Self-Consciousness and Clothing Behavior: Values, Interests and Attitudes

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Abstract
The primary purpose of this study was to determine if attitudes toward conformity, clothing interests, and fashion opinion leadership influence mood, role-playing and self-image among graduate students in an urban university. The secondary purpose was to investigate sex differences between men and women relative to these attitudinal variables. Guided by the frameworks of self-concept, interpersonal congruency, and the response evocation and self-presentation theories, the research questions were: (1). Is there a relationship between attitudes toward conformity and (a) mood and (b) role playing? (2) Is there a relationship between clothing interests and (a) self-image and (b) role playing? (3) Is there a relationship between fashion opinion leadership and (a) role playing and (b) self-image? (4) Is there a relationship between sex and (a) attitudes toward conformity (b) clothing interest (c) fashion opinion leadership (d) mood, (e) self-image, and (f) role playing? A survey questionnaire was administered to the study participants and analyzed by means of descriptive and inferential statistical techniques. The results of this study showed that there were statistically significant relationships between attitudes towards conformity, clothing interest, and role playing. Study results lead to the conclusions that conformity and enhancement of self- image are openly manifested in clothing behavior and that sex and religious affiliation has a negligible influence on attitudes, clothing interests, and the values attached to clothing by the respondents.
Keywords: Self-Consciousness, Clothing Behaviors, Fashion Opinion Leadership, Self-Image.

Introduction

Throughout recorded history, clothing --along with food and shelter --has been one of the primary needs of mankind. Clothing is a reflection of the values, the conditions, and the development of a society as a whole; it is also of intimate concern to the individual in terms of physical and psychological well-being. Seen against this broad spectrum of the historical importance of clothing in the evolution of man and society, this research contains nothing new or startling. But seen from the sociological and social-psychological parameters of how individuals use clothing as a means of self-expression, and as a means of invoking certain behavioral responses from other members of the society, it presents some new insights in the sociology of interpersonal behavior. This study was intended to identify the links between clothing and self-concept. Ryan Shaw (1966), defines self-concept as "the individual's perception of his own characteristics, his abilities or his failings, his appearance, and the total organization of characteristics which he perceives as distinguishing him as an individual. The research attempted to answer questions concerned with how an individual's clothing related beliefs, attitudes, perceptions, feeling, and behaviors are shaped by others and one's self. Johnson and Lennon (2014) posits that the social psychology of dress in concerned with how an individual's dress affects the behavior of self as well as the behavior of others toward the self.

Purpose of the Study

The primary purpose of this study was to determine if attitudes toward conformity, clothing interests, and fashion opinion leadership influence mood, role-playing and self-image among graduate students. Rokeach (1968), defines an attitude as a "relatively enduring organization of beliefs around an object or toward a situation predisposing one to respond in some preferential manner." For the purpose of this research, attitudes toward conformity were regarded as behaviors reflecting the influence of other persons and/or the environment. Interest is a liking for a class of things as opposed to indifference. Clothing interest was concerned with an individual's interest in his own clothes, and the extent of his

concern in dressing attractively and/or appropriately for the generalized other. Fashion opinion leadership was defined by individuals who are perceived by other people as "innovators" or "pacesetters." Mood was used as an individual's frame of mind that predisposes him or her to behave in a particular manner at a particular point in time. Role-playing was defined as the expected pattern of behavior of an individual or group incorporated within a social system. Self-image was seen as an integrated unity of individual experiences, specifically those characteristics and attributes of the individual of which he or she is consciously aware. Self- consciousness was seen as a recognition or appearance of a self as an object."

An individual's conscious experience of a distinct, personal identity that is separate from all other people and things," constitutes the self (Ian Robertson, 1981). A secondary goal was to investigate sex differences with the expectation that the relationship between attitudes toward conformity, clothing interests, fashion opinion leadership and self-consciousness would be stronger for women than for men. The following research questions guided the study: (1). Is there a relationship between attitudes toward conformity and (a) mood and (b) role playing? (2) Is there a relationship between clothing interests and (a) self image and (b) role playing? (3) Is there a relationship between fashion opinion leadership and (a) role playing and (b) self image? (4) Is there a relationship between sex and (a) attitudes toward conformity (b) clothing interest (c) fashion opinion leadership (d) mood, (e) self image, and (f) role playing?

For the purpose of this research, the following hypotheses were tested: 1 (a) There is a relationship between attitudes toward conformity and mood. 1 (b) A relationship should also exist between attitudes toward conformity and role-playing. 2 (a) There is a relationship between clothing and role-playing. 2 (b) A relationship should exist between clothing interests and self-image. 3 (a) There is a relationship between fashion opinion leadership and self- image. 3 (b) Similarly, a relationship should exist between fashion opinion leadership and role-playing. 4 (a) There is a relationship between sex and attitudes toward conformity, clothing interests, and fashion opinion leadership. 4 (b) Similarly, a relationship should exist between sex and components of self-consciousness.

Conceptual Framework

Hypotheses for this study were generated within the framework of self-concept theory. Ryan (1966) defined self- concept as the individual's perception of his own characteristics, his abilities or his failings, his appearance, and the total organization of characteristics which he perceives as distinguishing him as an individual. Thus, one consequence of being human is that a person becomes an object to himself. Because of his possession of language and intelligence, man has a unique capacity for thinking about his body, his behavior, and his appearance to other persons. The self is acquired through the views that other persons have toward an individual, and through his active internalization, of their views occurring in the process of interaction. In his analysis of the self, James (1890) posited that an individual develops many concepts of self. As his "material self" he experiences the objects that surround him. The "social self" he surmised, includes his awareness of how others view him, including the reputation he has established, his status, and prestige.

The sociologist Cooley (1902) considered the social self as a system of concepts derived from the individual's interactions with other persons. The individual supposedly gathers information about how others judge him, and from this social mirror, a "looking glass-self" emerges. To form this looking glass self, a person must be capable of imagining his own appearance, some other persons' evaluation of that appearance, and some sort of self-feeling such as pride or mortification. Mead (1934) emphasized communica-tion and role-playing as important factors in the development of the self-concept. Thus, the self is not simply a reflection of the definitions of other persons, but a creative synthesis arising out of the interaction process and it is repeatedly resynthesized as a result of critical new experiences.

The interpersonal congruency theory of the self (Backman and Secord, 1962) posited that the individual actively uses techniques or mechanisms for maintaining harmony, or equilibrium within his interaction partners. The unit of analysis has three components consisting of: (1) an aspect of P's self, (2) P's interpretation of his behavior relevant to that aspect, and (3) his belief about how another person (O) behaves toward him and feels toward him with regard to that aspect. The assumption is that P attempts to

maintain a state of congruency between these three components. A state of congruency exists when the behaviors of P and O imply definitions of self-congruent with relevant aspects of self-concept (Backman and Secord, 1962). The attempt of this theory was to show that circumstances may put pressure on the individual to change certain characteristics that contribute to this self- congruent process; such as his concept of himself, his individual way of perceiving other persons, and his learned behavior patterns.

The response evocation and self-presentation theory surmises that an "individual maintains congruency by developing techniques that evoke congruent responses from other persons" (Secord and Backman, 1974). It has also been suggested by Goffman (1959) that in everyday interaction, a man presents himself and his activities so as to guide and control the impressions others form of him.

The concept of role was also an important adjunct to the conceptual framework of this research. Mead (1934) used "role" to describe the processes of co-operative behavior and of communication, not to illuminate the functioning of institutions. Since roles usually have considerable duration in time, responses must be organized in phases. This requires a continuous reassessment of where the action stands, where it is leading, and its probable consequences. Also required, as Mead (1934) pointed out in his analysis of the self, is an indication to oneself of how one's next action will appear to others. In the process of role enactment, Mead (1934) pointed out that the following factors were essential: (1) an identification of self, (2) behavior in given situations appropriate to this identification, and (3) an evaluation by the individual, and by others of the role enactment. A sociologist had this to say:

Identification of another is facilitated by appearance and is often accomplished silently or verbally…. In managing one's appearance with clothes, one attempts to get validation for one's own conception of himself, and at the same time helps the other to act appropriately in the situation. (Stone, 1966) p. 92.

Other levels of analysis were also used in this research to show that clothing could be related to the self-concept. On a perceptual level, varying forms of apparel invoke tactile and kinesthetic cues that will differentially affect behavior. At a behavioral level, people learn through trial and error that certain types of clothing evoke responses in others and thus are reinforced by the subsequent rewards and costs of such responses. This could be seen by comments and other non-verbal comments of people; such as, to the wearer, when such clothing are unacceptable to the group, or as a sign of appreciation when such clothing are acceptable to the group.

Furthermore, a person's choice of clothing may significantly alter his appearance. Buss (1980) hinted that "appearance is a vital facet of self-consciousness, and that clothing identifies the individual membership in various groups (political, religious, occupational, etc.) This prominent badge of membership will determine the behavior of others toward the wearer and often generates a self-fulfilling behavioral prophecy. A sociologist had observed:

As the self is dressed, it is simultaneously addressed, for whenever we cloth ourselves, we dress, 'towards' or address some audience whose validating responses are essential to the establishment of ourself. (Stone, 1966) p.102.

Buss (1980) posited that public self-consciousness was within the realm of consciousness of.one's appearance and overt behavior. It revolves around the recognition of one's self as a social object. These sets of theoretical formulations were applied to the primary problem that has led to this research which was to determine whether attitudes toward conformity, clothing interests, and fashion opinion leadership influence mood, self-image, and role-playing.

Literature Review

A number of studies have been carried out dealing with specific attitudes associated with clothing. Hurlock (1929) stated that "the most prevalent attitude that seems to determine whether or not a person spent a disproportionate amount of money on clothing was the feeling that clothing helped to put up a good front, and thereby contributed to one's professional advancement and societal acceptance." In a survey done by Hurlock (1929) on Fashion Motivation, he found that 97 percent of all subjects reported feelings of increased confidence when they were well dressed, and 50 percent of the women in the study indicated that they would deprive themselves of certain pleasures in life in order to be in fashion.

On the basis of the attitudes identified in Hurlock's survey, Barr (1934) went one step further to determine the relative strength or importance of group attitudes toward clothing. Her results showed that the most fundamental attitudes associated with clothing were those related to the desire to conform, the artistic impulse and self- expression. Warden's research (1957), conducted seventeen years later, indicated that attitudes toward conformity still persisted. His study showed that 90 percent of the respondents, expressed a desire for clothing that would attract attention some of the time, but which would conform or be similar to those owned by their friends.

The comments of college freshmen collected in a longitudinal study in a clothing class at the University of Nevada (Horn, 1968), reflected the desire to conform to the general pattern of group dress. Some of the comments were:

I choose the conventional type of clothes that the majority of people are wearing.

In general, I choose clothes that are practical; I refrain from extremes. Standing out in a crowd does not appeal to me. I value being properly dressed for the occasion. Nothing makes me feel more uncomfortable than showing up in the wrong clothes.

In his analysis of costumes in rural and urban places of residence in America, Watson (1972) surmised that "an actor who anticipates making an appearance in a particular region will be influenced by regional characteristics in the selection of body movement and appearances, such as the costume he wears; and that co-present others in a region will represent each actor's performances in accordance with the rules for conduct in the behavior region." As clothing is an important part of man's costume, one can then establish a basis for certain expectations that one's attitudes toward conformity relative to clothing are likely to be influenced by the rules of conduct in the behavior region. It is thus expected that drives toward conformity are openly manifest in clothing behavior, and that relatively few people seek to deviate from established clothing norms.

Kim Johnson, et. al (2014) surmised that experimental research has demonstrated that exposure to social and cultural norms for appearance (via idealized images) leads to greater dissatisfaction with the body in general for both men and women (Blond 2008; Grabe et al. 2008); yet a meta-analysis of eight research studies conducted in real life settings suggested these appearance norms were more rigid, narrowly defined, and prevalent for women than for men (Buote et al. 2011). These researchers also noted that women reported frequent exposure to social norms of appearance (i.e. considered bombardment by many women), the norms themselves were unrealistic, yet the nature of the message was that these norms were perfectly attainable with enough time, money, and effort. Men, on the other hand, indicated that they were exposed to flexible social norms of appearance, and therefore report feeling less pressure to attain a particular standard in presenting their appearance to others (Buote et al. 2011).

Clothing interests, in this research, was primarily concerned with an individual's interest in his clothes and the extent of his concern in dressing attractively and/or appropriately for the generalized other; not to his pro-fessional interest. According to Tedeschi, James and Svenn, and Lindskold (1976), "The mentifacts of life encompass the vast body of knowledge and beliefs that most underlie or account for the particular choices and judgments made by man in following any of several alternative courses of action." Values and goals are not directly observable, but they may be identified by noting the attention people give to some things and not to others; the things they see as important or unimportant and the kinds of behavior they sanction. Values here, refer to interests, likes, preferences, desires, wants, needs, and attractions. In this context, clothing reflects the ideas people hold to be of value.

The research information available on clothing interests seem to indicate some relationship between interests in clothing and the components of self-consciousness via mood, self-image and role-playing. The study carried out by Runbeck and Latzke (1958) on relationships between clothing interests and self-consciousness showed that clothing interests were influenced by individual style, role-playing, mood and the desire for self-expression. When asked what factor contributed to her interests or lack of interest in clothes, a subject in the Latzke (1958) study made the following statement:

I like to stand out in a crowd and have people notice me. Some of the clothes I wear, I am sure other people would not think of wearing, but I enjoy clothes that are in some way different.

In their study of self-consciousness and clothing Soloman and Schopler (1982) also found a relationship between clothing interests and self-image in relation to significant others.

In Janey' s (1941) longitudinal study of 279 undergraduates in a women's college aimed at determining the correlation between clothing self-consciousness and fashion opinion leadership, he showed that 80 percent of the students were followers rather than initiators. In other words, they conformed to the fads that the leaders had started. Three-fourths of the total group waited until a fad had been going for two or three weeks before they got on the bandwagon. The importance of this study epitomizes the fact that individuals are most likely to be attuned to the feelings of other persons in the way they use clothes as a mode of everyday expression of themselves either as innovators or laggards.

In her research on "fashion-diffusion," Margaret Grindering (1967) reported that "self-identified early fashion adopters were women with a high degree of fashion interest, and that they looked to nationally and internationally prominent women as their frame of reference. She also found that the reverse characteristics were true of women who identified themselves as late adopters of fashion.

Zoe Hagy's (1968) study of fashion awareness and motivation of selected socially prominent women showed that the awareness of current fashion, the adaptation of fashion to the individual, and the creation of a look of one's self- image was deemed to be important. Hurlock's (1929) early study of motivation in dress provided some data in answer to this question: "In which case do you care most about your appearance?" Almost 56 percent of the respondents indicated that concern for their appearance was greatest when they were with friends, 43 percent said it mattered most with strangers, and l percent thought it to be important with one's own family. None of the respondents deemed clothing to be of importance when one was alone. Hurlock surmised that "friends who know us less well are still forming their opinions about us, and since we value their opinions, we find it important to dress to their approval." On the basis of these studies, one can infer that effective relations between the judge and the judged may be influenced by an understanding of the meanings that dress communicates to each other.

In a study to determine if components of public self-consciousness were related to clothing, Solomon and Schopler (1982) found a positive relationship between individuals' attitudes toward conformity, clothing interests, fashion opinion leadership, and the above components of self-consciousness. For example, the overall correlation of .40 between the public self-consciousness and clothing interest scale surpassed the .30 plateau commonly encountered by personality researchers. The statistical interpretation of ±.30 in correlation coefficients is regarded as a weak relationship. Evidence of convergent validity was also shown by the consistent pattern of correlations between public self-consciousness and other clothing measures (Solomon and Schopler, 1982).

The importance of this study lies not only in the specific results obtained, but also in the development of a device for measuring the components of public self-consciousness. It is only through repeated use of such tests with a wide variety of respondents that their validity and usefulness can be established for general use. As they are used with many people in different circumstances, norms will be developed which will increase the worth of these instruments as research tools.

To determine individual roles and their influence on clothing, the Verner study by Form and Stone (1955) reported a relationship between role-playing and the social significance of clothing. For example, it was found that office personnel placed great importance on contact with the public, and making satisfactory impressions on others. Similarly, manual workers emphasized more frequently the fractional utility of their clothing and its durability. In his analysis of role-playing strategy from a study of clothing, stone (1962) surmised that people select what clothes they will wear and how they will wear them in an effort to get others to form the desired impressions. Stone's analysis also indicated that the use of clothing to create an appearance is quite complex. By appearance, a person announces his identity, shows his value, expresses his mood, or proposes his attitude. Stone thus broadens Mead's (1934) discussion of role-playing which focuses on the highest level of the cluster of behavioral responses involved (that is responses mediated by significant symbols or languages). Stone (1962) also advanced that Mead's account of role-playing processes must be supplemented by consideration of communicative devices other than that of language.

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A review of the literature tended to show a consistent relationship between self-consciousness and clothing behavior. This was evidenced by the following results from related literature: (1) that the most fundamental attitudes associated with clothing were those related to the desire to conform, the artistic impulse and self- expression. (2) That individuals were most likely to be attuned to the feelings of other persons in the manner they use clothes to enhance their self-image, express their moods, and the different roles they play with such clothes. (3) That clothing reflected the ideas people hold to be of value. (4) That people selected what clothes they will wear and how they will wear them in an effort to get others to form a desired impression. (5) That clothing interests are closely associated with role-playing.

Method

A quantitative research method was used in this study to determine if attitudes toward conformity, clothing interests, and fashion opinion leadership influence mood, role playing and self image among graduate students in an urban Historically Black College and University.

Research Setting

The setting for this research was University A. The University is a predominantly black private co-educational institution offering graduate and professional programs in fourteen departments in the School of Arts and sciences, five departments in the School of Business Administration, four departments in the School of Education, the School of Library and Information studies and the School of Social work. The student body consists of Americans and the student representatives of over fifty countries from Asia, South America, the Caribbean Islands, and Africa. This academic environment thus enriched the opportunities for scholarly faculty-student behavior through formal instruction and systematic research of this nature.

Population

The population for this research consisted of all the matriculated graduate students at University A. The students were from North America, Asia, Africa, south America and the Caribbeans. There were 1,100 graduate students listed by the Office of the Registrar when the research was conducted.

Sample and Sampling Technique

The sample for this study was generated from the 1,100 graduate students registered at University A. The students were classified in the registrar's list according to their registered names, schools, departments and areas of concentration. Out of the 1,100 registered students, 60 names were selected through the technique of systematic random sampling to survey attitudes toward conformity, clothing interests, fashion opinion leadership, mood, self- image, and role-playing.

This sampling technique was selected for this research because it was the most efficient technique to meet the desired objective. As the objective was to investigate self-consciousness and clothing behavior among University A graduate students, the initial step was to select a design that would maximize the inclusion of this group, and minimize time and cost.

Instrument of Data Collection

In order to collect the data on "self-consciousness and clothing behavior, Individual Values, Interests, and Attitudes," a self-administered questionnaire was used. The questionnaire entitled, "Clothing Survey Questionnaire," was a revised version of that used by Solomon and Schopler (1982).

The instrument contained 21 questions meant to give useful data on the issues raised for subsequent analysis. All· the questions were ·" close-ended type questions." This was to facilitate coding, description, and systematic analysis. Moreover, respondents also had the option of making personal comments precluded by the closed response categories in the basic questionnaire. This was achieved by the provision of a space at the end of the instrument for comments. The instrument had a crombach validation value of .82.

Data Analysis Procedures

The data for this research was presented and analyzed by means of descriptive and inferential

statistical techniques. The chi-square test of contingency was used to ascertain the relationship between attitudes toward conformity, clothing interests, fashion opinion leadership, vis-a-vis mood, self-image, and role-playing. Differences were accepted as statistically significant if the chi-square values were equal to or better than the .01 level of confidence with 4 degrees of freedom. The chi-square test was also used to determine whether male and female respondents differed in their opinions about attitudes toward conformity, clothing interests, fashion opinion leadership, mood, self-image, and role-playing. Differences were accepted as statistically significant if the chi-square value was equal to or better than 5.991 at the .05 level of confidence with 2 degrees of freedom. Simple percentages were also used to examine the degree of the relationship between males and females.

In addition, the chi-square test was used to determine the relationship between religious affiliation and the selected variables of attitudes toward conformity, and clothing interests. Differences were accepted as statistically significant if the chi-square values were sufficient to indicate a critical region equal to or better than 9.49 at the .05 level of confidence with 4 degrees of freedom.

Findings

Presentation of Data Resulting From the survey Questionnaire on Demographic Characteristics of Respondents.

The respondents in this study were comprised of. a sample of 60 graduate students registered at University A. Of the total sample, three percent were between the ages of 35 and 45, and 97 percent were between the ages of 20 and 34. Fifty-three percent of the respondents were female and 47 percent male. There was no significant difference in sex composition by age, with males slightly outnumbering females in both groups.

There was no significant diversity in the ethnicity of the respondents. The sample reflected a population that is ninety-nine percent Black, and one percent Indian arid Hispanic. In marital status, the respondents were ninety-six percent single, three percent married, and one percent widowed, divorced, or separated. The gross income of the respondents in the last year reflected no great disparity in income levels. Almost all of the respondents reported a gross income of under $1,000.00. Only two percent reported a gross income of between $7,000.00 and $7,999.00: One percent reported a gross income of $4,000.00 $4,999.00, and ninety-seven percent reported gross incomes of 0-999 dollars.

The overall demographic characteristics of the respondents indicated that most were within the same age range and income level, with similar marital statutes and ethnic group identity. However, there were differences among them in attitudes, values and interests. The extent of these differences and how they influence other individual and/or group behavioral characteristics relative to self-concept and clothing was the focus of this research.

In the following presentation and analyses of data, the relationship between sex and importance of religion were also analyzed along with other factors. For purposes of this research, the specific variables addressed were mood, self-image, role-playing, attitude toward conformity, clothing interests, and fashion opinion leadership.

Attitude toward Conformity and Mood

In order to ascertain the relationship between attitudes toward conformity and mood, the responses to two specific questions in the survey Questionnaire were cross tabulated. The observed and expected frequencies resulting from the cross-tabulation formed the basis for computing the chi-square as shown in Table I. Since the chi-square value of 14.04 was better than the value of 13.28 (4df) that is required for significance at the .01 level, the null hypothesis was rejected. This finding was interpreted to mean that attitudes toward conformity were significantly related to mood. In other words, the mood of an individual is closely related to attitude toward conformity relative to clothing. This finding supports the earlier theoretical construct that one's attitudes toward conformity relative to clothing, are likely to be influenced by the rules for conduct in a behavior region. It does appear that the mood of an individual, at any point in time, may be significantly associated with conformity to group clothing norms.

Table I

The Relationship between Attitudes toward Conformity and Mood (Expected Frequencies in Parentheses)

Attitudes Toward Conformity

Mood	Never	Sometimes	Frequently	Total
High	0 (2.1)	9 (11.9)	12 (7.0)	21
Moderate	3 (3.0)	20 (17.0)	7 (10.0)	30
Low	3 (0.9)	5 (5.1)	1 (3.0)	9
	6	34	20	60

$x^2 = 14.04$, P < .01, 4df

Attitudes toward conformity and Role Playing

To ascertain the relationship between attitudes toward conformity and role-playing, two specific questions from the survey Questionnaire were cross-tabulated in a contingency table in Table II. The typical questions were: "Can you determine a conformist by the way he or she dresses?" versus "Do you think your role-playing performances are influenced by the clothing you wear?" The chi-square test performed on the data relative to attitudes toward conformity and role-playing showed that there was no significant difference between attitudes toward conformity and role-playing. The critical region consisted of all the values of chi-square equal to or better than 13.28. Since the chi-square value of 4.04 was less than the value of 13.28 required for significance at the .01 level, the null hypothesis was accepted. In summary, attitudes toward conformity and role-playing are not related.

Table II

The Relationship between Attitudes toward Conformity and Role-Playing (Expected Frequencies in Parentheses)

Attitudes Toward Conformity

Role-Playing	Never	Occasionally	Often	Total
Always	1 (0.4)	2 (3.4)	2 (1.2)	5
Sometimes	2 (3.6)	31 (29.4)	10 (10.0)	43
Never	2 (1.0)	8 (8.2)	2 (2.8)	12
	5	41	14	60

$x^2 = 4.04_2$ Not Significant

Clothing Interest and Self-Image

The responses to two questions in the Survey Questionnaire were used for the interpretation and analyses of data relative to the testing of the hypothesis that there is a relationship between clothing interests and self-image (See Table III). The chi-square test performed on the data showed that there was a relationship between clothing interests and self-image. At four degrees of freedom, and a significance level of .01, the critical region consisted of all the values of chi-square equal to or better than 13.28. Since the chi-square value of 14.5 was greater than the value of 13.28 required for significance at the .01 level, the null hypothesis was rejected. This finding was interpreted to mean that respondents' interests in clothing have a significant relationship to their self-image.

Table III

The Relationship between Clothing Interests and Self-Image (Expected Frequencies in Parentheses)

Clothing Interest

Self-Image	Hardly	Moderately	Highly	Total
Always	0 (3.3)	6 (7.8)	12 (6.9)	18
Sometime	6 (5.7)	16 (13.4)	9 (11.7)	31
Never	5 (2.0)	4 (4.8)	2 (4.2)	11
	11	26	23	60

$x^2 = 14.5$, P < .01, 4df

Clothing Interests and Role-Playing

To interpret and analyze the relationship between clothing interests and role-playing, the responses to two specific questions from the survey Questionnaire were cross tabulated in a contingency table (see Table IV).

The specific questions were "To what degree is your primary interest in clothes influenced by the various social roles you expect to play?" and "Do you think your role performances are influenced by the clothing you wear?" The chi-square test performed on the data showed no relationship between clothing interests and role-playing. At four degrees of freedom, and a significance level of .01, the critical region consisted of all the values of chi-square equal to or better than 13.28. Since the chi-square value of 11.45 was less than the value of 13.28 required for signi-ficance at the .01 level, the null hypothesis was accepted. In other words, there is no significant difference between clothing interests and role-playing.

Table IV

The Relationship between Clothing Interests and Role-Playing (Expected Frequencies in Parentheses)

Clothing Interest

Role-Playing	No Influence	Low Degree	High Degree	Total
Always	0 (0.5)	0 (1.3)	5 (3.2)	5
Sometimes	4 (4.3)	9 (11.5)	30 (27.2)	43
Never	2 (1.2)	7 (3.2)	3 (7.6)	12
	6	16	38	60

$x^2 = 11.45$ Not Significant

Fashion Opinion Leadership and Self-Image

The responses to two questions in the survey Questionnaire were used for the analysis and interpretation of data on the relationship between fashion opinion leadership and self-image as shown in Table V.

Table V

The Relationship between Fashion Opinion Leadership and Self-Image (Expected Frequencies in Parentheses)

Fashion Opinion Leadership

Self-Image	Not Important	Somewhat Important	Very Important	Total
Very Much	3 (5.6)	8 (8.3)	5 (2.1)	16
Averagely Much	14 (13.3)	22 (19.6)	2 (5.1)	38
No Influence	4 (2.1)	1 (3.1)	1 (0.8)	6
	21	31	8	60

$x^2 = 10.62$ Not Significant

The chi-square test performed on the data showed no relationship between fashion opinion leadership and self- image. At four degrees of freedom, and a significance level of .01, the critical region consisted of all the values of chi-square equal to or better than 13.28. Since the chi-square value of 10.62 was less than the value of 13.28 re-quired for significance at the .01 level, the null hypothesis was accepted. This led to the conclusion that there was no significant relationship between fashion opinion leadership and self-image.

Fashion Opinion Leadership and Role-Playing

To ascertain the relationship between fashion opinion leadership and role-playing, two questions were cross tabulated for the computation of the chi-square value.

The chi-square test performed on the data showed no significant relationship between fashion opinion leadership and role-playing. At four degrees of freedom, and a significance level of .01, the critical region consisted of all the values of chi-square equal to or better than 13.28. Since the obtained

chi-square value of 9.96 was less than the value of 13.28 required for significance at the .01 level, the null hypothesis was accepted.

Table VI

The Relationship between Fashion Opinion Leadership and Role-Playing (Expected Frequencies in Parentheses)

Fashion Opinion Leadership				
Role-Playing	Never	Occasionally	Always	Total
Always	1 (2.4)	4 (3.2)	1 (0.4)	6
Sometimes	14 (16.8)	26 (22.4)	2 (2.8)	42
Never	9 (4.8)	2 (6.4)	1 (0.8)	12
	24	32	4	60

$x^2 = 9.96$ Not Significant

Sex and Attitudes toward Conformity, Clothing, Interests and Fashion Opinion Leadership

To determine the relationship between sex and attitudes toward conformity, clothing interests, and fashion opinion leadership, the chi-square test of two variable relationships was utilized for the presentation and analysis of the data resulting from the Survey Questionnaire. The chi-square tests performed on the data showed no significant relationship between sex and any one of the variables listed above. At two degrees of freedom, and a significance level of .05, the critical region consists all the values of chi-square equal to or better than 5.99. Since the obtained values of 4.59, 1.84 and .09 were less than the value of 5.99 required for significance at the .0.05 level, the null hypotheses of relationships between sex and attitudes toward conformity, clothing interests, and fashion opinion leadership were accepted. This was interpreted to mean that the gender of the respondent had no significant relationship to attitudes toward conformity, clothing in-terests, and fashion opinion leadership.

Religion, Attitudes toward Conformity and Clothing Interests

In order to ascertain whether any relationship existed between the importance of religion and students' attitudes toward conformity, two questions in the Survey Questionnaire were used to collect data. The chi-square test per-formed on the data showed no relationship between religion and attitudes toward conformity. At four degrees of freedom, and a significance level of .05, the critical region consists of all the values of chi-square equal to or better than 9.49. Since the obtained chi-square value of 5.99 was less than the value of 9.4 that is required for significance at the .05 level, the null hypothesis of a relationship between religious affiliation and attitudes toward conformity was accepted. This was interpreted to mean that the religious convictions of the respondents had no effect on their perceptions of conformity relative to clothing.

Furthermore, it was also hypothesized that there should be a relationship between religious affiliation and clothing interests. To ascertain whether any such relationship existed, the chi-square test was also performed by cross tabulating two questions in the survey Questionnaire. The chi-square test performed on the data showed no relationship between these variables. At four degrees of freedom, and a significance level of .05, the critical region consisted of all the values of chi-square equal to or better than 9.49. Since the obtained chi-square value of 3.47 was less than the value of 9.49 required for significance at the .05 level, the null hypotheses were accepted.

This was interpreted to mean that the religious affiliations of the respondents had no relationship to the interests they attached to clothing. It can be speculated that individuals who belong to certain religious denominations that do not see the importance of clothing for self-concept considerations, will be less concerned with clothing interests in contrast to those specific others whose religious groups are regulated by norms that require clothing for self- concept considerations.

Summary

The findings on the demographic characteristics of the respondents indicated that most were within the same age range and income level, with similar marital status and ethnic group identity.

However, there were differences among them in attitudes, values, and interests.

A synopsis of the following findings on relationships between the variables of attitudes toward conformity, clothing interests, fashion opinion leadership, religious affiliation, mood, self-image and role-playing show: (a) A positive association between attitudes toward conformity and mood; (b) A negligible relationship between attitudes toward conformity and role-playing; (c) A positive relationship between clothing interests and self-image; (d) A negative association between clothing interests and role-playing; (e) A negligible relationship between sex and attitudes toward conformity, clothing interests, self-image, mood and role-playing; A negligible relationship between religious affiliation, clothing interests and attitudes toward conformity.

Discussion of Findings

The analysis of the data seem to warrant the following:

There is a relationship between attitudes toward conformity and mood. This finding was interpreted to mean that the attitudes of people toward conformity relative to clothing behavior are closely linked with their frame of mind. For example, a bereaved person is most likely to adorn himself with certain clothing required by society and/or group norms to reflect mourning. Furthermore, a graduating student on the day of his convocation is conditioned by the environmental norms and the joy of achievement to look his best within acceptable standards. Thus, this finding has shown that a fundamental attitude associated with clothing is related to the desire to conform and self-expression.

Attitudes toward conformity relative to clothing were not significantly associated with role-playing characteristics of individuals in this study. The results showed that attitudes toward conformity to group clothing norms had no direct relationship with role-playing and clothing behavior. It was concluded that an individual's attitudes toward conformity were independent of his/her role-playing dynamics.

There is a relationship between clothing interests and self-image. This was interpreted to mean that people high in enhancing their self-image would also have a high interest in clothing. Conversely, people with low self- esteem are most likely to have a low clothing interest.

Clothing interest is not significantly associated with role-playing. This shows that clothing interest is independent of role-playing. For example, people can play certain roles without necessarily having a high affiliation to clothing.

There is no relationship between fashion opinion leadership and self-image. This was interpreted to mean that high fashion opinion leaders could be low in self-image. Thus fashion opinion leadership is not dependent on self-image.

There is no significant relationship between sex and attitudes toward conformity, clothing interests, and fashion opinion leadership. This was interpreted to mean that gender is not a determinant factor in respondents' attitudes, interests, and values in their clothing behavior. Differences in attitudes, interests, and values are most likely to result in personality variations to clothing behavior between the sexes rather than conforming to group norms and fashion opinion leadership.

There is nq relationship between sex, and the variables of self-image, mood, and role-playing. This finding is interpreted to mean that sex is independent of individual self-image, mood and role-playing.

There is no relationship between religious affiliation and attitudes toward conformity. Thus, religious group membership of the respondents in this study had no significant relationship to perceptions of conformity and/or deviance relative to clothing behavior.

There is no relationship between religious group affiliation and clothing interests. This was interpreted to mean that the respondents' values, attitudes, and most especially the interests they attach to clothing are not associated with religious group identity.

Limitation of the Study

This study was not designed to account specifically for the many factors like socio-economic background, race, age, and cultural differences; which may have some bearing on the feelings and preferences pertaining to clothing of students.

The highly unstable attitudes of students may also be a limiting factor to this study. The reader is

further cautioned from over-generalizing from findings of this research to a broader population.

Again, the choice of only one instrument further limits the study but does not preclude nor invalidate the basic research. The questionnaire was a revision of an instrument designed by Solomon and Schopler (1982).

Recommendations for Future Study

The findings of this research warrant the following recommendations: (1) More research is needed in the area of self-consciousness and clothing behavior, and the relationship of these factors to individual, and/or group dynamics. There is a need to understand the tactical use of social products and symbols for self-definition. This study should also be replicated to add to the existing information concerning self-consciousness and clothing behavior. (2) The procedures employed in this study could be used by other researchers to test the effect of other sociological variables like age, income, and educational levels of respondents on self-concept. A similar study might also go further and compare attitudes, interests, and values of blacks and whites relative to self- consciousness and clothing behavior. (3) students of gerontological studies who are interested in identifying the links between clothing and self-concept can also use the procedures employed in this study for the older population of the society. (4) This kind of research can be useful in marketing research for clothing manufacturers.

Conclusion

The analyses and interpretation of the data in this study seem to warrant the following conclusions: (1) There is a statistically significant relationship between attitudes toward conformity and mood. (2) There is no statistically significant relationship between attitudes toward conformity, clothing interests, and role-playing. (3) There is a statistically significant relationship between clothing interests and self-image. (4) There is no statistically significant relation-ship between sex and attitudes toward conformity, clothing interests, and fashion opinion leader-ship. (5) Drives toward conformity and enhancement of self-image are openly manifest in clothing behavior as revealed by the analysis of the data in this study. (6) Religious affiliation has a negligible influence on attitudes, clothing interests, and the values attached by respondents to clothing.

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