AN ABSTRACT OF THE THESIS OF

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The purposes of the study were to explore the possibility of relationships existing among clothing behavior, attitudes toward certain clothing standards, interest in clothes, religious orthodoxy, and conformity among a group of Seventh-day Adventist college girls; and to determine whether or not factors of socio-economic level, type of secondary education (parochial, non-parochial), and church membership background affected these relationships.

To measure these relationships a questionnaire containing five scales was developed. Two scales, attitude and behavior, were devised by the writer; three were adapted from existing measures. The attitude and behavior scales were based on statements from the clothing literature of the Seventh-day Adventist denomination and reflected a conservative interpretation of their clothing standards.
The five scales were scored on the basis of agreement or disagreement, from one to five, with this interpretation of the standards. Low scores indicated agreement and high scores showed disagreement. Four judges evaluated the measure for validity and appropriateness to the subjects to be tested after which a pretest was given to 22 girls in a western Seventh-day Adventist college. The results of this pretest were analyzed and the measure was revised where necessary.

The participants were 167 girls in a midwestern Adventist university. The information describing the subjects revealed that most of them were Seventh-day Adventists, from Seventh-day Adventist homes, who had graduated from Adventist secondary schools which they had attended for at least two years. They were members of the middle and lower socio-economic groups, from small urban centers or farms (one-fourth came from urban areas of over 100,000 people). These subjects were not chosen randomly and therefore the findings are applicable only to the participants.

An analysis of the data revealed that there were significant relationships between clothing behavior, attitude toward the clothing standards of the church, and religious orthodoxy. Conformity did not appear to be significantly related to the first four variables in this study. Attitude was the most important factor in reflecting clothing behavior; orthodoxy ranked next. Clothing interest was of
only slight value in reflecting clothing behavior, for these subjects.

Two intervening variables—socio-economic level and type of secondary education—were not significantly related to clothing behavior, attitude, interest, orthodoxy or to conformity. Church membership background (including subjects' and parents' church membership) was not related to any of these variables except religious orthodoxy. It was found to be moderately correlated with orthodoxy and, therefore, the effects of these factors could not be entirely discounted.

Conclusions were that relationships did exist among the variables of clothing behavior, attitude, interest, and orthodoxy, but not conformity; and that factors of socio-economic level, type of secondary education, and church membership background did not relate to any of these variables except orthodoxy for this group of subjects.

In general the subjects who agreed most with Seventh-day Adventist clothing standards in their clothing behavior agreed in their attitude toward the standards, were more orthodox to the church, and somewhat less interested in clothes, than subjects who disagreed with the clothing standards defined by this measure.
CLOTHING BEHAVIOR RELATED TO ATTITUDES TOWARD CERTAIN CLOTHING STANDARDS, CLOTHING INTEREST, ORTHODOXY, AND CONFORMITY

by

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## TABLE OF CONTENTS

**INTRODUCTION** ................................................................. 1

**SPECIFIC STATEMENT OF THE PROBLEM** ................................. 6

  - Purposes ................................................................. 6
  - Definitions and Descriptions of Terms ............................. 7
  - Scope and Limitations of the Study ................................. 8

**PROCEDURE** ........................................................................ 9

  - Derivation of Measures of Clothing Behavior and of
    Attitudes Toward Clothing Standards ............................... 9
  - Selection of Other Measures ........................................... 12
    - Clothing Interest ..................................................... 12
    - Religious Orthodoxy ............................................... 13
    - Conformity ............................................................ 13
    - Background Information .......................................... 15
  - Selection of Subjects .................................................... 15
  - Administration of the Instrument .................................... 16
  - Statistical Analysis of the Data ..................................... 16

**REVIEW OF LITERATURE** .................................................... 18

  - Clothing Behavior ....................................................... 18
  - Religious Orthodoxy .................................................... 22
  - Conformity .................................................................... 25
  - Historical Background of Seventh-day Adventist
    Clothing Practices ....................................................... 27

**FINDINGS AND DISCUSSION** ............................................... 32

  - Description of the Participants ..................................... 32
    - Age and Class ......................................................... 32
    - Major Field of Study ............................................... 33
    - Social Position ....................................................... 34
    - Church Membership Background .................................. 37
    - Type of Secondary Education ..................................... 38
  - The Relationships Between Clothing Behavior and
    Four Independent Variables .......................................... 40
    - Attitudes Toward Clothing Standards ............................ 40
    - Clothing Interest .................................................... 42
    - Religious Orthodoxy ............................................... 43
    - Conformity ............................................................ 44
TABLE OF CONTENTS (Continued)

Possible Intervening Variables ........................................ 47
  Socio-Economic Level .............................................. 47
  Type of Secondary Education ..................................... 49
  Church Membership Background .................................. 50

SUMMARY AND CONCLUSIONS ............................................ 53
  Conclusions ....................................................... 59

RECOMMENDATIONS FOR FURTHER STUDY ............................. 61

BIBLIOGRAPHY .......................................................... 63

APPENDICES ............................................................ 66
LIST OF TABLES

Table

1  Distribution of Participants by Major Field of Study               34

2  Distribution of Participants According to Parents' Church        38
   Membership

3  Correlation Matrix of Clothing Behavior and Independent          41
   Variables in Hypothesis 1

4  Range, Mean, and Standard Deviations of Variables in            45
   Hypothesis 1

5  Simple and Multiple Correlation Coefficients of Variables        46
   in Hypothesis 1

6  Range, Mean, and Standard Deviation of Variables in              47
   Hypothesis 2

7  Correlation Matrix of Intervening Variables in                   48
   Hypothesis 2

8  Correlations of Intervening Variables with Dependent             49
   Variables in Hypothesis 2

9  Summary Table. Multiple Correlation Coefficients of               52
   Intervening Variables with Dependent Variables in                
   Hypothesis 2
CLOTHING BEHAVIOR RELATED TO ATTITUDES TOWARD CERTAIN CLOTHING STANDARDS, CLOTHING INTEREST, ORTHODOXY, AND CONFORMITY

INTRODUCTION

The study of clothing as an aspect of the behavioral structure of an individual is relatively new, although clothing is as old as man himself. Man's habits of clothing himself have always been connected with his environment—physical, social, and political. Various customs of dress have become associated with different countries, historical eras, political events or religious beliefs, and individuals allied to a particular cause or belief have frequently sought to distinguish themselves from their contemporaries through differences in clothing.

In American society today there exist groups such as Quakers, Mennonites, and others (13, 15) whose philosophies and ways of life, including their manner of dress, are in such contrast to the majority of the society that they form a definite subculture within the social structure. Although studies of the personal, religious, or political aspects of these groups are numerous, research pertaining to their clothing behavior is relatively scarce.

One subculture whose members might be observed for their clothing behavior is the Seventh-day Adventist denomination. Though less peculiar in their dress than some groups, they do stress plainness and attempt to adhere to certain standards in clothing practices.
Their manner of dress is an important and singularly distinguishing factor in their way of life.

The Seventh-day Adventist Church is a small but fast-growing denomination of more than a million members around the world. Doctrine is very fundamental (see Appendix A for a statement of Adventist beliefs). They worship on Saturday, the seventh day of the week, according to the fourth commandment, and they observe the other nine commandments quite literally. They maintain an extensive network of schools (colleges, universities, a medical school and a theological seminary) and hospitals here and abroad. Adventists hold high standards of health. They abstain from alcohol and tobacco in any form, and many members do not eat meat or fish. Adventists, in general, refrain from drinking coffee, tea, or cola beverages.

In addition, Seventh-day Adventists believe that a woman, Ellen Gould White, was inspired and directed of God to give instruction and counsel to the church to help clarify many aspects of the Bible. It is through her writings that the clothing practices and standards of the church have come to their clearest expression. These clothing standards are not tests of belief or prerequisites to church membership, but they do have an important place in the lives of Seventh-day Adventists.

Basically the tenets of Adventist dress are modesty, simplicity,
and economy. Clothes are to be modest relative to times, fashions, and appropriateness to the occasion. In Seventh-day Adventist schools and colleges no strapless or low-cut gowns are worn, and in some no sleeveless garments are permitted for campus wear. Simplicity means no adornment to attract personal attention. This includes use of articles such as lipstick, rouge, and eye make-up, as well as jewelry. Rings, necklaces, and other types of costume jewelry are not worn (most members do not even wear wedding bands and none are married with ring ceremonies). Economy is to be considered in the selection of clothes. They are to be well made, of good quality materials that are easy to care for, yet not elaborate nor expensive. Plain, neat, well-fitted clothing is to be worn. It is to be in good taste, not to attract attention to the wearer, but not to detract from her.

However, because there is no fixed set of rules for clothing, diversity in interpretation of the general criteria results in discrepancy between the general standards set forth by the church and the actual clothing behavior of the members. There also appears to be a wide spectrum of clothing practices and of attitudes toward the standards among the members, from extremely conservative to extremely liberal.

Many questions pertaining to clothing behavior might be asked of these individuals. How does their clothing behavior relate to
other areas of their lives? Do they compensate in some way for their peculiarity of dress? How do they see themselves and their clothing in relation to the major society? What are their attitudes toward their clothing practices? Are there particular personality traits associated with people who would choose to or be willing to dress differently from others? What are the variations of dress within the group? Are there tendencies toward liberalism in standards of dress and away from conservatism? Does the degree of orthodoxy in other areas of religious practice correlate with their clothing behavior? What influence does socio-economic background have on their manner of dress? These are but samples of the inquiries that might be made and/or clarified through clothing behavior research.

The proposed study would attempt to look at Seventh-day Adventists and delve into the following questions: 1) how do attitudes toward clothing standards of the church relate to actual clothing behavior, 2) is clothing interest a factor in the clothing behavior of this group, 3) does religious orthodoxy relate to or influence attitudes toward church standards or actual clothing behavior in any way, 4) are the individuals who believe and practice Adventist doctrine conformists, and 5) what influence does religious background, type of education (parochial or nonparochial), or socio-economic level have on clothing behavior?
Because Seventh-day Adventists emphasize certain clothing standards and attempt to maintain these in their institutions, the writer felt that a study of the way they feel and act regarding clothes might suggest some reasons for the discrepancies that appear between the clothing standards of the church and the actual clothing behavior of the members. Perhaps such information will be helpful to those who teach clothing classes in the denominational schools or to others who are responsible for interpreting the clothing standards of the church to the members.

The writer felt that, as a member of the Seventh-day Adventist denomination, she would have opportunity to conduct a study that might not be open to a researcher outside of the church and hoped that the findings might contribute to the general knowledge of clothing behavior.
SPECIFIC STATEMENT OF THE PROBLEM

Purposes

The purpose of this study was to determine the possible relationships between the clothing behavior of a selected group of college women and their attitudes toward certain generally defined clothing standards, their religious orthodoxy, their interest in clothing, and to conformity as an aspect of their personalities. It was also the purpose of this study to ascertain the significance of certain factors in the backgrounds of these women which might influence any of the above-mentioned relationships.

For this study the following assumptions were made:

1. Clothing provides a means of individual expression.

2. Students are willing to give accurate statements regarding their attitudes and behavior.

3. Statements about clothing practices can be used to measure clothing behavior and attitudes toward clothing.

4. The questions used obtain valid measures of the factors to be studied.

5. Conformity can be measured by Holland's Vocational Preference Inventory.

Based on these assumptions, the following hypotheses, stated in the alternate form, were developed and tested:
1. Clothing behavior is related to
   a. expressed attitudes toward clothing standards
   b. religious orthodoxy
   c. clothing interest, and to
   d. conformity as a personality trait.

2. Clothing behavior related to attitudes toward clothing standards, to religious orthodoxy, to clothing interest, and to conformity is related to
   a. church membership background
   b. type of secondary education, and
   c. socio-economic level.

Definitions and Descriptions of Terms

The following definitions of terms are to be used throughout this study:

Clothing standards are the suggested clothing practices for women of the Seventh-day Adventist church, the basic tenets of which are simplicity, modesty, economy, and lack of personal adornment.

Clothing behavior refers to subject's expression of what she does or would do in a given situation involving clothing and/or grooming habits.

Clothing interest here refers to the subject's perceptions of her own clothing and that of others, in wearing, making, buying or reading.

Conformity is defined in Holland's terms as a "whole-hearted acceptance of cultural values and attitudes, a living in the eyes of others with its emphasis on excessive self-control. ... the obsessive, orderly concern with rules and regulations for living " (14, p. 3).

Orthodoxy means the subject's overt expression of her beliefs in and practices of specific points of church doctrine such as church attendance, tithe paying, abstaining from certain foods and beverages, and others.
Attitude is used to describe the subject's expressed ideas, positive or negative, regarding the statements of the clothing practices and standards maintained by the church.

Scope and Limitations of the Study

This investigation was limited to women residing in the dormitory of Andrews University during the spring semester of 1964. The findings are applicable only to the population tested and may not be true of all the women of the University or of any other Seventh-day Adventist college population.

The findings must also be viewed in the light of the limitations of the measures and procedures used. The subjects were not selected by a random sampling technique; therefore, they cannot be considered representative of the entire college population. The clothing behavior measured here has not been validated against actual observations of the subjects' clothing behavior and may vary from it to some extent.

There may be limitations to the validity of other measures used. The conformity scale, since it was separated from the entire Vocational Preference Inventory, may be questioned on that basis. Attitude measures are at best tenuous and somewhat subjective, particularly when used in a new field. Furthermore, the study was limited by physical distance between researcher and subjects, thus reducing the precision and control of administration of the instrument.
PROCEDURE

The organization and plan for the study will be discussed as follows: 1) derivation of the measures of clothing behavior and of attitudes toward the clothing standards of the church, 2) selection of other measures used, 3) selection of subjects, 4) administration of the instrument, and 5) statistical analysis of the data.

Derivation of Measures of Clothing Behavior and of Attitudes Toward Clothing Standards

A questionnaire, composed largely from statements about clothing from the writings of Ellen White, was developed to measure clothing behavior and attitudes toward the clothing standards of the church. The statements from White were adapted to minimize bias on the part of the respondents and were worded in a manner that would reflect attitudes or would indicate behavior (see Appendix B). In addition, selected statements from Brady's measure (3) were incorporated to indicate clothing behavior in so far as they applied to specific areas of Mrs. White's counsel. As many different aspects of clothing were included as could be found in the writings of Mrs. White.

The pretest questionnaire had 61 statements of which 31 measured attitudes toward the clothing standards and 12 measured
clothing behavior. The remaining 18 statements measured clothing interest and are discussed in the section, Selection of Other Measures (p. 12).

In addition to the 12 statements concerning clothing behavior, there were two series of questions regarding the use of cosmetics and the types of garments in the wardrobe. A third set in the form of problem situations was also included. The writer felt that these questions would provide a more detailed picture of the actual clothing behaviors of the subject than would the general statements about clothing behavior. In the first series (see Appendix C) it was assumed that if a subject had any garments of certain types in her wardrobe she was not adverse to wearing those types, but the actual number of garments of a given type was immaterial to this investigation.

After the statements and questions were composed, they were examined for face validity by four judges, church leaders and lay persons, who were familiar with Ellen White's writings and with the standards of the Seventh-day Adventist Church. Some modifications in wording and sentence structure were made as a result of this evaluation.

The complete questionnaire, which also included measures of conformity, religious orthodoxy, and background information, was then given to 30 girls living in the dormitory of a western
Seventh-day Adventist college. The girls were selected arbitrarily (one from every fifth room) and asked to fill in the questionnaire and return it to the dormitory office before eight o'clock the following morning. Twenty-two questionnaires were completed and returned by the specified time.

These 22 questionnaires were analyzed with a modified Guttman scaling technique (5). Scores were computed for each subject and questionnaires were put in rank order. Responses were totaled for each question or statement and those which were not discriminating were eliminated from the final form of the questionnaire.

Suggestions made by the pretest subjects were taken into account in the revision, and the choice of answers for the final questionnaire was changed from a number selection to a word combination for the sake of clarity (see Appendix C).

Thirty-six statements of behavior and attitudes were used in the final form of the instrument (along with the measures of religious orthodoxy, conformity, and the background data). Of these statements 20 measured attitudes toward clothing standards, seven measured clothing behavior, and the remaining nine indicated interest in clothing. The series of specific clothing behaviors and the problem situations were included in the final form with very few changes from the original.

Scoring for the attitude and behavior statements was based on
weights of one to five for the responses "strongly agree" to "strongly disagree" respectively. Those subjects who had low scores would be those who strongly agreed with the statements; the high scoring subjects would disagree strongly with them.

The first series of questions on clothing behavior was scored similarly to the statements above. In addition the frequency of use of an item was also weighted one to five, five being the weight for the response "always". The two scores were cross multiplied and the product divided by two to obtain a total score for that series. In the second series, weights were given to each item on a continuum from 1.0 to 2.0; scores were then procured by adding the weight of each item checked by the subject and multiplying it by 50 to yield a score proportionate to that of the first series. The problem situation responses were weighted from one to four and the total score was obtained by simple addition of the response weights.

Selection of Other Measures

Clothing Interest

The nine statements used to measure clothing interest were taken from Brady's revision (3) of the Clothing Interest Inventory developed by Creekmore, and were interspersed with the statements of attitude and behavior. Brady's measure was selected
because it was readily adaptable to the type of questionnaire being employed for this investigation and because of its internal consistency and discriminatory values. Seven of the nine statements used had item-total correlations of .539 or higher; the remaining two had correlations of .411 or above. Brady's results showed that all correlations were "highly significant" (3, p. 37). The scoring for clothing interest was the same as that for the attitude and behavior statements.

Religious Orthodoxy

A measure of religious orthodoxy developed by Glenn M. Vernon for the Mormon church was employed in this study (23). Vernon's measure was chosen because of similarities between the Mormon church and the Seventh-day Adventist in matters of religious practice and doctrinal structure. This measure was easily modified to fit the specific beliefs and observances of the Adventist church.

Items pertaining to Adventist belief were substituted for the Mormon ones where this was necessary. The measure was then examined by the judges for precise meaning and application to Seventh-day Adventists. The orthodoxy measure was scored similarly to the attitude and behavior measures and to clothing interest.

Conformity

Several measures of conformity were reviewed for inclusion
in this research. Most of them, however, involved either oral response or a group situation which was not possible to use in this study. Some of the conformity scales were part of much more extensive personality inventories from which they could not be separated. Others were difficult to score or to interpret. One incorporated questions which the writer felt would be unacceptable to the group under investigation.

The Holland Vocational Preference Inventory (Female) was finally selected. It is essentially a personality test which uses occupational titles for content. The Inventory was designed to give a maximum amount of reliable and valid information with a minimum amount of testing and scoring time, skill, and expense. Many variables ordinarily included in interest and personality tests were integrated in the Holland Inventory. The scales are assumed to yield a broad range of information concerning the subject's personal adjustment, values, attitudes, and vocational motivation. The Inventory is self-administering in that subjects record their feelings and attitudes about occupational titles by indicating interest in or dislike for each item (14). Only Scale 6, Conformity, was used. However, the 29 items comprising it were interspersed with some items from each of the other scales in order to give a wider range of choices. A total of 59 occupational titles was thus given.

On Holland's Inventory, scores were to be computed by adding
the number of "yes" responses. Subjects who secured high scores indicated greater tendencies toward conformity, while those who secured low scores showed less conformity. The writer reversed this scoring by subtracting the "yes" responses from the total number of items used to measure conformity, giving the "conformists" a low score, in order to be consistent with other scoring used throughout the instrument.

**Background Information**

Some general questions were included at the beginning of the questionnaire to describe the population, and to obtain background data about each subject which might influence her clothing behavior or her attitudes toward church clothing standards (see Appendix C). Hollingshead's Two Factor Index of Social Position, based on the occupation and education of the father, was used to determine the subject's socio-economic level (19).

**Selection of Subjects**

The subjects selected were the dormitory residents of Andrews University, Michigan. This midwestern institution was chosen to be most representative of the total Seventh-day Adventist college population since it is one of the largest schools and draws students from all areas of the United States and more than forty foreign countries.
Administration of the Instrument

After obtaining permission from the dean of women to survey the dormitory residents, questionnaires were sent to her for distribution to each girl in the dormitory. These were to be filled in by the girls and returned to the dormitory office as soon as possible. They were then to be returned to the writer in one group rather than by each individual girl. It was hoped that this method would facilitate maximum returns. Of the 300 questionnaires sent, 167 were returned completed. This represented approximately 55 percent of the population. Although not as large a percentage as the writer hoped to obtain, this group constituted the samples for the study.

Statistical Analysis of the Data

Frequency distributions were made of the background data in order to describe the subjects.

Although subjects were not selected by random sampling, and parametric statistical methods, therefore, were not strictly applicable, a multiple regression technique was used to analyze the data. This technique was employed to determine the relationships between clothing behavior and attitudes toward church clothing standards, clothing interest, religious orthodoxy, and conformity as a personality trait. The relationships between socio-economic level, type
of secondary education, church membership background, and the five main variables were also explored with this multiple regression technique.
REVIEW OF LITERATURE

The literature reviewed for this investigation is presented as follows: clothing behavior, religious orthodoxy, conformity, and a historical background of Seventh-day Adventist clothing practices.

Clothing Behavior

Several areas of clothing behavior are discussed in this section including attitudes towards clothes and their effects on the wearer, interest in clothing as shown by awareness and use of fashion, the importance of clothing to personality, and the relationship between clothing and socio-economic level.

Morton stated some effects of clothing on the wearer in the following paragraph:

Clothes help make us self-confident, self-respecting, jolly, free, or they may make us self-conscious, shy, sensitive, restrained. They help determine how much we go into society, the places we go to... They help us to get jobs and to hold them, to miss them and to lose them (25, p. 585).

Her ideas have been confirmed by Ryan's study of attitudes toward clothes and their effects on the wearer (29). Ryan found that when girls thought themselves well dressed they felt more talkative, livelier, and willing to be in the center of group activities. If they felt they were poorly dressed, they were quieter, more self-conscious,
and tended to withdraw from the center of the group. The girls indicated that the colors, textures, and types of garments they wore also affected their moods.

Interest in clothing can be divided into several categories. Two of these are the symbolic and manipulative use of clothes in social situations, and the awareness and use of fashions for aesthetic purposes.

The meaning of clothing in social situations was explored by Dearborn (8) as early as 1918. He surveyed 24 college students and found that the majority of them thought that well-dressed people were more apt to get ahead in the business world than others. He found that students attached symbolic meaning to clothing from such statements as

The personality of an individual is judged, first of all, by his external appearance (8, p. 56).

Social advantages are frequently obtained as a result of pleasing personal appearances (8, p. 56).

First impressions are lasting with many individuals (8, p. 56).

Rosencranz (28) explored areas of clothing awareness through the meaning attached to clothes. Emphasis was placed on the use of clothing as a guide to identifying roles and status of unknown individuals, and on the shades of meaning attached to clothing in various social situations.
Clothing interest is displayed by awareness of fashion. Individuals who are very interested in clothing are not only quick to be aware of other's costumes but also to notice fashion trends, and to incorporate what they observe into their own clothing.

Rosencranz (27) found, in another study, that subjects who scored high on clothing interest considered clothing important enough to judge others by it and expressed a desire to be among the best dressed in their groups. She concluded that measures of money, time, effort, and attention given to personal clothing can be used to determine the degree of women's interest in clothing.

Awareness and use of fashion for aesthetic purposes is also reflected in concern for appearance. Of the nine clothing behaviors studied by Brady (3, p. 60), concern for appearance was the most significant. This factor was closely related to experimental use of clothing and to interest in fashion.

Personality seems to be inextricably bound up with clothing. According to Flugel (10, p. 16),

...the very word "person" as we have been reminded by recent writers, implies a "mask", which is itself an article of clothing. Clothes, in fact, ... have entered into the very core of our existence as social beings.

Hartmann also believed that one's choice of clothing reveals something of his personality (16). Other writers (21, 22, 23) have expressed the thought that clothes are but an extension of the self and the personality. Through clothes the individual is able to present
his personal image and to express himself; he can manipulate his appearance to fit his interpretation of his surroundings and thus adjust to a variety of situations (26).

Socio-economic level is quite obviously related to the quantity and quality of one's clothing; it is also related to one's clothing behavior, but perhaps in less obvious ways. As was noted earlier clothing is an aspect of man's social nature and, therefore, subject to evaluation or utilization largely in social situations. In a study of the social importance of clothing in the occupations of a group of men, significant differences were found between white-collar workers and blue-collar workers (11). White-collar workers or men in higher prestige occupations appraised clothing in terms of its potential for favorably impressing other people with whom they associated in their work; whereas blue-collar workers or men in lower prestige occupations were more concerned with the functional aspects of clothes.

Rosencranz (27) also gave evidence of this by her findings that occupation and income (determinants of social status) had significant positive relation to interest in clothing.

The literature of clothing behavior seems to indicate that clothes have an important role in social development and in social environs; and that clothing behavior, in all its intricacies, is a vital part of an individual's personality and total behavioral structure.
Religious Orthodoxy

A rather indefinite, and not altogether flattering picture of religious people emerged from the review of the literature. However, there were some significant findings regarding religiously oriented individuals.

Martin and Nichols (24) presented the image of the religious person as it existed from previous research. It was a generally negative view of a conforming, ethno-centric, and perceptually and intellectually rigid person. The religious individual was more apt to be prejudiced, pessimistic, and less intelligent than the non-religious individual, and to come from lower socio-economic levels. However, Martin and Nichols did not find these personality correlates quite as high in their study as those presented by the image from previous research.

In Brown and Lowe's investigation of various traits of "believers" and "non-believers" among college students (5), "believers" were more conservative economically, suggesting a possible relationship between conservatism in religion and conservatism in economics. They also found that as a subject's educational level rose there was some decrease in belief.

Religions can be loosely divided into two categories--churches and sects. According to Dynes's study of church-sect typology (9),
the church is an institution which accepts and integrates the existing social order and culture. It accepts and reinforces secular value systems. The church incorporates some degree of scientific thinking; it does not frown on success in this life, and it embraces all who are socially acceptable. The church retains professional leadership and emphasizes education, and it encourages passivity in worship observances.

The sect, on the other hand, rejects integration with society. It develops a subculture, often stressing rather rigid behavioral requirements for its members. It is indifferent to or renounces secular value systems, strives for a future life rather than wealth in this world, and accepts literal Biblical interpretations of life.

The sect maintains a moral community exclusive of non-members. Congregational participation is emphasized in worship and unprofessional leaders are often employed. Education tends to be unemphasized.

Dynes concluded that "churchness" was associated with higher socio-economic levels, and sectarianism with lower socio-economic status. He also found that as education increased, sectarianism was rejected; and an increase in occupational prestige increased acceptance of "church" rather than "sect".

Closely related to Dynes's work was another study which showed that a group of educational psychology students in the first
two years of college were more sect oriented, while those in the fourth year were more church oriented. This research by Garrison (12) also indicated a positive correlation between lower grade point average, lower intelligence, and sect.

Religion and orthodoxy, though not synonymous, may be assumed to be correlated. As one accepts a particular religion or belief he relates himself to it through varying degrees of adherence, dependent upon the individual. Orthodoxy may be said to be this relationship between an individual and a set of beliefs or a doctrine, and as such may be subject to interrelation with other factors in an individual's life.

Sturges (31) found that, other things being equal, there was a high correlation between orthodoxy and piety among the college students he observed. Orthodoxy in religious belief was associated with piety in religious observance. This was further affirmed by Martin and Nichols (24) who found a positive correlation between religious belief and church attendance.

A definite relation between religious orthodoxy and socio-economic level was discovered by Vernon (32) in his study of a group of Mormons—the lower the income, the higher the level of orthodoxy.

On the basis of the research reviewed it would appear that Seventh-day Adventists could be classified as a sect, with the
exceptions of the emphasis on education and the professional status of their ministers, who are seminary graduates. As religious people Seventh-day Adventists might be expected to exhibit orthodoxy, in varying degrees, related to their religious observances as well as to other areas of their lives.

Vernon (32), working with the Mormon denomination, showed that orthodoxy was amenable to unidimensional scaling, using a Guttman scalogram technique, with a reproduction coefficient of .89. From this scale it appeared that there were many similarities between the Mormons and the Seventh-day Adventists on matters of doctrinal structure and generally accepted standards of religious observance (see Appendix E). Vernon's scale apparently could readily be utilized by substituting pertinent details of Adventist doctrine for those of the Mormons, yielding a measure of Adventist orthodoxy.

**Conformity**

As was mentioned previously, conformity is frequently associated with religious persons; the ensuing description of the conformist is quite similar to that of the religious individual presented by Martin and Nichols (p. 22).

The definition of conformity as an aspect of personality is as yet not absolute (18). However, it is sufficiently clear at this point
to be valuable, through certain types of research, to relate conformity to other measurable attributes of personality.

One of the most important studies of conformity was made by Crutchfield (7) in 1955. His research corroborated previous theoretical and emperical studies which portrayed the conforming person as one less able to accept responsibility, less spontaneous and creative, and more prejudiced and authoritarian in his attitudes than the independent individual. High conformists reflected somewhat inconsistent and rather rigid moralistic attitudes. The independent subjects showed greater intellectual effectiveness, had greater ego strength, more leadership ability, and more social maturity. They had a definite absence of rigidity, and of feelings of inferiority.

Another aspect of conformity is social conformity which Bernberg (1) defined as

...the tendencies of members of society to manifest communality of attitudes and behavior as a result of restrictive influences of culture and society on personality development (1, p. 309).

Perhaps someone might relate this definition to the "restrictiveness" of the Adventist church upon its members as leading to conformity in "personality development".

Religiously oriented persons have been not only associated with conformity, but also with authoritarianism. Gregory's research, though inconclusive, showed a tendency toward authoritarian behavior
in subjects whose scores were higher, on a measure of attitudes toward the church, than those whose scores were low (14).

Holland (17) derived a description of highly conforming individuals, as those who had "introcepted the culture with unusual completeness" (17, p. 19). They frequently appeared controlled and defensive, seemed to prefer subordinate roles, and achieved their goals by carefully regulating their lives.

One might conclude that since all Seventh-day Adventists are purportedly religious, some of the traits and characteristics of religious people in general, such as conformity, could be found among them; and that distinctions would be not between "believers" and "non-believers," but rather be related to the strength of their adherence, or orthodoxy, to the church doctrines.

**Historical Background of Seventh-day Adventist Clothing Practices**

A historical review of Seventh-day Adventist literature concerning clothing reveals that their clothing practices have become an integral part of their way of life. Since it is largely through her writings that the present-day interpretation of clothing standards has come, a brief sketch of Mrs. White's life is included.

Mrs. White was born Ellen Harmon in Gorham, Maine, in the year 1827. She married James White in 1846 and then spent the
major part of her life writing, visiting, traveling, counseling, and
generally building up the work and the people of the Advent (later
Seventh-day Adventist) faith. She reared a large family of her own,
and nearly always had from one to a dozen other people under her
care (33).

Her original works included more than two dozen books and
literally hundreds of periodicals, pamphlets, and articles covering
every phase of Seventh-day Adventism. In addition her writings
have now been compiled into many volumes on specific topics and
with particular applications.

Mrs. White lived in an age when some of the more extravagant
and even harmful clothing practices abounded in this country. This
was the era of sweeping skirts, hoops, cinched waists, and super-
fluity of ruffles, laces, and trims of all kinds (21). Fashions, and
the trimming and making of clothes took up a large portion of the
time and the conversation of a genteel woman in her day. Long
hours were spent embroidering, stitching, and trimming gowns and
bonnets (30).

At this time Mrs. White wrote extensively pertaining to the
dress customs of the day, and occasionally with specific reference
to situations involving the costumes of various church members.
Emphasis was on modesty, lack of ostentatious display, health,
simplicity, good taste, and economy in clothing.
Mrs. White was a "reformer" for her day. Her skirts were short (eight or nine inches from the ground) and hoopless (35, p. 465). Although several types of hoopless "reform" costumes were appearing on the American scene, Mrs. White did not accept most of them because she felt that they were "grotesque and unfitting a woman," as well as impractical (37, p. 637).

In the mid-nineteenth century women did not wear cosmetics as we know them. Their jewelry, if any, was not of plastic or synthetic material but of precious or semi-precious metal or gems. Clothes were anything but simple, with ruffles, lace, flounces, feathers, furs, and beads (21, 30). Even the "plain" dress of Mrs. White would undoubtedly appear very ornate beside today's slim shift.

Dress was not the main concern of her writings, but she spoke frequently regarding the clothing of the professed followers of the church. She took a progressive point of view for her times but was neither unreasonable nor extreme. Such statements as the following are typical of her counsel:

Simplicity of dress will make a sensible woman appear to best advantage (37, p. 643).

A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. (37, p. 643).

Speaking to a particular individual she advised
A disposition in you to dress according to the fashion and to wear lace and gold and artificials for display, will not recommend to others your religion or the truth that you profess. (36, p. 376).

A sense of humor was displayed in speaking of the working dresses of women.

Sisters when about their work should not put on clothing which would make them look like images to frighten the crows from the corn (35, p. 464).

Other statements show her sincerity and practicality.

True refinement does not find satisfaction in the adorning of the body for display (33, p. 423).

It is always right to be neat and to be clad appropriately, in a manner becoming to your age and station in life (37, p. 142).

Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron (33, p. 462).

Above all she felt

There is no need to make the dress question the main point of your religion (33, p. 428).

Ellen White's writings covered a period of 70 years. Some were written for the church, some for particular individuals and others for both Adventist and non-Adventist readers.

Under "dress" in the church manual today (13) there is a bare framework distilled from Mrs. White's counsel for the guidance of modern church members.

That believers should recognize their bodies as the temple of the Holy Spirit and that therefore they should clothe them in neat, modest, dignified apparel (13, p. 54).
The Christian's life "should be characterized by modesty and simplicity of dress" (13, p. 54).

That it [dress] may not be conspicuous, it should follow the conservative and most sensible styles of the time. They [church members] will not be first to adopt the new styles of dress or the last to lay the old aside (13, p. 202).

Regarding make-up and cosmetics for this day and age, there are these statements.

The use of common cosmetics not in keeping with good taste and the principles of Christian modesty should be avoided. (13, p. 203).

Cleanliness should be observed in the care and grooming (13, p. 203).

This is not a detailed list of specific regulations for every occasion, but rather a broad base upon which the individual member must make her own choices. And it is here, perhaps, that "discrepancies" in dress result. The strictness with which individual interpret these simple admonitions varies greatly. What is "moderation" for one is "immodesty" for another. However, where one's choices fall, within this framework, might give an indication of one's relation to the church at least in matters of dress and possibly in other areas as well.

Although emphasis on dress is in a sense negative, it is nevertheless peculiar to the Seventh-day Adventist way of life; therefore an analysis of the clothing behavior might provide useful insight into the value system of the subculture.
FINDINGS AND DISCUSSION

The findings in this chapter are discussed in the following order: a) description of the participants, b) the interrelationships between clothing behavior, attitudes toward the clothing standards of the church, interest in clothing, religious orthodoxy, and conformity, c) the relationship between these variables and the factors of socio-economic level, type of secondary education, and church membership background.

Description of the Participants

During the spring semester of 1964 the questionnaires were mailed to the dean of women at Andrews University to be given to the 315 residents of Lamson Hall. One hundred sixty-seven girls returned completed questionnaires and were the participants for this study. In order to describe the subjects, questions asking for personal background information were included at the beginning of the questionnaire.

Age and Class

All but one of the participants were undergraduate students between the ages of 17 and 25. The distribution of the participants by age was as follows:
<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 years or under</td>
<td>31</td>
<td>19</td>
</tr>
<tr>
<td>19 years</td>
<td>60</td>
<td>35</td>
</tr>
<tr>
<td>20 years</td>
<td>36</td>
<td>21</td>
</tr>
<tr>
<td>21 years</td>
<td>21</td>
<td>13</td>
</tr>
<tr>
<td>22 years and over</td>
<td>19</td>
<td>11</td>
</tr>
</tbody>
</table>

Over two thirds, 68 percent, were age 20 or younger. Of these participants nearly three fourths, 74 percent, were freshmen or sophomores.

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman</td>
<td>73</td>
<td>44</td>
</tr>
<tr>
<td>Sophomore</td>
<td>50</td>
<td>30</td>
</tr>
<tr>
<td>Junior</td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td>Senior</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Graduate or other</td>
<td>1</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Major Field of Study

Nursing, education, home economics, and secretarial science have traditionally been the courses of study in which Seventh-day Adventist girls enrolled. However, as curriculums have expanded and demands for other areas of training have increased, more girls have begun to seek education in other fields, although these four still rank very high. Table 1 presents the distribution of majors among the
participants.

Table 1. Distribution of Participants by Major Field of Study

<table>
<thead>
<tr>
<th>Major</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursing</td>
<td>36</td>
<td>21</td>
</tr>
<tr>
<td>Elementary Education</td>
<td>28</td>
<td>17</td>
</tr>
<tr>
<td>Secretarial Science</td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td>Home Economics</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>English</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Social Foundations</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Music, Art, Languages</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>Sciences, Math</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Social Sciences, Religion, History</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Physical Education</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Undecided</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

Social Position

The subject's social class was determined by a modified Hollingshead scale (19) using the father's occupation and educational level. From this index the major social class breakdown for the participants was as follows:
### Socio-economic class

<table>
<thead>
<tr>
<th>Socio-economic class</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td>II</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>III</td>
<td>47</td>
<td>28</td>
</tr>
<tr>
<td>IV</td>
<td>65</td>
<td>39</td>
</tr>
<tr>
<td>V</td>
<td>24</td>
<td>14</td>
</tr>
</tbody>
</table>

More than 80 percent of the participants were classified in the middle and lower half of the social strata. This seems to indicate a similarity between these subjects and those of other research. Dynes (9), Martin and Nichols (24), and Crutchfield (7) found that lower socio-economic status was a definite factor in the analyses of religious people, of sectarianism, and of conformity.

The educational levels of the fathers were distributed as follows:

<table>
<thead>
<tr>
<th>Educational level</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduate or professional training</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td>College graduate</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Partial college</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>High school graduate</td>
<td>56</td>
<td>33</td>
</tr>
<tr>
<td>Partial high school</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Junior high school</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>Less than seven grades</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Unknown, no answer</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>
More than one third, 36 percent, had at least partial college training, and over 10 percent had some graduate or professional training. The majority, 64 percent, however, had only high school education or less.

The following occupational classifications are ranked according to frequency, not to social status:

<table>
<thead>
<tr>
<th>Occupation of father</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factory workers, machinists, skilled</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>Small business owners</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td>Painters, plumbers, carpenters, etc.</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Physicians, dentists</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Farmers</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Salesmen</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Managers, (hospitals, small businesses, etc.)</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Ministers, S. D. A. denominational officials</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Medical specialties, nurses, lab. technicians, etc.</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Teachers</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Maintenance personnel</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Truck drivers</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Other - food service, civil service, foreman, orderly, mechanical engineer, etc.</td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td>Unknown, retired, disabled, deceased</td>
<td>12</td>
<td>7</td>
</tr>
</tbody>
</table>
Occupations represented by less than four people were grouped under "other" and a few of the examples of occupations were mentioned.

**Church Membership Background**

The subjects were asked to indicate their church membership as well as that of their parents to ascertain possible relationships between church membership and the variables of orthodoxy, attitudes or behavior. The specific categorization of parents' church membership was included because the writer felt that some differences in attitudes, behavior, or orthodoxy might be manifest in subjects reared in homes where one or both parents were not Seventh-day Adventists. Perhaps those who were church members themselves but who had grown up in non-Adventist homes would be more "negative" in their attitudes toward the clothing standards of the church, or more liberal in their behavior, or less orthodox; whereas subjects who came from Seventh-day Adventist (both parents) homes would more readily reflect the standards of the church in their attitudes and behavior. The classification of subjects' church membership is given below.

<table>
<thead>
<tr>
<th>Church Membership</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. D. A. 5 or more years</td>
<td>147</td>
<td>88</td>
</tr>
<tr>
<td>S. D. A. less than 5 years</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Member of another church</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Non-church member</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 2 shows categories of parents' church membership.

Table 2. Distribution of Participants According to Parents' Church Membership

<table>
<thead>
<tr>
<th>Church membership</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both Seventh-day Adventist</td>
<td>111</td>
<td>66</td>
</tr>
<tr>
<td>Mother S. D. A. --father none</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>Mother S. D. A. --father other church</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Both non-church members</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Father S. D. A. --mother none</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Both other church</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Mother other church--father none</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Father S. D. A. --mother other church</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>167</td>
<td>100.2</td>
</tr>
</tbody>
</table>

Type of Secondary Education

Whether or not the subjects had been previously influenced by Adventist education also seemed important in relation to the attitudes or behaviors they might display. Since the clothing standards of the church are upheld in the secondary schools (academies) which many Seventh-day Adventists attend, it might be expected that those who had been exposed to the institutional application of the dress standards
would have different attitudes and behaviors than those who had not, and/or who had attended public schools.

Subjects were asked to identify the secondary school from which they graduated and indicate how many years they had attended this school. The results were broken down as follows:

<table>
<thead>
<tr>
<th>Type of Education</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduated from S. D. A. school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>attended two years or more</td>
<td>126</td>
<td>75</td>
</tr>
<tr>
<td>Graduated from S. D. A. school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>attended less than two years</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Graduated from public school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>attended two years or more</td>
<td>31</td>
<td>18</td>
</tr>
<tr>
<td>Graduated from public school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>attended less than two years</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>167</td>
<td>100</td>
</tr>
</tbody>
</table>

Those who graduated from public schools with less than two years attendance were assumed to have obtained the remainder of their secondary education in another public school rather than in a Seventh-day Adventist institution.

Since investigations such as Dynes (9) and Ryan (29) indicated that rural or urban backgrounds were related to the problems they studied, size of home community was included as part of the descriptive information in this questionnaire. Nearly two thirds, 63 percent, of the subjects came from farms and communities of under fifty thousand population; another nine percent came from
communities of between 50- and 100,000; while nearly one fourth, 24 percent, came from urban areas of over one hundred thousand population.

A general description of the subjects is that they were largely underclassmen, 20 or younger, coming from Adventist homes in rural or small urban communities, and of middle and lower socio-economic class. Most had spent at least two years in Adventist secondary schools, and had chosen scholastic majors of nursing, home economics, education, or secretarial science.

The Relationships Between Clothing Behavior and Four Independent Variables

Since the purpose of this study was to determine various interrelationships among clothing behavior, attitudes toward clothing standards, clothing interest, religious orthodoxy, and conformity, a multiple regression technique was employed to analyze the data (2). Clothing behavior was designated as the dependent variable to be explained or predicted by the independent variables. The results of the analysis are discussed in the sections that follow.

Attitudes Toward Clothing Standards

Both the attitude and behavior scales used in this measure were based on the dress standards of the Seventh-day Adventist
church; therefore, the scores obtained for each of these scales would be indicative of behavior and attitudes in terms of the church standards. When making responses the subject was obliged to place herself in one of five positions with reference to these standards. The writer then attempted to measure what a subject would do (behavior) in terms of the dress standards, and to compare that with a measure of what she thought (attitude) about the standards.

Clothing behavior was most significantly related to attitudes toward the clothing standards, having a correlation of .71 (Table 3). A figure of this magnitude indicated a relatively strong agreement between subjects' attitudes and behaviors. Those who agreed with the standards in their attitudes also agreed in their behavior.

Table 3. Correlation Matrix of Clothing Behavior and Independent Variables in Hypothesis 1.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Attitude</th>
<th>Interest</th>
<th>Orthodoxy</th>
<th>Conformity</th>
<th>Behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodoxy</td>
<td>.38*</td>
<td></td>
<td>.58**</td>
<td>.22</td>
<td></td>
</tr>
<tr>
<td>Conformity</td>
<td></td>
<td>.02</td>
<td></td>
<td>.11</td>
<td>.05</td>
</tr>
<tr>
<td>Behavior</td>
<td>.71**</td>
<td>.38*</td>
<td>.63**</td>
<td>.04</td>
<td></td>
</tr>
</tbody>
</table>

* Significant at .05 level.
** Significant at .01 level.
The statements used in the attitude and the "A" section of the behavior scales were worded for the most part to indicate the conservative point of view; subjects who agreed with these statements would be considered conservative with regard to the clothing standards of the church (see Appendix C). Sections "B", "C", and "D" of the behavior scale were also weighted according to a conservative interpretation of the standards and scored on that basis. The scores were set up so that the lower figures meant "agreement"; low scoring subjects on attitude and on behavior were those who agreed most with the clothing standards of the church as defined in this measure. Those whose scores were high disagreed more with the standards and were considered to be more liberal in attitude and/or behavior. This use of "liberal" and "conservative" was not a distinct dichotomy but rather a general indication of direction.

Clothing Interest

A moderate positive correlation, .38, was found between clothing interest and clothing behavior (Table 3). There was also a positive correlation between interest in clothes and attitudes toward the dress standards. Low interest scores correlated with low attitude and behavior scores, thus showing some tendency toward less interest in clothes among those whose attitudes and behaviors were in high agreement with the church clothing standards.
The clothing interest scale was not based on the Seventh-day Adventist clothing standards as were the behavior and attitude scales. Items were selected from Brady's questionnaire (3) pertaining largely to awareness and use of clothes and fashions in various ways. This scale was included because the writer felt that since Adventists, through their clothing standards, tend to de-emphasize interest in clothes for fashionable display or personal adornment purposes, subjects who did show a high interest in clothes might be in less agreement with the standards of the church in other matters than those who showed only a low interest in clothes. The results of this test affirmed the supposition.

**Religious Orthodoxy**

Vernon's study (32) was based on the concept of orthodoxy being the degree to which institutionalized group norms were accepted or incorporated, overtly or covertly, by individuals within the group. On this premise members of the Seventh-day Adventist denomination would be "orthodox" to the degree that they accepted the doctrine or standards of the church (covert), and participated in its observances (overt). Therefore, a subject's orthodoxy to the beliefs of the church in general might be reflected in her acceptance of the dress standards and expressed, indirectly, by her attitudes and behaviors toward these standards. To state this negatively, one whose behavior and
attitudes disagreed with the clothing standards of the church, would also be less orthodox in other matters of church doctrine and practice. The findings supported this idea with significant correlations between orthodoxy and behavior (.63), and between orthodoxy and attitudes (.58) (see Table 3).

Conformity

The difficulty in defining just how conformity fits into the structure of personality has been discussed in the review of literature (page 25). Up to the present time various ideas have been promoted and numerous descriptions have been presented, with a tendency to depict the conformist as overly controlled, rigid, unintelligent, and socially immature. Furthermore, several studies (7, 9, 24) indicated that these traits were very often associated with religious people. Since Seventh-day Adventists belong in the category of religious people, the writer chose to include a measure of conformity in her questionnaire.

On the basis of previous research, a positive correlation between conformity and the attitudes or behaviors of religiously oriented individuals might be expected. The results of this study, however, did not show a significant relation between conformity and clothing behavior or any of the other variables tested (Table 3).

The measure selected was one of the few "written" tests of
conformity available, and was part of a larger personality inventory.

The mean score for conformity of 21 out of 29 seemed to be relatively high in the direction of non-conformity (Table 4). (The number of "conforming" responses were subtracted from 29 to yield the conformity score.) However, perhaps a stronger or more discriminatory test would have given other results, and further testing needs to be done before a conclusive statement can be made.

Table 4. Range, Mean, and Standard Deviations of Variables in Hypothesis 1.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Range</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clothing Behavior</td>
<td>0-201</td>
<td>81.6</td>
<td>24.9</td>
</tr>
<tr>
<td>Attitude Toward Standards</td>
<td>0-100</td>
<td>64.6</td>
<td>10.7</td>
</tr>
<tr>
<td>Clothing Interest</td>
<td>0-45</td>
<td>28.3</td>
<td>4.7</td>
</tr>
<tr>
<td>Religious Orthodoxy</td>
<td>0-50</td>
<td>21.4</td>
<td>6.7</td>
</tr>
<tr>
<td>Conformity</td>
<td>0-29</td>
<td>21.2</td>
<td>6.1</td>
</tr>
</tbody>
</table>

When the clothing behavior measure was developed it was divided into four parts: a) a series of statements such as "I would not wear short-shorts even if I had a good figure," b) direct questions about specific cosmetics the subject used and how frequently, c) a check-list of garments of certain types in the wardrobe, and d) two hypothetical situations requiring a choice of action regarding
clothes or cosmetics. However, only the composite clothing behavior was included among the variables discussed in the findings.

The relationships between each section of the clothing behavior measure and the four independent variables are presented in Appendices F and G.

Of all the relationships observed in this investigation, that between clothing behavior and attitude toward the clothing standards of the church was the most highly correlated (.71); with orthodoxy being next in significance (.63). Clothing interest was also positively correlated with clothing behavior but to a lesser extent (.38); while conformity was not significantly related to any of these variables.

Clothing behavior (in terms of the Seventh-day Adventist standards) as tested here was best indicated or predicted by expressed attitude toward the church clothing standards. The measure of religious orthodoxy and of clothing interest added only slightly to that of attitude as a predictor of behavior, and conformity did not add significantly to the prediction (Table 5).

Table 5. Simple and Multiple Correlation Coefficients of Variables in Hypothesis 1.

<table>
<thead>
<tr>
<th>Clothing Behavior Correlated with:</th>
<th>r</th>
<th>R</th>
<th>F Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>.71*</td>
<td>.71</td>
<td>168.05</td>
</tr>
<tr>
<td>Orthodoxy</td>
<td>.63**</td>
<td>.75</td>
<td>27.09</td>
</tr>
<tr>
<td>Clothing Interest</td>
<td>.38*</td>
<td>.77</td>
<td>6.61</td>
</tr>
<tr>
<td>Conformity</td>
<td>.04</td>
<td>.77</td>
<td>1.11</td>
</tr>
</tbody>
</table>

* Significant at .05 level.
** Significant at .01 level.
Possible Intervening Variables

The second problem in this investigation consisted of finding the possible relation between the intervening variables of socio-economic level, type of secondary education, and church membership background, and the variables of attitude, interest, orthodoxy, conformity, and clothing behavior studied in the first problem. Table 6 gives the range, mean, and standard deviation for the intervening variables.

Table 6. Range, Mean, and Standard Deviation of Variables in Hypothesis 2.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Range</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-Economic Class</td>
<td>0 - 5</td>
<td>3.42</td>
<td>1.23</td>
</tr>
<tr>
<td>Type of Secondary Education</td>
<td>0 - 4</td>
<td>1.32</td>
<td>0.64</td>
</tr>
<tr>
<td>Subjects' Church Membership</td>
<td>0 - 4</td>
<td>1.17</td>
<td>0.54</td>
</tr>
<tr>
<td>Parents' Church Membership</td>
<td>0 - 9</td>
<td>2.15</td>
<td>2.15</td>
</tr>
</tbody>
</table>

The interrelationships among socio-economic level, type of secondary education, and church membership background may be observed from the correlation matrix (Table 7). The only significant association was that between the subjects' and the parents'
church memberships. The relationships of these intervening variables to the dependent ones are discussed below.

Table 7. Correlation Matrix of Intervening Variables in Hypothesis 2.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-Econ. Class</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type of Sec. Educ.</td>
<td>.07</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjects' Church Membership</td>
<td>.06</td>
<td>.12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parents' Church Membership</td>
<td>.15</td>
<td>.11</td>
<td>.45**</td>
<td></td>
</tr>
</tbody>
</table>

* Significant at .05 level.
** Significant at .01 level.

Socio-Economic Level

On the basis of previous research (28, 29, 32) it would seem that socio-economic class was a definite factor in many aspects of clothing behavior, as well as in the areas of orthodoxy and of conformity. Therefore, it might prove to be an influencing factor in the relationships between the test variables. The results of the analysis, however, tended to nullify this idea; no significant correlations were found between socio-economic class and the five variables tested (Table 8).
Table 8. Correlations of Intervening Variables with Dependent Variables in Hypothesis 2.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-Ec. Class</td>
<td>-.09</td>
<td>-.06</td>
<td>.01</td>
<td>-.11</td>
<td>-.03</td>
</tr>
<tr>
<td>Type of Sec. Educ.</td>
<td>.08</td>
<td>-.10</td>
<td>.07</td>
<td>.03</td>
<td>-.02</td>
</tr>
<tr>
<td>Subjects' Church</td>
<td>.03</td>
<td>-.10</td>
<td>.31**</td>
<td>.08</td>
<td>.15</td>
</tr>
<tr>
<td>Membership</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parents' Church</td>
<td>.02</td>
<td>-.15</td>
<td>.25*</td>
<td>.10</td>
<td>.10</td>
</tr>
<tr>
<td>Membership</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Significant at .05 level.
** Significant at .01 level.

The negative direction of some of the correlations with socio-economic level was due to a scoring factor. Inadvertently high socio-economic level (Class I of Hollingshead) was assigned a score of one, and low socio-economic class was assigned a score of five instead of the reverse, which would have been consistent with other scoring in the instrument.

Type of Secondary Education

The subject's secondary education was considered to have some possible bearing on clothing behavior and on attitudes since the Seventh-day Adventist standards of dress are maintained rather strictly in most of the denominational secondary schools. If a subject had
been previously exposed to an institutionalized approach to the standards, perhaps her attitude and/or her behavior would be more in agreement with these standards than the attitude or behavior of one who had attended public schools. This did not seem to be the case, however, as secondary education was not significantly related to attitudes, to interest in clothing, to orthodoxy, to conformity, or to clothing behavior (Table 8).

**Church Membership Background**

Church membership background included information about both the subject's church membership and that of her parents. The writer had hoped to discover whether or not a relationship existed between this factor and the other variables—if there would be differences between members and non-members, or more important, between subjects reared in both-parent-member homes and those reared in one-parent- or neither-parent-member homes. Scores were assigned to the combinations of parents' membership from one, for both parents being members of the Adventist church, to nine for neither parents being members of any church.

Significant correlations for this intervening variable were found with religious orthodoxy. The subjects' membership had a slightly higher correlation coefficient (.31) than that of the parents (.25), but neither was high enough to show that more than a weak
relationship existed for these subjects (Table 8).

The four intervening variables tested did not appear to influence the dependent variables to any significant extent in this study (Table 9). However, the writer feels that these factors should be investigated further before clear conclusions can be drawn.
Table 9. Summary Table. Multiple Correlation Coefficients of Intervening Variables with Dependent Variables in Hypothesis 2.

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Intervening Variable</th>
<th>R</th>
<th>F Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>Socio-Economic Class</td>
<td>.09</td>
<td>1.45</td>
</tr>
<tr>
<td></td>
<td>Type of Sec. Educ.</td>
<td>.12</td>
<td>1.20</td>
</tr>
<tr>
<td></td>
<td>Subjects' Church Memb.</td>
<td>.13</td>
<td>1.11</td>
</tr>
<tr>
<td></td>
<td>Parents' Church Memb.</td>
<td>.13</td>
<td>0.03</td>
</tr>
<tr>
<td>Clothing Interest</td>
<td>Parents' Church Memb.</td>
<td>.15</td>
<td>3.65</td>
</tr>
<tr>
<td></td>
<td>Type of Sec. Educ.</td>
<td>.17</td>
<td>1.06</td>
</tr>
<tr>
<td></td>
<td>Socio-Economic Class</td>
<td>.17</td>
<td>0.26</td>
</tr>
<tr>
<td></td>
<td>Subjects' Church Memb.</td>
<td>.18</td>
<td>0.23</td>
</tr>
<tr>
<td>Orthodoxy</td>
<td>Subjects' Church Memb.</td>
<td>.31**</td>
<td>18.03</td>
</tr>
<tr>
<td></td>
<td>Parents' Church Memb.</td>
<td>.34*</td>
<td>2.69</td>
</tr>
<tr>
<td></td>
<td>Type of Sec. Educ.</td>
<td>.34</td>
<td>0.11</td>
</tr>
<tr>
<td></td>
<td>Socio-Economic Class</td>
<td>.34</td>
<td>0.11</td>
</tr>
<tr>
<td>Conformity</td>
<td>Socio-Economic Class</td>
<td>.10</td>
<td>1.89</td>
</tr>
<tr>
<td></td>
<td>Parents' Church Memb.</td>
<td>.16</td>
<td>2.54</td>
</tr>
<tr>
<td></td>
<td>Subjects' Church Memb.</td>
<td>.16</td>
<td>0.22</td>
</tr>
<tr>
<td></td>
<td>Type of Sec. Educ.</td>
<td>.16</td>
<td>0.05</td>
</tr>
</tbody>
</table>

* Significant at .05 level.
** Significant at .01 level.
SUMMARY AND CONCLUSIONS

The purposes of this study were a) to investigate clothing behavior among Seventh-day Adventist college girls related to four variables—attitude toward church clothing standards, interest in clothing, religious orthodoxy, and conformity as an aspect of personality, and b) to determine whether or not these relationships were affected by intervening variables of socio-economic status, type of secondary education (parochial or public), and church membership background.

A questionnaire containing five scales was developed to measure the variables. Two of these scales, attitude and behavior, were developed by the writer; three were adapted from existing measures. In order to evaluate the validity of the first two scales, four judges (church leaders and lay members) were asked to review them and to make suggestions. They were also asked to evaluate the writer's revision of one of the existing measures (orthodoxy) to determine its value for the group to be tested. Revisions were made in wording and sentence construction; then the questionnaire was pretested with a group of 22 girls in a western Seventh-day Adventist college.

Analysis of the pretest resulted in further clarifications and in elimination of extremely skewed items. The final form of the measure contained the five revised scales along with some questions asking for information about the subject's background.
In its final form the attitude scale was comprised of statements adapted from Ellen White's writings about clothing (35, 36, 37, 38, 39) to which the subjects could register agreement or disagreement on a scale of one to five. The behavior scale had four parts, each dealing with certain aspects of clothing behavior pertinent to this group. Both the attitude and behavior scales were developed within a framework of conservative interpretation of the clothing standards of the Seventh-day Adventist denomination.

The clothing interest scale, consisting of nine items with responses signifying agreement or disagreement from one to five, was adapted from a measure refined by Brady (3) and was not designed to reflect Seventh-day Adventist clothing standards. This scale included statements designed to reveal awareness and use of fashions for aesthetic purposes as well as symbolic use of clothes in various social situations.

A measure of religious orthodoxy was obtained by modifying a scale developed by Vernon for use with the Mormon denomination (32). Ten statements and questions were incorporated which would indicate acceptance of the church doctrines and personal participation in church observances such as worshiping on Saturday, tithing, and temperance in matters of diet. Orthodoxy was then measured by scoring the subjects' agreement or disagreement with each item on a scale of one to five.
Holland's Vocational Preference Inventory (17) contained a scale of conformity which seemed adaptable to this study and was used to measure the fifth variable. This scale consisted of 29 occupational titles to which a subject responded with "interest" (yes) or "no interest" (no). "Interest" response to any of the 29 items indicated tendencies toward conformity. Additional occupational titles from other sections of the Inventory were included to provide a wider selection, but only the conformity indicators were scored.

Scoring for all five scales was computed so that low scores would show agreement with the conservative interpretation of the Seventh-day Adventist clothing standards and therefore indicate conservatism; whereas high scores would indicate a more liberal viewpoint.

The questionnaires containing these five measures and background information questions were sent to the 315 residents of Lamson Hall, Andrews University, during the latter part of the spring semester, 1964. One hundred sixty-seven girls were willing to participate in the study and completed and returned the questionnaires.

The background information revealed that most of the participants were under 20 years of age and were in their first two years of college. Nearly all were members of the Seventh-day Adventist church from homes where both parents were also church members,
and most had graduated from Adventist secondary schools having attended them for at least two years. The home communities they represented were largely farms or small urban areas with populations of under 50,000, although nearly one fourth came from urban centers of over 100,000 people. Most of the subjects belonged to the middle and lower socio-economic classes, according to a modified Hollingshead scale (19), and slightly more parents had had high school education than had had higher education.

A multiple regression technique was utilized to determine the interrelationships sought in this investigation. Scores were obtained for each variable and these were the bases for the computations.

When the first five variables were correlated with each other, four were found to be significantly related—clothing behavior, attitude toward clothing standards, clothing interest, and religious orthodoxy. The fifth variable, conformity, was not significantly related to any of the other variables.

Attitude was highly correlated with clothing behavior \( (r = .71) \) and the most important factor in reflecting the behavior. Those whose attitude scores were low, or in agreement with the standards of the church, also had low behavior scores.

Religious orthodoxy was highly correlated with clothing behavior \( (r = .63) \) although not of such value as attitude in reflecting behavior. The more orthodox a subject was, the more likely were her
behavior and attitudes to be in agreement with the conservative interpretation of the clothing standards.

Clothing interest was less highly correlated with clothing behavior \((r = .38)\). However, low scores on interest tended to be found with low scores on behavior, and indicated perhaps a partial introception of the de-emphasis on the fashion aspects of clothes which the Adventist clothing standards imply.

Conformity, as tested, was not significantly related to clothing behavior \((r = .04)\) or to the other variables. There was a possibility that the measure incorporated here was not the most discriminatory for this study and that some other measure, or another test situation, would yield more conclusive results.

For the most part subjects whose clothing behavior scores showed the most agreement with the church standards also showed the most agreement in their attitudes toward the standards, were the most orthodox, and to some extent the least interested in clothes. There was no indication that they were conformists. In fact, the mean score for conformity was relatively high in the direction of non-conformity, according to Holland's scale (17).

When the intervening variables—socio-economic level, type of secondary education, and church membership background—were correlated with the major variables, the only significant relationships were those between subjects' church membership background
and orthodoxy to the beliefs of the church.

Church membership background included the subject's church membership and the membership of her parents. Subjects were scored from one to four on the basis of length and type of membership; scores for parents' membership were based on combinations of membership with a score of one for both parents being Seventh-day Adventists, up to a score of nine for neither parents being members of any denomination.

In addition, when socio-economic level, type of secondary education, and church membership backgrounds were correlated, a significant relationship \((r = .45)\) was found between subjects' church membership and parents' church membership. Although this correlation was not sought in the study, it does appear to be a logical one.

These results indicated that the more orthodox subjects were church members whose parents were also both members, and, based on the first hypothesis, that these subjects agreed with the church standards in their clothing behavior more than did subjects whose parents were not both Adventists.

None of the intervening variables was significantly related directly to clothing behavior, attitude toward the dress standards, clothing interest or to conformity in this test.
Conclusions

The conclusions drawn for this study are based on the hypotheses formulated, but must be viewed in the light of the limitations of the study. The subjects were not chosen randomly; therefore, the findings are applicable only to the subjects tested.

Hypothesis 1. Clothing behavior is related to
a. attitudes toward clothing standards,
b. to clothing interest,
c. to religious orthodoxy, and to
d. conformity as an aspect of personality.

The multiple regression analysis revealed that clothing behavior was very significantly correlated (above the .01 level) with attitude toward clothing standards and with religious orthodoxy. It was significantly correlated with clothing interest (above the .05 level), but was not found to be related to conformity as an aspect of personality. Thus the hypothesis was partially confirmed.

Of the four independent variables tested in this hypothesis, attitude toward the clothing standards of the church best reflected clothing behavior. Religious orthodoxy and clothing interest added significance respectively, while conformity added nothing significant to any of these variables.

The correlation between attitude and behavior with respect to the clothing standards seemed to indicate that there was not as great
a discrepancy between the two as the writer had anticipated, as far as these subjects were concerned. The subjects were generally in agreement with the church standards; the mean scores for clothing interest and for conformity seemed to indicate that they were neither overly concerned with clothes and fashions, nor were they "conformists" as defined in this study.

Hypothesis 2. Clothing behavior related to attitude toward the standards, clothing interest, religious orthodoxy, and to conformity as an aspect of personality is related to

a. socio-economic level
b. type of secondary education, and
c. church membership background.

Neither socio-economic class nor type of secondary education was significantly related to the variables tested from the first hypothesis, nor was church membership background related to any of these except religious orthodoxy. There was a moderately significant relation between subjects' and parents' church membership and subjects' orthodoxy. Therefore, the second hypothesis could not be completely rejected.

Although the relationships between clothing behavior, attitude toward the standards, clothing interest, orthodoxy, and conformity seemed for the most part not to be influenced by the background factors in this study, further investigation should be undertaken before more definite conclusions could be drawn.
RECOMMENDATIONS FOR FURTHER STUDY

This investigation has led the writer to see numerous possibilities for future research in the socio-psychological aspects of clothing behavior. Several of these are suggested below.

Attempts could be made to validate the objective measure of clothing behavior used in this study against observed clothing behavior in various situations.

The measure used here is subject to refinement. Any one of the scales used here could be enlarged and tested in more detail with relation to clothing behavior. Clothing interest, for example, includes many diverse areas of clothing which might be selected for closer observation.

The clothing behavior of other religious groups might be studied and a comparison be made with Adventists, or between religious and non-religious people in general with respect to clothing behavior.

Perhaps a stronger and more definitive measure of conformity could be found or developed which would better measure the effects of this personality trait on clothing behavior.

Future research might be directed toward other areas of personality, such as authoritarianism or ethno-centrism, in relation to clothing behavior, and perhaps more research in clothing symbolism would be worthwhile among Adventists.
The effects of socio-economic factors definitely warrant further investigation. The evidence in this study was not at all conclusive in so far as these effects were concerned, and more specific research might reveal a different picture.

A comparison of Seventh-day Adventist college girls with other segments of Adventist population, such as the mothers of teen- or college-age girls, or the Seventh-day Adventist teachers, or church leaders could be made. Or the Adventist college population could be compared to a secular college in this respect.

The writer feels it would be most valuable to repeat this study, on a larger scale, with a random sample of all the Seventh-day Adventist colleges in this country, to be able to make more valid inferences to the entire Adventist population, and to present a more accurate view of their clothing behavior.
BIBLIOGRAPHY


APPENDICES
APPENDIX A

The following excerpts are taken from the 22 statements of Seventh-day Adventist belief as found in the Church Manual pp. 29-36.

1. That the Holy Scriptures of the Old and New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice (2 Tim 3: 15-17).

6. That the will of God as it is related to moral conduct is comprehended in His law of ten commandments. These are great moral, unchangeable precepts, binding upon all men in every age (Ex 20:1-17).

7. That the fourth commandment of this unchangeable law requires the observance of the seventh day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul that Jesus promises to those who come to Him (Gen 2; Ex 20:8-11; 31:12-17; Heb. 4:1-10).

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body and soul-defiling habit and practice (1 Cor 3:16, 17; 9; 25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6).

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church (1 Cor. 1:5-7; 1 Cor. 12:1-28, Rev. 12:17; Rev. 19:10; Amos 3:7 Hosea 12:10, 13). They recognize that this gift was manifested in the life and ministry of Ellen G. White.
APPENDIX B

An abridged list of the statements from Mrs. White regarding clothes upon which the "attitude" and "Behavior A" sections of the questionnaire were based.

1. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire (37, p. 643).

2. A modest, godly woman will dress modestly (33, p. 643).

3. We judge of a person's character by the style of dress worn (37, p. 633).

4. Let the attire be appropriate and becoming (33, p. 642).

5. The plain neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference frequently causes a feeling of embarrassment on the part of the poor (37, p. 631).

6. The ring circling your finger may be very plain, but it is useless and the wearing of it has a wrong effect on others (37, p. 630).

7. Satan invented the fashions in order to keep the minds of women engrossed with the subject of dress they could think of little else (37, p. 629).

8. The pure religion of Jesus requires of its followers the simplicity of natural beauty and the polish of natural refinement and elevated purity, rather than the artificial and false (36, p. 375).

9. A disposition in you to dress according to the fashion and to wear lace and gold and artificials for display, will not recommend to others your religion or the truth that you profess (36, p. 376).

10. Our faith if carried out will lead us to be so plain in dress and so zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth, for truth never degrades but elevates (35, p. 275).

11. God designed so that there should be a plain distinction between the dress of men and women (35, p. 457).
12. Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if when following their convictions as to modesty and health they find themselves out of fashion, they should not change their dress in order to be like the world but they should manifest a noble independence and moral courage to be right if all the world differs (35, p. 458).

13. Christian sisters should not at any time dress extravagantly, but should at all times dress as neatly, modestly and healthfully as their work will allow (35, p. 465).

14. Do not occupy your time by endeavoring to follow all the foolish fashions in dress (33, p. 415).

15. Avoid anything like extravagance and trim even if not expensive, for these tell to our disadvantage (33, p. 423).

16. I Timothy 2:9 forbids display in dress, gaudy colors, and profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration is excluded from the modest apparel which God's Word enjoins (33, p. 423).

17. To dress plainly and abstain from display of jewelry and ornaments of every kind is in keeping with our faith (36, p. 366).

18. Let none dishonor God's sanctuary by showy apparel (38, p. 499).

19. Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron (33, p. 462).

20. It is always right to be neat and to be clad appropriately in a manner becoming to your age and station in life (37, p. 142).
APPENDIX C

Year in college ___________________ Major ___________________ Age ___________________

Size of home community: ______________________________
(check one)

- farm ______________________________
- under 5,000 ______________________
- under 15,000 ______________________
- under 50,000 ______________________
- under 100,000 _____________________
- over 100,000 ______________________

Father's occupation (explain briefly) ______________________________

Mother's occupation (explain briefly) ______________________________

Father's education (highest grade or degree held) ______________________________

Mother's education (highest grade or degree held) ______________________________

Name of secondary school from which you graduated ______________________________

How many years did you attend the above school? ______________________________

Church membership (denomination) ______________________________

How long have you been a member? ______________________________

Parents' church membership: Father ______________________________ Mother ______________________________

PART I

Directions:
Some of these statements refer to ideas about clothing, others refer to actions. Circle the letter of the response which most nearly matches your ideas or behavior for each statement.

SA - strongly agree with statement and/or almost always do this.
A - agree with statement and/or usually do this.
U - undecided about statement and/or sometimes do this.
D - disagree with statement and/or seldom do this.
SD - strongly disagree with statement and/or almost (or) never do this.

Examples: a. I think clothes are unnecessary ______________________________
Your answer SD would mean that you strongly disagree with the statement and feel that clothes are necessary.

b. I buy clothes without planning my wardrobe ______________________________
Your answer A would mean that you usually buy clothes without planning your wardrobe.

Work quickly, there is nothing to be gained by spending much time on each statement. And work independently of others.

Weights

1 2 3 4 5

I-1. I use clothing as a means of disguising physical problems and imperfections through skillful use of color and line. ______________________________

I-2. When I meet someone for the first time, I notice her clothes particularly ______________________________

I-3. I prefer a less fashionable but warmer winter coat over a more fashionable one for school wear. ______________________________

A-4. I think all outer garments should fit very loosely. ______________________________

A-5. I select clothes which do not call attention to myself in any way. ______________________________

B-6. I would not wear short shorts even if I had a well-proportioned figure. ______________________________

A-7. I think sleeveless, low-backed dresses are immodest. ______________________________

A-8. I think clothes that are flattering attract too much attention to a person. ______________________________
APPENDIX C (Continued)

A-9. I think most of the money spent for clothes should be spent for more worthwhile things. SA A U D SD
A-10. I enjoy wearing high fashion clothes. SA A U D SD*
A-11. I like all of my clothes to have some type of sleeve. SA A U D SD
A-12. I think it is unnecessary to have a wardrobe of church clothes different from an everyday wardrobe. SA A U D SD
A-13. I think a girl's hair should always be left its natural color. SA A U D SD
A-14. I think wedding rings are unnecessary and should not be worn. SA A U D SD
A-15. I think that no trim, regardless of cost, should be used in clothing. SA A U D SD
A-16. I think that most girls spend too much time on their clothing. SA A U D SD
I-17. I think keeping up with the latest fashions is a waste of time. SA A U D SD
B-18. I try to adjust to the clothing standards of my friends. SA A U D SD
I-19. I enjoy making my own clothes. SA A U D SD*
B-20. I am uncomfortable when my dress is different from all others at a party. SA A U D SD
I-21. Before I buy or make clothes I consult the latest fashion magazines. SA A U D SD
A-22. I think two-piece swim suits are immodest. SA A U D SD
I-23. I copy designs I see in ready-made clothes when I make my own. SA A U D SD*
A-24. I think soap and water are the only "cosmetics" any girl needs. SA A U D SD
I-25. If a fashion show were announced in the store in which I was shopping I would stay for it even if I were in a hurry. SA A U D SD*
A-26. I think bermuda shorts are inappropriate clothes for a girl. SA A U D SD
A-27. I think bright colors attract too much attention and should not be worn. SA A U D SD
A-28. I think a girl's character can be judged by the clothes she wears. SA A U D SD
A-29. I think a girl should not wear slacks. SA A U D SD
B-30. I wear low-heeled shoes when shopping even in the city. SA A U D SD
B-31. I experiment with new and different types of make-up. SA A U D SD*
A-32. I feel embarrassed when I see someone in a too-tight or too low-cut dress. SA A U D SD*
A-33. I think clothes should be clean and comfortable regardless of what they look like. SA A U D SD
I-34. I carefully plan for coordinated and attractive accessories for each outfit. SA A U D SD*
A-35. I think costume jewelry, including pins, should not be worn. SA A U D SD
A-36. I think uniforms in our schools would be a good idea, to "put everyone on the same level" as far as clothes are concerned. SA A U D SD

* reversed weight
Possible Scores:
- Attitude 100
- Interest 45
- Behavior A 35
APPENDIX C (Continued)

PART II

Directions: Circle the letter of the response that most nearly matches your behavior in the following.
A - always, U - usually, So - sometimes, S - seldom, N - never

How often do you use or wear these items?

<table>
<thead>
<tr>
<th>Score</th>
<th>Item</th>
<th>A</th>
<th>U</th>
<th>So</th>
<th>S</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>face powder</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>1</td>
<td>foundation make-up</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>3</td>
<td>lipstick</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>2</td>
<td>eyebrow pencil</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>5</td>
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<td></td>
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<td>A</td>
<td>U</td>
<td>S</td>
</tr>
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<td>3</td>
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<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>4</td>
<td>rouge</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>5</td>
<td>hair tint or dye</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
</tr>
<tr>
<td>2</td>
<td>hair color rinse</td>
<td></td>
<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
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<tr>
<td>4</td>
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<td></td>
<td>A</td>
<td>U</td>
<td>S</td>
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</table>

<table>
<thead>
<tr>
<th>score x weight</th>
<th>Behavior B Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>75 possible</td>
</tr>
</tbody>
</table>

About how many of each of these types of garments do you have in your wardrobe (including school and home)?

1. bermuda shorts: 1.6
2. short shorts: 1.7
3. slacks or tapered pants: 1.0
4. pedal pushers (knee or below): 1.2
5. stretch pants: 1.5
6. sleeveless blouses or dresses: 1.3
7. strapless dresses or sun tops: 1.9
8. one-piece swim suits: 1.4
9. two-piece swim suits: 1.8
10. bikinis: 2.0

Sum x 50 = Behavior C score
82 possible

PART III

Directions: Circle the letter of the response that best describes what you would do in the following situations,

A. You have been invited to a party of non-church friends. Assuming fit and color to be equally good for you, and all acceptable for the occasion, which of these dresses would you wear?
APPENDIX C (Continued)

4-a. strapless with stole
2-b. sleeveless sheath
1-c. sheath with some sleeve, shallow scoop neck
3-d. full dress, low back with sleeves
e. other (describe)

Weight = Score A

B. You are visiting a cousin in another city, not a member of the church. She wants you to meet some of her friends and urges you to wear some lipstick "so you won't look quite so pale". Would you...

4-a. wear lipstick and not embarrass her
3-b. compromise with just a touch of lipstick
2-c. simply refuse to wear lipstick
1-d. say no, and tell her you think it wrong to wear it
*(5)e. other (describe) * if answer was "always wear lipstick".

Weight = Score B     A + B = Total Score Behavior D

Possible total behavior score A, B, C, D = 201

PART IV

Directions: Circle the letter of the response that most nearly matches your behavior or ideas on each of these items,
A - always, U - usually, So - sometimes, S - seldom, N - never

1. Do you attend Sabbath services every week?  A  U  So  S  N
2. Do you participate in voluntary prayer groups?  A  U  So  S  N
3. When available, do you drink tea, coffee or coke?  A  U  So  S  N*
4. Do you attend Friday evening church services?  A  U  So  S  N
5. Do you believe following the teachings of the church will help one get ahead financially?  A  U  So  S  N
6. During 1963 did you pay full tithe?  A  U  So  S  N
7. Do you agree with the church position in regard to Ellen G. White's writings?  A  U  So  S  N
8. Do you believe the present general conference authorities are inspired in their decisions with reference to church matters  A  U  So  S  N*
9. When available, do you eat meat or fish?  A  U  So  S  N
10. Do you participate in MV activities such as literature distribution, singing bands, etc.?  A  U  So  S  N

Total Score = \frac{\text{Sum Weights}}{50 \text{ possible}}
This is an inventory of your feelings and attitudes about many kinds of work. Show the occupations which interest or appeal to you by marking an X in the "yes" column opposite that occupation. Mark an X in the "no" column for the occupations you dislike or find uninteresting. If undecided, leave blank. Put down your first reaction rather than thinking it over at great length. The results cannot be made more accurate by spending considerable time on each answer.

\[
X = \text{conformity score indicators}
\]

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Total Score = \frac{29 \text{ minus number of "yes" responses}}{29 \text{ possible}}
APPENDIX D

Letter of Introduction

Dear Student,

You are all busy with test preparations this time of year, but this is not a test. In my graduate work at Oregon State I have developed a questionnaire to survey people's actions and ideas regarding clothing.

Since we, as Seventh-day Adventists, have rather well-defined clothing standards, I should like to make some comparisons between Adventists and other groups relative to clothing behaviors.

Fill out the questionnaire according to the directions. Please do not put your name on this, I am interested only in the answers of the group as a whole. (If you wish to know more about the study, you may enclose your name or leave it with the dormitory office and I will be glad to contact you).

I think you will find it fun to answer and quick. The more accurate your responses the more reliable my study will be, and I will very much appreciate your taking your time to participate in the project.

Thank you sincerely,

Karey Stephenson
Clothing-Textiles Department
School of Home Economics
Oregon State University
APPENDIX E

A Measure of Orthodoxy to the Mormon Faith

1. Do you usually attend sacrament meeting?
   
   weekly   every two weeks   monthly
   on special occasions   never

2. If you live with your family, do you participate in family prayer?
   (Not to be confused with a blessing on the food.)
   
   daily   weekly   monthly   irregularly   never
   not live with family

3. Do you break the Word of Wisdom with reference to coffee or tea, beer or stronger alcoholic beverages, or tobacco?
   
   often  sometimes  seldom  never

4. Testimony meetings are enjoyable meetings to attend.
   
   strongly agree  agree  undecided  disagree
   strongly disagree

5. Following the teachings of the church will help one get ahead financially.
   
   strongly agree  agree  undecided  disagree
   strongly disagree

6. During the year 1952 did you
   
   pay full tithe?  pay part tithe?  pay no tithing?

7. The church possesses divine authority
   
   strongly agree  agree  undecided  disagree
   strongly disagree
APPENDIX E (Continued)

8. The financial contributions asked by the church are too high.
   - strongly agree
   - agree
   - undecided
   - disagree
   - strongly disagree

9. It would be desirable if the bishops could receive a salary for their church work and therefore devote full time to church work.
   - strongly agree
   - agree
   - undecided
   - disagree
   - strongly disagree

10. Do you agree with the present stand of the church on the Word of Wisdom?
    - yes
    - undecided
    - no

11. Do you agree with the present stand of the church on the youth program?
    - yes
    - undecided
    - no

12. The present General Authorities are inspired in their decisions with reference to church matters.
    - strongly agree
    - agree
    - undecided
    - disagree
    - strongly disagree
## APPENDIX F

Correlation Matrix of Behaviors A, B, C, D with Variables 1, 2, 3, 4 in Hypothesis 1

<table>
<thead>
<tr>
<th>Variables</th>
<th>Attitude</th>
<th>Interest</th>
<th>Orthodoxy</th>
<th>Conformity</th>
<th>Behavior A</th>
<th>B</th>
<th>C</th>
<th>D</th>
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<td>.601**</td>
<td>.074</td>
<td>.541**</td>
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<td>C</td>
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<td>.219</td>
<td>.462*</td>
<td>-.022</td>
<td>.600**</td>
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<td>.079</td>
<td>.167*</td>
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* Significant at the .05 level.
** Significant at the .01 level.
### APPENDIX G

Clothing Behaviors A, B, C, D

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Range</th>
<th>Mean</th>
<th>S. D.</th>
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<tbody>
<tr>
<td>A (statements)</td>
<td>0-35</td>
<td>19.09</td>
<td>4.59</td>
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<tr>
<td>B (make-up)</td>
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<td>25.58</td>
<td>11.54</td>
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<td>C (clothes types)</td>
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<td>D (prob. sit.)</td>
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