leisure Class*, in which he exercises his brilliance and wit to criticize his age for believing that real achievement consists of looking as if you belong to the leisure class rather than basing standards of achievement on productivity. The book, written in 1899, has become a classic. The article you have been asked to read was written before the book and gives a good account of the Veblen wit and philosophy on the function of women's dress.
"Veblen's Theory" has become a classic explanation of the function of clothes as status symbols. The reading is taken from "Popular Science Monthly" and was written sometime between 1894 and 1895. It is included here because it remains an interesting piece of literature and if we did not know the date, it might seem more contemporary than it actually is.

Fashions typical of the days when Veblen wrote this article appear below. It is said that Veblen's nieces dressed very conservatively and amused themselves with criticism of the fashions of the ladies of their time.

FIG. 2.5. (Reprinted from Laver, 1964, p. 112.)
THE ECONOMIC THEORY OF WOMAN'S DRESS.

By Dr. Thorstein Veblen,

University of Chicago.

In human apparel the element of dress is readily distinguishable from that of clothing. The two functions—of dress and of clothing the person—are to a great extent subserved by the same material goods, although the extent to which the same material serves both purposes will appear very much smaller on second thought than it does at first glance. A differentiation of materials has long been going on, by virtue of which many things that are worn for one purpose no longer serve, and are no longer expected to serve, the other. The differentiation is by no means complete. Much of human apparel is worn both for physical comfort and for dress; still more of it is worn ostensibly for both purposes. But the differentiation is already very considerable and is visibly progressing.

But, however united in the same object, however the two purposes may be served by the same material goods, the purpose of physical comfort and that of a reputable appearance are not to be confounded by the meanest understanding. The elements of clothing and of dress are distinct; not only that, but they even verge on incompatibility; the purpose of either is frequently best subserved by special means which are adapted to perform only a single line of duty. It is often true, here as elsewhere, that the most efficient tool is the most highly specialized tool.

Of these two elements of apparel dress came first in order of development, and it continues to hold the primacy to this day. The element of clothing, the quality ofaffording comfort, was from the beginning, and to a great extent it continues to be, in some sort an afterthought.

The origin of dress is sought in the principle of adornment. This is a well-accepted fact of social evolution. But that principle furnished the point of departure for the evolution of dress rather than the norm of its development. It is true of dress, as of so much else of the apparatus of life, that its initial purpose has not remained its sole or dominant purpose throughout the course of its later growth. It may be stated broadly that adornment, in the naive aesthetic sense, is a factor of relatively slight importance in modern dress.

The line of progress during the initial stage of the evolution of apparel was from the simple concept of adornment of the person by supplementary accessions from without, to the complex concept of an adornment that should render the person pleasing, or of an enviable presence, and at the same time serve to indicate the possession of other virtues than that of a well-favored person only. In this latter direction lies what was to evolve into dress. By the time dress emerged from the primitive efforts of the savage to beautify himself with gaudy additions to his person, it was already an economic factor of some importance. The change from a purely aesthetic character (ornament) to a mixture of the aesthetic and economic took place before the progress had been achieved from pigments and trinkets to what is commonly understood by apparel. Ornament is not properly an economic category, although the trinkets which serve the purpose of ornament may also do duty as an economic factor, and in so far be assimilated to dress. What constitutes dress an economic fact, properly falling within the scope of economic theory, is its function as an index of the wealth of its wearer—or, to be more precise, of its owner, for the wearer and owner are not necessarily the same person. It will hold with respect to more than one half the values currently recognized as "dress," especially that portion with which this paper is immediately concerned—woman's dress—that the wearer and the owner are different persons. But while they need not be united in the same person, they must be organic members of the same economic unit; and the dress is the index of the wealth of the economic unit which the wearer represents.

Under the patriarchal organization of society, where the social unit was the man (with his dependents), the dress of the woman was an exponent of the wealth of the man whose chattels they were. In modern society, where the unit is the household, the woman's dress sets forth the wealth of the household to which she belongs. Still, even to-day, in spite of the nominal and somewhat celebrated demise of the patriarchal idea, there is that about the dress of women which suggests that the wearer is something in the nature of a chattel; indeed, the theory of woman's dress quite plainly involves the implication that the woman is a chattel. In this respect the dress of women differs from that of men. With this exception, which is not of first-rate importance, the essential principles of woman's dress are not different from those which govern the dress of men; but even apart from this added characteristic the element of dress is to be seen in a more unhampered development in the apparel of women. A discussion of the theory of dress in general will gain in brevity and conciseness by keeping in view the concrete facts of the highest manifestation of the principles with which it has to deal, and this highest manifestation of dress is unquestionably seen in the apparel of the women of the most advanced modern communities.

The basis of the award of social rank and popular respect is the success, or more precisely the efficiency, of the social unit, as evidenced by its visible success. When efficiency eventuates in
possessions, in pecuniary strength, as it eminently does in the social system of our time, the basis of the award of social consideration becomes the visible pecuniary strength of the social unit. The immediate and obvious index of pecuniary strength is the visible ability to spend, to consume unproductively; and men early learned to put in evidence their ability to spend by displaying costly goods that afford no return to their owner, either in comfort or in gain. Almost as early did a differentiation set in, whereby it became the function of woman, in a peculiar degree, to exhibit the pecuniary strength of her social unit by means of a conspicuously unproductive consumption of valuable goods.

Reputability is in the last analysis, and especially in the long run, pretty fairly coincident with the pecuniary strength of the social unit in question. Woman, primarily, originally because she was herself a pecuniary possession, has become in a peculiar way the exponent of the pecuniary strength of her social group; and with the progress of specialization of functions in the social organism this duty tends to devolve more and more entirely upon the woman. The best, most advanced, most highly developed societies of our time have reached the point in their evolution where it has (ideally) become the great, peculiar, and almost the sole function of woman in the social system to put in evidence her economic unit's ability to pay. That is to say, woman's place (according to the ideal scheme of our social system) has come to be that of a means of conspicuously unproductive expenditure.

The admissible evidence of the woman's expensiveness has considerable range in respect of form and method, but in substance it is always the same. It may take the form of manners, breeding, and accomplishments that are, prima facie, impossible to acquire or maintain without such leisure as bespeaks a considerable and relatively long-continued possession of wealth. It may also express itself in a peculiar manner of life, on the same grounds and with much the same purpose. But the method in vogue always and everywhere, alone or in conjunction with other methods, is that of dress. "Dress," therefore, from the economic point of view, comes pretty near being synonymous with "display of wasteful expenditure."

The extra portion of butter, or other unguent, with which the wives of the magnates of the African interior anoint their persons, beyond what comfort requires, is a form of this kind of expenditure lying on the border between primitive personal embellishment and incipient dress. So also the brass-wire bracelets, anklets, etc., at times aggregating some thirty pounds in weight, worn by the same class of persons, as well as, to a less extent, by the male population of the same countries. So also the pelt of the arctic fur seal, which the women of civilized countries prefer to fabrics that are preferable to it in all respects but that of expense. So also the ostrich plumes and the many curious effigies of plants and animals that are dealt in by the milliners. The list is inexhaustible, for there is scarcely an article of apparel of male or female, civilized or uncivilized, that does not partake largely of this element, and very many may be said, in point of economic principle, to consist of virtually nothing else.

It is not that the wearers or the buyers of these wasteful goods desire the waste. They desire to make manifest their ability to pay. What is sought is not the de facto waste, but the appearance of waste. Hence there is a constant effort on the part of the consumers of these goods to obtain them at as good a bargain as may be; and hence also a constant effort on the part of the producers of these goods to lower the cost of their production, and consequently to lower the price. But as fast as the price of the goods declines to such a figure that their consumption is no longer prima facie evidence of a considerable ability to pay, the particular goods in question fall out of favor, and consumption is diverted to something which more adequately manifests the wearer's ability to afford wasteful consumption.

This fact, that the object sought is not the waste but the display of waste, develops into a principle of pseudo-economy in the use of material; so that it has come to be recognized as a canon of good form that apparel should not show lavish expenditure simply. The material used must be chosen so as to give evidence of the wearer's (owner's) capacity for making it go as far in the way of display as may be; otherwise it would suggest incapacity on the part of the owner, and so partially defeat the main purpose of the display. But what is more to the point is that such a mere display of crude waste would also suggest that the means of display had been acquired so recently as not to have permitted that long-continued waste of time and effort required for mastering the most effective methods of display. It would argue recent acquisition of means; and we are still near enough to the tradition of pedigree and aristocracy of birth to make long-continued possession of means second in point of desirability only to the possession of large means. The greatness of the means possessed is manifested by the volume of display: the length of possession is, in some degree, evidenced by the manifestation of a thorough habituation to the methods of display. Evidence of a knowledge and habit of good form in dress (as in manner) is chiefly to be valued because it argues that much time has been spent in the acquisition of this accomplishment; and as the accomplishment is in no wise of direct economic value, it argues pecuniary ability to waste time and labor. Such accomplishment, therefore, when possessed in a high degree, is evidence of a life (or of more than...
one life) spent to no useful purpose; which, for purposes of respectability, goes as far as a very considerable unproductive consumption of goods. The offensiveness of crude taste and vulgar display in matters of dress is, in the last analysis, due to the fact that they argue the absence of ability to afford a reputable amount of waste of time and effort.

Effective use of the means at hand may, further, be taken to argue efficiency in the person making the display; and the display of efficiency, so long as it does not manifestly result in pecuniary gain or increased personal comfort, is a great social desideratum. Hence it happens that, surprising as it may seem at first glance, a principle of pseudo-economy in the use of materials has come to hold a well-secured though pretty narrowly circumscribed place in the theory of dress, as that theory expresses itself in the facts of life. This principle, acting in concert with certain other requirements of dress, produces some curious and otherwise inexplicable results, which will be spoken of in their place.

The first principle of dress, therefore, is conspicuous expensiveness. As a corollary under this principle, but of such magnificent scope and consequence as to claim rank as a second fundamental principle, there is the evidence of expenditure afforded by a constant supersession of one wasteful garment or trinket by a new one. This principle inculcates the desirability, amounting to a necessity wherever circumstances allow, of wearing nothing that is out of date. In the most advanced communities of our time, and so far as concerns the highest manifestations of dress—e.g., in ball dress and the apparel worn on similar ceremonial occasions, when the canons of dress rule unhampered though pretty narrowly circumscribed place in the theory of dress, as that theory expresses itself in the facts of life. This principle, acting in concert with certain other requirements of dress, produces some curious and otherwise inexplicable results, which will be spoken of in their place.

This requirement of novelty is the underlying principle of the whole of the difficult and interesting domain of fashion. Fashion does not demand continual flux and change simply because that way of doing is foolish; flux and change and novelty are demanded by the central principle of all dress—conspicuous waste.

This principle of novelty, acting in concert with the motive of pseudo-economy already spoken of, is answerable for that system of shams that figures so largely, openly and aboveboard, in the accepted code of dress. The motive of economy, or effective use of material, furnishes the point of departure, and this being given, the requirement of novelty acts to develop a complex and extensive system of pretenses, ever varying and transient in point of detail, but each imperative during its allotted time—facings, edgings, and the many (pseudo) deceptive contrivances that will occur to any one that is at all familiar with the technique of dress. This pretense of deception is often developed into a pathetic, child-like make-believe. The realities which it simulates, or rather symbolizes, could not be tolerated. They would be in some cases too crudely expensive, in others inexpensive and more nearly adapted to minister to personal comfort; than to visible expense; and either alternative is obnoxious to the canons of good form.

But apart from the exhibition of pecuniary strength afforded by an aggressive wasteful expenditure, the same purpose may also be served by conspicuous abstention from useful effort. The woman is, by virtue of the specialization of social functions, the exponent of the economic unit’s pecuniary strength, and it consequently also devolves on her to exhibit the unit’s capacity to endure this passive form of pecuniary damage. She can do this by putting in evidence the fact (often a fiction) that she leads a useless life. Dress is her chief means of doing so. The ideal of dress, on this head, is to demonstrate to all observers, and to compel observation of the fact, that the wearer is manifestly incapable of doing anything that is of any use. The modern civilized woman’s dress attempts this demonstration of habitual idleness, and succeeds measurably.

Herein lies the secret of the persistence, in modern dress, of the skirt and of all the cumbrous and otherwise meaningless drapery which the skirt typifies. The skirt persists because it is cumbrous. It hampers the movements of the wearer and disables her, in great measure, for any useful occupation. So it serves as an advertisement (often disingenuous) that the wearer is backed by sufficient means to be able to afford the idleness, or impaired efficiency, which the skirt implies. The like is true of the high heel, and in less degree of several other features of modern dress.

Herein is also to be sought the ground of the persistence (probably not the origin) of the one great mutilation practiced by civilized Occidental womankind—the constricted waist, as well as of the analogous practice of the abortive foot among their Chinese sisters. This modern mutilation of woman is perhaps not to be classed strictly under the category of dress; but it is scarcely possible to draw the line so as to exclude it from the theory, and it is so closely coincident with that category in point of principle that an outline of the theory would be incomplete without reference to it.

A corollary of some significance follows from this general principle. The fact that voluntarily accepted physical incapacity argues the possession of wealth practically establishes the futility of any attempted reform of woman’s dress in the direction of convenience, comfort, or health. It is of the essence of dress that it should (appear to) hamper, inconvenience, and injure the wearer, for in so doing it proclaims the wearer’s pecuniary ability to endure idleness and physical incapacity.
It may be noted, by the way, that this requirement, that women must appear to be idle in order to be respectable, is an unfortunate circumstance for women who are compelled to provide their own livelihood. They have to supply not only the means of living, but also the means of advertising the fiction that they live without any gainful occupation; and they have to do all this while encumbered with garments specially designed to hamper their movements and decrease their industrial efficiency.

The cardinal principles of the theory of woman's dress, then, are these three:

1. Expensiveness: Considered with respect to its effectiveness as clothing, apparel must be uneconomical. It must afford evidence of the ability of the wearer's economic group to pay for things that are in themselves of no use to any one concerned—to pay without getting an equivalent in comfort or in gain. From this principle there is no exception.

2. Noveltv: Woman's apparel must afford prima facie evidence of having been worn but for a relatively short time, as well as, with respect to many articles, evidence of inability to withstand any appreciable amount of wear. Exceptions from this rule are such things as are of sufficient permanence to become heirlooms, and of such surpassing expensiveness as normally to be possessed only by persons of superior (secondary) rank. The possession of an heirloom is to be considered because it argues the practice of waste through more than one generation.

3. Ineptitude: It must afford prima facie evidence of incapacitating the wearer for any gainful occupation; and it should also make it apparent that she is permanently unfit for any useful effort, even after the restraint of the apparel is removed. From this rule there is no exception.

Besides these three, the principle of adornment, in the aesthetic sense, plays some part in dress. It has a certain degree of economic importance, and applies with a good deal of generality; but it is by no means imperatively present, and when it is present its application is closely circumscribed by the three principles already laid down. Indeed, the office of the principle of adornment in dress is that of handmaid to the principle of novelty, rather than that of an independent or co-ordinate factor. There are, further, minor principles that may or may not be present, some of which are derivatives of the great central requisites of conspicuous waste; others are of alien origin, but all are none the less subject to the controlling presence of the three cardinal principles enumerated above. These three are essential and constitute the substantial norm of woman's dress, and no exigency can permanently set them aside so long as the chance of rivalry between persons in respect of wealth remains. Given the possibility of a difference in wealth, and the sway of this norm of dress is inevitable. Some spasm of sense, or sentiment, or what not, may from time to time create a temporary and local diversion in woman's apparel; but the great norm of "conspicuous waste" can not be set aside or appreciably qualified so long as this its economic ground remains.

To single out an example of the temporary effect of a given drift of sentiment, there has, within the past few years, come, and very nearly gone, a recrudescence of the element of physical comfort of the wearer, as one of the usual requirements of good form in dress. The meaning of this proposition, of course, is not what appears on its face; that seldom happens in matters of dress. It was the show of personal comfort that was lately imperative, and the show was often attained only at the sacrifice of the substance. This development, by the way, seems to have been due to a ramifications of the sentimental athleticism (flesh-worship) that has been dominant of late; and now that the crest of this wave of sentiment has passed, this alien motive in dress is also receding.

The theory of which an outline has now been given is claimed to apply in full force only to modern woman's dress. It is obvious that if the principles arrived at are to be applied as all-deciding criteria, "woman's dress" will include the apparel of a large class of persons who, in the crude biological sense, are men. This feature does not act to invalidate the theory. A classification for the purpose of economic theory must be made on economic grounds alone, and can not permit considerations whose validity does not extend beyond the narrower domain of the natural sciences to mar its symmetry so far as to exclude this genial volunteer contingent from the ranks of womankind.

There is also a second, very analogous class of persons, whose apparel likewise, though to a less degree, conforms to the canons of woman's dress. This class is made up of the children of civilized society. The children, with some slight reservation of course, are, for the purpose of the theory, to be regarded as ancillary material serving to round out the great function of civilized womankind as the conspicuous consumers of goods. The child in the hands of civilized woman is an accessory organ of conspicuous consumption, much as any tool in the hands of a laborer is an accessory organ of productive efficiency.

STUDY GUIDE QUESTIONS - "VEBLEN'S THEORY"

Give the best answer to the following questions.

1. According to Veblen, the function of dress is to
   1) provide comfort (protection).
   2) fulfil an aesthetic sense (adornment, ornamentation).
   3) provide an index of the wealth of the wearer.

2. Women's use of clothing to "exhibit the pecuniary (wealth, money) strength of her social unit" is termed
   1) waste.
   2) conspicuous consumption.
   3) planned obsolescence.

3. According to Veblen's Theory of Conspicuous Consumption a garment, in order to be fashionable, must be
   1) expensive.
   2) relatively new and seldom worn.
   3) prevent the owner from doing any useful work.
   4) all of the above.

4. On the last paragraph on page 205, Veblen suggests that children's clothing also serves the same purpose as women's clothing - that is, to display wealth. When the livery (dress or uniform) of servants, doormen, or chauffeur is used as a means of displaying the wealth of the household, the term for this is
   1) conspicuous consumption.
   2) vicarious consumption.
   3) conspicuous waste.

...CONTINUE ON THE FOLLOWING PAGE ...
5. Though Bunzel might consider the feathers and lace on this 1894–1895 fashion as adornment, Veblen would refer to it as

CHECK YOUR ANSWERS WITH THE ANSWERS BELOW AND REVIEW THOSE ITEMS MISSED.

(Laver, 1964, p. 112)

ANSWERS TO STUDY GUIDE QUESTIONS

1. 3) see Veblen p. 199 (page 38 of STUDY GUIDE).

2. 2) Based on the reading alone, you may not have chosen number 2 but the term is coined from Veblen's articles and is now used by those referring to Veblen's Theory of Conspicuous Consumption. Veblen himself put the quotation marks around "display of wasteful expenditures". However, "conspicuous consumption" is the term now associated with Veblen and his theory.

3. 4) See the principles listed 1, 2, and 3 on page 204 of Veblen's article (page 41 of STUDY GUIDE).

4. 2) Veblen does not use this term in the article but it is a term commonly used to mean letting someone else display your wealth, thereby reflecting your success by their appearance.

5. conspicuous consumption or conspicuous waste (either term is correct)
c) Symbolism and Role:

**READING 5:**


**Background:**

Much more of Ryan's work will be discussed later in the course. However, her discussion of clothing and communication of role seems pertinent at this point.

For every position in society (doctor, teacher, mother, etc.) there are expectations. A doctor, for example, is expected to treat everyone who is sick and to be emotionally neutral. Everyone in the community expects this behavior or, in other words, everyone expects a doctor to play this "role". Role is an expectation widely shared by members of a community of what should be the behavior of a person in a given position. Such a system lets the individual know what is expected of him and lets others know what to expect of the individual so each can guide behavior accordingly. It is Ryan's (1966, p. 77) view that "the influence which society exerts upon the individual in his clothing choices can perhaps be best explained by the role theory... Each individual plays more than one role and is aware of what others expect of him in each of them - in dress as well as behavior." It is also Ryan's (1966, p. 5) suggestion that "clothing may influence the self-concept and so make the playing of a role easier, it may even determine whether a particular role is played." In this sense we may think of clothing in terms of "symbolism of role".

**Suggestions for Study:**

After you have completed READING 5, you should be able to answer the following questions:

a) What according to Ryan are the roles that may be communicated by clothing? You should be able to list and discuss at least 5 of the 6 mentioned:
   ______, ______, ______, ______, ______.

b) What else, according to Ryan, does clothing communicate? ______, ______, and values; ______; and ______.

CHECK YOUR ANSWERS WITH THOSE BELOW AND REVIEW THOSE ITEMS MISSED.

**ANSWERS** (turn the book around to check your answers)
"The high boned collar helped Victorians to maintain their stiff-necked pose of reserve and decorum."

EXTENSION OF SELF

Extension through width.

FIG. 2.6. (Reprinted from Laver, 1964, pp. 37 & 117.)
5) **Extension of Self**

Horn's (1968, pp. 11-12) explanation of this concept is especially concise and is quoted below:

According to the concept of "extension of self"...

...Whenever an object is brought into contact with the body, the conscious existence of the self is extended into the extremities of the object thereby providing the individual with an increased sense of size, power, movement, rigidity...

Some writers interpret the extension of the self as a function of adornment since both are psychological in nature and effect a kind of sensuous gratification. But it differs from adornment in that its purpose is not necessarily to beautify the body. It constitutes more of a reinforcement of the attitude or the emotion that the individual would like to feel, such as the increased dignity felt by the wearer of a trailing gown which restricts the impetuous or rapid movement inconsistent with regal bearing; or the high boned collar which helped Victorians to maintain their stiff-necked pose of reserve and decorum; and the increased sense of motion and rhythm that one feels when the garment is motile with fluttering ribbons, tassels, or flounces. The individual is taller in a high hat, more forceful in striking colors, less refined in coarse fabrics.

Research like that of Fisher and Cleveland (1956, pp. 373-379) indicates that individuals may vary in the degree to which they extend their self-feelings beyond the boundaries of their bodies. The work done by Compton (1967, pp. 655-659), which has to do with fabric and color preferences and the body image boundaries of delinquent girls, will be discussed later in the course under the "psychological aspects of clothing".

**Review**

**READING 6:**


**Background:**

Dr. Brown is an anthropologist who has especially endeavored to interpret anthropology to nonspecialists, both here and abroad. This article, taken from her book *Understanding Other Cultures*, summarizes much of what has been discussed to this point regarding the functions of clothing, not only in our own culture, but in other cultures as well.
Part C - Categories Developed by Roach and Eicher

Of the origins of clothing we know little, but the functions have been categorized as:

1) modesty
2) protection
3) adornment

and later

4) symbolism
   - obvious status symbol
   - subtle status symbol
   - communication of role

5) extension of self.

Roach and Eicher have proposed two all-encompassing categories:

1) expressive
2) instrumental

READING 7:


Suggestions for Study:

1) What does the expressive function of clothing involve?
2) What does the expressive function of dress tell us about the person?
3) What does the instrumental function of clothing involve?
4) When you use dress to denote that a change in status is taking place, the dress is serving an ______ function but a garment worn everyday and in such a way as to communicate rank or status is serving an ______ function.
5) Is it possible for an article of dress to serve both functions at the same time?
Part D-The Need for the Two Methods of Categorization

The traditional categories for the functions of clothing are useful for discussion and understanding of underlying issues and past discussions but, in an everyday situation, it is difficult to distinguish one category from another. When we dress modestly is it out of a sense of "modesty" or are we merely protecting ourselves from the fear of ridicule, thus dressing on the basis of "protection"? When we carry an umbrella, when does it cease to be "protection" and become an "extension of self"?

Roach and Eicher's proposal of "expressive" and "instrumental" allow for more definition of categories while at the same time allowing for the possibility of interaction between functions at any given moment for any given type of dress.

THIS ENDS CHAPTER 2. Answer the REVIEW QUESTIONS on the following pages of the STUDY GUIDE.

When you have completed the questions, mail your answers.
REVIEW QUESTIONS FOR CHAPTER 2 -

THIS TEST IS DESIGNED TO HELP YOU REVIEW CHAPTER 2.

Now that you have completed Chapter 2, you should be able to:

a) given the traditional categories of the origin and functions of clothing, recognize the arguments used in support of each specific category (see item no. 4).

b) given the traditional categories of clothing functions, place them in a hierarchical order of importance (items no. 2, 3, and 11).

c) given statements based on common misconceptions concerning the functions of clothing, recognize the fallacies in order to differentiate those statements that are true from those that are false (items no. 1, 5, 6, 7, 8, 10, & 13).

d) given Roach and Eicher's classification system for the origin and functions of clothing, discriminate statements that are true interpretations of the classification from those which are not (item no. 28).

DIRECTIONS FOR ANSWERING THE REVIEW QUESTIONS

1. Print your name and address in the space provided on the question sheet on the following page of the STUDY GUIDE.

2. Test your understanding of this chapter by answering the questions on the orange sheets on the following pages. Place the sheet of carbon paper provided under the test questions on the orange sheet so that you can send the upper orange copy to us and keep the under copy for your own reference.

3. This test is not for marks but to help you review and to let us know whether or not you are having difficulty.

Answer the items without using the text or the STUDY GUIDE. You are encouraged to make "reasonable guesses."

4. When you have completed the 28 test items, tear off the orange sheets and send them in using the envelope provided at the end of the REVIEW.

BE SURE TO SEND US THE REVIEW QUESTIONS AND ANSWERS. WE ARE INTERESTED IN KNOWING HOW WELL YOU ARE DOING. WE WILL SEND YOU AN ANSWER SHEET TO HELP YOU TO EVALUATE YOUR PROGRESS.
ANSWERS TO STUDY GUIDE QUESTIONS

1. 3) refer to the abstract at the beginning of the article by Harms (STUDY GUIDE, p. 22).

2. 3) refer to page 241 (STUDY GUIDE, p. 23).

3. environment —This general idea is gained from Harms, p. 239 (STUDY GUIDE, p. 22).

4. 3) Harms, p. 239 (STUDY GUIDE, p. 22).

5. You may already know these to be modesty, protection, adornment, symbolism, and extension of self. If you did not get this answer, keep these categories of functions in mind as you read through Chapter 2. Some of you may know modesty, protection, etc., as "origins" of clothing because some authors tend to discuss them in this way. In the STUDY GUIDE, page 18, the point is made that "functions" is perhaps the better term. Do you remember why?

6. environment, modesty

7. Horn (1968, p. 6) interprets this as follows:

   For Harms, the use of clothing as a form of attraction is really somewhat different than the Freudian approach. Harms suggests that since the female in American society is by custom restricted to the less direct approaches in heterosexual relationships, the display of physical attributes through the use of clothing is a positive and natural feminine maneuver.
REVIEW QUESTIONS FOR CHAPTER 2

DIRECTIONS: Choose the best answer to the multiple choice items and place the number corresponding to your choice in the blank provided to the right of the item.

Use the space provided to answer the short completion items and the True and False items.

1. The best way to describe what we know about the first clothing worn by early man, "the origins of clothing", is

1) we know very little about how clothing first originated.
2) we have a fairly well substantiated idea as to the origin of the use of clothing.
3) there is little evidence on which to base an opinion about the origins of clothing but several logical assumptions have been made about its function. 1.

2. There are many lists of the functions of clothing. They tend to vary according to the author but at least three functions are usually agreed upon. What are the three reasons commonly given for the wearing of clothing?

1) __________________________
2) __________________________
3) __________________________

3. List two other functions which may be included in a list of "functions of clothing".

4) __________________________
5) __________________________
REVIEW QUESTIONS FOR CHAPTER 2

Name______________________________

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2) ____________________________
3) ____________________________

3. List two other functions which may be included in a list of "functions of clothing".

4) ____________________________
5) ____________________________
Origins and Functions of Clothing

4. Instructions: The following arguments are made against the idea that clothing originated out of a need for protection and/or modesty. For each of the statements given below you are to mark

1) if the argument is used against "protection" as the reason for the origin of clothing.
2) if the argument is used against "modesty" as the origin of clothing.
3) if the argument could be used against both "protection" and "modesty" as the reason for the origin of clothing.

In some cultures clothing is only worn for special occasions.
Early man evolved in warm climates.
"Man may be unclothed, but never undecorated."

5. The idea that a sense of modesty underlies all of man's reasons to clothe himself is

1) a moralist point of view.
2) a popular belief but not substantiated.
3) an idea not generally accepted by scholars in the field.
4) all of the above.
5) none of the above.

6. "The theory that feelings of natural shame are universal in mankind is acceptable but it cannot be assumed that this sense of shame or modesty is necessarily associated with lack of clothing."

Give one example to illustrate this point.

7. Mark ☑ if the statement is true and ☐ if it is false.

"Modesty" is one of the functions of clothing.
"Modesty" is a good explanation for the origin of clothes.
The wearing of clothing as an expression of modesty is not universal in mankind; it is a function determined by the culture and learned by the individual.
4. Instructions: The following arguments are made against the idea that clothing originated out of a need for protection and/or modesty.

For each of the statements given below you are to mark

1) if the argument is used against "protection" as the reason for the origin of clothing.
2) if the argument is used against "modesty" as the origin of clothing.
3) if the argument could be used against both "protection" and "modesty" as the reason for the origin of clothing.

___ In some cultures clothing is only worn for special occasions.
___ Early man evolved in warm climates.
___ "Man may be unclad, but never unadorned."

5. The idea that a sense of modesty underlies all of man's reasons to clothe himself is

1) a moralist point of view.
2) a popular belief but not substantiated.
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4) all of the above.
5) none of the above.

6. "The theory that feelings of natural shame are universal in mankind is acceptable but it cannot be assumed that this sense of shame or modesty is necessarily associated with lack of clothing."

Give one example to illustrate this point.

______________________________________________________________

7. Mark T if the statement is true and F if it is false.

___ "Modesty" is one of the functions of clothing.
___ "Modesty" is a good explanation for the origin of clothes.
___ The wearing of clothing as an expression of modesty is not universal in mankind; it is a function determined by the culture and learned by the individual.
8. The inhabitants of Tierra del Fuego did not use clothing as a means to adapt to a sometimes cold climate. This illustrates that

1) clothing is not used by most people for protection.
2) "protection" as a theory for the origin of clothing is not adequate.
3) Fuegians are an example of a people unable to adapt to the environment.

9. Clothing may be worn to protect us from psychological dangers. Give one example, either from our own or some other culture, of clothing used for this purpose.

10. When we consider all the different reasons man has for wearing clothing it seems that

1) individuals may not always know why they wear what they do.
2) in spite of the variety of clothing one wears there is some pattern, or reason, to the clothing behavior of the individual.
3) both 1 and 2.
4) clothing behavior defies logic.

11. Of the functions of clothing listed below, the most widely accepted as the primary function is

1) modesty.
2) protection.
3) adornment.

12. Cicatrisation is one means of adornment. This term implies

1) tattooing
2) deformation through shaping the young (ie. head flattening).
3) scars.

13. Adornment by means of mutilation is socially acceptable

1) in various "primitive" societies.
2) in various forms in some "civilized" societies including our own.
3) both 1 and 2.
4) only in "primitive" societies.

14. According to Harms, clothing behavior is influenced by

1) physical environment.
2) social conditions.
3) both physical and social conditions.

15. According to Harms, the way people dress is determined by

1) individual psychology.
2) social sentiment.
3) environment.
8. The inhabitants of Tierra del Fuego did not use clothing as a means to adapt to a sometimes cold climate. This illustrates that

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1) physical environment.
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15. According to Harms, the way people dress is determined by

1) individual psychology.
2) social sentiment.
3) environment.
16. For Harms, both physical and social conditions are considered as
   1) social sentiment.
   2) environment.
   3) important.

17. According to Veblen, the function of dress is to
   1) provide comfort (protection).
   2) fulfill an aesthetic sense (adornment, ornamentation).
   3) both 1 and 2.
   4) provide an index of the wealth of the wearer.

18. Women's use of clothing to "exhibit the pecuniary (wealth, money) strength of her social unit" is termed
   1) waste.
   2) conspicuous consumption.
   3) planned obsolescence.

19. According to Veblen's theory of Conspicuous Consumption, a garment, in order to be fashionable, must be
   1) ____________________________
   2) ____________________________
   3) ____________________________

20. What is meant by the term "vicarious consumption"?
   ____________________________
   ____________________________

21. Veblen and Bunzel would not agree on the primary function of clothing. Bunzel stresses
   1) modesty.
   2) protection.
   3) status or the symbolism of status.
   4) both sexual and social display.

22. Mark T if the statement is true and F if the statement is false.
   T Some mark of distinction in dress in order to signify position is known as a status symbol.
   F It is possible for clothing to be designed for modesty, protection, and aesthetic satisfaction (adornment) and yet be unacceptable to the majority of the people in a society.
16. For Harms, both physical and social conditions are considered as
   1) social sentiment.
   2) environment.
   3) important.

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22. Mark T if the statement is true and F if the statement is false.

   _____ Some mark of distinction in dress in order to signify position is known as a status symbol.

   _____ It is possible for clothing to be designed for modesty, protection, and aesthetic satisfaction (adornment) and yet be unacceptable to the majority of the people in a society.
23. The idea of the use of clothing to communicate role is most closely associated with the writings of

1) Bunzel.
2) Harms.
3) Ryan.
4) Veblen.

24. Other than occupation, list three roles that could be communicated by clothing. You are not confined to taking all the examples from one culture.

1) ____________________________
2) ____________________________
3) ____________________________

25. Give an example of a situation in which clothing may function as an "extension of the self".

_________________________________________

26. Roach and Eicher have proposed two categories for the functions of clothing. These are

1) ____________________________
2) ____________________________

27. Is it possible for an article of dress to serve both functions at the same time? Give an example (both functions in this case refers to the two functions you listed in question no. 26).

_________________________________________

28. The following paragraph is taken from a research report written by F. Jasinski and titled "How They Dress on the Job". Read the paragraph and follow the instructions on the next page.

In a small garage that the authors studied, a wide gamut of clothing was worn. The owner worked in his "business suit." The stock and order clerk wore no special uniform but removed his coat and worked in his shirt and trousers. The supervisor of the mechanics in the shop also removed his coat, but he wore a white "jean". The mechanics wore full-length blue "jeans", and the apprentices and clean-up men wore overalls of various colored clothing of darker hues. This order was scrupulously observed. No one wore a costume "inappropriate" to his job.

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28. (contd.)

Instructions: For each of the items of clothing listed below you are to mark

1) if the clothing is chiefly functioning to communicate role,
2) if the clothing functions equally for protection and to communicate role.

____ white smock.

____ blue jumpers.

____ discarded clothing.

-------------------

YOU WILL FIND A SELF-ADDRESSD ENVELOPE ON THE FOLLOWING PAGE. TEAR OFF THE ORANGE QUESTION SHEETS CONTAINING YOUR ANSWERS AND MAIL THEM TO US.

IF YOU HAVE ANY QUESTIONS YOU WOULD LIKE TO ASK OR ANY SUGGESTIONS YOU WISH TO MAKE AT THIS POINT, PLEASE LET US KNOW. ATTACH YOUR QUESTIONS AND COMMENTS TO THE REVIEW QUESTIONS AND WE WILL SEND A REPLY ALONG WITH THE ANSWER SHEET.

YOU HAVE NOW COMPLETED CHAPTER 2. GO ON TO CHAPTER 3.
28. (contd.)

Instructions: For each of the items of clothing listed below you are to mark

1) if the clothing is chiefly functioning to communicate role.
2) if the clothing functions equally for protection and to communicate role.

_____ white smock.
_____ blue jumpers.
_____ discarded clothing.

__________________________

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YOU HAVE NOW COMPLETED CHAPTER 2. GO ON TO CHAPTER 3.
Stamped, addressed envelope inserted here.
BIBLIOGRAPHY

Barr, Estelle de Young. A Psychological Analysis of Fashion Motivation. Archives of Psychology. No. 171. 1934. pp. 77-


CLOTHING and BEHAVIOR

CLASSIC COMMENTS

CONTEMPORARY THOUGHTS

CHAPTER THREE
CHAPTER THREE: Classic Comments

Contemporary Thoughts

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CHAPTER THREE

Procedure:

1. The "Readings for Chapter 3" are listed on the following page. Do not read them all at once. Read through the STUDY GUIDE and do the readings as they are assigned throughout the chapter.

2. Answer the "Suggestions for Study" questions as you come to them. Check your answers.

3. Do the Self-Test at the end of the chapter. Review those sections that are giving you difficulty.

4. Go on to Chapter 4. This is a long chapter. You should try to begin Chapter 4 by Tuesday, September 21. This will give you two weeks to study the chapter and review Chapters 2, 3, and 4 for the TEST SCHEDULED FOR THE CLASS MEETING, Tuesday, October 5.

REMINDER: Regular Classes Meet

TUESDAY, OCTOBER 5,
2:00 - 3:30

AN OBJECTIVE TEST IS SCHEDULED FOR THE FIRST HOUR.
Reading Assignments for Chapter 3


Part A - Introduction

Clothing and human behavior have caused much jest, speculation, and some small, but growing, amount of research. In order to understand the development of the field, it is important to become familiar with some of the statements made in the past and some of the early attempts at research in the area. As you read through bibliographies certain names appear again and again. One cannot really appreciate the point of view of an author unless one is somewhat familiar with the sources of reference. For this reason Chapter Three is devoted to "Classic Statements" and "Contemporary Thoughts". Many of the "Classic Statements" will seem out of date. Others will seem surprisingly contemporary. Many of the early writers were philosophizing and their statements have no basis in research. Some of their writings tend to wander. You are not expected to be familiar with all the issues involved but rather, to have a general idea of the basic views on clothing. The "Suggestions for Study" that accompany each reading assignment are designed to help you focus on basic issues. When you are able to answer the Study Questions and the Self-Test at the end of the
chapter, you may feel confident that your understanding of this chapter is sufficient for your purposes at this time.

Many of the articles have been shortened by adapting them for this chapter. An "original" is always better than an "adaptation". Therefore, those wishing to pursue these themes further are encouraged to read the original articles in their entirety.

The chart below will give you some notion of writers of importance. Some have been discussed in other chapters. Other names may be new to you. What thoughts concerning clothing can you associate with each of the following people?

<table>
<thead>
<tr>
<th>AUTHORS OF PRIMARY IMPORTANCE</th>
<th>AUTHORS OF SECONDARY IMPORTANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Important to know)</td>
<td>(Should know)</td>
</tr>
<tr>
<td>Benedict (Chpt. 4, p. 182)</td>
<td>Barr</td>
</tr>
<tr>
<td>Bliss</td>
<td>Ellis</td>
</tr>
<tr>
<td>Bunzel (Chpt. 2, p. 33)</td>
<td>Bell</td>
</tr>
<tr>
<td>Dearborn</td>
<td>Carlyle</td>
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<tr>
<td>Dunlap</td>
<td>Darwin</td>
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<td>Flugel</td>
<td>Langner</td>
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<tr>
<td>Harms (Chpt. 2, p. 22)</td>
<td>(Chpt. 2, p. 24)</td>
</tr>
<tr>
<td>Laver</td>
<td>Bergler</td>
</tr>
<tr>
<td>Roach &amp; Eicher (Chpt. 2, p. 51)</td>
<td>(Chpt. 2, p. 32)</td>
</tr>
<tr>
<td>Ryan (Chpt. 2, p. 45)</td>
<td>Hurlock</td>
</tr>
<tr>
<td>Veblen (Chpt. 2, p. 38)</td>
<td>Hall</td>
</tr>
<tr>
<td>Hartmann</td>
<td>Nystrom</td>
</tr>
<tr>
<td></td>
<td>Frazer</td>
</tr>
</tbody>
</table>

1^Chapter 4, p. 182 of the STUDY GUIDE. Do not be concerned about Benedict at this point.

2^Names without references will be discussed in this Chapter of the STUDY GUIDE.
Part B - Classic Comments

Veblen and Nystrom - Conspicuous Consumption and Boredom

Much of the charm that invests the patent-leather shoe, the stainless linen, the lustrous cylindrical hat, and the walking-stick, which so greatly enhance the native dignity of a gentleman, comes of their pointedly suggesting that the wearer cannot when so attired bear a hand in any employment that is directly or immediately of any human use.

Thorstein Veblen,
The Theory of the Leisure Class

Veblen's now "classic" statements on the theory of conspicuous consumption have already been discussed (Question 2, p. 42). Another economist, Paul Nystrom, believed that boredom or the tendency to become tired of sensations constantly experienced, self-assertion or the desire to be different, rebellion against convention, companionship, and imitation were the drives related to fashion. Of these, the statements concerning boredom have become most associated specifically with Nystrom.

Bell - Sartorial Morality

"Sartorial morality" is a phrase which seems to have been coined by Quentin Bell in the book entitled On Human Finery (1949). Bell wrote the book, in part, to acquaint historians of fashion with Veblen's theory of dress. In addition, Bell has a unique contribution to make - the idea of "sartorial morality" which is explained as follows:

There is indeed a whole system of morality attached to clothes and more especially to fashion, a system different from, and, as we shall see, frequently at variance with that contained in our laws and our religion.

(Bell, 1949, p. 14)
According to Bell, when we wear the "wrong" garment or wear it in an incorrect manner, we are censured in almost the same way as if we had truly behaved dishonorably. However, Bell goes on to qualify this statement:

I think it may be safely asserted that in many cases the condemnation of society at large is by no means so vehement as that supplied by the conscience of the individual himself, if he be made aware of his disgrace. (Bell, 1949, p. 14)

All of us at one time or another have probably been in a situation in which we felt uncomfortable because we were too dressed up when everyone else was in casual attire or we were in casual attire and everyone else was "dressed up." Other people may pay very little attention to the fact of our clothing in such a circumstance but we may feel very uncomfortable and perhaps leave the situation at the first "polite" moment. We are, according to Bell, our own worst enemy when it comes to a question of sartorial morality.

So strong is the impulse of sartorial morality that it is difficult in praising clothes not to use such adjectives as "right", "good", "correct", "unimpeachable", or "faultless", which belong properly to the discussion of conduct, while in discussing moral shortcomings we tend very naturally to fall into the language of dress and speak of a person's behaviour as being shabby, shoddy, threadbare, down at heel, botched, or slipshod. (Bell, 1949, p. 14)

In current literature the term "clothing awareness" is somewhat related to Bell's "sartorial morality" idea. However, "clothing awareness" is not an issue at this point. It will appear later in the course. Those especially interested in the topic will find it helpful to refer to Ryan (1966, pp. 282-286).
Westermarck, Flugel, and Bergler - Psychoanalytic Point of View

Westermarck (1921), Flugel (1930), and Bergler (1953) are associated with the psychoanalytic point of view of the origin and function of clothing. Westermarck wrote that in many cases covering was originally adopted as a sexual lure (Ryan, 1966, p. 41). Flugel in The Psychology of Clothes suggests that we are trying to satisfy two contradictory tendencies with clothing:

1) to call attention, to display the body
2) to hide the body.

Bergler's point of view has already been discussed under "Protection and Utility," (Chapter Two, page 32 of the STUDY GUIDE).

Dunlap and Sanborn - Early Psychologists -

Dunlap and Sanborn were among the early psychologists interested in clothing. "Why do we wear clothes?" interested them. Dunlap was the principle proponent of the theory that clothing was originally adopted to protect the wearer from the bites of insects (Ryan, 1966, p. 42).

READING 1:


Background:

In Chapter Two, the futility of looking for origins of clothing was discussed. However, early writers were convinced that "origins" were important to the understanding of behavior related to clothing. Dunlap's theory concerning "protection against insects" is one such attempt to explain clothing origins.
Suggestions for Study:

pp. 64-65  1. What Dunlap terms "theories of the origins of clothing" are the same as some of those suggested in Chapter Two as functions of clothing. You will find both categorizations used in the literature. This section provides a review of some of the functions discussed in Chapter Two.

p. 64   2. What "theory" was popularized by Westermarck and Havelock Ellis? Do you remember the arguments against this "theory"? If not, review Chapter Two, page 34.

p. 67  3. Note that Dunlap in describing the third theory disagrees with Bunzel (Chapter 2, p. 35). For Dunlap, adornment reduces to conspicuousness. Does this necessarily follow?

p. 69  4. What is Dunlap's "theory" for the origin of clothing?

p. 70  5. What other factor is important in the explanation of the functions of clothing?

pp. 71-72  6. Omit the section indicated. This is an aside to Dunlap's three main themes and not important at this point.

pp. 72-77   7. This is Dunlap's third theme. However, he is usually associated with the "protection against insects" idea. This idea seems unique to Dunlap. Clothing as a status symbol (badge) recurs in the literature of other writers.

pp. 77-78  8. Summary. (It is interesting to note that the ideas of the Dress Reform Movement have influenced Dunlap's views.)

---

Theory is being used somewhat loosely at this point. The term theory in science or the social sciences implies that observed phenomena have been verified to some extent. However, in this case theory is being used in the more colloquial usage meaning conjecture or speculation.
Sanborn's (1927) contribution to the literature on the origins and functions of clothing is in the form of a discussion of modesty, protection, and ornament. It is, in a sense, a review of the literature already discussed. For our purposes at the moment it is only important to recognize him as one of the early psychologists contributing to the literature on dress and adornment.

Dearborn, Hurlock, and Barr - Motives

Dearborn (1918) had another idea about the functions of clothing. He stated that "clothing at one time or another, in some people if not in others, protects us against various kinds of fear," i.e. the fear of:

1) ridicule
2) being thought of as poor
3) being thought of as inefficient or stupid
4) discomfort
5) being thought immodest
6) anxiety
7) being thought of as lacking self-respect
8) being thought of as lacking good taste
9) obtrusiveness
10) being underestimated at first impressions
11) being thought homely or lacking in beauty.

Ryan (1966, p. 43) suggests Dearborn's list of motives was based on personal observation and speculation. His list, however, is not inconsistent with lists developed from later empirical studies. We do not know the relative importance of these needs or motives in our present day. Points three and seven in particular have provided the basis for some very recent research on clothing, self-confidence, and self-esteem.

Hurlock (1929) sent a questionnaire on motivation in fashion to over 1400 people. The results of the study are now controversial because the questionnaire contained some leading questions. However, as a result of her questionnaire, Hurlock found that more people dress for their own sex than dress for the opposite sex. Hurlock's questionnaire is interesting because it was one of the first such attempts at this type of research concerning motivation and clothing choices.

In 1934, Barr developed another questionnaire on motivation in fashion. Because questionnaire methods had become more refined, more care was given to the wording to avoid suggesting an answer. Her idea (hypothesis) was that those who had the most knowledge about fashion would be those who were most anxious to be in fashion (those most motivated by fashion). No relationship was found between the measures of knowledge and whether or not the individual felt it very important to be in style (Ryan, 1966, p. 46).
Barr's study did, however, indicate that the "desire to conform" was the most frequent motive in 1934. Would the same be true today?  

**Hartmann - Dual Aspect, Beginnings of the Social-Psychological Aspects of Clothing**

Hartmann is a name of particular importance to home economists because of the following address he gave to one of the first conferences of college teachers of textiles and clothing. Until 1947 the emphasis in textiles and clothing departments was on construction, clothing design, and textiles. It was not until this time that those in the textiles and clothing area became interested in the study of clothing from a social sciences point of view. In 1948, Hartmann, a psychologist, was invited as a special speaker with a view to stimulating thinking in a new field - the social and psychological aspects of clothing.

**READING 2:**


**Suggestions for Study:**

p. 295 1. The important issue in this article is Hartmann's view of the "double aspect" or dual aspect of clothing. This idea will recur in the literature. It is not unique to Hartmann but is made explicit in this article. By dual aspect is meant that clothing is on the one hand an intimate individual concern vs. an extensive group reaction, a ____________ vs. ____________, exhibitionism vs. ____________, the playing up of one dominant impulse vs. ____________.

"More recent studies such as those by Creekmore will be discussed later under "Psychological Aspects of Clothing."
p. 296 2. Hartmann's view on the value of clothing to the individual:

...all clothes evoke some degree of ego-involvement on the part of the wearer and that these clothes are good or right for him insofar as they build rather than destroy his possibilities as a person.

is as timely today as it was in 1948. Much of TC research now involves clothing as it is related to the self-concept (ie. Carolyn Humphrey, Mary Klaasen, and Anna M. Creekmore: Clothing and Self-Concept of Adolescents, Journal of Home Economics, April 1971).

On what basis do we judge the clothing of others? Do you agree with Hartmann that we should not judge according to fixed standards but rather according to what the particular article of clothing does for the wearer?

p. 297 3. According to Hartmann

Every literate adult can add his own examples of the numerous ways in which clothing artificially reflects or confers status and prestige in the complex and far from equitable social-system of our day.

Do you think this is true today or do you think that perhaps this has changed so that the situation more closely resembles the one described by Harrington (1962, p. 11) when he says:

Clothes make the poor invisible...[North] America has the best-dressed poverty the world has ever known...the benefits of mass production have...[made it much] easier...to be decently dressed than it is to be decently housed, fed or doctored... the existence of social class became much more difficult to discern the day the companies put lockers in plants. From that moment on, one did not see men in work clothes... There are tens of thousands... who are wearing...stylishly cut dress, and yet are hungry.

(There is no one answer to this question but it is a question you should consider as you read further in the area.)
p. 297  4. **Dress as an Expression of Personality**

Omit this section. It has become dated. Typology as a system for studying individuality or the structure of personality is no longer considered useful because people, except in extreme cases, tend not to be true to any one type but a combination of "types". Therefore, it is not likely we will ever find a truly theoretical, economic, etc., individual (Allport, 1961, p. 352).

p. 298  5. Hartmann's closing statement reemphasizes his views on the dual aspect of clothing. This concept and the fact that Hartmann was one of the first people to encourage serious study of clothing behavior makes this article a "classic statement" in the area.
Carlyle - Sartor Resartus

Who ever saw any Lord my-lorded in tattered blanket fastened with wooden skewer? Nevertheless, I say, there is in such worship a shade of hypocrisy, a practical deception: for how often does the Body appropriate what was meant for the Cloth only!

Carlyle, Sartor Resartus

Carlyle (1795-1881) wrote Sartor Resartus (Tailor Retailored) in 1834. It is a satirical and philosophical work, the chief points of which are the falseness of materialism, the reality of spirit, the need for leaders to restate spiritual values, the importance of reverence, the nature of duty and the sacredness of work. Sartor Resartus is not a book about clothing. "Clothes" is used in a metaphorical sense to mean expressions of ideas. The book is of interest and often quoted because Carlyle used clothes as symbols for changing forms of conventions, creeds, laws, customs and fashions of society (Roach, 1965, p. 368) and much of what he stated metaphorically has actually come to be said about clothes "per se". Carlyle's idea that "clothes gave us individuality, distinctions, social polity; clothes have made men of us" is a theme that will appear again in the works of Langner and other writers concerned with the sociological aspects of clothing.

Langner - Superiority through Clothing

The Importance of Wearing Clothes is an analysis of dress based on Adler's concepts of inferiority and superiority (Roach, 1965, p. 392). With these concepts as a basis for his book Langner (1959, pp. 3-4) suggests that

...man constantly tries to escape from equality with his fellows and to achieve superiority over them. Body decoration, ornaments and clothes represent his early efforts to escape from the democracy of uniformity which nature imposed upon him.

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5 Page 240.

6 Later in the course you will encounter Langner's "Clothes and Government" in Roach and Eicher, pp. 124-127.

7 Adler is the psychologist who originated the concept of the inferiority complex.
It is also Langner's belief that clothes

...have a profound if not decisive influence on man's social evolution...there is not a human institution which has not been importantly affected by the clothes we wear.

This theme is similar to that of Carlyle and Langner acknowledges this fact when he goes on to say that although Carlyle poured out thousands of words on the subject, he failed to give any reasons for this spiritual want in mankind for body decoration. Langner takes up where Carlyle left off and for Langner

This spiritual want, in my opinion, is due to man's inherent feeling of inferiority... The invention of body ornamentation or decoration began in the tropics where clothes were unnecessary, and enabled early man to meet his subconscious spiritual need and to demonstrate his superiority by decorating his body by painting or tattooing, or wearing ornaments such as feathers or jewels... Body ornamentation or decoration to demonstrate superiority is still common today as it was thousands of years ago... The desire to achieve superiority and to win the admiration of our fellow men and women is one of our deepest spiritual needs...man from the earliest times has worn clothes to overcome his feeling of inferiority and to achieve a conviction of his superiority to the rest of creation, including members of his own family and tribe, and to win admiration and assure himself that he "belongs"... Whatever may have been the various reasons which led man to invent clothes, the results of wearing them soon began to appear. One of these was the self-importance which clothing imparted to man in the wearing and the pleasure he derived from this, as well as from the admiration of his fellow men.

(Langner, 1959, pp. 8-14)

Langner was much impressed by Carlyle's statements in Sartor Resartus and actually bases his book on establishing evidence to back Carlyle's ideas.

Langner concludes Chapter One of The Importance of Wearing Clothes by saying

Carlyle's conjectures were correct. Man's amazing aspirations and achievements are all held together by the clothing made by the tailor, the dressmaker, the couturier and the clothing manufacturer. For there would be precious little religion, government, society, law and order, morals and many of the other attributes of modern civilization were it not for the invention of clothes. Ridiculous? Well, let us embark on a voyage of discovery among our human institutions and the clothes on which they are so largely dependent. We shall find that Carlyle's surmises are actually understatements of the contributions made by clothing to the advancement of civilization in the past, and the progress of the human race to its high destiny in the future.
This theme of the importance of clothes in the progress of civilization will be taken up in greater detail later in the course under the sociological aspects of clothing. At that time you will have a greater opportunity to investigate Langner's arguments for the role of clothing in social organization.

Darwin, Darwin, and Bliss - Evolution

Charles Darwin

Charles Darwin (1809-1882) established the theory of organic evolution in *Origin of Species* (1859). From 1831 to 1836, Darwin sailed on the H.M.S. "Beagle" as a naturalist for the surveying expedition which visited, among other places, the Atlantic Islands and the coasts of South America. In his book *The Voyage of the Beagle* Darwin gave an account of his observations concerning the Fuegains*8* and their ability to withstand cold without clothing (Roach, 1965, p. 372). His account is often cited as evidence against "protection" as the fundamental function of clothing.

George H. Darwin

In an article titled "Development in Dress" Darwin's son, Sir George H. Darwin (1872), applied his father's theory of evolution to the study of survivals in dress. Other authors, also influenced by the theory of evolution, have attempted similar analysis.

Sylvia Bliss

Bliss is an example of a writer much influenced by the idea of the theory of evolution and is one who attempted to relate the theory to clothing. According to Bliss (1916, p. 220):

...human nature cannot be rightly understood apart from the biological approach and even in a matter so far removed from the natural as that of clothing there will be found many analogies to zoological and biological facts.

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*8* The inhabitants of Tierra del Fuego (Chapter 2, page 30).
Her argument goes as follows:

In order to adequately frame a philosophy of clothes it is necessary to view as clearly as possible man's place in nature... In the world of living things are displayed fur, feathers, thickened and colored hide, scales, various armors, and integuments, for the tree bark and for all plant forms fitness and beauty of investiture. Man alone is left with an incomplete exterior... Man alone must supplement nature. He has progressed by reason of his incompleteness and to what extent his initial advance was due to the lack of a satisfactory and fitting exterior is matter for conjecture... [Man is] unfinished that he might indefinitely continue the process of development.

Underlying all the various motives which apparently lead man to paint, tattoo, decorate and protect the body is the fundamental feeling of incompleteness, of dissatisfaction with self as it is, and clothing in its origin and subsequent development is the result of his attempt to remedy the deficiency, to replace what he has lost. The covering and ornament which human beings supply for the body stand in lieu of fur, feathers, and all the varied exteriors found in lower nature and further, serve like ends of protection and adornment...

...we may say that man has left far behind the possibility of a furred or feathered exterior, of blossoms, thorns, horns, tails, and countless other structures and appendages displayed by lower forms of life, plant and animal. It may be said further - and here is the crucial point in our philosophy of clothes - that these structures, appendages and ornaments which are characteristic of life other than human, survive in man as subconscious dispositions which at various times in the world's history, some in one race and some in another, are embodied in his dress...

The variety and vagary of garb are thus not due to mere whim and vagary of the human mind. Man is the epitome of all tendencies and the reason for the complexity of his clothing impulse may be found in the complexity of his mental inheritance which includes all that he has lost physically on the way to man...

Perhaps the most striking example of physiological habit surviving in man as a mental tendency is that of the tail... even our modern sash and train may, without stretch of the imagination, be referred to a like lowly origin...
It is easy to attribute change of fashion to mere caprice or to mercenary contrivance on the part of dressmaker and milliner. Easy and natural also to decry as vain or dandified the individual whose efforts are concentrated on exquisite dress. This is but a superficial view of the matter. In all his efforts of this character man is guided not only by the impulse to rehabilitate himself with all that he lost on the way to the human level but to attain as well the absolute freedom, comfort, suitability and beauty of attire displayed elsewhere in nature. Dominated by this unconscious ideal he is dissatisfied with all ill-fitting, unsuitable, unlovely garments and age after age strives for the perfect human costume, one which for man shall be as fitting, natural and characteristic as the exterior of fur and feathers for animal or bird.

(Bliss, 1916, pp. 221-225)

In case you wonder, Bliss' "Completion Theory" was written in all sincerity but no one has taken her argument too seriously. It is presented here to give some idea of the scope of ideas—some which remain, some no longer held—that have been put forward to explain clothing and behavior. However, in some ways, Bliss was quite contemporary and it would be unfair not to add a balancing quotation regarding fashion change, a topic which will appear later in Chapter Four of the STUDY GUIDE:

...we find beneath every important change of style a change of mental outlook. Our oft derided fashion makers may be more closely in touch with the spirit of the age than we dream, registering in their creations profound movements of the human soul.

The fact is significant that, generally speaking, in the East costume has undergone relatively little change as compared to the West with its mingling of peoples and where civilization is complex and unstable. The most rapid alterations of style attend on swift changes of ideas and conditions... Countries isolated and homogeneous long preserve the distinguishing national costume while with the breaking down of individuality by mingling with other races the dress becomes heterogeneous and complex as at the fall of the Roman Empire and in the Japan of today.

(Bliss, 1916, pp. 225-226)
Note how Bliss' latter theme about fashion change compares with the following 1969 excerpt from Fortune:

**Fashion from the Streets**

In clothes, it has been clear for some time that the traditional process by which fashions are declared and then popularized has been overthrown. As Fortune has reported ("The Great Fashion Explosion," October, 1967), fashion now filters up, not down. "Haute couture," says designer Rudi Gernreich, "doesn't have the same meaning any more because money, status, and power no longer have the same meaning. Now fashion starts in the streets. What I do is watch what kids are putting together for themselves. I formalize it, give it something of my own, perhaps, and that is fashion. But St. Laurent and other designers must pick it up at the same time I do. No one person invents anything today and then sends it out to the rest of the world. It's got to be in the air. That's why I watch the kids." (Fortune, 1969, p. 130)

Bliss had this same idea in 1916 when she said, "Fashion makers may be more closely in touch with the spirit of the age than we dream."

**Ryan - Role Theory**

*Ryan* is the most contemporary of the authors mentioned thus far in this chapter. Her book *Clothing: A Study in Human Behavior* (1966) is a systematic survey of psychological and sociological investigations in which clothing is one of the factors (variables). She presents a critical evaluation of the social and psychological aspects of clothing and the theories and hypotheses considered promising for future research. A theory which Ryan emphasizes as promising is role theory. According to Ryan (1966, p. 5)

> Role in this theory is the prime unit of interaction between persons. The specific role an individual plays at any given moment depends upon the situation and upon his concept of himself.

You will recall from Chapter 2, page 44, that Ryan suggests that "Clothing may influence the self-concept and so make the playing of a role easier, it may even determine whether the role is to be played."

A second theory which Ryan (1966, p. 6) believes holds promise for future research is the idea that "clothing is one means by which we bolster our self-esteem and seek acceptance from others." With regard to this point
it is interesting to note that a recent study (Kelley, 1970, p. 250) indicates that clothing and appearance alone are insufficient for group acceptance or exclusion. However, ... is a suggestion by those conducting the study that the well-dressed adolescent isolate may be an isolate by self-choice whereas the poorly dressed adolescent isolate may be the result of group exclusion rather than self-choice.

Those interested in a résumé of research in the social-psychological aspects of clothing to 1965 will find Ryan's book a very useful resource. Abstracts of studies which are more recent can be found in the Journal of Home Economics Appendix (for the yearly index), see page Cl of the STUDY GUIDE.

Laver - Fashion Hide and Seek

James Laver is a name more often associated with the history of costume. However, he is also interested in contemporary fashion "as an expression of morals, of taste, and the unfolding of history." His conclusion is that "fashion is essentially a game of hide and seek." The following article exemplifies Laver's view. It is very light reading and a quick introduction to the Laver style.

READING 3:


Background:

James Laver was Keeper of Prints and Drawings at the Victoria and Albert Museum. The books he has written are numerous and on a variety of subjects. They include

Dandies (1968)
Modesty in Dress (1969)

In all, he has written more than thirteen books on fashion as well as numerous articles. Most of his works are illustrated. Many of the illustrations are taken from works of art in European museums.

Laver is often given credit for coining the phrase "shifting erogenous zones." However, Laver himself (1969, p. 36) gives the credit to Flugel. According to Laver the "shifting erogenous zones" theory is the whole basis of fashion.
Part C - Summary

Clothing and behavior have interested writers through the ages. Early comments were speculative. Some comments based on insightful observations of behavior have a very contemporary ring to them. Others are of historical interest only.

From 1918 to 1928 skirts were on the rise and many writers became interested in writing about change in dress as a social and psychological phenomenon. A few psychologists became interested but, in general, psychologists have written little on the subject since then. After 1947 home economists became interested in the subject and at present the number of studies using clothing as one of the variables has increased both in home economics and to a lesser extent, in the social sciences.

The purpose of this chapter has been to introduce you to the various "names" in the field. It is not intended that you have a deep knowledge of each writer. The intent is that you will be able to associate an author with the main themes of his or her writings and have some concept of the period (not the exact date) in which the writing took place. As you become more familiar with the literature these names will take on more and more associations and will eventually become very familiar to you. This chapter has been adapted, in part, from Ryan (1966, pp. 40-54). You will find this book on reserve. However, it is not required reading at this point.

Those interested in specific authors are encouraged to refer to the original articles and read them in their entirety.

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THIS ENDS CHAPTER 3. DO THE SELF-TEST ON THE FOLLOWING PAGES OF THE STUDY GUIDE. CHECK YOUR ANSWERS AND REVIEW THOSE SECTIONS THAT ARE GIVING YOU DIFFICULTY.
SELF-TEST FOR CHAPTER 3

THIS TEST IS DESIGNED TO HELP YOU REVIEW CHAPTER 3 AND TO A LESSER EXTENT, CHAPTER 2.

Now that you have completed Chapter 3, you should be able to:

a) given authors of importance to the field, recognize, distinguish and/or differentiate relevant direct statements concerning the origin and functions of clothing and textiles and associate the given statements with the appropriate author.

b) given authors of importance to the field, comprehend and/or analyze a situation as expressed in statements concerning the origin and functions of clothing and textiles and associate the themes of the given statements with the viewpoint of a specific author.

c) given authors and book titles pertinent to the field, differentiate among them sufficiently to match author and title.

DIRECTIONS: If the item is true, mark it "T".

If the item is false, correct it by writing in the space provided the word or words you would substitute for the boxed word(s) to make the statement true.

1. The [shifting orogenous zone] theory is one method used by Laver and Flugel to explain fashion changes.

2. According to [Sanborn], the origin of clothing is attributed to the need for protection against insects.

3. The completion theory of clothing was proposed by [Sylvia Bliss].


5. According to [Arn], role theory may provide a way of explaining the functions of clothing in a given society.

...CON'T....
6. The term "sartorial morality" is best associated with [Carlyle].

7. [Sartor Resartus] is best described as a book about clothing - its origin and functions.

8. According to Bliss, man wears clothing to overcome his feelings of inferiority and to achieve a sense of superiority over the rest of creation including members of his own society.

9. Bergler, Westermarck, Ellis, and Ryan would be included in any list of those authors who take the psychoanalytic approach to the study of clothing behavior.

10. Horn in her book [The Importance of Wearing Clothes] delineates at least three or more traditional categories for the functions of clothing - modesty, protection, and adornment.

11. Hurlock is a name associated with one of the early questionnaires on clothing and motivation.

12. According to Dunlap, the best approach to the study of human nature is the biological.

13. Concerning the idea of the "dual aspect" of clothing, the desire to conform is matched by a desire to be distinctive and individualistic in dress.

14. When we think of Langner, we usually think of historic costume but he also writes books such as Modesty in Dress, a book which is more social-psychological than historical.

15. Flugel wrote the classic [The Second Skin] in 1930.

16. What Veblen and Nystrom have in common is the fact that they are both of the belief that boredom is the reason for fashion change.

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CHECK YOUR ANSWERS WITH THOSE ON THE OTHER SIDE OF THIS PAGE. REVIEW THE SECTIONS OF CHAPTER 3 RELATED TO ANY ITEMS YOU MAY HAVE MISSED.
ANSWERS TO THE SELF-TEST FOR CHAPTER THREE

1. **True** - STUDY GUIDE, p. 90.

2. **Dunlap** - STUDY GUIDE p. 66.

3. **True** - STUDY GUIDE p. 87. Bliss stated that "Man alone is left with an incomplete exterior." Her theory for the origin and function of clothing is sometimes referred to as the "completion theory".


5. **True** - STUDY GUIDE, p. 89.

6. **Bell** - STUDY GUIDE, p. 64.

7. On Human Finery (Bell), The Second Skin (Horn), The Psychology of Clothes (Flugel), The Importance of Wearing Clothes (Langner), Modesty in Dress (Laver), or Clothing: A Study in Human Behavior (Ryan)

Sartor Resartus written by Thomas Carlyle in 1834 is not really a book about clothing. He uses the term "clothes" metaphorically to discuss issues of his day. Sartor Resartus is often quoted in books about clothing because Carlyle's metaphors were most apt. Therefore, to answer this question you should have substituted one of the above titles. These are all books about clothing, its origins and functions.

8. **Langner** - STUDY GUIDE, p. 84 - "man constantly tries to escape from equality with his fellows and to achieve superiority over them"

9. **True** (Bergler)

**True** (Westermarck)

**True** (Ellis)

**Flugel** - STUDY GUIDE, p. 66. Flugel, not Ryan, takes the psychoanalytic approach to the study of clothing behavior.

**Psychoanalytic Approach** - Freud invented psychoanalysis... Rather than viewing man as a supremely rational being, he construed him as driven by impulses and striving to satisfy deep and lasting sexual and aggressive urgings. Rather than relying on people's reports about themselves as accurate self-representations, he interpreted verbalizations and overt behavior as highly indirect, disguised, symbolic representations of unconscious underlying forces... In this approach one tries to unravel disguised defenses, to decipher the symbolic meanings of behaviors, to uncover unconscious motives, and to identify the "underlying causes" of the person's behavior...
Sociological Approach - study of social relations and processes, the study of social structures (social class, social movements, fads, fashions, etc.), of social institutions and institutionalization (economics, education, family, government, etc.).

Social-Psychological Approach - concerns the social nature of man and the manner in which this social nature develops. It can be regarded as the study of socialization - the process whereby the individual learns the beliefs and values of his social group and learns to adjust his behavior so that it meets the expectation of others in the group.

10. The Second Skin - STUDY GUIDE, p. 19 and 84. Lawrence Langner wrote The Importance of Wearing Clothes.

11. True - STUDY GUIDE, p. 76.


13. True - STUDY GUIDE, p. 80. This idea is expressed by Hartmann on page 80. However, as the course progresses, this idea will reappear in the writings of others as well.


15. Horn - STUDY GUIDE, p. 19. Flugel wrote the classic The Psychology of Clothes in 1930. The book has recently been reprinted in paperback and dated 1969. However, it was written at the earlier date.

16. Economists - STUDY GUIDE, p. 64. Both Veblen and Nystrom were economists but their views on the functions of fashion differed. Nystrom suggested that fashion changed because people became bored seeing and wearing the same clothing. Veblen believed fashion changed because people wanted to show that they were able to afford to be in fashion and did not need to do the type of work requiring physical activity.
BIBLIOGRAPHY


CHAPTER FOUR

INTERRELATIONSHIP OF CLOTHING AND CULTURE
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CHAPTER FOUR

Procedure:

1. The "Readings for Chapter 4" are listed on the following pages. Do not read them all at once. Read through the STUDY GUIDE and do the readings as they are assigned throughout the chapter.

2. Answer the STUDY GUIDE QUESTIONS as you come to them. Check your answers.

3. Do the Self-Test at the end of the chapter. Review those sections that are giving you difficulty.

4. Review Chapters 2, 3, and 4 for the TEST SCHEDULED FOR THE CLASS MEETING, Tuesday, October 5.

REMININDER: Regular Classes Meet

TUESDAY, OCTOBER 5,

2:00 - 3:30 P.M.

AN OBJECTIVE TEST IS SCHEDULED FOR THE FIRST HOUR.
Note: Many of these readings are very short articles of one and two pages in length. Essentially they comprise two chapters of Roach and Eicher - Part Three, pages 11-53 and Part Six, pages 279-294 and 308-322 - plus four additional articles by Eicher, Anspach, Lee, Phillips and Kroeber.


Part A - Other Cultures

Culture

Without thinking about it, they respond alike. That is what a culture means.

C. P. Snow
The Two Cultures and the Scientific Revolution

As used in the social sciences the term "culture" refers to all the knowledge, beliefs, customs and skills man acquires as a member of society. Culture is the "distinctive" way of life of a group of people, their complete design for living (Broom, 1968, p. 50). Culture is comprised of conscious and nonconscious elements - the latter being so much taken for granted as to be considered natural and not appreciated until broken. It is difficult to separate "what is natural for all people" from what we do because of our specific cultural background. For example, in our culture relatives look at a child and think they can see he has inherited his father's chin or his mother's eyes but not every culture looks at a child this way. Trobriand Islanders perceive children only to look like the father, not like the mother and never like each other (Segall, 1966, p. 25).

Culture is based on customs and there is usually a strong traditional element in the way people do things. Customs differ. For example, we tend to use handkerchiefs or our favorite brand of pop-up tissue if we have a cold. We think this very hygienic. Doesn't everyone see this as a healthful custom? Well no, everyone does not. There are many cultures around the world that find this habit of carrying filthy pieces of rag in one's pocket revolting (Segall, 1966, pp. 13-14). However, it is our
custom. We do it unconsciously and most of us probably suspect that other cultures that have any sense of propriety have a very similar arrangement. This is not so. It is only a custom in some cultures.

**Culture includes art, music, pottery, clothing.** It determines the way one builds a house and many other aspects of his life. There may be cultural differences among peoples of the world but everyone has a cultural background because every group has some system for solving the problems of group life. It is on this basis that many object to the use of the term "culturally deprived." In the sense that each culture is a self-contained design for living, all cultures are equal (Broom, 1968, p. 50).

Though cultures differ, they also have a number of characteristics in common. Every culture has some system of age-grading, bodily adornment, decorative art, hair style, and status differentiation. These are only a part of a much broader list of commonalities including sports, cleanliness training, division of labor, marriage, inheritance rules, tool making, trade, and visiting, to name a few of the eighty some commonalities (Murdock in Naroll, 1970, p. 236).

**Culture is shared** with other people. It influences not only how we behave but also how we expect others to behave toward us. If you have read The Silent Language by Edward T. Hall you will be able to recall many examples of the difficulties people have when they meet members of another culture who do not have the same expectations. The following is an example.

In the United States...being a neighbor endows one with certain rights and privileges, also responsibilities. You can borrow things, including food and drink, but you also have to take your neighbor to the hospital in an
emergency. In this regard he has almost as much claim on you as a cousin. For these and other reasons the American tries to pick his neighborhood carefully, because he knows that he is going to be thrown into intimate contact with people.¹ We do not understand why it is that when we live next to people abroad the sharing of adjacent space does not always conform to our own pattern. In France and England, for instance, the relations between neighbors are apt to be cooler than in the United States. Mere propinquity [closeness] does not tie people together. In England neighbor children do not play as they do in our neighborhoods. When they do play, arrangements are sometimes made a month in advance as though they were coming from the other side of town. (Hall, 1959, p. 156)

_Culture is learned behavior._ It is learned early in life and involves emotion. When one deviates from the going culture it usually costs something in comfort, status, peace of mind, safety, or some other value. Being unaware of the ways that cultures differ in the way they deal with everyday affairs and the standards they hold can be very unsettling for the outsider. The following example concerns the arrangement of offices in two cultures.

In this case one notices great contrast between ourselves and the French. Part of our over-all pattern in the United States is to take a given amount of space and divide it up equally. When a new person is added in an office, almost everyone will move his desk so that the newcomer will have his share of the space. This may mean moving from positions that have been occupied for a long time and away from favorite views from the window. The point is that the office force will make its own adjustments voluntarily. In fact, it is a signal that they have acknowledged the presence of the new person when they start rearranging the furniture... Given a large enough room, Americans will distribute themselves around the

¹Perhaps you disagree that this statement is as valid for the '70's.
walls, leaving the center open for group activities such as conferences. That is, the center belongs to the group and is often marked off by a table or some object placed there both to use and save the space...

The French, by contrast, do not make way for each other in the unspoken, taken-for-granted way that we do. They do not divide up the space with a new colleague. Instead they may grudgingly give him a small desk in a dark corner looking toward the wall. This action speaks eloquently to Americans who have found themselves working for the French. We feel that not to "make a place" accentuates status differences. If the rearrangement which says, "Now we admit you to the group, and you are going to stay," fails to take place, Americans are likely to feel perilously insecure. In French offices the key figure is the man in the middle, who has his fingers on everything so that all runs smoothly. There is a centralized control. (Hall, 1959, p. 157)

This strangeness and the insecurity of being in a foreign culture is referred to as culture shock. It is the removal or distortion of the many familiar cues one is used to encountering at home. The way a cue is interpreted in one culture does not necessarily mean that same interpretation is applicable in another culture. The French, for example, see nothing unfriendly in their office procedure. On the other hand, for the American in that particular case, it is unnerving to expect one reaction and receive quite another.

Culture differs from society in that society is the organization of men into groups. The manner of organizing is set by the culture, but the interplay of persons is societal. No culture can exist except as it is embodied in a society of men; no society can operate without cultural directives (Goldschmidt, 1960, pp. 1-10). The advantages of this are made apparent in the following quotation:

Being born and growing up in a concrete society and culture drastically narrows the patterns of relatedness to the world offered to the growing child. On the other hand, it makes it possible for him not to get lost in the infinite possibilities of his world-openness, but to find, within the framework of his culture and tradition, his particular structure of relatedness to the world.

(Schachtel, 1959, p. 71)
The Study of Other Cultures

One of the most exciting things about this world is its variety, and of these variations none is more interesting than those displayed by man in different parts of the world. Ever since travelers have returned from strange lands...they have returned with tales of the peculiar manners, customs, and appearance of the people they saw. Dress, architecture, religion, beliefs, customs and the very form and features of these strange peoples always have a fascination for those who remain at home... Everyone is interested in the different ways people have worked out the common problems of satisfying their material needs, organizing their social life, and embellishing their daily existence with the arts. (Goldschmidt, 1960, p. 2)

Understanding other cultures throws into sharp relief the character of our own perception and analysis (Kelsey, 1967, pp. 1-4). Many of the ideas basic to our perceptions of the world are not shared by others. Until these differences are pointed out and comprehended, our view of human behavior is very limited.

The study of the clothing patterns of other cultures is important to the understanding of our own clothing behavior. It is only by comparison that we can see those facets of behavior which are unique to our culture and those facets that are common to all. Through this sifting of customs, we are able to come closer to making general statements about clothing behavior as it applies to our own culture as well as to those cultures which are different.

2In this chapter "clothing patterns" refers to the ways peoples use clothing in various cultures. It does not refer to "patterns" as the term is used in clothing construction.
The Importance of Anthropology in the Study of Clothing and Textiles

How can we explain the uniformity and diversity of human behavior? This is the basic question for anthropology. In an effort to understand human behavior, anthropologists have investigated every facet of man's being in every possible manifestation, and in all parts of the world. Clothing and textiles are social and cultural media through which we are able to study a culture's heritage. Through such study we can gain some understanding of the social and economic changes within a culture as well as an understanding of some of the basic human needs which motivate our own behavior (Mathews, 1967, p. 10). Clothing, textiles, and ornamentation are among the topics included in the field of anthropology. Though they have not been the primary focus, the literature in this field is a valuable source of information for the study of behavior related to dress and adornment.

The study of behavior related to clothing is based on the techniques of the social sciences. Because this chapter is concerned with the inter-relationship of clothing and culture and since the study of culture is basically the domain of anthropology, it is important to become a little more familiar with this field before going on to the readings taken from the literature.

Anthropology as an Area of Study

The three basic social sciences are anthropology, psychology, and sociology. Their subject matter overlaps at many points but each has its distinctive method, its distinctive ways of selecting and training its members, and its distinctive questions and answers.
Anthropology began as the study of strangers (Beals, 1959, p. 242). A method frequently used by cultural anthropologists is to gain the social acceptance of these strangers first and then persuade the people to converse about their life. The studies tend to begin with a single case, or person, and after the study of many individual cases within an area, statements are made about the practices of the people. All facets of the culture are studied in order to determine how clothing, canoes, child-training and other aspects of the culture fit into the total pattern of a people's way of life. The anthropological approach is to relate each unit of behavior to the total context. Later, hundreds of ethnographic hypotheses are combined into broad statements (generalization) about clothing, child

3Margaret Mead's Growing Up in New Guinea (1968) and Elenore Bowen's Return to Laughter (1954) are examples of the many interesting ethnographies (studies of specific groups of people) available.
rearing, and so forth, throughout the world. Because anthropologists often take part in the life of the community, the person using this method is called a participant observer.

One distinguishing feature of anthropological writings is the disregard for the time period. Anthropologists tend to write as if everything is happening at the present time even though they may be describing past events. This is termed writing in the ethnographic present.

When an evaluation is made concerning an aspect of a culture - clothing, for example - it is made in terms of other aspects of the way of life of the people. When the anthropologist compares and contrasts the clothing or child-care of a people with those of another group, it is to provide both improved understanding of the studied community and more general knowledge of (clothing, child rearing, etc.) behavior around the world.

Anthropologists are more interested in the repetition of elements in men's behavior and in the arrangement of these elements in the patterns called culture, than in the uniqueness of the individual. As mentioned before, anthropologists investigate those aspects of human behavior from which they hope to discover generalizations or laws that can serve to explain and predict the behavior of man.

Cultural anthropology holds the most interest for the study of clothing patterns and behavior. The questions appropriate to this area of study include: Why do humans behave the way they do? How did the customs of my own group develop? and What makes us different from peoples around us whose customs represent in each case another "view of the world"?

4Social psychology, on the other hand, makes a study of the social stimuli and the social responses of individual persons in groups.
Note the relationship between cultural anthropology and archaeology. Archaeology tells us little about the origins of clothing but through archaeology and cultural anthropology much information has been gained about the functions of clothing and the clothing customs of the peoples of the world.

FIG. 4.3. Hair styles of the Ice Age. Archaeology tells us little about the origins of clothing but does tell us something of the customs of the peoples of the world. (Adapted from Broby-Johansen, 1968, p. 12.)
Anthropologists want to know what characteristics all men have in common and why some people share one means of satisfying these needs while other people have quite different means. They try to determine how each aspect of a culture, clothing for example, fits into the total pattern of a people's way of life. They are interested to know what it is in man's biological, natural environment, and cultural heritage that is interacting to bring about a specific pattern of behavior. The anthropological approach is to relate each unit of behavior to its total context (Kelsey, 1967, pp. 1-4).

Our particular interest in this section is to look at the principles, laws, and generalizations from anthropology which could help us explain and predict the clothing behavior of man.
"Primitive" vs. "Civilized"

Many anthropologists suggest that the term primitive is obsolete (Hsu, 1964, p. 169). However, the term remains in use. The meaning varies according to the particular author. To some it means lacking in literature, to others it means non-industrialized, and/or lacking in economic specialization. Naroll (1970, p. 235) describes primitive tribes as those groups of people without a native written literature, without cities over 50,000, and without full-time scribes or clerks.

Some writers make little distinction between primitive and folk or peasant societies. The primitive and/or folk societies tend to be more homogeneous in their culture and more "we" oriented. Most members carry out quite similar daily routines and participate as a group in most of the activities. Specialists are few.

Regardless of the definition, primitive does not imply that different groups are not equally competent as far as their capacity to learn, transmit, and transform culture (mead in Berelson, 1964, p. 650).

Theories for the Explanation of Diversity

Science has found no single explanation or theory to account for the divergent ways of mankind. Some of the theories proposed are discussed in the following section.
Head Deformation: Cultural Values Can Shape Bodily Characters. The principle that constitution can be influenced by culture is exemplified by a formerly widespread practice among South American Indians of head flattening. The frame shown at left was used in Argentina (after Imbelloni). On the right is a skull from Bolivia, in the U.S. National Museum.

FIG. 4.4. The relation of constitution to culture. (Reprinted from Keesing, 1958, p. 61.)
Biological Theories
To Explain the Divergence of Mankind

Out of the study of man as a biological animal - which is the province of physical anthropology - we are beginning to appreciate how man has evolved into his present form, to comprehend the function of the body in response to different environmental and dietary situations and the nature of individual differences among men. One ironic conclusion is that man's cultural behavior appears to have been more influential in determining physical attributes of man than the physical attributes have been in determining the differences in culture. For the development of tools, cooking, clothing, and the like have made certain physical features obsolete and made others advantageous.

What emerges from our concern with the physical characteristics of humanity is this: culture builds upon the potentials of the human body and the human mind; it must operate in terms of those drives and physiological characteristics that man is heir to; man's nature therefore sets the potentialities and limitations on his mode of life. Cultures cannot disregard the given facts of biology. On the other hand, these facts of biology cannot account for the differences in human behavior and patterns of life as they are found among the various primitive and civilized peoples. Physical characteristics do not provide the basis for understanding the difference between one mode of life and another. They stand like a constant in an equation, influencing the final answer but not in themselves differentiating (Goldschmidt, 1960, pp. 2-10).
In summary, it could be said that:

Cultural values can influence the physical appearance (i.e., shape, stance) of the body.

And

Aspects of physical appearance can shape cultural inventions.

The Victorian S-Shape of 1909-1910.

The Debutante Slouch of the 1920's.

Mustache Lifters used by Ainu men of north Japan (Keesing, 1958, p. 61).
Environmental and Geographic Theories
To Explain the Divergence of Mankind

A second popular explanation for the variety of human behavior is environmental. In its simple form the notion that the environment determines the behavior of the population, is no more than an elaboration of the popular and erroneous phrase: "Necessity is the mother of invention." To be sure, man everywhere lives in an environment, and the natural resources available to him, the climatological conditions to which he must adjust, and the effective techniques which can be employed all have an influence upon his behavior. But this is not to say that they determine his behavior. Here, again, the evidence is clear. A single area may at one time be occupied by people with one mode of life and at a subsequent period (without environmental change) be inhabited by people with an entirely different pattern of existence. The irrigated agriculture of modern California has replaced the Indian way of hunting, fishing, and gathering wild fruits and vegetables - a totally different culture. The environment has not changed; what has changed is the technical equipment of the two civilizations which enable a different kind of exploitation of the same environment. There are few places on the face of the earth for which a similar kind of differential cannot be demonstrated to have taken place.

The popular notion remains that the temperament of a people is determined by the climate; that the dourness of the Scot and the volatility of the Italian derive from the gloom and fog in one area and the sunshine and warmth in the other. But such a correlation cannot be sustained when the world-wide distribution of human behavior is examined.
This does not mean that the anthropologist can disregard geography as a factor in human difference. Each environment offers opportunities and places limitations. The degree to which a people can take advantage of the opportunity and overcome the limitations rests upon the technical accomplishments that it has at its command and upon other parts of the cultural apparatus (Goldschmidt, 1960, pp. 2-10).
READING 1:


Background:

On the previous pages of the STUDY GUIDE it is suggested that environment, while influencing behavior, does not determine it. In READING 1, Hoebel gives several examples of clothing as it is, or is not, influenced by the physical environment.

It is unfortunate that the first paragraphs give examples which are dated, yet it is interesting to note that this article was written in 1958 and since that time we too have gone through some cultural change in clothing customs. Hats are no longer "required" as part of our costume for special events. Wearing a hat used to be a "custom" in America as was the changing of the style of the hat almost every year. It became a "custom" to get a new hat almost every year, especially in those years when a very different style caught on and made the old hat seem out of place. The change of style of the hat was a "fashion change." "Fashion change," at least to the extent it is known in the Western world, is not valued in every country.

There are two kinds of environment

- physical
- social.

In discussing clothing behavior it is important to distinguish between the physical environment and the social environment. Dress may change as a result of social environment even though the physical environment remains the same.

DRESS TAKES ON NEW MEANINGS AND ASSOCIATIONS AS THE SOCIAL ENVIRONMENT CHANGES. SIMILAR, BUT NOT NECESSARILY IDENTICAL, CUSTOMS ARE CARRIED FROM GENERATION TO GENERATION.

Suggestions for Study:

1. What is one example of a situation in which environment has been the chief influence on clothing behavior?

2. Give one example which would help in disproving the argument that physical environment determines the type of clothing worn.
According to modern anthropology, the concept of culture offers the key to the understanding of human behavior. If we say that a person is behaving in a particular way because of his culture, we are asserting that he has been conditioned to this behavior through living in a social environment in which the mode of behavior is general for his age and sex; that he is following traditional forms of response to the problems of everyday life; that the attitudes of those around him have set, for him, his way of dealing with his world.

This can apply to anything that a person does, for nothing escapes the pervasive influence of culture. It applies to the kind of ornament that will cause him delight, the manner in which he will secure it, the way he expects others to treat him as well as the way he will treat others. No man is born without entering into a cultural environment, and no person can escape the pervasive influence of his culture except by going to another - and even this is never a total escape, because the attitudes and feelings will persist without his own awareness of them (Goldschmidt, 1960, pp. 2-10).

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Summary

It can be said that man behaves as he does somewhat because of biological and environmental factors but mostly because he has learned and accepted certain artificial conventions current in a particular culture (Kluckhohn, 1953, p. 31). He has learned to define a situation, to interpret situations, to accept the values, the responses, the manners, the language, the religions, and the philosophies that are "given" by the culture (Berelson, 1964, pp. 645-646).

Culture is learned behavior, it is shared by a population. The individual, though neither an automaton nor a slave to the cultural expectations, is nevertheless subtly and continuously influenced by those around him to act in conformity to established precedents (Goldschmidt, 1960, pp. 2-10).

Culturally established behavior is useful to man's continued life on earth. No matter how we may feel personally about a given culture it does serve in some measure to provide for man's biological needs for sustenance and comfort and also for his psychological needs for self-expression and understanding. It also meets the environmental circumstances so that a living may be obtained. It provides the requirements of orderly social arrangements so that people can continue to live and work in reasonable harmony and gain the benefits of cooperative action.

Each culture thinks its "total plan for living" is the best and most logical one. This feeling is called ethnocentrism. Everyone is ethnocentric to some extent and necessarily so. However, extreme
ethnocentrism causes one culture to reject another and devaluate whatever is foreign. The person who can most enjoy foreign experiences without feeling threatened by them is the one who knows his own tradition and recognizes both its values and limitations (Brock, 1969, p. 446).

Elements of Cultural Diversity Related to the Diversity in Clothing Patterns

TECHNICAL, AESTHETIC, MORAL, AND RITUALISTIC DIVERSITY AFFECTS CLOTHING PATTERNS

Though all people share some commonalities in their "total plan for living", the means by which they carry out their plans differ so that, in a sense, all the peoples of the world are somewhat alike and yet strangers to one another's ways. The diversity we see

Is not usually explained by

A. BIOLOGICAL DIFFERENCES

Is explained only to a limited extent by

B. ENVIRONMENTAL AND GEOGRAPHIC FACTORS

And is best explained by

C. CULTURE
This leads us to the next question. What elements of culture are related to diversity in clothing and other patterns of behavior? Roach and Eicher suggest four factors:

1. TECHNICAL
2. AESTHETIC
3. MORAL
4. RITUALISTIC

Because each culture varies in the kind and degree of technical "know-how", its ideas of what is "beautiful", its idea of what is "right, good, and just", how to "celebrate" special events or "handle problems" for which a practical solution is lacking, the type of clothing and the customs surrounding its use differ from culture to culture.

READING 2:


Background:

This reading provides an introduction to this unit on cultural diversity as a result of differences in technical, aesthetic, moral, and ritualistic patterns. Note that the effects of the physical environment are considered as being interrelated as a factor in cultural patterns.
Technical Diversity

READING 3:

READING 4:

Background:
This article gives some insight into the way the mode of life limits the type of materials that are available to a culture for clothing.

One standard for judging the development of a culture is to consider its techniques for the manufacture of textiles.

THE MORE COMPLEX THE CULTURE OR THE SOCIETY WITH REGARD TO ITS ORGANIZATION AND DIVISION OF LABOR, THE MORE COMPLEX ITS ARTISTIC PRODUCTS.

READING 5:
Aesthetic Diversity

READING 6:

Background:
This brief reading provides an introduction to "aesthetic diversity". The following two generalizations are worth noting.

1. Within any given society the range of designs for dress is limited by the aesthetic standards of the culture.

2. Societies differ in degree as to whether they encourage conformity to rigid cultural norms and practices in art or individual innovation in artistic expression.

READING 7:

Every society has some concept of beauty but the ideal is relative and arbitrary.
READING 8:


Background:

This article was written in 1963. According to the article which appeared in the Des Moines Sunday Register, January 3, 1971, conflicting ideals of beauty are still a problem in some African countries.

Study Question:

1. Besides a conflict of "ideals of beauty", what other issue is present?

READING 9, 10 and 11:


Suggestions for Study:

There are two points worth noting. One is a generalization:

CHANGES IN DRESS AND GROOMING ARE UNIVERSALLY EMPLOYED TO DENOTE THE MOVEMENT FROM ONE SOCIAL STATUS TO ANOTHER OR THE ASSUMPTION OF SPECIAL OFFICE.

and the second concerns the criticisms that have been leveled at the use of cosmetics. Over the years, there seem to have been four main arguments against the use of cosmetics. What are they?


Background:

This latter reading reviews some of the points made in chapter 2 of the STUDY GUIDE, i.e. clothing symbolism to denote age and sex.
READING 12:


Background:

Dr. Eicher is an associate professor, Department of Textiles, Clothing and Related Arts, College of Human Ecology, Michigan State University. She is co-author of the text for this course and author of African Dress, an annotated bibliography of sources of reference on African costume.

Suggestions for Study:

As you read this speech on aesthetics in dress, consider the following:

1) In what way can moral evaluations limit the range of aesthetic expression in dress?

2) What are "rites of passage"?

3) How do "rites of passage" differ from "rites of intensification"?

4) What is Eicher's criticism of the way home economists have tended to view aesthetic standards of dress? Do you agree or disagree? Why?

5) As you read this speech consider the following generalization:

ADORNMENT OF THE BODY IS UNIVERSAL IN MANKIND AND APPEARS TO BE A FUNCTION RELATED TO THE SEARCH FOR BEAUTY, THE STANDARDS OF WHICH ARE SUBJECT TO CULTURAL INFLUENCE.
Moral Diversity

Values

Moral patterns are based on values. A cultural value is a widely held belief or sentiment that some activities, relationships, feelings or goals are important to the community's identity or well-being. Values are often held unconsciously. They are general themes that color many of our specific attitudes. The values every human group assigns to its conventions arise out of its own historical background, and can be understood only in the light of that background (Herskovits, 1951, pp. 22-32).

Norms

Cultural norms are based on cultural values. Norms are expected forms of behavior. They are man-made standards of behavior. They serve as a guide to conduct. This does not mean that every individual within a given society actually does what he is expected to do but if he does not, he can expect some sanctions. Punitive sanctions may vary from a frown, to life imprisonment, depending on the seriousness of the deviation. Norms are a part of social control. Folkways, mores, and laws are types of norms.

Folkways are norms that deal with less critical matters. They help to order man's behavior and make it predictable but deal with less vital situations. Rules of etiquette and grammar are folkways. The practice of manufacturing men's clothing with buttons on the right side of the openings and women's clothing with buttons on the left side of
Laws are coldly reasoned out and established upon what the lawmakers believe to be a basis of right. But customs are not. Customs are not enacted, they grow gradually up, imperceptibly and unconsciously, like an oak from its seed. In the fullness of their strength they can stand up straight in front of a world of argument and reasoning, and yield not an inch. We do not know how or when it became custom for women to wear long hair, we only know that in this country it is custom, and that settles it. Maybe it is right, maybe it is wrong, that has nothing to do with the matter: customs do not concern themselves with right or wrong or reason. But they have to be obeyed; one may reason all around them until he is tired, but he must not transgress them, it is sternly forbidden. Women may shave their heads elsewhere, but here they must refrain or take the uncomfortable consequences. Laws are sand, customs are rock. Laws can be evaded and punishment escaped, but an openly transgressed custom brings sure punishment. The penalty may be unfair, unrighteous, illogical, and a cruelty: no matter, it will be inflicted, just the same. Certainly, then, there can be but one wise thing for a visiting stranger to do—find out what the country's customs are, and refrain from offending against them. . . . Custom is custom; it is built of brass, boiler iron, granite; laws, reasonings, arguments have no more effect upon it than the idle winds have upon Gibraltar.

SAMUEL L. CLEMENS

Letters from the Earth
the openings is a contemporary North American folkway. No law requires
this pattern, and it would not be immoral to change it. It is simply
the current way of doing things, and it is easier and less disrupting
to conform to the established pattern than to make a separate decision
each time one makes or dons clothing (Lasswell, 1965, p. 47).

Mores are usually more rigid than folkways. If violated crucial
values may be threatened. One of the mores in North America is that a
father should provide as many advantages for his immature children as
possible without damaging his own health. Mores indicate those things
which must be done.

Laws are also norms. They are, however, designed and enforced by
the society or the state. In contrast, folkways and mores do not
usually require legal action but are enforced by public sentiment.
Some folkways and mores are enforced by law but if so, usually carry
little social stigma if violated. Overparking is an example. There
is little social stigma involved in receiving a parking ticket.

READING 13:

Background:
This reading is a further introduction to "moral diversity" as it
affects clothing behavior.

SOME CUSTOMS OF DRESS ARE ONLY FOLKWAYS,
AND CONFORMITY TO THESE IS NOT ESSENTIAL
TO THE WELFARE OF THE GROUP; OTHER CUSTOMS
OF DRESS ARE CONSIDERED MORES AND EMBODY
THE BASIC MORAL VALUES OF THE CULTURE.
Suggestions for Study:

1. Fads and fashions in clothing are usually considered folkways. When would failure to conform to a specific clothing pattern become a violation of a "more" rather than a "folkway"?

2. "MODESTY" WITHIN A CULTURE, AS WELL AS CROSS-CULTURALLY, IS RELATIVE TO TIME AND PLACE.

This generalization should help you to answer the question above. Keep this generalization in mind as you do the remainder of the readings in this section. How could you substantiate the above generalization with examples from other cultures or our own culture?

READING 14:


Background:

This article reemphasizes the idea that modesty within a culture is relative to the time and the place.

READING 15:


Background:

Goffman is probably best known for his book The Presentation of Self in Everyday Life written in 1959. He is interested in the way in which the individual in ordinary work situations presents himself and his activity to others, the ways in which he guides and controls the impression they form of him, and the kinds of things he may and may not do while sustaining his performance before them (Goffman, 1959, xi). Other books written by Goffman include Asylums, Encounters, and Behavior in Public Places. For an annotated bibliography of these books refer to Roach and Eicher, p. 379.
Suggestions for Study:

1. According to Goffman, people are concerned about the way others dress, not because of the clothing itself, or what it covers or fails to cover, but because clothing expresses the "orientation" within the situation.

   What does this mean?

2. Does this "orientation within the situation" explain why some parents and schools are concerned with violation of dress codes?

3. Do we have any "symbols of alienation" in our culture today? If so, are these "symbols of alienation" to those wearing them or are they only "symbols of alienation" to some people who observe them?

Ritualistic Diversity

READING 16:


Background:

The various rites of passage play an important part in the social life of every group. They provide standardized ways of dealing with the "life crises" which occur in every society and serve to dramatize (for the individual and for the group) a person's progression within his social career. Such ceremonies perform important psychological and social functions. When they are absent, people often feel unsure about their social position, while the group does not know what it can expect of them. Indeed, there is some experimental evidence from social psychology which indicates that the more painful a rite of passage, the more a person values his new status. 7

(Brock, 1969, p. 73)

READING 17:


READING 18:


Background:

When we think of "ritual" we may tend to think of it in terms of other cultures. We tend sometimes to associate rituals with the "magic" of other cultures. However, we have some "magic" as well. Sometimes our customs can be just as strange and mystifying as those of other cultures – and just as illogical when viewed on a purely rational basis.

This piece is not intended for serious study. You will find it interesting and very easy to read.
1. On page 118 of the STUDY GUIDE it was suggested that we are less threatened by others if we recognize our own values. List some commonly held American values.

   1) ____________________________
   2) ____________________________
   3) ____________________________
   4) ____________________________

2. "When an evaluation is made concerning an aspect of a culture - clothing, for example - it is made in terms of other aspects of the way of life of the people (STUDY GUIDE, p. 107)."

   What does this mean?

3. Of the three theories for the explanation of the diversity in mankind, the one which is most generally accepted as the best overall explanation is the

   1) biological theory
   2) environmental theory
   3) cultural theory

4. Norms may be described as

   1) expected forms of behavior.
   2) man-made standards of behavior.
   3) a guide to conduct.
   4) all of the above.

5. Folkways, mores, and laws are types of

   1) culture.
   2) customs.
   3) norms.

6. Much of our clothing behavior is influenced by sanctions. Are all sanctions punitive?

CHECK YOUR ANSWERS WITH THOSE ON THE OTHER SIDE OF THIS PAGE.
1. There are many ways you might choose to answer this question. You may have chosen words like achievement, democracy, equality, freedom, value of individual personality, or you may have chosen to answer in terms of means-values (instrumental to the achievement of other values) such as wealth, power, work, and efficiency.

The following is another way of expressing the interests and values in the culture.

1. American culture is organized around the attempt at active mastery rather than passive acceptance. Into this dimension falls the low tolerance of frustration; the refusal to accept ascetic renunciation; the positive encouragement of desire; the stress on power; the approval of ego assertion, and so on.

2. It tends to be interested in the external world of things and events, of the palpable and immediate, rather than in the inner experience of meaning and affect. Its genius is manipulative rather than contemplative.

3. Its world-view tends to be open rather than closed: it emphasizes change, flux, movement; its central personality types are adaptive, accessible, outgoing and assimilative.

4. In wide historical and comparative perspective, the culture places its primary faith in rationalism as opposed to traditionism; it de-emphasizes the past, orients strongly to the future, does not accept things just because they have been done before.

5. Closely related to the above, is the dimension of orderliness rather than unsystematic ad hoc acceptance of transitory experience. (This emphasis is most marked in the urban middle classes.)

6. With conspicuous deviations, a main theme is a universalistic rather than a particularistic ethic.

7. In interpersonal relations, the weight of the value system is on the side of "horizontal" rather than "vertical" emphases: peer-relations, not superordinate-subordinate relations, equality rather than hierarchy.

8. Subject to increased strains and modifications, the received culture emphasizes individual personality rather than group identity and responsibility.

(Williams, 1960, pp. 469-470)
2. It means that what is good for one culture is not necessarily good for another. For example:

The spread of Western clothing to areas in which little or no clothing was worn in the past has sometimes produced disastrous results in terms of health and cleanliness. In many such cases, people took over only one part of the clothing complex, that is, the wearing of garments. They knew nothing of the care of clothing and in many cases lacked the necessary equipment for such care. When they had worn no clothing, their bodies got a cleansing shower in the rain, and the bare skin dried quickly in the sun and air. When they obtained clothing a shower meant wet garments that did not dry so quickly as bare bodies, and pneumonia or other respiratory diseases sometimes resulted. Often they had little or no water for washing clothes, even if they had known how to do it. There were no fresh clothes to change into so people usually simply wore what they had until the garments fell apart.

(Brown, 1963, p. 26)

3. 3) cultural theory. (See STUDY GUIDE p. 116.)
4. 4) all of the above. (See STUDY GUIDE p. 137.)
5. 3) norms. (See STUDY GUIDE p. 137.)
6. No, they are not. Sanction can also mean support or approval.
Part C - Stability and Change in Clothing Patterns

Introduction

Dress and adornment behavior patterns change more quickly in some societies than in others, and at some times more than at others. The purpose of this section is to consider some of the factors that promote stability in the clothing behavior patterns of a cultural group and to consider those factors which promote change. The desirability of change depends on cultural values. Complex industrial societies tend to value "progress through change". For some cultures change symbolizes progress. For other cultures stability and all that denotes stability is more prized. These latter cultures are more prone to the dictates of tradition and custom. Even in societies where "change" symbolizes progress, some traditional ways may still be highly valued and in these instances traditional forms of dress may be found in the midst of rapid fashion change.

Of the socio-cultural factors (custom, law, planned reform movements, culture contact, fashion, and fashion leadership) which affect the degree of change in clothing patterns within a culture, only culture contact, custom, law, and the fashion cycle will be considered at this time. Fashion leadership and reform movements are really social movements and as such are best discussed later in the course when considering the sociological aspects of clothing behavior.
READING 19:

Suggestions for Study:
As you read this selection consider the following generalization:

THE DEGREE AND SPEED OF CHANGE VARY FROM SOCIETY TO SOCIETY AS DOES THE SOCIAL VALUE PLACED ON BOTH THE GENERAL IDEA OF CHANGE AND ON SPECIFIC CHANGES.

Culture Change

There is as yet no one acceptable theory of culture change. However, some principles of change have proven useful and reliable in predicting behavior patterns. Culture is not static. Even the most traditional cultures show changes over the years. New elements build on old patterns. Change can come from within a culture or new ways can be borrowed from another culture. When one aspect of a culture changes, related aspects are also modified. One change may set in motion a series of changes. When change causes a culture trait to be lost, no matter how minor it may seem, its function may be met in some other way (Clifton, 1968, p. 291).

When cultural traits (forms of clothing, ornamentation, tools) are adopted from another culture the uses and values associated with the material item are not necessarily adopted but rather they are made to fit

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8 The smallest unit of culture is called a culture trait. It is a single aspect of a culture. The material culture traits of a particular society may include a special kind of clothing, or nail. One non-material cultural trait might be something like "tipping hats" when passing. Traits that everyone in a culture is expected to follow are called universals. Specialties are culture traits which only certain types of people within a given society are expected to follow.
When cultural traits (note the skirt above) are adopted from another culture, the uses and values associated with the material item are not necessarily adopted but rather it is made to fit into the existing culture. (Reprinted from Ellis, Frank. Canada's Flying Heritage. University of Toronto Press. 1954.)
into the existing culture. Therefore, an item may or may not have the same function or desirability for the *adopting culture* as it had for the *donor culture*.

Consider, for example, the case of the long red flannel underwear, which became a popular trade item with the Hupa Indians of California. In the donor culture it is a limp, woven red garment, tailored to cover most of the human body. Its function is utilitarian, to keep one warm in cold weather, thereby promoting greater efficiency and comfort in outdoor work or recreation, and sometimes also providing cozy apparel for sleeping. Its meanings are mildly humorous as an intimate and rural or old-fashioned item of clothing and, therefore, both suggestive and amusing, given the value system of the donor culture... To the Hupa Indians, 'the functional analogue was to the deerskin blanket, but because of its color, rarity, and naive elegance of pattern it was converted into an article of display with prestige associations. It became an article to be paraded at dances...'

(Cliffton, 1968, p. 295)

In a further example, Cliffton quotes Herskovits' account of an instance when an innovation of a donor culture is rejected because negative analogies are made.

Manchester-made copies of Ashanti cloths, for instance, lay on the shelves of Gold Coast shops for want of buyers, despite the fact that these exact replicas were far less expensive than the native weaves. The reason for their rejection was a puzzle to those who charted their course in terms of economic theory based on concepts of price and value. Prestige and position, however, mean more to the Ashanti than an advantageous price. These cloths are marks of rank, and a man who appeared wearing one to which he was not entitled was subjected to unmerciful ridicule. Those upper-class persons who were entitled to wear them, on the other hand, had no need to take price differentials into account, even if considerations of their rank did not dictate their obligation to have cloths made by native weavers. (Cliffton, 1968, p. 295)
CULTURE CHANGE IS SELECTIVE

The members of this present day Hutterite colony view modern machinery as an improvement but do not accept modern dress. (Reprinted from Bennett, J. Hutterian Brethren: The Agricultural Economy and Social Organization of a Communal People, Stanford, California. Stanford University Press. 1967. Used by permission of Stanford University Press.)
Cultural change is selective. Unless the adoption of a culture trait is perceived or interpreted to improve, enrich or preserve social identity, it is not adopted. Potential innovations are rejected if they remind the people of something they do not wish to be reminded of, or if they seem threatening to social identity.

**Acculturation** is the term used to refer to the process of learning a culture different from the one in which a person was originally raised (Berelson, 1964, p. 646). The individual modifies his previous norms to conform partially with the new standards and values. The process of cultural change is encouraged by contact with foreign cultures — *culture contact.* (The term *socialization,* on the other hand, means taking on the elements of one's own culture.)

**READING 20:**


**Background:**

The article on the following pages is an interesting study of the effect of culture contact on clothing behavior. Dr. Anspach is the author of *The Why of Fashion* (1968). This is another of the books in which the interdisciplinary approach to the study of clothing is used. Dr. Anspach was at one time as assistant professor of textiles and clothing at Iowa State University and is now a professor in the School of Home Economics, University of Illinois.

**Assimilation** is the process by which the identity of two cultural groups is fused into one. Often first generation immigrants are not really assimilated though some acculturation may have taken place.

**Accommodation** is the mutual adjustment of groups that retain their own identity and interest.
Culture Change

Every cultural system is an inter-connected series of ideas and patterns for behavior in which changes in one aspect generally lead to changes in other segments of the system.

Every human cultural system is logical and coherent in its own terms, given the basic assumptions and knowledge available to a given community.

Background:

CHANGE CAN BE INITIATED FROM WITHIN A GIVEN CULTURE OR BORROWED FROM ANOTHER CULTURE.

CULTURE IS MORE THAN THE SUM OF ITS PARTS. IF ONE PART IS CHANGED IN TERMS OF ADDITIONS, ALTERATIONS, OR DELETIONS, REVERBERATIONS ARE FELT THROUGHOUT THE SYSTEM.

INNOVATIONS, INEQUITIES OF POWER OR GOODS, OR LOSS OF A RESOURCE MAY ALL CREATE DYSFUNCTIONAL SITUATIONS, HENCE MORE CHANGES ARE SET IN MOTION TO BRING ABOUT A MORE SATISFACTORY STATE OF AFFAIRS FOR THE GROUP CONCERNED.
CHANCE OCCURS BY ANALOGY OF POTENTIAL INNOVATIONS TO THE EXISTING CULTURAL INVENTORY AND SOCIAL SYSTEM.


CULTURAL CHANGE IS SELECTIVE. WE CANNOT ALWAYS PREDICT WHAT ANALOGIES WILL BE MADE IN SPECIFIC CASES, BUT IT SEEMS THAT CULTURAL CHANGES ON AN OPERATIONAL LEVEL OF ANALYSIS OCCUR AS THEY ARE PERCEIVED OR INTERPRETED TO IMPROVE, ENHANCE, ENRICH, OR PRESERVE SOCIAL IDENTITY. POTENTIAL INNOVATIONS ARE REJECTED AS THEY EVOKE DISTASTEFUL ANALOGIES OR ARE THREATENING TO SOCIAL IDENTITY.


Suggestions for Study:

1. As you read the above article, list some of the ways that clothing change was brought about in Japan.

2. Try to categorize these changes according to the particular factors influencing the changes - Law, Technology, Culture Contact, etc.

READING 24:

(See the following pages of the STUDY GUIDE.)

Background:

We have seen the many ways culture change is brought about. With each change something is lost and something is gained. The next article by Dr. Dorothy Lee, a well known cultural anthropologist, expresses concern for our disregard of what may be lost through cultural change if we do not make an effort to reestablish old values in new ways.
Stability in Culture

Custom is a term which can, to some extent, be used interchangeably with the term culture in the sense that custom refers to the behavior patterns characteristic of a community or society. Customs are the collective "habits" of a group. The term custom has become associated with those habits which are static and unchanging and shared by everyone. Custom lends stability to a culture.

READING 25:


Study Guide:

Vestigial Features: those aspects of a garment that are always included but no longer serve a useful purpose. There may once have been a good reason but now the only reason these items remain is because "it is always done that way."

National costume and distinctive dress have, over time, served man's need for identity, expression, distinctiveness, and belonging. As you read this article pay special attention to the following generalizations:

STABILITY IN OUTWARD APPEARANCE GIVES PUBLIC NOTICE OF STABILITY OF INNER BELIEFS.

WHEN LAW OR SOCIAL COERCION PREVENTS COPYING THE DRESS OF THE UPPER STRATA, NATIONAL COSTUME SERVES THE PSYCHOLOGICAL PURPOSES OF EXPRESSION WITHIN THE LIMITS ALLOWED.

NATIONAL COSTUME MAY BE PRESERVED IN ORDER TO MAINTAIN DISTINCTION FROM A SUPERORDINATE GROUP THAT THREATENS TO DESTROY THE WAY OF LIFE OF THE SUBORDINATE SOCIETY.
NATIONAL COSTUME OR DISTINCTIVE DRESS FOR SUBCULTURES MAY ACT AS VISUAL REINFORCEMENT OF GROUP IDENTITY AND SOLIDARITY.

NATIONAL DRESS MAY BE REVIVED AS A CHANGING CUSTOM TO BE USED POLITICALLY AS A SYMBOL OF NATIONAL IDENTITY AND INDEPENDENCE.

WHERE TYPES OF CLOTHING AND ADORNMENT FOR ANY OCCASION SHOW DISTINCTIVE PATTERNING AND A NARROW RANGE OF VARIATION, AT LEAST FOR PERSONS OF THE SAME STATUS, THEY ARE LIKELY TO INDICATE IMPORTANT SYMBOLIC FUNCTIONS.

**READING 26:**


**Background:**

Flugel was discussed briefly in Chapter 3, page 66. In 1930 he wrote The Psychology of Clothes in which he discussed his views on the fundamental motives behind people's choice of attire. It became a classic and was reprinted in 1969. Flugel is a psychoanalyst and this is usually reflected in his writings. However, the purpose of this selection taken from The Psychology of Clothes is to familiarize the reader with the relationship between custom and stability in clothing.

**Suggestions for Study:**

1. What is meant by the term "vestigial features" of a garment?
2. Give an example of a "vestigial feature" in a present day garment.
3. In what way do vestigial features contribute to stability in dress?
On June 9, 1643, Charles I, while at Oxford, put forth a proclamation "against waste and excess in apparel." The king forbade "the wearing of any lace, embroidery, fringe, riband, buttons, and clasps, or loops of gold, silver or mixed gold and silver, cloth of gold or silver, bone lace of silk or linen thread, or the having them on any saddle or horse furniture." The badge of the Order of the Garter alone was excepted. Probably this proclamation issued at a time when the whole country was in a state of upheaval was not heeded and produced little effect.

At about the same date, the city of Bristol adopted an ordinance directing that "no taverner nor vintner shall suffer any person to spend his time in drinking, or in any unlawful exercises, in any of their houses, after the Bow-Bell church ringing noire of the clock at night at St. Nicholas church in the winter, or after the hour of ten... in the summer season." under penalty of having to pay a fine.

The price-fixing power of the monarch which had manifested itself in the statutes already discussed was again made use of in March, 1613, when Edward VI issued an ordinance or proclamation, in which he stated that because of the "great and intolerable dearth of oxen, cows, sheep, hogs, geese, hens, capons, chickens, pigeons and eggs, to the no small damage and grievance" of the kingdom, he felt it necessary to fix the maximum prices at which these farm products could be sold for food. He, therefore, directed that a fat, live ox (not fed with corn) should be sold for 13 s.; if corn-fed, the same animal should be sold for not more than 24 s. A live cow ought to bring 12 s., and a fat hog, two years old, 40 d., etc. If anyone refused to sell the animals mentioned at the prices listed, it was ordered that the animals should be forfeited to the king.

Sumptuary Laws may concern clothing but they are not limited to clothing.

A similar law, enacted by the Parliament which began at Westminster in 1629, and was continued by prorogations and adjournments to November 4, 1632, provided that foreign buttons should pay a duty of 10 per cent of their value and that the importation of all such buttons was prohibited. 10 William III, c. 2 (1698) provided that, from and after a certain date, "no person or persons shall make, sell or sell any clothes or wearing garments whatsoever any buttons made of cloth, serge, druggest, frize, camlet, or any other stuffs of which clothes... are usually made, or any buttons made of wood only and turned in imitation of other buttons." For every dozen of buttons so sold a penalty of 40 s. was to be imposed. This was intended to protect the English manufacturers of silk, mohair, gimp and thread buttons, the materials for which were obtained in Turkey in exchange for British woollens. The legislators wished also, apparently, to encourage the domestic woolen industry and took this mode of doing it.

(Baldwin, 1926.)
Sumptuary Law

Sumptuary Law: a law to prevent extravagance in private life by limiting the expenditure for clothing, food, furniture, etc., a law designed to regulate habits primarily on moral or religious grounds...

Blue Law: one of numerous and extremely rigorous laws designed to regulate morals and conduct in Colonial New England or a statute regulating work, commerce, and amusements on Sundays.

READING 27:


Background:

Adherence to custom tends to stabilize clothing patterns. Sumptuary laws may either encourage change or make an effort to retard it.

READING 28:


(Reprinted on the following pages of the STUDY GUIDE.)

Background:

This Journal article represents an example of a type of historic research in home economics. Those interested in further study will find the references helpful. An article by Hurlock (Roach and Eicher, pp. 295-301) provides additional information and you are encouraged to read it if you have time. Two excerpts on page 160 of the STUDY GUIDE are especially interesting:
In America. Americans have not always enjoyed the liberty in dress which they now insist upon. In the early Colonial days, America had her share of sumptuary laws, most of which were found in Puritan New England. Massachusetts prohibited the wearing of silver, gold and silk laces, slashed sleeves, ruffs, and beaver hats, on the ground that “excess of apparel among us is unbecoming to a wilderness condition and the professions of the gospel.” While New Jersey was still a British colony, a law was passed which stated that “all women, of whatever age, rank, profession or degree, whether virgins, maids or widows, who shall after this act impose upon, seduce, or betray into matrimony any of his Majesty’s subjects, by virtue of scents, cosmetics, washes, paints, artificial teeth, false hair, or high-heeled shoes, shall incur the penalty of the law now in force against witchcraft and like misdemeanors.”

Evasion of Sumptuary Laws

However, this simple way of solving the problem did not last long. When wealth began to spread to the lower classes, means of evading the laws were soon devised. During the fourteenth century, for example, when costumes were elaborately decorated with hand work, the women of the lower classes learned to embroider so that they might increase the elegance of their costumes without at the same time infringing on the law which limited them in the amount of money which they might spend. When muffs were in fashion, the ladies of the French court chose ones made of sable and other costly furs. The ladies of the middle class, who were limited to muffs costing not more than twenty livres, soon discovered that catskin and dogskin looked so nearly like the good furs that, at a distance, few could tell the difference. They thus appeared on the streets carrying muffs that few could distinguish from those of the great ladies.
This STUDY GUIDE began with the idea that behavior regarding clothing choices was not random, that there was some explanation and perhaps some pattern. It was suggested also that clothing customs, though sometimes explained by biological conditions, and partly explained by environmental factors, are mainly explainable in terms of culture. It was also suggested that there are principles of culture change. Not every new idea, fashion or otherwise, is acceptable to a given society. Culture change is selective and affected by the customs and laws of a particular cultural group. In every society there are factors which influence change and factors which tend to lend stability to the culture. Custom, some types of sumptuary law, and lag as exemplified by vestigial features in dress are all stabilizing influences. Fashion cycles, on the other hand, are a factor for change, though the fact that fashion trends tend to be somewhat cyclical is itself a stabilizing influence in Western dress.

It seems appropriate to end this section on stability and change in clothing patterns with a study by anthropologist A. L. Kroeber. Kroeber (1919) observed the fluctuations in dress styles from 1844 to 1919 and developed a theory of fashion fluctuation which indicated that the social conditions of the time are reflected in the fashion fluctuations which are peculiar to women's dress in our Western culture. The following reading summarizes his conclusions concerning this study.

Background:

A. L. Kroeber contributed greatly to the rise of academic anthropology in the United States and became a spokesman for the profession. The following statement by Seals (1968) summarizes Kroeber's place in the field of anthropology:

The regard in which Kroeber was held and the reasons for his eminence rest on several characteristics. On the personal level he was a man of great breadth of interests and a deep concern with what other people thought or were doing. He was primarily an anthropologist's anthropologist, in that he wrote almost exclusively for his professional colleagues. Most important, however, was his lifelong curiosity about new fields, new approaches, and new problems. This curiosity repeatedly led him to enter a new field, topic, or problem on which little had been written or which lacked systematization. In part, but only in part, this was a function of the youth of the field. In many cases, Kroeber's entry into a field or topic was marked by a single paper which he never followed up. Nevertheless, in almost every case the field was never the same again after Kroeber's foray into it. People could disagree with what Kroeber did and said but they could not ignore it.

The following article taken from the first chapter of his book Style and Civilizations is an example of Kroeber's "curiosity about new fields." He made only one study (Kroeber, 1919) concerning fashion cycles, yet whenever fashion cycles are mentioned, reference is made to "Kroeber's Theory".

Suggestions for Study:

As you read this article keep the following generalizations in mind:

- THERE IS A RELATIONSHIP BETWEEN SOCIAL CHANGE AND CHANGES IN CLOTHING BEHAVIOR.
- THE MORE STABLE THE SOCIETY, THE LESS VARIATION IN FASHION CHANGE.
Summary

In the article "Dress," anthropologist Ruth Benedict (1931) summarizes much of what has been said in Chapters 2, 3, and 4. The following is an adaptation of her article.

One may study dress from four approaches: prehuman behavior, archaeology, primitive peoples, and modern civilized conditions. The study of prehuman behavior, as for example, the study of higher apes, has emphasized the prehuman roots of clothing as self-decoration. Köhler describes the naive delight of chimpanzees in hanging objects about their bodies and tottering about to display them.9

Archaeology reveals nothing about the history of dress until the upper palaeolithic era— which is far removed from earliest man. Clothing is necessarily of perishable materials, but even ornaments of animal teeth, ivory and shells begin to appear only in the Aurignacian period at the same level at which is found the characteristic palaeolithic development of mural drawing and engraving. From this period date also the characteristically distorted nude figurines of the female form, some of which are wearing bracelets although they are not represented with any other clothing. It is obvious, however, that the distortion of these female figurines is in the direction of fertility symbols, and their nudity furnishes no information as to women's daily wear in the Aurignacian period except that bracelets were worn at this period.

The reasons that have led man to clothe himself can, therefore, be studied chiefly from a comparison of the divergent behavior of now existing peoples. There is a strong association in western civilization between dress and the covering of the sex organs, but most of the literature concerning the origin of clothing has

9 You may not agree with this argument. However, you should recognize it as one of the many points of view regarding evidence for the origin of dress and adornment.
directed its array of facts to demolish the assumption of the primacy of this connection and to point out that dress did not have its origin in a specific instinct of modesty focused on the organs of reproduction.

It is obvious from any study of primitive clothing that this particular function of dress has very often been unknown in other cultures. The habit of complete nudity has a wide distribution in the tropical regions of South America, Melanesia and Africa. In some cases both men and women are habitually naked, in others only the man, in still others only the women. Even outside of tropical regions habitual nudity is widespread, although a skin may be thrown over the shoulders for protection. Such regions are the Great Basin in North America, California and Australia. Even in arctic regions, where well tailored clothing is universal, the conventions are often such that both men and women are habituated to indoor nudity and like all people so habituated exhibit no shame in uncovering.

...It is possible, therefore, to discard the notion that there is a human instinct of modesty that expresses itself in clothing. Modesty is a conditioned reflex and has its roots in the fashions of dress to which any group is accustomed.

...All the other theories of the origin of clothing contain varied amounts of truth. Their advocates have erred only in too generalized a support of their particular positions. It is not necessary to deny any of them, once one has granted that human custom has no unique root but in different parts of the world has been the result of quite different circumstances and habits of mind variously interacting.

Thus Frazer and Karsten argue for the origin of clothing in ideas of magic, as for example, the covering of the organs of reproduction in order to prevent the evil eye being cast upon them. Amulets hung about the neck or inserted in the lip or the nose are the full scope of clothing among some peoples, and in those and similar cases, costume can be most pertinently studied in connection with local magical beliefs. In some regions these have had a profound influence upon the development of dress, but it is not necessary to generalize them as the origin of clothing.
The theory that clothing originated in protection against the rigors of climate is defended by Knight Dunlap. To doubt that weather has ever been a factor would be to cast a gratuitous slur of human intelligence and to ignore one of the great differentiations between human and animal behavior. If protection were the primary factor, however, the primitive tribes living in the cold climates of the southern hemisphere would have provided for themselves as well as those living in similar climates of the northern hemisphere. But they have not done so. For the freezing weather to which they are seasonally exposed the Australians and the Fuegians do not make themselves clothing but barely protect their shoulders with a skin. Certainly many other motivations have been as potent in the history of clothing as protection against the weather.

Westermarck considers dress under the heading of "Primitive Means of Attraction." He believes that it is fundamentally rooted in the erotic impulses. Instances of this sort have been given above and he presents many others, both of habitual ornamentation of the pubic coverings and of ornamentation worn for particular occasions, such as dances, especially those of a licentious character. The history of clothing in our own civilization is ample evidence of the degree to which one sex dresses for the other, and certainly the often recurring differentiation of the dresses of the two sexes should be studied from this angle.

It does not seem necessary, however, to single out the one trait of display before the opposite sex when dress is so obviously and so often a self-display on all counts. Sex display in dress may hardly appear in a given area, but display of trophies or display of status may be fundamental. Thus on the plains of North America men's dress is a heraldic display of war counts, and on the northwest coast a man's hat will be built up in cumulative units to designate his rank. As an old explorer said of the Fuegians, "although they are content to be naked, they are very ambitious to be fine." This impulse toward decoration is the most constantly recurring motivation in the history of clothing...

Modern conditions have introduced only one important factor into human behavior in regard to clothing. In all that has been said above, modern dress like that of any other period is merely one of many possible varieties all illustrative of the general principles.
But there is one fundamental difference. Whereas in simpler conditions, even in untouched rural districts of Europe today, dress is geographically differentiated, in modern civilization it is temporally differentiated. This rise of fashion in the field of dress had begun somewhat tentatively between the tenth and the fourteenth century, but it is with the Renaissance that its full and startling effect is first to be gauged. In rural districts dress remained and has remained to the present time a matter of local individuality perpetuated for centuries with great conservatism. The revolutionary rise of fashion had to do only with the urban population, and even more specifically with the court. Its onset in the fifteenth century was marked by those peculiarities that have continued to characterize fashion in the modern world: first, the grotesque exaggeration of certain features, in this case namely the hennin (the fantastically elongated headdress that was held on by a chin band); and, second, the personal arbitership of the great lady, which is said to have been already a well developed role of Isabelle of Bavaria, wife of Charles VI.

From this period fashion has been of unceasing importance in the field of dress. The latter part of the fifteenth century and the earlier part of the sixteenth show some of the most pleasing of all western European fashions, styles that are best known through the portraits of the Italian Renaissance. In the first half of the sixteenth century the women's hoop skirt was elaborated, and this returned in extreme forms in the mid-eighteenth and mid-nineteenth centuries, in less extreme form in the mid-seventeenth. In the eighteenth century version in the reign of Louis XVI this was coupled with spectacular display of costly material in garments; clothes became a primary means for the ostentatious exhibition of wealth. The greatest excesses were cultivated in the matter of hairdressing; coiffures were a half yard high and prints show the hairdressers seated on ladders in order to reach the upper tiers of their creations. Nor was there any marked improvement during the nineteenth century. Probably the fashions of the period from 1830 to 1900 - the desperately constricted waist, the bustle and the heavy dragging skirt - were the ugliest and most unhealthful in the history of women's dress in western civilization.

The usual view of fashion is, first, that it is an affair of violent contrasts, each few years' swing of the pendulum reversing that of the preceding; and second, that it is essentially dictated by individual Parisian costumers. Kroeber, however, taking as a test case
woman's full dress toilette from 1844 to 1919, has shown that, at least in the measurements he has considered, fashion's vagaries follow definite long time trends. This is clearest in the measurement of the width of the skirt, which for fifty years before 1919 had in spite of incidental variations become progressively more constricted. For almost as long a period previously it had in the same way grown progressively fuller, and its cycle therefore would be about one hundred years. The length of the skirt showed a similar trend. Its cycle for this period was about a third the duration of the width cycle, but even this is too long to be due to the influence of a single gifted designer. Kroeber does not claim universal validity for his examples but draws from them two conclusions: first, in a broader view styles not merely oscillate between two points but work themselves out in cycles of considerable length; second, these cycles are obviously longer than the reign of influence of any one designer and are therefore independent of even the most powerful costumer.

The study of fashion along with a variety of other cultural traits of modern civilization, such as mass production, can derive no assistance from the history of the world before comparatively modern times. Fashion is new in human history and its future course is not known... It may well be that this swift succession of styles will maintain itself as a fixed characteristic of dress as a culture trait in our civilization.

Encyclopedia of Social Science, Volume 5
Conclusion

This concludes the STUDY GUIDE. Chapters 2, 3, and 4 were designed to introduce you to the statements concerning the origin and function of clothing, to introduce you to some of the statements regarding clothing made by authors from various fields, and to consider the influence of culture on all aspects of behavior including behavior related to clothing.

The Self-Test which follows is designed to help you review Chapters 2, 3, and 4. When you have completed the test, check your answers and review those sections missed.

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REMEMBER: Regular Classes Meet
TUESDAY, OCTOBER 5,
2:00 - 3:30
SELF-TEST FOR CHAPTER 4

THIS TEST IS DESIGNED TO HELP YOU REVIEW CHAPTER 4 AND TO A LESSER EXTENT, CHAPTERS 2 AND 3.

Now that you have completed Chapter 4, you should be able to:

a) given statements concerning cultural diversity and the various factors related to cultural stability and change in clothing patterns, comprehend the significance and interrelationship of the factors involved. ITEMS 1, 2, 3, 7, 14, 16.

b) given terms specific to the social sciences, particularly anthropology, recognize and differentiate the terms. ITEMS 4, 5, 12, 13, 15.

c) given authors of importance from the field of anthropology, recognize their contributions to the study of clothing behavior.

d) given statements concerning the influence of social forces on fashion change, evaluate the statements in terms of Kroeber's theory of the "fashion cycle". ITEMS 6, 8.

Now that you have completed Chapters 2, 3, and 4, you should be able to:

Recognize terminology, classifications, authors, classic statements, contributions from other disciplines, selected common errors and misconceptions, and current theories and hypotheses, in order to comprehend the basic structure of the field and appreciate the relationship that exists between the works of various authors and disciplines and this field of study. ITEMS 9, 10, 11.

DIRECTIONS: Choose the best answer for each of the following items.

1. Sumptuary laws are laws enacted as a means of
   1) retaining revenue for the state.
   2) taking an emergency measure as in time of war.
   3) consumer protection.
   4) all of the above. 1.

2. In general, it could be said that sumptuary laws have been
   1) effective.
   2) ignored.
   3) generally ineffective and ignored. 2.
3. The term "fashion" is best described as implying

1) the prevailing style.
2) a movement or force causing people to prefer one style more than another at certain time.
3) a continuing process of change in the styles of dress that are acceptable.
4) both 2 and 3 but not 1.

4. Socio-cultural factors which affect the degree of change in clothing patterns within a culture are

1) culture contact.
2) custom and law.
3) fashion cycles.
4) all of the above.

5. The culture of a society as described by an anthropologist is best thought of as

1) a description of the behavior of the typical member of the society.
2) the description of the behavior of one or more actual members of the society.
3) none of the above.

6. There is a tendency for some people to believe that fashion is characterized by violent contrasts and extreme changes and that designers in fashion centers such as Paris dictate fashion. What is the argument against this idea?

1) The fact that the trends in fashion often last longer than the influence of any one designer.
2) Kroeber's theory of the fashion cycle.
3) both of the above.

7. "Custom" is often given as an answer to the origin of clothing. Such an answer is

1) adequate because it explains a cultural trait which is universal.
2) inadequate because it may explain the present but does not explain the origin.
3) adequate because "custom" is one of the mightiest forces operative today in the matter of dress.
8. During the winter 1969-1970, fashion for some changed very rapidly from "mini" to "maxi" as indicated in the illustration to the left. How does this change relate to Kroeber's theory of fashion change?

1) His theory could have been used to explain the change.
2) His theory would not have predicted such a sudden change in fashion.
3) His theory relates only to fashion changes caused by political upheavals and therefore, has no contribution to make in this particular situation.

9. According to Dunlap, what would the "train" in the figure to the right best exemplify?

1) Man's desire for completion.
2) The unhygienic in fashion.
3) Conspicuous consumption.
4) Sartorial morality taken to an extreme.
5) None of the above.
10. The illustration to the right (taken from Bell, *On Human Finery*, 1947) would be most compatible with

1) the hypothesis which states "the greater the variability of clothing styles in a society, the less well-defined are the social roles in that society.

2) Ryan's view of the importance of self-esteem.

3) Veblen's criticism of fashionable dress.

11. "The eighteenth century" to quote Laver, "was prudish about shoulders ... On the other hand, early Victorian modes, which gave a general impression of prudishness, allowed a straight across décolletage for evening which would have been considered highly improper in the eighteenth century.

(Laver, 1969, p.39)

This is an example of what is known as

1) Fluegel's "shifting erogenous zone" theory.

2) Aronson's "fashion cycle".

3) both of the above.

4) none of the above.
12. A participant observer is one who

1) participates in observation.
2) engages in group activities and uses his training to make careful observations of those activities.
3) observes experimental groups.
4) all of the above.

13. "Ethnocentrism" is best described as

1) a system of ready-made behavioral patterns that seem so natural they appear to be instinctive.
2) the tendency to assume one's way of doing things is superior to the way they are done in other parts of the world.
3) an evaluation of traits within their cultural context.

14. Climate and geographic environment

1) limit the clothing behaviors of a people.
2) do not affect the clothing behaviors of a people.
3) determine the clothing behaviors of a people.
4) determine what textile techniques will be invented and perfected.

15. Which of the following might be called an ethnic group?

1) Jews
2) Old Order Amish
3) Mennonites
4) all of the above

16. Folk costume is most likely to be worn in a society which is

1) isolated
2) small
3) homogeneous
4) nonliterate.
1. According to Phillips and Staley, STUDY GUIDE, p. 163-165, these are three of the several reasons for the enactment of sumptuary laws. However, in the past, the three most frequent reasons have been:
   1) protection of home industries
   2) preservation of morals
   3) maintenance of class distinction

2. Throughout history such laws were generally ignored,... only slightly enforced, and gradually became obsolete. (Phillip & Staley, STUDY GUIDE, p. 162).

3. If you answered 1 you are not in error because this is one way to describe fashion. However, fashion usually implies more than "the prevailing style." When we speak of fashion we usually are implying the idea of frequently changing styles and the return of former styles in a slight variation of its appearance at a former time. When fashion is interpreted in this way, it becomes a trait of Western civilization. Eastern cultures tend to maintain (at least in the past) their costume over the years and changes made become permanent modifications which tend not to reverse at a future date. It is with this definition of fashion in mind that Benedict (STUDY GUIDE, p. 185) points out that fashion did not begin until the 10th to 14th century. Do you remember the reasons she gave for the rise of fashion? It is also with this definition of fashion in mind that we tend to use the term "folk costume" rather than "folk fashion." Fashion usually implies frequent change.

4. All of these factors were discussed in Chapter 4, Part C, Stability and Change in Clothing Patterns, STUDY GUIDE, p. 144-182.

5. The anthropologist is interested in what is typical of the members of a culture. He is not concerned with the unique actions of any one individual within the culture. This is what is meant by the statement on page 107 of the STUDY GUIDE which says "Anthropologists are more interested in the repetition of elements...than in the uniqueness of the individual.

6. Benedict presents argument 1 on page 186 of the STUDY GUIDE and Kroeber argues that there are fashion trends rather than abrupt changes in fashion. An idea that has gained acceptance over the years is one that states that "Fashion usually evolves gradually unless some momentous event induces an abrupt switch (Jarnow, J. Inside the Fashion Business, p. 4).

7. The question is what interrelationship of factors within the culture make this particular "custom" workable for this particular culture? "Custom" does not give the answer.
8. 2 Kroeb er (STUDY GUIDE, p. 172) suggested that "There is thus a slow pendulum-like swing between extremes... at a fairly even rate of about a century for the full twoway oscillation."

9. 5 If you answered 1 you have Dunlap (protection against insects) and Bliss (completion theory) confused. If you answered 3 you have forgotten that it is Veblen, not Dunlap that is concerned with "conspicuous consumption". If you answered 4 you are having difficulty distinguishing among the various writers and should review Chapter 3.

10. 3 This illustration is a cartoon ridiculing the impracticality of a military uniform so fitted it became difficult to bend in it. The lady is no better off - she cannot bend either. This was Veblen's very criticism of the clothing of his day - it was not practical and made the individual incapable of free movement and useful work. Remember also that Bell in writing On Human Finery was very much influenced by Veblen's ideas.

11. 1 Choice number one is the best answer. The "shifting erogenous zone" theory is the one which suggests that the whole basis for fashion lies in calling attention to one part of the body during one period of fashion and to another previously unexposed part during another fashion period. (A more detailed explanation of the theory can be found in Laver, 1969, pp. 36-40.)

12. 2

13. 2 Alternative number 1 describes the term "culture". Alternative number 3 describes the term "cultural relativism".

14. 1 People cannot use textiles unavailable to them but at the same time, the fact that the material is available does not necessarily mean that it will be used. As for invention, necessity is not necessarily the cause of invention. The fact that it is cold in Tierra del Fuego did not cause the inhabitants to "invent" clothing.

15. 4

16. 3 Folk or peasant societies tend to be very homogeneous. Because the people all tend to take part in an agricultural rural life employing the minimum in the way of technology, everyone lives and works in much the same way as everyone else. There is little specialization and agriculture is less a business enterprise and more a means of providing for each family in a relatively self-sufficient manner. This homogeneity is often reflected in the costume.
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Appendix B

SUGGESTIONS FOR FURTHER STUDY

Chapter 2 - Origins and Functions of Clothing


This is an excellent review of the sources of some of the earliest textile pieces.

Broholm, H. C. Costumes of the Bronze Age in Denmark. Oxford University Press. 1940.

Dr. Broholm, at the time this book was written, was keeper in the Department of Danish Antiquities in the National Museum in Copenhagen. The book contains excellent illustrations of early textile pieces as well as drawings of fabric construction. Explanation of the Egtved Garment is included.


This is an interesting article on the use of clothing to denote status within a modern organization. It is suggested that it can point up some hierarchical distinctions within an organization that are not always apparent in the organization chart.


A report of a study of attitudes and opinions on religious garb as a material symbol of religious life.


This study guide is intended for use for a course on Children's Clothing. The social, psychological, and historical aspects of children's clothing are discussed in the first section. References are listed.
Chapter 4 - Interrelationship of Clothing and Culture


Very little text but excellent photographs on Hasidism in present day America. The book contains a bibliography of literature on Hasidism. Many of the suggested readings are current publications.


An annotated bibliography of Subsaharan Countries.


A book that vividly illustrates how unconscious we are of the extent to which our behavior is culturally determined. Written to develop better cultural understanding, it emphasizes the variety of ways we communicate without the use of language.


A brief account of a minority group in America. The author explains who they are, where they live, what they believe, and their view of the world. Many pictures. 39 p.


Where do the Hutterites come from? Where do they live now? What do they believe? These and many other questions are answered. Illustrated. 39 p.

This is one of a series of Case Studies in Cultural Anthropology edited by George and Louise Spindler.


The author, a well-known sociologist and former Amishman, tells of Amish history, heritage, customs, folkways, community triumphs and private agonies that result from their conflicts with modern civilization. Concentrates on individual experience, social environment and personality needs. Some photographs.


An annotated bibliography with special reference to South Dakota Hutterite Colonies.


An outline of handcrafted Subsaharan fabrics.


This book is especially well illustrated. Many photographs are included which give a good indication of the details of Amish clothing.


This booklet includes Hutterite history, beliefs and principles. Some illustrations.

The purpose of this book is to provide a compact survey of the main cultural and social structures of American society. Chapter 11 is devoted to Values and Beliefs in American Society, pp. 397-470. This chapter outlines some of the important value-positions current in American society (as of 1960). Note is also made of some of the values shared by Western tradition.


This is a bibliography which includes books, journal articles and pamphlets which are available in most large libraries. The works are classified by subjects. This work is meant mainly for those interested in the economic aspects of Clothing and Textiles but is a source of information for related areas as well. The section entitled Theories of Fashion and Its Transmission on page 18 may prove especially helpful.

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Home Economics Research Abstracts compiles abstracts of doctoral dissertations and masters' theses completed in colleges and universities offering graduate programs in home economics. Eight subject-matter areas of home economics are represented in the compilations scheduled for publication in 1971: Art; Family Economics--Home Management; Family Relations and Child Development; Food and Nutrition; Home Economics Education; Housing, Furnishings, and Equipment; Institution Administration; and Textiles and Clothing.

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Divine Form. Audio Visual Center, The University of Iowa, Iowa City, Iowa 52240.

This 30 minute presentation deals with the changing concepts of beauty in America 1900-1950 (Gibson Girl, the Flapper, the New Look, etc.).
Appendix C
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