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Title FACTORS INFLUENCING TROUSSEAU SELECTION OF COLLEGE WOMEN

Abstract approved [Major] Professor

The trousseau, a clothing custom related to the wedding, is considered to some extent by most brides today, and the influences in the selection of these clothes are many. In order to determine those factors which are influential in the trousseau selection of the young woman and to interpret the significance of this custom, a survey was conducted in the spring of 1960 with 40 senior engaged women enrolled at Oregon State University.

Before beginning the survey, the literature in the fields of psychology, sociology, anthropology and the history and selection of clothing was reviewed. Since the trousseau is clothing and is part of the wedding, the custom can be interpreted through the inter-relation of the social and psychological forces which influence the selection of all clothing and the significance of the wedding as a social event.
Personal interviews were conducted with each participant by the use of the standard questionnaire which was formulated to determine the factors which might be influential in the young woman's choice of the trousseau and to determine the meaning and significance of the trousseau today.

The results of this survey showed that conformity to the traditions of the social group is the strongest motive in the young woman's wedding and trousseau plans. Since the women indicated a strong desire for the church wedding and since social custom dictates the appropriate attire for this ceremony, each participant planned to wear the traditional bridal gown for the nuptials and the going-away ensemble as she left the reception. Since the opinions of other people generally seemed to reflect conformity, their influence strengthened the effects of this motive. Of all other people, the mothers had the greatest amount of influence in their daughters' wedding plans.

The financial situation of the family was an influence of secondary importance in the wedding and trousseau plans. Although the participants were affected to the greatest degree by the desire for conformity and social approval as indicated by their plans for the traditional church wedding and the customary bridal attire (wedding gown and going-away ensemble), these customs could be adhered to on limited finances if necessary.
With the exception of the wedding dress and going-away suit, the clothing needs of the women were of minor influence in their trousseau plans. The women's present college wardrobes contained most of the clothing they would need for the wedding trip and afterwards. Additional clothing to fulfill their future needs would be acquired by the same pattern to which the women were accustomed rather than selected as part of the trousseau. That is, the participants planned to use their present wardrobes as the basis and to supplement them with new clothing as needed to be appropriately dressed according to the activities in which they would be engaged as married women.

In all phases of the wedding and trousseau plans, the participants were greatly influenced by the desire to adhere to the traditions and sentiments of the wedding as a major social event. However, they were aware of practical considerations and were adapting the wedding customs to their own personal situations.
FACTORS INFLUENCING TROUSSEAU SELECTION OF COLLEGE WOMEN

by

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FACTORS INFLUENCING TROUSSEAU SELECTION
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CHAPTER 1

INTRODUCTION

As social institutions become important in a culture, ceremonies with specific customs often develop, and their form and function is shaped by the cultural background of the people. The type of ceremonial clothing worn plays a role in these customs which are slow to change when linked with tradition and sentiment.

The academic gown, the military uniform and the bridal dress are examples of costumes associated with social institutions and ceremonies. The cut and hood color of the academic gown as well as the head covering denote academic rank and also the field of knowledge. This type of vestment was first worn in the Middle Ages by teaching priests as a protection against the cold in the monasteries and has persisted with little change to the present day. The military uniform was originally designed to indicate membership in a particular militia, and fighting men have consistently protested changes in their uniforms (14, p. 131). To one who is familiar with the insignia, style and color of military uniforms, it is possible to distinguish the non-commissioned man from the officer,
the man's rank in either class and the branch of service to which he belongs. In Western civilization the preferred color of the gown worn by the bride during the marriage ceremony has not always been the same. Before the Renaissance, European brides wore red or scarlet. Anne of Brittany, who became the wife of Louis XIII of France, wore a white satin gown on her wedding day, even though white had previously been worn only by mourners (13, p. 73). From that time on white has been the generally accepted color for the bridal gown. However, in addition to satin, many other fabrics such as organdy, peau de soie, taffeta, velvet and ottoman are acceptable choices.

When marriage, a universal social institution, is recognized as important by any society, it is initiated with ceremonies (26, p. 418). In many ceremonial customs related to the wedding material goods have been involved, and such traditions have been transmitted almost unaltered through the centuries, even though the reasons for their adoption or their symbolisms are obscured or forgotten.

The special bridal clothing and collection of linens and household furnishings are wedding customs in which material goods are the basis. Benedict believes, "If we are interested in cultural processes, the only way in which we can know the significance of the
selected detail of behavior is against the background of the motives
and emotions and values that are institutionalized in that culture".
(2, p. 149) Thus the ceremonial custom of planning and selecting
bridal clothing can be understood through the interrelation of the
sociological and psychological factors influencing the selection of
wedding clothing and the form and significance of marriage in a
given culture. The development of this clothing custom and the
factors which have altered its expression can be interpreted in
history by studying those aspects of a culture which have influenced
both clothing and marriage.

Throughout history man has consistently shown an interest
in personal decoration, and in many cultures clothing is one means
of adornment. The decorative quality of clothing, beside satisfy-
ing a purely esthetic desire, symbolizes many things such as a
person's rank or status in a society. Within the twentieth century
there has been an increasing interest among social-psychologists to
understand the role which clothing plays in the culture of a society.
The interplay of human motives often causes simultaneous conflic-
ting attitudes toward the selection of clothing. One example is man's
universal desire for approval together with his contradictory fear
of social criticism, and his choice of clothing will attempt to satisfy
his desire and alleviate his fear. Also, man has a desire for
individuality in his society, but if he feels inferior to the group, conformity dominates individuality. Clothing is one visible way to express his dominant need.

As civilizations advance one of man's major drives is accumulating wealth and increasing means of display, another symbol of man's struggle for superiority in the social group (2, p. 245). Clothing is one way to indicate wealth and status, and all social occasions are opportunities for display. It is logical, then, to assume that ceremonial customs involving clothing have roots in these motives and basic needs.

Variations in the significance of marriage will often have a bearing on nuptial customs involving worldly possessions. Probably most sociologists and anthropologists will agree that the biological meaning of marriage is not enough to hold the couple together. Rather it is the parental interest and concern for the children until they can care for themselves as well as the mother's need for protection and food during this time that led Westermarck to propose that "Marriage is therefore rooted in family, rather than family in marriage." (26, p. 22)

However, as cultures become more complex, marriage digresses from the original procreative function and comes to be integrated with essentially unrelated purposes such as the
accumulation of wealth. Benedict states, "Marriage has often been the means by which wealth was traditionally transferred. In cultures where this is true, the close association of marriage with economic transfer may quite obliterate the fact that marriage is fundamentally a matter of sexual and child-rearing adjustment."

(2, p. 43)

This tradition of transferring wealth by marriage is partially due to the attitude toward an individual's rights in a society in which the person as an individual is subordinated to the interest of the social group. Reismann, in his study of character types which emerge in response to the cultural configuration of a society, describes the "tradition-directed" person as one who "tends to be dictated to a very large degree by power relations among the various age and sex groups, the class, castes, professions" and one who is not "encouraged to develop his capabilities, his initiative and even, within very narrow limits, his aspirations." (19, p. 26)

Marriages in a tradition-directed society are generally arranged to further the interests of the family or state, socially or financially. Marriage by purchase, still common among some primitive cultures, is primarily based on transfer of wealth. The man brings gifts of monetary value, the bride-price, to the father of the bride, who gives his daughter in marriage to the man. This is not always
regarded strictly as a purchase because the woman often brings to her husband a dowry of property and money from her family.

Thus many of the factors which are influential in the selection of clothing can also be seen as motivational in marriage arrangements, and in this background today's trousseau can be studied. According to one view, the origin of the trousseau is from the days of marriage by purchase when the groom paid his bride-price and the bride brought "sufficient equipment to furnish a household and enough clothes to last many years." (27, p. 52) The word trousseau is derived from the French word "trusse", meaning a bundle, and was used as early as the fourteenth century. However, it was not until the nineteenth century that the term trousseau was used to refer to the bridal wardrobe (18, p. 409). Millicent Fenwick, associate editor of Vogue, a Conde' Nast publication, stated recently, "In its most strict and traditional interpretation, the trousseau should include clothes for the bride and all the linen that the bride will need for her new house..." (7, p. 227)

In a dynamic society institutions are characterized by conflict and change, and marriage in the United States reflects this. The law has accompanied some stability by condoning only monogamy and by requiring a license of all people who marry along with the civil recording of the marriage. But individuals, depending
upon their personal philosophy of life, have different attitudes toward the purpose of marriage. Ideally, "the essential goal of marriage in our society is the happiness of the individual participants rather than such elements as prestige, money or procreation." (23, p. 123) This condition could only be fostered in a society in which the rights of the individual come before the reverence of wealth. However, in the United States conflicting personal values do not always regard the individual's feelings above the importance of wealth. This goal of happiness in marriage also requires that women have equal social status with men, and in this respect the society has progressed considerably in the present century.

The wedding has great significance as a social event in the culture of the United States, and to the growing dismay of many clergymen the spiritual meaning is often obscured because of the extravagance of the "showcase" wedding (20, p. 10). Tate and Glisson believe: "Irrespective of income class, the marriage ceremony remains one of the social traditions of American society and is a matter of considerable economic importance." (21, p. 118) Although the cost of the trousseau varies considerably with individuals, it often is a large part of the total wedding expense and may add to an ostentatious display.
The custom of assembling a trousseau is part of the marriage tradition, and this social convention is one of many traditional institutions which form the heritage and bind men together, fostering the development of a culture. However, the writer believes that traditions should be evaluated objectively and observed by the individual according to their value in his own life. Today, because of close contact with other countries and cultures, the democratic way of life in the United States is under close scrutiny, and an appraisal is needed of those factors and motives which influence many aspects of the country's culture. Since the trousseau is clothing and associated with marriage and since there seems to be ambivalent sociological and psychological factors which influence both clothing and marriage, the author assumes that this same ambivalence may influence women in the consideration of a trousseau.
CHAPTER II

STATEMENT OF THE PROBLEM

In the United States approximately one and a half million women marry every year (21, p. 117). In each of these marriages, the trousseau is a consideration whether it is no more than a suit from the bride's present wardrobe or the selection of the traditional wedding gown and a new and extensive wardrobe for at least the first year of married life. The importance of clothing in relation to the wedding is demonstrated by the sale of bridal gowns and veils which is approximately one billion dollars a year (21, p. 118). This potential trousseau market is illustrated through advertising and editorial promotion in bridal and fashion magazines and by fashion shows and store displays.

The purpose of this survey is to determine the meaning and significance of the wedding clothes to the young engaged woman today. Her understanding of the trousseau might include the wedding costume, clothes for the honeymoon, and those for the first months as a married woman or any part of this clothing. Although her personal attitude may differ from her awareness of the meaning of the term trousseau, both will possibly have an effect on her selection. In addition there will probably be a number of other factors involved in her selection.
This study is also intended to determine these possible factors which influence the trousseau choice and to interpret their relative importance. In analysis, it is hoped that the results will indicate on what basis the trousseau choices are made. This base could be of a practical nature such as the financial situation of the family and the clothing needs for a specific living situation in marriage and the suitability of her present wardrobe. However, the motivation might be influenced more by conformity to social opinions and sentimental ideas.

It is hoped that the results of the survey will be of value to the future bride in planning her personal trousseau. By helping her to realize the factors which might be influential, it is hoped that she will make a wise selection based on her individual situation. It is hoped that the analysis of this survey will be of value to those interested in the social and psychological forces which influence the selection of clothing. Bridal consultants, women employed by many "prestige" type retail clothing concerns as part of their customer services, could use these data to more clearly understand her customers, resulting in better service to the young woman when selecting her trousseau.
CHAPTER III

REVIEW OF LITERATURE

To understand the significance and meaning which the trousseau has for the young woman today and to determine those factors which influence the choice of her bridal clothing, it was realized that the trousseau, as any social convention, could not be studied as a separate entity but must be examined in its relationship to the structure of the society. Cultural anthropologists agree that there are universal social institutions whose characteristics in any culture are dependent upon the human values and motivations which are instilled in the society. Human behavior will also be expressed in terms of the beliefs and attitudes of a culture.

Warner proposes the concept that "all societies are essentially adaptive orders where accumulated human learning experience is organized, contained, and directed in symbol systems which adjust human biological groups with varying degrees of success to their several environments." (25, p. 52) He explains that man's adaptations in society are influenced by his technological skills and tools, social organization and rites and beliefs; and the interplay of these three subsystems, or environments, comprise one unified system, or culture (25, p. 55).
It can be assumed that the character of universal traits or social institutions in any given culture will be determined by the interaction of these three adaptations, and customs relating to any institution are expressions of behavior reflecting the integration within this framework. The trousseau, a clothing custom, is specifically related to two universalities: marriage, a universal social institution, and body decoration, a universal human characteristic.

In Western civilization dress is one means of body decoration, and those factors which are motivational in clothing selection in general will probably be influential in the choice of the trousseau. The characteristic nature of marriage in Western civilization will also have an influence on the type and the significance of the trousseau. The motivations which influence the selection of all clothing must be understood as a single entity, then in their relation to the choice of bridal clothing as a nuptial custom in the United States, and, finally, interpreted in relation to the society as a whole.

Cultural anthropologists and social psychologists are in general agreement that the three basic motives for dressing are decoration, modesty and protection (9, p. 17). They further agree that although there is a relation among the three motives and a change in one can influence the other two, decoration is usually the prime motive. The following comments from Lowie support these theories.
"Of the motives for covering parts of the body modesty is comparatively weak if we consider the whole of mankind, past and present; the need for protection seems stronger, yet often strikingly fails to assert itself; while artificial changes of appearance, for their own sake or to mark status, have been tremendously important...Fashion and social standards have their victims on all levels of culture." (17, p. 84)

As Lowie indicates, man does have a desire to be superior but this is coupled with his fear of inferiority. Langner states, "Man from the earliest times has worn clothes to overcome his feelings of inferiority and to achieve a conviction of his superiority to the rest of creation, including members of his own family and tribe, and to win admiration and assure himself that he 'belongs'". (14, p. 12)

From the theories proposed by many social psychologists, the writer believes that the decorative motive is based in man's desire for superiority as opposed to his need to alleviate his feelings of inferiority, and it is through the media of fashion that man in Western civilization expresses this inferiority-superiority complex in clothing. Flugel's concept is that fashion was developed by man's need to feel superior over his fellow men. With an increase in the complexity of the economic structure in a society, there is a resultant trend toward more elaborate and ornamental clothing. When class distinctions are recognized as a mark of social status, the lower classes try to copy the upper classes, and the aristocracy maintains its superiority by passing sumptuary laws which forbid the use
of luxurious fabrics and trimmings by the lower classes, or by changing the style and type of their dress. Thus fashion holds sway, and through this media the conflicting desires of individuality and conformity are expressed (9, p. 138-140). As man's technology is advanced and the social group becomes larger allowing for more differences in class distinctions, fashion will assume greater importance (13, p. 6).

According to Hurlock, one fashion motive in Western civilization is the universal desire for approval in contrast to man's fear of social disapproval which is another motive for fashion changes. The "Coming Out Bride" in Colonial America satisfied this desire for recognition and caused great rivalry between parents as to whom could provide the most elaborate finery. Since there were few social occasions, church was attended partly to exhibit this clothing, and one father would vie with others to provide his daughter with the most sumptuous garments (13, p. 29). This example of the desire for approval, to win attention and to stand out from the social group, is also an indication that superiority is evaluated by one's wealth, and in the United States wealth is often more important than family as an indication of one's social status (13, p. 36).

Hawes, although a great advocate of dressing to please oneself and for comfort, recognized the influence of the desire for approval.
She believes that man dresses for the purpose of "displaying wealth, real or imaginary", to prevent self-criticism and to please others as well as oneself (12, p. 179).

Although Dearborn recognizes man's need for superiority, his theory is based on fear as the underlying motive. He discusses man as constantly afraid of his inferiority to other men and fearful that his superiority is being jeopardized. According to Dearborn, clothing can give the observer an estimation of the wearer's poverty, lack of self-respect, lack of good taste, or lack of desire for beauty, and man is fearful that his impression will bring social disapproval (5, p. 52).

Another fashion motive proposed by Hurlock is the desire for distinction.

"Probably nowhere in the world is the desire for distinction greater than in America. We pride ourselves on our democratic spirit, and yet everywhere there is a desire for inequality which is distinctly out of accord with our national ideals. In an aristocratic form of government, the position of each individual is marked off for him at birth and he knows exactly where he stands in the social order. In a democracy, on the other hand, when birth does not give us the distinction we crave, and when each individual knows that he may attain any position he has the ability to reach, there is a constant struggle to rise above the position birth has provided." (13, p. 35)

Although of less significance than in former years, dress today is sometimes indicative of economic position and occupation, both indications of social class.
Although linked with the desire for distinction, conformity is often based in the feeling of one's inferiority. "While each individual likes to be different from the rest of the social group to which he belongs, if he feels that the other members of the group are superior to him, conformity dominates individuality." (13, p. 39) Conformity in dress is clearly demonstrated by teenagers who arbitrarily adopt the fads because of their desire to conform to the peer group. It has been said that the only men who can afford to be different are the aristocrats and the tramps.

Tate and Glisson, co-authors, were the only writers found who discuss social and psychological needs as the basis for factors which influence the selection of bridal clothing as well as clothing decisions in general. They believe that clothing decisions will be affected by the desire for acceptance and approval of the social group and the personal need for feelings of security and self-confidence. An individual's desire for comfort, economy, self-expression, prestige and social participation and his desire to conform and satisfy his artistic impulse will reflect in his attitude toward clothing and can affect his decisions (21, p. 22-25).

On the basis of these desires and attitudes, Tate and Glisson discuss six considerations which they feel are important in the choice of a trousseau (21, p. 130-137). These factors are the type of
wedding, the honeymoon, the social environment after the wedding, the financial situation, the bride's present wardrobe and the acquisition of appropriate clothing for the wedding and afterwards. Tate and Glisson discuss the following points regarding these considerations. The type of wedding depends to a great extent on the social and financial status of the bride's family. The formality or informality of the wedding will dictate the appropriate type of dress.

When planning the honeymoon the couple should consider a location where the type of clothing needed will fit into their future activities. The going-away suit is the traditional clothing worn after the wedding to begin the honeymoon. The couple should consider where they will be living after the wedding, their social and leisure activities, the husband's occupation and whether the wife will be working. The money available for the wedding is a major consideration and should be in keeping with the financial and social circumstances of the bride's family. The present wardrobe of the bride should be considered in regard to its size, condition and appropriateness and in relation to the financial situation and the future clothing needs. And the final consideration stated by Tate and Glisson should be to have clothes which are enjoyed at the time of the wedding and will give the bride a sense of being appropriately and well dressed in married life.
Other sources found by the author which discuss factors influential in the trousseau choice were etiquette books, wedding plan guides and fashion magazines. These sources are a fairly reliable indication of the accepted customs in the social organization during a specific period. In these sources, all the considerations are related to aspects of economy, the honeymoon, married life or the present wardrobe. Since clothes worn for the wedding are not discussed with the trousseau, it might be assumed that the bridal gown is generally not regarded as part of the trousseau.

One book pertaining to wedding etiquette states: "It is difficult for me to tell you just what to buy, because your purchases must be based on the clothes which you already have and those that you will need in your new life." (3, p. 33) "Although your family's financial circumstances or your own pocket book must be the first consideration in purchasing your trousseau, there are two other factors that are just as important. First, where are you going on your honeymoon?...Second factor, is how and where you are going to live." (3, p. 34)

The editors of Vogue, a publication generally considered as a reflection of high fashion and good taste, and Modern Bride, a magazine devoted to shaping the young woman's plans from her engagement to her status as a married woman in her new home, give the
following advice. "Point of any trousseau is that a girl shall start off in her married life supplied as well as possible for the adequate living of it, so it follows that the kind of life she is going to lead must have a great deal of influence upon her bridal outfit." (24, p. 439) "Remember that you will be wearing your trousseau during the first year of your married life. Proper decisions about your going-away outfit and your clothes for the wedding trip can be made only after you and your groom plan your honeymoon." (4, p. 226)

Since the influences would vary according to the individual's situation, most of the sources which discuss the selection of the trousseau do not specifically list clothing needs. A few writers, even though they discuss various factors to be considered, also give trousseau inventories. According to the writer's opinion, the changes in fashion and the way of living soon make this advise obsolete. Tate and Glisson, whose book was published in 1961, suggest a minimum wardrobe which seems to be basic and practical for today's way of living (21, p. 250-251). In 1947 one trousseau buying guide itemized many garments often not owned by young women today. Included were a fur coat, simple house dresses, and evening and hostess gowns.

Although few sources discuss the trousseau before the twentieth century, several assumptions can be made. The trousseau
garments during any era are similar to fashions of the times and many of the same factors are influential in either selection. The generally accepted purpose of marriage and the social significance of the ceremony will have a bearing on wedding customs including the trousseau. Societies are constantly changing in their technology, social organization and their values and beliefs; and a change in one system will cause adaptations in the other two. Therefore, the factors which change and influence both fashion and marriage will ultimately alter the trousseau.

The society of the United States, from its beginnings in Colonial America until today, has always been in a process of change, and a modification in one aspect causes adaptations in other parts. A brief survey of this changing society will illustrate the above suppositions. Throughout the colonies the family and its solidarity was the focal point of society. The procreative purpose of marriage was highly esteemed in order to populate the vast stretches of the country and to preserve the family name, thus perpetuating the property holdings. For this reason the social and financial position and the extent of titled land of the family were important considerations in marriage decisions. Courtship was considered a family affair and the suitor could not call on the daughter without the father's consent. However, a woman's wishes were considered and she did have the right of refusal.
Since the farms and plantations were largely independent, the technology was based in the family economy, each family member contributing his share to the total industry. It was the woman's role to superintend the food supply and the family clothing and linens from spinning and weaving the cloth to the sewing and finishing of the articles. Since these activities consumed a great deal of time and only the wealthy could afford imported fabric, clothes were scarce. Therefore, one's clothing was an indication of the economic position and social status of the family, as shown by the custom of the "coming out bride." Clothes lasted a long time, and the technological and social conditions did not foster rapid changes in fashion. A colonial woman's trousseau could easily be used for a lifetime.

Goodsell discusses social changes of the nineteenth century which affected family solidarity, one of the most profound changes in the society (10, p. 457-463). The machine industry caused a shift in much of the economy from the home and family to the factory, taking the father from his dominant place of authority. Another result of technological advancement was the development of more worldly interests and the desire to amass even more wealth. The pioneer movement to the West also furthered the breakdown of family solidarity.
Also responsible was the democratic spirit of equality and individualism. Status was being measured more by an individual's wealth or worth, rather than the family's property holdings or name.

These changes were beginning to be reflected in dress, but clothing still lasted a long time and fashions were relatively stable. But since cloth was now woven by machine, not so much time was required for women to make clothing. An individual's clothes were becoming even more important as a sign of wealth and social rank.

That the trousseau was a reflection of the general clothing picture during the nineteenth century is illustrated by several writers. Earle states, "The bride wore the most costly gown she could afford, and often that the market could supply."

(6, p. 637) The gown, styled in the fashion of the day, was worn for the wedding service and to church the next Sunday. "The trousseau was once designed to last longer than life", another author comments. "In our great-grandmother's day muslin nightgowns with dainty bits of embroidery were as useful twenty years afterward as the day great-grandmother was married." (3, p. 31)

As American society developed, changes were constantly being accelerated and every cultural component was affected. In his book, The Big Change, Frederick Allen discusses the tremendous expansion of industry and technology combined with the political and
social forces in the democratic frame which altered the American's ways of thinking, his standard of living and his status in the social organization from 1900 to the mid-century.

Allen states: "Of all the contrasts between the American life in 1900 and half a century or more later, perhaps the most significant is in the distance between rich and poor—in income, the way of living, and status in the community. At the turn of the century the gulf between wealth and poverty was immense." (1, p. 27) Technological improvements dynamically influenced the advancement of industry, and rural communities and towns were giving way to urbanization and industrial cities. Luxuries were becoming conveniences and the country's wealth was increasing. Although more prosperity had come to most people, great wealth was held by a small minority of the people. Immigration kept the labor market amply supplied and the wages were held down. Capitalism, controlled by individual men of wealth, was the reigning power. According to Allen, the majority of Americans did not consider national economic affairs to be a general matter of concern to them as citizens and the magazines and newspapers reflected the same attitude.

According to Allen the "revolt of the American conscience", the "dynamic logic of mass production", the "legacies of the depression" and the effects of World War II are complex social changes
which developed the "All-American Standard" of 1950.

President Theodore Roosevelt was the instigator of the "revolt of the American conscience" by dramatically proposing the integral relationship of business, government and the public interest. The people began to realize that business and government did concern them and that they could do something about it. This fervor lasted until World War I, but it did accomplish woman suffrage which was an influence in achieving equal social status for women and the graduated income tax which was to have a profound effect on the redistribution of wealth.

The "dynamic logic of mass production" was first demonstrated by Henry Ford in the production of the Model T Ford. That is, "The more goods you produce, the less it costs to produce them; and that the more people are well off, the more they can buy, thus making this lavish and economical production possible." (1, p. 112) At first the nation was shocked by his unconventional business methods, but other men began to apply these principles. This reasoning became one of the most powerful industrial and economic influences in the twentieth century.

Many new industries were being developed as a result of technological and industrial advancements: automobile, oil, airplane, wireless, movies, plastics, synthetic fibers, and the Diesel engine.
All of these had an effect on the American way of life, but the automobile had the greatest influence (1, p. 121). With the increase in automobile purchases, the structure of American communities was altered, resulting in a shift in business sites and the growth of suburbs. The isolation of the farmer was ended and geographical distances were lessened. Family ties were furthered weakened by increased mobility and restlessness.

The stock market collapse in 1929 and the resultant depression left several legacies with the American people. They realized that the fortunes of all Americans are linked together. They further realized that it is the duty of the government and the citizens to help any group of people who are in desperate trouble and to prevent another economic collapse (28, p. 156-157). The Depression also fostered a greater desire for economic security.

During World War II the military needs for industrial goods demanded that industry concentrate on speed and volume. Prosperity soared and the general standard of living reached an all-time high. Although there were many income tax dodgers and expense account abusers, the principal beneficiaries of increased wealth were those people with low incomes.

By 1950 the gap between the rich and the poor had closed considerably, but of even more importance was the lessening of
distinctions in the way of living and the emerging "All-American Standard." Personal appearance was one indication of this conformity. The business man wore the same style of suit whether he was a clerk in the shipping room or the chairman of the board of directors. "As for women, the difference in appearance between the one who spends $5,000 a year on clothing and the one who spends only a small fraction of that is by no means as conspicuous as the difference between the woman who has good taste and the woman who lacks it." (1, p. 219)

The quantity of clothing a woman owns is not known on the street and the quality cannot be evaluated at a distance. The mass production of clothing has a great deal to do with this conformity for the newest fashions are in all price ranges within a few weeks. Mass communication through magazines, television and newspapers show women the same fashions regardless of where they live or what their clothing budgets might be. "It can be said nowadays that the only easily visible mark of wealth which a woman can put on is a mink coat." (28, p. 220)

The trend toward conformity is reflected not only in clothing but in many other articles used in daily living. All people use the same type of telephone, smoke the same brands of cigarettes and have similar television sets. Mass production permits diversity only within limits and mass communication imposes the same patterns on all Americans irregardless of individual incomes.
Nevertheless this breakdown of class barriers has not erased levels of social status. "Social emulation is a perpetual force in human affairs; in any community, social lines tend to be drawn and snobberies to flourish; in most towns and smaller cities there is an easily discernible social pattern with a local society on top, though its composition may be forever shifting." (28, p. 225)

Warner states, "...the primary and most important fact about the American social system is that it is composed of two basic, but antithetical, principles: the first, the principle of equality; the second, the principles of unequal status and of superior and inferior rank." (25, p. 127) Equality gives man a sense of self-respect and a feeling of brotherhood, and unequal status instills in man the desire to strive for prestige and power and gives the country its necessary leaders.

These divergent changes in the society during the twentieth century undoubtedly have affected the trousseau as well as clothing in general. As illustrated in fashion magazines and wedding etiquette guides around the turn of the century, the trousseau was to last for one year rather than forever. "The rapid change in fashions makes it advisable to purchase the dresses needed for a season." (15, p. 145) Also, "It is not the fashion now to buy dozens of undergarments and put them away, as they turn yellow if not used. One
dozen of each kind of undergarments would be a supply for a bride in moderate circumstances." (15, p. 147)

In 1925, "The general advice is not to get too much for you’ll tire of it and modes change. But there is one exception to this business of limited ordering, and that is when it comes to lingerie." (11, p. 142)

"Trousseau Limited", an article in a 1937 fashion magazine, gives further evidence of the trend toward fewer clothes and suggests personal practicality. "Better a small trousseau, with everything right for you, and for the sort of life you’re going to lead--than a lot of expensive unsuitabilities... Nobody, nowadays, cares a rap whether you appear five, ten, or fifty times in the same costume, if it suits you and your life." (22, p. 108)

Today there are several magazines which are devoted solely to the bride, and the general contents are an indication of the type of influence mass publications might have on the wedding and trousseau plans of young women. The fashions represented are by direct advertising or editorially credited to the manufacturer. The majority of the illustrations are wedding gowns, followed by dresses for the attendants and the mothers of the bride and groom. Lingerie is of some importance, and clothes are occasionally suggested for the honeymoon at a specific place. Much space is devoted to the wedding
ceremony and the variations from casual to formal are discussed. Each type of ceremony has a difference in formalities, including proper attire. Included is a calendar and checklist of things to be done from three months prior to the wedding and continuing to the actual day. According to this schedule, the woman should begin shopping for her trousseau three months before her marriage. Also a great deal of space is given to decorating and furnishing the home. Inventories for linens, silverware, glassware and kitchen utensils are often included.

The writer found only one study of the trousseau and the factors which influenced its selection. Arline Lewis of Women's Wear Daily surveyed the lingerie departments in New York stores and her findings presumably were based on buyers' comments (16). The survey indicates that the young bride, who once made bulk purchases, currently has little romantic feeling about her lingerie, and her attitude shows practicality and function. She "may buy her one short tricot set, coerced by tradition, her mother or a sales person", but she would rather wear bright cottons and "sportsy" nightclothes for she is not at home in the fashion of the "boudoir".

Lewis concludes that the lingerie trousseau tradition has been changed by nylon tricot and the contemporary way of life. "The way of life today is dominated by easy care function and conspicuous
consumption." Nylon tricot, because of its ease in laundering and its
durability, makes large quantities of lingerie unnecessary. Conspicu-
ous consumption is shown by women who would rather spend their
money on things which show and this does not include lingerie. The
new fashion approach to lingerie may also affect trousseau purchases.
The obsolescence factor, present in outer garments, might influence
the bride to buy only as she actually needs new garments. She believes
that "Trousseau lingerie may be headed for the fate of the horse and
buggy!!"

In summary, all clothing selection must be within the field
of available fashions, and in the United States fashion reflects the
interaction of technological advancements, changes in the social organ-
ization and alterations in man's beliefs and attitudes. A large degree
of fashion conformity is the result of mass production of similar
fashions at all price levels, mass distribution of clothing to all parts
of the country and mass circulation of fashion periodicals. Also the
way of living today has considerable impact on fashions. There is a
much greater emphasis on informality in social life, and this is shown
in the simplicity and casual style of clothing. The time element and
lack of household help necessitate clothes which are "easy-care", and
the diversity of fibers, the fabric finishes and the simple styles make
this possible. The trend toward smaller wardrobes has been
stimulated by such factors as the limited storage in many smaller homes and controlled heating which makes all-season clothing practical. Mobility of the population and increased air travel necessitate smaller, well-coordinated wardrobes. Also the adaptability of clothing to different occasions by the change of accessories as well as fashion obsolescence are influences in this trend to a lesser quantity of clothing. The economy of the country, however, is one factor which keeps the demand for fashion stimulated. The people have a larger amount of disposable income to spend for clothing and the credit system encourages them to buy as they need or desire new clothing.
CHAPTER IV

PROCEDURE

The participants included in this survey were women students at Oregon State University located in Corvallis, Oregon. Situated in the fertile Willamette River Valley, the community of 21,000 residents is 85 miles south of Portland, Oregon's largest city, and 55 miles east of the Pacific Coast. One of the state's oldest settlements, Corvallis was founded as an agricultural center and this occupation continues to be of significant economic importance in the surrounding area. The community supports only light industry with emphasis on the development of research through both Oregon State University and private research organizations. Primarily residential, the town reflects civic pride in the clean, tree-lined streets, the fine schools and parks, and the number of service organizations.

Conservative and gracious informality is descriptive of life in the community which culturally and economically revolves around the university. Most of the residents of the town are in some way dependent upon the institution which provides the community's largest payroll. The university's cultural program and sports events are supported by the town's citizens and many take advantage of the academic opportunities.
Oregon State University was founded in 1868 as a land grant college and is the state's largest institution of higher education with an enrollment in 1960 of approximately 8,000 men and women. Although the university was initially concerned with agriculture and science, the schools on the campus now include agriculture, business and technology, education, engineering, forestry, home economics, lower division, pharmacy and science, as well as the graduate school. The majority of the women students, comprising about 30 per cent of the total student body, are enrolled in education, home economics, business and technology, science and lower division.

Approximately three quarters of all the students are Oregon residents and about one sixth come from California. The larger percentage (78 per cent) of the women students live in campus housing: sororities, cooperative residences and dormitories. Of the remaining women students, the majority are married or are living at home in Corvallis.

College records for the 1959-1960 academic year show that 33 per cent of the women are dependent on others for complete monetary support, 55 per cent are partially self-sufficient and 12 per cent are financially independent.

From casual observation of the women on campus, several characteristics are readily noticed. One is first attracted by the
unsophisticated, friendly and wholesome spirit of the young women. In personal appearance they are generally well-groomed and simplicity is evident in their appropriately casual, campus dress. Although their clothes reflect an awareness of fashion, good taste in selection is more evident than expensive choices. Conformity in dress appears to be of much greater influence in their clothing selection than the desire for individuality.

The survey was limited to the campus of Oregon State University because the author believed that this restriction would show similarities in the economic, social and cultural backgrounds of the participants. Since the environment is influential in modifying a person's attitudes and values and since this factor could not be measured with validity, it was desirable to reduce these variables.

The sampling was restricted to senior engaged women who had plans to marry in the near future. It was assumed that these women would be approximately the same age and near the same developmental and educational level. Further, it was assumed that these women would be marrying for the first time and would not have had previous experience in planning or selecting a trousseau.

In this survey the trousseau was limited to the wedding costume, clothes for the honeymoon and those for the initial period in marriage. Since linens and other household items are often received by the bride
as wedding gifts and since the author believes that the bride will probably complete her household needs after the wedding, these items have not been included as part of the trousseau. On the other hand, her clothes undoubtedly would be her own and her parents' responsibility.

The considerations which might possibly influence the woman in her trousseau choices were also limited. Although it was recognized that basic psychological motives would be influential in varying degrees, it was believed that the decorative motive would be dominant, and many influences would be related to this underlying motive.

After considerable study and deliberation, the writer selected five influences which would probably be paramount. These five are generally accepted as considerations in trousseau planning and include the type of wedding, the money available for wedding expense, the honeymoon plans, clothing needs in marriage and the adaptability of the present wardrobe to future needs.

However, the author believed that these five considerations might be affected by such forces as a woman's personal opinions concerning the trousseau as well as her awareness of the custom. Her adherence to other's ideas and wishes and her desire for conformity to the traditions of her social environment might also affect her choice. The author realized that any one factor had the potential of
being the predominant influence, or several factors of interdependent nature could merge as the paramount force.

Questions based on these considerations which might be influential in the young woman's choice and could determine the meaning and significance of the trousseau were presented to a pilot group. Five unmarried graduate students in the Clothing and Textiles Department, one engaged graduate woman and one engaged sophomore woman composed this trial group. They gave criticisms and suggestions to increase the probability of obtaining the desired information during the interviews.

On this basis the questionnaire was formulated and the form revised after consultation with Dr. Lyle Calvin, Oregon State Experiment Station Statistician. A copy of the final questionnaire is reproduced in Appendix A.

A total of 40 senior women enrolled at Oregon State University for the 1960 spring term were selected for the interviews. From the office of the Dean of Women a list was obtained of all women's living groups as well as the number of women living in each sorority, cooperative house and dormitory. Since freshmen women do not live in sororities, the number in cooperative houses and dormitories was deleted to make the numbers comparable. It was learned from this same office that 30 per cent of the women in the cooperative houses
were freshmen. The number of freshmen women in the dormitories was determined by contacting each dormitory president. This information revealed that 1147 women excluding freshmen were living in the three types of campus accommodations.

Since the author believed that the women in the three types of housing might possibly differ in their trousseau plans, she interviewed approximately an equal percentage of each group. The group of 40 senior engaged women was comprised of seven women of the 139 living in the cooperative houses, 24 of 593 in the sororities and nine of 304 in the dormitories.

The selection of the specific living organizations from each type of living group was determined by random numbers taken from a statistical table (8, p. 112). The number of senior engaged women in each selected living group was obtained, and individual interviews were arranged during March and April, 1960, in the student's house or at the office of the author. A total of 13 organizations were included in the sampling for this survey.

When these women were contacted for the appointment, the writer explained that she was a graduate student in Clothing and Textiles and was making a survey concerning the trousseau plans of engaged college women. Except for one, all who were contacted willingly cooperated. During the interview only those questions listed in
the questionnaire were asked. However, many interviewees volunteered additional information which was also recorded on the questionnaire. At the close of the interviews, most of the women asked how this information would be used. It was explained that the information would be used as part of the Master's degree thesis. Many of the participants expressed their interest in knowing the results after the survey was completed.

The remaining 15 living organizations were contacted, and it was learned that 30 senior engaged women were not scheduled for interviews as compared to 40 women, the number of participants. The sampling was determined to be approximately 57 per cent of the total Oregon State University senior engaged women living in campus housing for the 1960 spring session.
CHAPTER V

THE DATA

PART I. THE PARTICIPANTS

The 40 women included in this survey were residents of four states and 39 were from the West Coast area. Oregon was the home residence of 32 women and, of these, 26 came from the Willamette River Valley. Of the remaining eight women, six gave California as their home state and the other two were from Washington and Indiana.

Approximately one half (22) of the women came from cities with a population of 25,000 or over, and the average length of residency was 17 years. In this survey the city refers to communities with a population of 25,000 or more and the town, under 25,000 residents. Each of the remaining 18 women were from smaller communities and had lived in the same town for an average of 15 years.

More than one half of the participants (52 per cent) were enrolled in the School of Education, one quarter (25 per cent) in the School of Home Economics and the remainder in the Schools of Business and Technology (15 per cent) and Science (8 per cent).

Since the proximity of the wedding date might have an influence on the trousseau plans, this date was requested in the questionnaire. Dates varied from May, 1960, to June, 1961, and 33 women had
selected dates in the summer of 1960 for their weddings. The remaining seven women planned to be married in September, December or the following June.

In comparing the information given by the women concerning the men to whom they were engaged to be married, close similarities were indicated. The majority of the men came from communities in Oregon, and an approximately equal number were from cities and towns where they had lived most of their lives. Almost one half of the couples were from the same community. The large majority of the men were enrolled in an institution of higher education, all but five at Oregon State University. Of the remaining men, nine were engaged in some type of business or profession and two were in the military service.

Because the women living in the different types of housing might possibly differ as to the influences which would affect the selection of their trousseau, they were divided into their respective resident groups: cooperative house, sorority or dormitory. On the basis of geographical location and length of residency, academic field, fiance's background and wedding date, there seemed to be no significant differences in the three groups of women.

To summarize the description of the young women in this survey, they were primarily residents of Oregon and most of them
lived in the western part of the state. An approximately equal number of women came from cities and towns, and their average length of residency in their home community was over 15 years. Their fiancés reflected similar home backgrounds and many couples were from the same town. The Schools of Education and Home Economics had the largest enrollment among these women and the majority of their young men were also attending Oregon State University. The majority of the participants planned to be married during the summer of 1960.
PART II. AWARENESS OF THE TROUSSEAU

Before attempting to determine the significance of the trousseau to the young woman and to interpret the influences affecting her selection, it was necessary to realize her understanding of the term trousseau and her personal opinions concerning wedding clothes. Questions were asked in order to learn her definition of a trousseau, her opinions concerning the most significant and most expensive part of her trousseau and her recognized reasons which were instrumental in her plans.

Although five of the 40 participants seemed unsure and did not give a clear definition of the trousseau, the remaining 35 women defined the trousseau as personal clothing pertaining to either, or both the wedding and a short period afterward. Of these 35 women, 29 exemplified their definition by mentioning clothing items or periods such as the honeymoon and married life. Specifically, the wedding gown was mentioned seven times, the going-away suit six and lingerie three. Clothes for the honeymoon were mentioned as part of the trousseau by 17 women and 23 referred to clothing needs as a married woman. One woman included linens as well as clothing.

One participant believed that the trousseau was originally the money which parents gave to the bride and groom at the time of their
marriage. She added, "I imagine many girls will have hope chests.", but she did not mention clothing.

When the participants were asked to indicate the most important part of their trousseau, 50 per cent indicated a single garment. The going-away suit was mentioned by 14 women and the wedding dress by six. Of the remaining 20 women, lingerie as a group of clothing was indicated as most important by six women, three mentioned clothing items for the honeymoon or married life and 11 had no definite answers.

To some women the most important part of the trousseau was also thought to be the most expensive. The wedding dress was listed by 10 participants as the most costly item and five of these believed that it was also most important. Of the 15 women who said that the going-away suit was the most expensive garment, two thirds also indicated that it was most significant. Lingerie was mentioned as the most costly part of the trousseau by seven women and three of these believed that it was also the most important. The remaining eight women had no definite opinions.

When the women were questioned as to the reasons for planning their trousseaux as they did, the majority seemed rather unsure. This seemed to indicate a general unawareness or lack of consideration concerning influential factors. All but four women, or 90 per cent,
gave some indication, and 22 women (55 per cent) mentioned only one reason. Table I summarizes the responses of the participants.

**TABLE I**

**PARTICIPANTS REASONS FOR TROUSSEAU PLANS**

Reasons believed by the women to be instrumental in their trousseau plans.

<table>
<thead>
<tr>
<th>Reasons</th>
<th>Times Mentioned</th>
<th>Number Who Gave Only One Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clothing needs in marriage</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td>Influence of others</td>
<td>14</td>
<td>7</td>
</tr>
<tr>
<td>Finances</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Honeymoon plans</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Adaptability of present wardrobe</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Not considered or hard to say</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Tradition</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Impulse</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Education in Home Economics</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

It is interesting to note that although many women considered that their clothing in married life was the basis for their trousseau choices, these clothes were not generally considered as the most
important nor as the most expensive. Of the five women who mentioned the honeymoon as a reason, four supported their reasoning by indicating that the going-away suit was the most important and expensive part of their trousseau.

Although the women generally had opinions about the accepted meaning of a trousseau, this attitude did not always affect their personal clothing plans. This fact is indicated in the following comments of several participants.

The trousseau means "Not much, actually. The clothes in the bride's magazines are unrealistic for me because I can't afford them. Actually, I will be building my wardrobe as I would normally, as I always do and would if I were not marrying."

"The trousseau once meant all the new clothes you bought for marriage, but now, for me, it means the necessities which need to be replaced."

"The trousseau does not stop at the honeymoon but means the clothing you will need in married life, too. It will mean a rearranging of my old wardrobe and adding new ones for my life as a wife."

"I'm not sure what you mean by trousseau, but the most important part of my trousseau is my going-away suit. And it must be practical and wearable for my budget is a large consideration."

"The trousseau means the clothes you buy for the honeymoon and married life--things you would not ordinarily buy. But my trousseau plans are not much different from the way I ordinarily shop."

"The trousseau means your new clothes for the wedding and those you plan for the first year. Actually, mine is my going-away suit, and I plan to buy a few things I need, such as pedal pushers."

To summarize, the large majority of the participants indicated that the trousseau referred to the bride's personal clothing. Although the wedding gown and the going-away ensemble were most frequently mentioned as the most important and the most expensive parts of their trousseaux, there was no general agreement. Conversely, clothing needs for married life was indicated by the largest number as a factor in their trousseau plans. In general, the participants' opinions concerning their personal trousseau were less defined and more individualistic than their definition of the supposed trousseau custom.
PART III. NATURE OF THE WEDDING

Since the wedding has great significance in the culture of the United States and since the wedding involves more people than the bride and the groom, a young woman's attitudes toward this ceremony and her plans for it will probably show to some extent her desire for conformity to the social group to which she belongs and her desire for social approval. Also these plans will undoubtedly show consideration of the clothing which the young woman intends to wear on her wedding day, and her attitude may reveal if she thinks of this clothing as part of her trousseau.

This survey showed that of nearly all the 40 women (91 per cent) each planned to be married in her home town, and 16 couples lived in the same community. One woman stated that she would be married in her fiance's community and that she had also lived there prior to the last four years. The two remaining women said that their weddings would take place in cities in which neither they nor their young men lived.

Regardless of the proximity of the wedding date almost all the participants had made some detailed plans for their marriage ceremonies, and 97 per cent said that they would be married in church. Of these 39 women, 31 (78 per cent) indicated that they were affiliated with this church, and three had chosen their fiance's church. Four
women indicated that the ceremony would be in a church to which neither they nor their future husbands belonged. Although one woman was unsure, she had tentative plans to be married in her church. The one woman not being married in church was planning a garden wedding at her parents' home.

All of the participants were expecting friends as well as families to attend their weddings. Although 273 was the average number of guests invited, the number ranged from 100 to 550 people. One fourth (11 per cent) of the women estimated their guest list would number 250. The number of the bride's attendants ranged from one maid of honor to seven bride's maids and 36 (83 per cent) of the women planned to have three, four or five attendents.

Slightly over one half of the women (53 per cent) said that their reception would be held in the church parlor following the ceremony. Clubs (13 per cent), hotels (10 per cent) and sororities (5 per cent) were the places selected by 11 women for their receptions. Only one whose wedding was planned for December said that she was not sure where the reception would be held.

Wedding announcements accompanied by the brides' pictures were to be submitted for local newspapers by 90 per cent of the women and four (10 per cent) said that the announcement would probably be
made. However, 39 women indicated that a photographer would be present at the wedding.

This survey showed that each of the participants planned to wear a traditional wedding gown for the ceremony and a going-away costume as she left the wedding reception. When the women were asked if they considered their wedding dresses as part of their trousseaux, 24 (60 per cent) said, "no", nine (23 per cent) said, "yes", and seven (18 per cent) replied that they had "not considered" the question.

These results indicated a high degree of similarity in many aspects of the wedding. With few exceptions each participant planned to be married in her community and in the church with which she was affiliated. Friends as well as family were to be invited to the ceremony and reception, and the women planned to have several attendents. A photographer would be present at the ceremony and the story and bride's picture were to appear in the newspaper. Although each woman planned to have the traditional wedding gown and going-away suit, the greatest divergence was indicated in opinions regarding the wedding dress as part of the trousseau. Further evidence of conformity was shown in their attitude toward elopement. Nearly all of the women (85 per cent) said that they would not consider elopement and over one half gave tradition as a reason.
PART IV. THE FINANCIAL CONSIDERATION

Evidence shows that weddings in the United States are often very costly and consideration of the financial situation of the bride's family is sometimes obscured by social pressures. One purpose of this survey is to determine the relationship of the financial plans for the wedding and the selection of the trousseau.

The results showed that the majority (70 per cent) of the participants did not have a specified amount of money to be used for their weddings. However, 12 women (30 per cent) indicated that they had a budget and nine of these (23 per cent) said that the trousseau was included. The interviewee together with her parents determined the financial sum in eight decisions. Independent decisions were made by three women and the parents of one woman determined the amount without her consideration. It is interesting to note that not one of these 12 women who had budgets planned to invite over 300 guests.

In reply to the question regarding the use of the woman's personal savings for some of the wedding expenses, 22 women replied, "yes", and the other 18 women said, "no." Of the women who answered in the affirmative, 10 indicated that they had a budget for the total wedding expenses.

Irrespective of a definite budget, all participants were asked if certain amounts of money had been allotted for particular
expenditures. It was indicated by eight women (20 per cent) that all expenditures had been determined, 11 (28 per cent) said that amounts had been set for some items and over one half (53 per cent) indicated that they had not allocated money for any specific item.

The 19 women who indicated that a certain amount of money had been allotted for all or some wedding expenses were asked to name the largest expenditure and if the cost of this item had been confirmed. The answers are summarized in Table II.

**TABLE II**

**MOST COSTLY WEDDING EXPENDITURE**

Number of times various items were mentioned as the largest expenditure in the total wedding expense and the number of participants who had confirmed the cost.

<table>
<thead>
<tr>
<th>Most Costly Item</th>
<th>Times Mentioned</th>
<th>Actual Costs Checked</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Reception</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Wedding dress</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Photography</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Wedding</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Trousseau</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Trousseau, including bridal gown</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Flowers &amp; photography</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
Of these 19 women who were asked to name the largest expenditure, only seven indicated that a certain sum had been determined for total wedding expense. The two women who indicated that actual costs had not been checked said that the sum was an estimation based on information obtained from friends. One of these participants had a definite budget for the wedding. The three women who said that the cost of some items had been confirmed did not have definite budgets. Of the 14 women who stated that they had checked the actual cost of the largest expenditure, six also said that they had a definite amount of money for the wedding expenses. The writer believes it is significant that three women mentioned the wedding dress as the largest expenditure and two mentioned the trousseau (the wedding dress was included by one).

The following comments made by several women reflect attitudes regarding trousseau expenses. "I realize that parents want to do so much for their daughters when they marry and weddings can be so expensive. This is one reason why I have purposely avoided trousseau planning." And, "It bothers me to spend so much for my wedding dress. I would like a girl friend to wear it or my daughter, but she probably wouldn't want to."

All of the women were aware of the probable sum of money which could be used for clothing purchases after the wedding as
compared to the amount that they were accustomed to spending. Almost one half of the interviewees (45 per cent) said that they would probably have less money for clothing, nine women stated that they expected their clothing expenditure to be larger and one third indicated that there would be no appreciable difference.

In response to the inquiry concerning how they would use an increase of one fourth in the total wedding expenditure, the trousseau was mentioned more than any other item. It was indicated by 13 women that the trousseau alone would be the way in which they would use a financial addition to the budget and one woman mentioned that the increase would be used for photography as well. Conversely, the only two women who mentioned that the trousseau would be the largest wedding expenditure also said that they would use additional money for this item.

The women were also asked how they would economize if their finances were decreased one fourth. In reply, 13 women (33 per cent) indicated the trousseau, again mentioned more than any other item, and three of these women indicated the trousseau as the only item. The writer found it interesting to note that six women indicated that an increase or a decrease in the monetary sum would be applied to the trousseau.
In response to the question, "If your parents gave you $1500 to elope, would you?", the majority of the participants (85 per cent) replied negatively. One woman added, "Money is no problem.", and she was the only one who mentioned finances. However, 30 women indicated that they had a strong desire for a church wedding, and some supported this wish by mentioning other reasons such as "tradition" (19 times), "religion" (5), and "my family" (4), "my mother", (3), or "my fiance" wants a church wedding.

The reasons given by the two women who said that they would elope are "It would save confusion" and "I do not really care for a big wedding, but my family and friends want one, so I am going along with their wishes." One woman who said that she would possibly elope commented, "The wedding will be 400 dollars and this ($1500) is quite a difference." Another woman said, "I would, but doubt if my fiance would because of friends in Portland."

Results of this survey indicated that only five women or 13 per cent had a specified amount of money to use for their weddings and this amount had been allotted to particular expenditures of which the actual costs had been confirmed. Also four of these five women included the trousseau in their budget. It can be assumed that the amount of money available for wedding expenses could have influenced the trousseau since this was the item on which many women would
economize or spend extra money. However, since 34 women said that they would not elope if they were given $1500, it could be assumed that financial considerations were not as important as the church wedding.
PART V. INFLUENCE OF OTHERS

There are a number of people or agencies who could possibly influence a young woman in the planning or selection of her trousseau. It is one purpose of this survey to identify those influences and, if possible, to determine their nature and significance. Table III on the following page summarizes the percentages of the participants who were influenced by other people in some aspect of their wedding plans. Some participants were influenced by more than one person.

The writer believes it is significant that not one woman gave an indication that she was in no way influenced by other people or agencies.

Influence of the mother

This survey showed that in each of 33 (83 per cent) weddings the mother was planning with her daughter, and in 24 of these weddings the mother was the only outside influence indicated. Mothers were also involved with the trousseau plans of 23 young women and the mother was mentioned as the only person by each of 20 women in this group.
TABLE III

INFLUENCE OF OTHERS ON WEDDING PLANS

Percentage of young women who were sharing their wedding plans with other people.

<table>
<thead>
<tr>
<th></th>
<th>Mother</th>
<th>Sister</th>
<th>Girl Friend</th>
<th>Fiance</th>
<th>Fiancé's Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Planning the wedding</td>
<td>83</td>
<td>8</td>
<td>8</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Planning the trousseau</td>
<td>58</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Planning the budget</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Shopping for trousseau</td>
<td>30</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Planning clothes for honeymoon</td>
<td>13</td>
<td>10</td>
<td>10</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>
When asked with whom they would most like to plan their weddings, 23 women (58 per cent) indicated their mothers and four of these mentioned their mothers as well as other people. Only one of these women said that she could not plan with her mother and this was because her mother was working and did not have the time. Conversely, one fifth (21 per cent) of the women revealed that they were planning with their mothers but would prefer to plan with other people. Each of 14 women (35 per cent) was planning her wedding and trousseau with her mother who was the one with whom she would most like to plan.

At the time of the interviews, 17 of the women (43 per cent) said that they had started shopping for their trousseaux. Each of 12 women was shopping with her mother and also planning with her. When the women were asked if they and their mothers agreed on clothing selections, 10 women replied, "yes"; and two said, "usually."

In budgeting for the wedding expenses, the father as well as the mother could have been influential in determining the amounts to be spent. Of the 40 participants, 12 indicated that they had a certain amount of money to use. Eight of these said that the decision was made with both parents, one stated that her parents alone determined the budget and the remaining three women determined their expected wedding expenses with other people.
Influence of sisters

Married sisters indirectly influenced the wedding plans of approximately one third of the young women who were interviewed. When asked if their wedding plans were similar to their sisters who had been married, nine women answered in the affirmative and three felt that their wedding plans were not similar.

Few sisters seemed to show a direct influence in the planning of the wedding or in the shopping for the trousseau. Three women said that they would prefer to make wedding plans with their sisters and mothers and two of them mentioned that they were receiving help from both. However, the third woman was planning with her mother but not her sister.

Sisters were not mentioned in response to any other questions. However, it is possible that their influence might have increased with greater proximity.

Influence of girl friends

Since many women marry during their college years or soon afterwards, it was assumed that the participants would be living with other women who also were planning weddings. Of the 40 interviewees, only one indicated that in her living group she, alone, had marriage plans. More than one half of the women (62 per cent) indicated that they and their house mates did not discuss trousseau plans. The 15
women who did discuss their trousseau plans with girl friends all believed that their mutual plans were quite similar.

One difference was noted between the types of living organizations. All nine women in the dormitories said that they did not discuss their trousseau plans with others in their group and only one woman of the seven who lived in cooperative houses indicated that she had discussions with girl friends there. However, 70 per cent of the women in sororities stated that they did discuss trousseau plans with other engaged women in their houses. This does not necessarily mean that the women who lived in the dormitories and cooperative groups did not discuss any of their wedding plans since they were questioned about the trousseau only.

The response to the question, "Are your girl friends wedding plans similar to yours?", is some support of the belief that the differences were negligible in the three types of housing. Even though this inquiry was not limited to friends in the immediate living group, many of these women were undoubtedly included in the interviewees' responses. Nearly three fourths of the participants (73 per cent) indicated that their plans were similar to their girl friends' plans. Of the 10 women who indicated that their wedding plans differed from their friends', three revealed that their plans were actually similar, three believed that they were "less elaborate" and four, "more elaborate."
Influence of the fiance

Although the fiance seemed to have had little direct influence in the selection of the trousseau, he was mentioned in relation to more aspects of all phases of the wedding than any other person. In planning the wedding two women were consulting with their fiances as well as other people and one of these indicated that her fiance was the only one with whom she was planning her trousseau. Of the three women who stated that they would most like to plan with their young men, two were consulting with them. One woman mentioned that her fiance as well as her parents had helped in the budget decision.

Another woman mentioned that she was shopping with her fiance, but she was planning her trousseau alone and would also prefer to shop alone. However, 39 women (97 per cent) indicated that their fiances generally approved of their taste in dressing. The other woman, whose home is in Corvallis, revealed that her fiance came from a large city and that he felt that she dressed too conservatively. When the women were asked if they would wear something their fiances did not like, one half responded negatively, 12 women said that they would, six said, "yes, but not with him" and two replied that they would only buy clothes which he liked. To conclude, since the young men generally approved of the women's choice in clothing, the men would seldom have reason to disapprove of the
clothing which their prospective brides wore. The women were equally divided as to whether they would wear clothes which their fiances did not like.

Slightly more than one fourth (28 per cent) of the women had consulted with other people about their clothing plans for the honey-moon, and four of these 11 women had planned with their fiances.

Results indicated that the nature of the man's occupation had little direct influence on the woman's clothing plans for the first year of marriage. However, it may be that because the young men were generally not established and many were to be in school or in the service, the majority (85 per cent) of the women planned to work after marriage. The women who would be working indicated an awareness of their need for appropriate clothing to wear for this activity.

Influence of the fiance's mother

Results showed that the fiance's mother was mentioned by only four participants who said that their future mothers-in-law were helping to plan the weddings and that they preferred to plan with them. One of these indicated that she was not only planning her wedding with her fiance's mother but she was also shopping for her trousseau with her future mother-in-law.
Influence of sales personnel and bridal consultants

This survey showed that of the 17 women (43 per cent) who had been shopping for their trousseaux at the time of the interviews, eight believed that the clerks were of assistance in helping them with their selections. The reasons given were: the clerk "had good ideas" (mentioned by five women), "showed many things" (three), "understood what I wanted" (two) and "gave an honest opinion" (one).

Generally, the participants gave no definite reasons for shopping in a particular store and most of them indicated that the choice was a matter of convenience or habit. Over one half of the women mentioned department stores or dress shops and two said that they shopped in fabric stores.

Only two women mentioned that a bridal consultant was advising them about their wedding plans and both stated that they also liked to plan with her. One of these said that she was planning with the bridal consultant alone and preferred her advice.

It is possible that the influence of sales clerks and bridal consultants could have been greater had more women begun to make actual purchases, and the proximity of the wedding indicated this possibility. Both women who planned to be married in May had started shopping. Nearly one half of the women who planned summer weddings were shopping and only one of the seven women who had
chosen September or later had been shopping at the time of the interviews.

Influence of magazines

Through the media of magazines, especially those serving the young bride, the garment industry has an opportunity to influence actual clothing choices by advertisements and editorial credit. The fashion editors also could influence purchases by their interpretation of fashion appropriateness.

In this survey all the interviewees were aware of the brides' magazines, but all did not agree as to their value. When asked if these magazines were helpful, nine women (22 per cent) replied, "yes"; 17 (43 per cent) said, "somewhat"; nine stated, "very little"; and five (13 per cent) replied, "no." When asked in what way the magazines aided them, all but one mentioned that they were interested in the styles of wedding gowns which were illustrated and two mentioned that the trousseau suggestions were interesting. Over one half said that they found the suggestions and calendar for the wedding ceremony to be helpful.

The participants were asked if any of the clothes which they had seen were included in their trousseaux. Six specified the following items: the wedding dress (mentioned four times) and the going-away suit, a coat, and a cotton dress (each mentioned once).
To conclude, the mother of the bride showed the strongest influence of any other person in the wedding plans as illustrated in Table III on page 57. Although the direct influence of the sisters and girl friends was relatively weak, the young woman indicated a high degree of similarity in her wedding plans as compared to her sisters and girl friends. The influence of the fiance was more subtle than direct as indicated by his approval of the young woman's choice of clothing and her desire to buy clothing which would please him. Results indicated that the woman's future mother-in-law had little effect on her wedding plans. Bridal consultants and sales personnel had negligible influence at the time of the interviews, but it could have increased as the women made more purchases. The main value of magazines was in the fashion illustrations of bridal gowns.
PART VI. THE HONEymoon PLANS

To determine the influence the honeymoon plans might have on the trousseau, it was first necessary to learn some details concerning the trip. Each of the participants in this survey was planning to go on a wedding trip and each was intending to wear a "going-away suit" when she left the wedding reception. This conformity of dress was indicated irregardless of the type of trip planned. One woman who had plans for a weekend trip to the Oregon coast stated, "After all, I couldn't wear blue jeans!" Yet she indicated that this would be the type of clothing worn while she and her husband were at the beach.

Of the 40 participants, 35 (88 per cent) knew where they were going for the honeymoon. Nearly three quarters (70 per cent) of the women who knew of their destination indicated plans centering around a resort area and the Oregon coast was mentioned by 15. A wedding trip by car to their new homes was indicated by five women, three had plans to combine the California coast and San Francisco for their trips and two planned to tour in Canada.

When asked, "have either of you been there before?", 16 of the 35 participants replied that they and their fiances had previously been to the selected place. The nine women who disclosed that neither one had taken the trip included three couples who were going
to Hawaii and six of the seven who planned to travel. This result was expected since the majority of the trips were planned to areas near their family homes. Except for the three couples who stated that they would fly to Hawaii, all planned to travel by automobile.

The length of time for the honeymoon varied from one weekend to two weeks. More than one half (58 per cent) of the couples planned to be away one week to 10 days, one fifth (20 per cent) indicated two weeks and the remaining 22 per cent had planned a long weekend for their honeymoons.

Many divergent reasons were expressed as the basis for the type of honeymoon planned. Time was given by 14 women as a consideration and four of these revealed that time was the only determining factor. It was stated by 10 women that they and their fiancés wanted to visit the area selected and eight indicated that their fiancés' future plans or personal wishes were influential. Characteristics of the site such as "informal", "atmosphere", "natural beauty" and "new and different" were mentioned by nine participants. Money was revealed as a consideration by five women.

All of the interviewees, regardless of the certainty of honeymoon plans, were asked if they had planned their wardrobes for the trip. It is interesting to note that 15 women (38 per cent) indicated that they had not planned clothes which they would be taking with them,
yet all had planned to wear a going-away costume.

Results showed that the selection of the honeymoon site, the amount of time allowed and the proximity of the date of the wedding seemed to have little influence on their clothing plans for the trip. For example, of the three women who were going to Hawaii, one whose wedding was in May had planned clothes for the two-week trip, but of the other two marrying in August and planning to be away for one week, one had not planned her clothes and one had planned most of her clothes. On the other hand, this same lack of consistency was noted by the 15 women who were going to the Oregon coast, probably the shortest trip planned by the entire group. One woman who had a December wedding date indicated that she had planned all her clothing for the weekend honeymoon at the beach in contrast to another whose wedding was planned for May who said that she had not considered clothing for the one-week trip.

There seemed to be little relation between the extent of clothing plans and discussion of plans with other people. Of the 25 participants who had considered their honeymoon clothing plans, 11 women had worked with others, and, of these, four had completed their plans, four were mostly finished and three had made some decisions.
New clothes were to constitute all or at least some of the honeymoon wardrobes of all except one of the 25 participants who had planned clothes for the trip. More than one half of the women (56 per cent) indicated that some of these clothes would be new and slightly more than one fourth (28 per cent) said that most of their clothes would be new. Only three women revealed that all clothes for the honeymoon would be new.

The 25 interviewees who indicated that they had planned at least part of their clothing for the trip were asked which of these clothes were considered as part of their trousseaux. Almost one half (48 per cent) indicated that they considered only the new clothes as part of their trousseaux, three women mentioned all the honeymoon clothes, five listed the going-away suit and five gave no definite answer. It is assumed that the going-away suit would probably be considered as part of the trousseau by those who mentioned all and new clothes.

In summary, all the participants planned to go on a honeymoon and they knew approximately the number of days (one weekend to two weeks) that they would be away. Also the large majority knew where they planned to be going. The fact that the honeymoon was to be a two-week trip to Hawaii or a weekend at the Oregon Coast seemed to have little significant bearing on their clothing plans. However, each
of the women planned to wear a going-away suit at the beginning. It could be assumed that the general informality of the places chosen for the honeymoon did not necessitate a major consideration of the clothing much in advance of the wedding date. Another reason for this general lack of conformity in the trousseau pattern in relation to the honeymoon could be that society as a whole does not place much emphasis on the honeymoon wardrobe as a significant part of the trousseau and that these women are conforming to this attitude.
PART VII. INFLUENCE OF THE LIVING SITUATION AFTER MARRIAGE

The suitability of clothing for the various activities in one's life is generally considered to be a factor in clothing selection. Therefore the social, work and leisure situations of a young woman's anticipated life after marriage could be influential in planning her trousseau.

It was realized that the nature of the future occupation of the husband would possibly determine where the couple would be living after marriage. Each of the women in this survey was aware of her fiance's occupational plans and also knew where they would be living. According to 16 women, their future husbands would be enrolled in an academic institution after their marriages and 13 of these couples planned to live on a college campus. Business or a profession was listed by 15 women as the future occupations of their fiancees and the couples planned to be living in cities or towns. Of the remaining nine women who said that their men would be in the military service, seven couples planned to live on a military base and two would be stationed in a city or town.

The large majority of the participants (85 per cent) stated that they had plans to work after marriage. Of the 34 women planning to work, all but two had positions or knew the type of work in which they
expected to be engaged. The teaching profession was mentioned by 68 per cent of these women, five indicated clerical work and four, the business field. As could be expected, the 16 women whose fiances would be continuing their education planned to be working.

Responses to question 31 are summarized in Table IV on page 73 which shows the frequency of the different types of clothing mentioned in relation to plans for employment. Although it was realized the "type" of clothes for work could probably be listed as "street" clothes, the writer believed that working women often would make this distinction. Since no one specifically mentioned clothes for home entertaining, this category was deleted. "Casual" and "same as now" were added because of the women's responses.

Of the 34 participants (85 per cent) who indicated that they would be working, 31 mentioned that they would need clothes for work. Of these women, nine indicated no other type of clothing, the only category mentioned a single time. The three remaining women who indicated that they planned to work answered, "same as now", "don't know" and "casual" and "sport."

Of the four women who did not plan to work, two answered that their clothing needs would not change, another stated that she would need casual and sport clothes and the fourth said that she would need casual and street clothes. It can be assumed that these clothes were
CLOTHING NEEDS FOR THE FIRST YEAR

Types of clothing needed in relation to plans for working. Number of times each type was mentioned in each group.

Group I - Working (85 per cent)
Group II - Undecided (5 per cent)
Group III - Not working (10 per cent)

<table>
<thead>
<tr>
<th>Types of Clothing</th>
<th>Group I</th>
<th>Group II</th>
<th>Group III</th>
<th>Total Times Mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work</td>
<td>30</td>
<td>1</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>Street</td>
<td>11</td>
<td>1</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Sport</td>
<td>13</td>
<td>2</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>After-five</td>
<td>6</td>
<td>1</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Casual</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Same as now</td>
<td>3</td>
<td>2</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Don't know</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
similar to the type which they were presently wearing. In response to question number 33, two women said that they would not need new clothes the first year of marriage and the other two said that they would buy clothes as they needed them.

To determine if the women considered clothing for the first year as part of their trousseaux, they were asked about the plans they had made regarding their wardrobes. Six participants (15 per cent) indicated that their clothing for the following year was included in their trousseaux plans. More than one half of the women (58 per cent) said that they would buy or make clothes as they needed them. Responses revealed that seven (18 per cent) did not expect to need new clothes. Four women (10 per cent) had not considered how they would acquire clothes needed the first year, and one of these also said that she did not know the type of clothes she would be needing until her fiance received his military orders.

Results showed that each of the interviewees knew where she and her fiance would be living after marriage as well as his future occupation. This survey also showed that the majority of the women would be working and that they were aware of the clothing which they would need for their activities during the first year. However, it was also revealed that only six interviewees were including anticipated clothing needs for the first year in their trousseau plans. The
majority indicated that they planned to buy or make clothing as it was needed.
PART VIII. CONSIDERATION OF PRESENT WARDROBE

To determine the influence a woman's present wardrobe might have on her trousseau, the writer believed it was significant to know if the young woman today thought it would be desirable to begin married life with a completely new wardrobe. Of the 40 participants, 20 said that they would not want all new clothes, nine indicated that it would not be necessary and 11 stated that they would like a completely new wardrobe.

However, not one woman was planning to discard all of her present wardrobe when she married. The majority (68 per cent) planned to keep most of their present clothing and the remainder stated that they would be wearing their entire current wardrobe after marriage. It is interesting to note that five of the 13 women who planned to wear all of their present clothing expressed the desire to have completely new wardrobes. In comparison, only six of the 27 women who planned to keep most but not all of their wardrobe indicated the wish for all new clothes.

The 27 women who stated that only part of their current clothing would be worn after marriage were asked questions to determine the basis for their decisions. The age of the clothing was indicated by 22 women, the condition of the clothing was mentioned by three
women and two said that they would keep those clothes which they preferred.

When asked the specific type of clothing they owned which would be a part of their future wardrobes, the women mentioned "no particular type" most frequently (16 times). Other types listed were casual (7), sport (6), street (4) and after-five (4).

The participants were asked if their forthcoming marriage had influenced the selection of their clothing in the past year. Of the entire group, 27 women (68 per cent) felt they had been influenced by marriage plans, five (13 per cent) indicated "some" influence and eight (20 per cent) gave a negative answer. Table V on page 78 shows the relation between thinking toward the future marriage when buying clothing and the use of the present wardrobe after marriage. For example, of the 11 women who planned to wear all their present wardrobes after marriage, seven indicated that their forthcoming marriage had positively influenced them in buying, two indicated some influence and two, no effect.
### Table V

**INFLUENCE OF PRESENT WARDROBE**

Number of women who mentioned that clothing purchases in the past year were influenced by marriage plans in relation to the extent of the present wardrobe which they plan to wear in married life.

<table>
<thead>
<tr>
<th>Extent of Present Wardrobe to be Worn after Marriage</th>
<th>Influence of Marriage Plans in Buying</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive</td>
</tr>
<tr>
<td>All clothes</td>
<td>7</td>
</tr>
<tr>
<td>Newer and most clothes</td>
<td>20</td>
</tr>
<tr>
<td>Not necessarily the newer, but most clothes</td>
<td>2</td>
</tr>
</tbody>
</table>

The results indicated that there was a relation between advance planning and keeping the newer garments since all women who bought clothes thinking toward marriage either planned to use all items or most of the newer ones. Of those who indicated that marriage plans had some or no influence in their plans, about 60 percent were keeping all or most of their clothes including the newer ones.

In answer to the question, "Have you been buying new clothes, saving them for your trousseau?", 15 interviewees said, "yes", six indicated, "some" and 16 answered, "no." Three women stated that they were saving gifts of clothing.
In summary, the results of this survey indicated that all women planned to take part or all of their present wardrobes with them to their new homes after the wedding. Newer garments in their current wardrobes, although of no particular type, seemed to be the clothing most women planned to wear in the future. The majority of the participants had been thinking of marriage as they purchased clothing during the past year and many had also been saving some clothing for their trousseaus.
CHAPTER VI

INTERPRETATION AND CONCLUSIONS

The selection of the trousseau as well as clothing in general is based on a number of considerations which are influenced by many forces of both a social and psychological nature. This survey shows that no one factor was a single influence in the young woman's trousseau plans, but that several considerations were interrelated and modified by underlying social and psychological motives. As any clothing choice will partially depend on real or assumed needs for a particular situation, the woman in planning her trousseau did consider clothing needs for the wedding, the honeymoon trip and the living situation after marriage in relation to the adaptability of her present wardrobe. However, her plans were modified by the relation of these considerations to the financial situation of the family and were primarily influenced by underlying factors such as conformity to the accepted customs of her social group, the opinions of others, her personal beliefs concerning clothing for these situations and her established habits of wardrobe planning in general.

Influence of the desire for conformity and social approval

Social-psychologists agree that today the desire for conformity in dress is a strong motive in the society of the United States. This is
especially true of clothing customs pertaining to institutions such as the wedding which has a great social significance. Also when the individual has strong ties to his social environment, the desire for social approval is usually a strong motive and is closely linked with conformity.

This survey shows that the participants were closely associated with the social environment of their family home, as indicated by the fact that the majority had lived in the same community most of their lives and planned to be married there in the church with which they were affiliated.

Conformity in specific details of the wedding was revealed by this survey, and the young women indicated that their plans were similar to girl friends who were married or had plans to marry. That the custom of the church wedding was being adhered to was shown by the extent of the guest list which included family as well as friends. This also was an indication that the wedding ceremony might be considered as a social event, and the inclusion of a reception following the ceremony added to the social nature of the occasion. Other details which show conformity to tradition and social status were the bridal party with several attendents, the photographer to pictorially record the day and the wedding announcement with the bride's picture in the local newspaper.
The fact that all 40 of the women planned to wear the traditional wedding gown is another sign of conformity. In addition since social usage dictates this type of dress for a church wedding (as compared to a suit or street-length dress); probably this indicated the desire for social approval as well.

Conformity in dress was also indicated by the fact that each of the participants planned to wear a going-away costume as she left the wedding reception. Since the bride's family and friends would be with her at this time, the adherence to this clothing custom further indicated the desire for social approval. Since the majority of the couples planned wedding trips to informal places where they would need casual clothing and sportswear and since the going-away suit would possibly not be worn again during the honeymoon, it is assumed that the women had a strong desire for social approval.

The influence of others

The author believes that the influence of other people and agencies was a factor in shaping the young woman's wedding plans. The influence of specific people was strong or weak and was closely correlated with the generally accepted attitude that some people should be influential in the wedding plans, another indication of conformity. This survey shows that the mother was the only person who had a definite influence on her daughter's wedding plans. Since the mother
had lived in the same community for many years and since she was quite possibly aware of the social conventions of this environment, it can be assumed that she was interested in planning a wedding as a memorable social event which was in keeping with the accepted local tradition.

The women indicated that their sisters, girl friends, fiancés and their fiancés' mothers were not involved in their wedding and trousseau plans to any great extent. It is assumed that these people approved of the wedding plans since they also were generally influenced by the same environment. Whenever direct influence was shown in any phase of the plans, there was a reflection of conformity. For example, the women indicated that they discussed wedding plans with their girl friends who were marrying and they were aware of the similarity of ideas. Also they believed that their plans were similar to those of married sisters and friends who had previously married.

This survey indicates that the influence of the bridal consultants and sales clerks was not strong. This could be because the women were well aware of the traditions of the church wedding and conformed to this pattern, therefore having little need for the professional advice of the bridal consultant. Also the majority of the participants had not started shopping at the time of the interviews, and it was assumed that the influence of these people would possibly
be greater as the women shopped. In addition the accepted role of the bridal consultant in the department store is concerned more with wedding etiquette and the bridal registry for gift suggestions, rather than advice on clothing. Clothing would probably be purchased in specific departments and sales clerks rather than the bridal consultant would be of assistance.

The influence of fashion and bridal magazines was revealed to be relatively weak and indirect. Although the women were aware of these magazines, the illustrations of the various styles of wedding gowns were the main value to them. With these ideas in mind the women would shop but usually purchase their clothing from the available choices in the retail stores.

**Influence of the bride's clothing needs**

The writer has stated that a trousseau might include the bride's clothing for the wedding, the honeymoon trip and the initial period as a married woman. This survey shows that the desire for conformity to social custom and the desire for social approval were the dominant influences in the selection of the traditional wedding dress and an appropriate going-away costume. However, these were the only two items to be purchased which all the participants included in their trousseau plans. Clothing for the honeymoon and after marriage was of lesser importance in their plans.
A relation was shown between the adaptability of the present wardrobe to the clothing needs for the honeymoon. Since the woman's present wardrobe was undoubtedly appropriate for the casual life on the college campus much of this clothing would be suitable for the informal type of place which was generally selected for the honeymoon. Of the 25 participants who planned all or some of their clothing for the honeymoon, 22 planned to include clothing from their present wardrobes. Since 16 of these 22 women mentioned that they were planning to keep all or most of their present clothing, it could be assumed that their current wardrobes contained most of the clothing needed for the honeymoon. Although the remaining six women indicated that some new clothes were to be purchased for the wedding trip, it could be assumed that their clothing plans included part of their present wardrobes supplemented by new clothing. The informal nature of most of the sites did not seem to necessitate extensive advance clothing plans, and the short length of time probably did not require a considerable quantity of clothing. To summarize, although the honeymoon seemed to be important to the participants, they were not especially concerned about clothes for the trip.

Results of this survey show a high degree of adaptability of the woman's present wardrobe to the clothing needs which she anticipated for her living situation in marriage. This was probably partially due
to the similarity of clothing needs for the activities after marriage to those for college life. Employment outside the home, primarily in the teaching profession, was indicated to be one of the major activities of the majority of the women. It could be assumed that part of the college wardrobe would be suitable for the type of work anticipated. Results of the data seemed to indicate that the largest percentage (93 per cent) of the women planned to use clothing from their current wardrobes which would be needed in marriage.

Since the majority of the women indicated that they planned to buy or make clothing as needed the first year of marriage and since their present wardrobes seemed to be quite adequate for many of their future needs, it could be assumed that clothing for the first year, although a consideration, was not an important part of the trousseau. This same reasoning is applied to the honeymoon plans as an influence in the trousseau selection. That is, much of the clothing needed for the wedding trip was probably owned by the bride and only a few new items would supplement her wardrobe.

In summary, the desire of the bride to have the wedding dress and the going-away suit was a strong positive influence in her trousseau selection, but the clothing needs for the honeymoon and the way of living in marriage were considerations of less importance.
Influence of the financial situation

This survey shows that the financial situation of the bride's family was not a major consideration in the wedding plans. One of the most significant indications of this was the fact that the large majority of the women said that they would not elope even if their parents offered them $1500 as an inducement. The paramount reason given had no relation to money but indicated a strong desire for a church wedding. However, it is possible to plan a church wedding for a small as well as a large expenditure.

Although a small percentage of the participants had a definite, itemized budget for the wedding expenses, it is assumed that most were aware of the probable amount of money which would be available to them. This was shown by the spontaneous, yet specific, responses which most gave to the questions concerning increases or decreases in their finances for wedding expenses and the most significant and expensive parts of the wedding.

These responses revealed another significant fact. Since the trousseau was mentioned more than any other item as the one on which they would spend additional money or reduce expenses, it is assumed that the trousseau was one of the most flexible items. Although all women planned to have the wedding gown and the going-away suit, these could be obtained in many price ranges. Also the extent
of the trousseau could include these items only, or it could easily include other articles of clothing in quantity as well as in quality.

The writer believes it is significant to emphasize that although the participants showed considerable conformity in their plans for the church wedding and the bridal attire (wedding gown and going-away ensemble), this does not necessarily indicate that finances were not an important influence for these customs can be adhered to on a limited monetary sum.

**Awareness and significance of the trousseau**

This survey shows that the participants definition of the trousseau as a clothing custom was not in accordance with their personal plans. The large majority believed that the trousseau includes the new bridal clothing selected for the honeymoon and the first year of married life and some included the wedding gown. This definition seemed to imply that the trousseau was probably a large wardrobe including all types of clothing needed for the various activities of a bride. Conversely, the majority, although aware of the accepted trousseau custom, seemed to imply that they were not adhering to this convention. Although the women were planning for the bridal gown and the going-away suit which were important to all the women, there was no other type or item of clothing which was indicated by all.
When the women were questioned concerning reasons for their trousseau plans, clothing needs for married life was mentioned by the majority. However, as discussed on page 86, it is assumed that clothing for married life was a negligible part of the trousseau and there were several points indicated which support this assumption. Their present wardrobes were generally adequate and clothing needs for married life were similar to the types of clothing which they had been wearing. Although clothing was important to them, other things such as having the desired church wedding were more important. They indicated that they would buy or make new clothes as they needed them, and this, presumably, was their established wardrobe planning process.

Although the participants were aware of the trousseau as a custom, they implied that it was actually insignificant whether additions to their wardrobes prior to marriage were considered as part of their trousseaux.

**Comparison to cultural custom in the United States**

The author believes that there is some discrepancy between the generally accepted opinion of a trousseau and what actually constitutes this collection of the young bride today. In the writer's opinion, many people as well as the participants in this survey think of the trousseau as it was fifty years ago—a large collection of new
clothes, especially of beautiful lingerie, to be worn for the wedding, the honeymoon and the first year of marriage. However, the author believes that the majority of brides today are not adhering to this convention but are following the pattern of general clothing selection. That is, they are buying as needed appropriate clothing for their individual way of living. The general trend is toward smaller wardrobes and multiple-purpose clothing. As the author pointed out earlier in this writing, this trend is a result of many changes such as the increased fashion obsolescence, the mobility of the population, limited storage and controlled heating in homes, and fiber improvements which increase the ease-of-care quality of clothing. Fashion obsolescence is probably the most important single factor influencing the size of the trousseau. Since fashions change so rapidly, it would be difficult for a woman to purchase clothing too far in advance if keeping abreast of fashion change is important to her. The society, however, places a high value on the traditional wedding gown and the going-away costume, but additional clothing for the honeymoon and the first year of marriage are of much lesser importance in the trousseau. The bridal magazines are a good support to this belief for they show many clothes for the wedding and some for the honeymoon, with emphasis on the going-away ensemble. Again conformity to the social group is probably the underlying factor, for custom designates
the appropriate bridal gown according to the type of wedding and favors
the going-away costume as the accepted attire to be worn by the bride
as she leaves.

It is realized, of course, that many people place little signifi-
cance on any of these customs pertaining to the wedding and many
believe that the ceremony is no more than a legal procedure. How-
ever, the writer believes that the majority of the young brides who
are part of the large middle class in the United States feel that the
wedding is a very important social event to be shared with family and
friends and that they will conform to many of these customs.

The participants in this survey indicated conformity to the
general pattern of wedding customs which are actually being followed
by the society, but they implied, however, that these customs were
realistically adapted to their personal situations.

In summary, the results of this survey show that the factors
which influence the young bride of today in her wedding plans are
complex and interactive. By far the greatest force is her desire for
conformity to the social group and the desire for social approval, and
these desires are strengthened by the influence of other people who
have the same drives. Since the church wedding and the reception
are traditional social events, it is important to her to be married in
her own church with her family and friends present. Although the
financial situation is important, her plans for the church wedding can be fulfilled on a limited expenditure if necessary. Irregardless of whether she thinks of her wedding gown and going-away ensemble as part of her trousseau, these clothes are a significant part of her plans and indicate conformity since they are the generally approved bridal attire. Although the honeymoon and her plans for married life are important to her, clothing for these situations are relatively unimportant. This is not an indication of a lack of interest in clothes, but rather that her present wardrobe is generally adequate and appropriate for her future life and additional clothing will be purchased as needed. Although conformity to the socially accepted pattern is the dominant influence in her wedding plans, she shows a consistent and practical adaptation of these customs to her own personal situation.
BIBLIOGRAPHY


APPENDIX
APPENDIX A

Name ____________________________  Wedding ____________________________

Date ____________________________

Corvallis Address ____________________  Phone ____________________________

School ____________________________  Year ____________________________

Years ____________________________

Home town ____________________________  Residence ____________________________

Years ____________________________

Fiance's home town ____________________________  Residence ____________________________

Fiance's work:  School _____  Service _____  Work ______

TYPE OF WEDDING

1. Where is your wedding going to be?
   Home town _____  Fiance's home town _____  Neither _____
   Where in town?
   Church: _____ Yours _____ His _____ Both _____ Neither _____
   Chapel: _____ Yours _____ His _____ Both _____ Neither _____
   Home: _____ Yours _____ His _____ Other _____
   Elsewhere: ____________________________

2. What type of dress will you wear?
   Long dress _____  Short dress _____  Afternoon d. _____  Suit _____
   Do you plan to buy your dress? Yes _____  No _____
   (If no) Make? _____  Borrow? _____  Mother's dress? _____  Old? _____
   Do you consider your wedding dress part of your trousseau?
   Yes _____  No _____  Haven't considered _____

3. Are you planning to have attendants? Yes _____  No. _____  No _____

4. How many guests are you planning to invite?
   Family _____  Family & close friends _____  No. _____

5. Where will the reception be?  Church _____  Club _____  mem? _____
   Hotel _____  Home _____  Other _____

6. Will your picture and story be in the paper?
   Yes _____  Probably _____  Unsure _____  No _____

7. Will you have a photographer at the wedding? Yes _____  No _____
8. Do you have married sisters?  Yes _____ No _____
   Are your plans similar to theirs?  Yes _____ No _____
   How are they different?  More elaborate _____
   Less elaborate _____ About same _____

9. Are your girl friends wedding plans similar to yours?  Yes _____ No _____
   How are they different?  More elaborate _____
   Less elaborate _____ About same _____

10. What do you plan to wear when you leave the reception?
    Going away suit or dress ________ Other __________________
    Will you wear this (suit) when you begin honeymoon?  
    Yes _____ No _____
    (If no) What do you plan to wear? ________________________

PLANNING WEDDING AND TROUSSEAU

11. With whom are you planning your wedding? Your trousseau?
    (W/T) Alone / Mother / Sister / Attendants /
    Fiance / Fiance's mother / Other ______________________

12. With whom would you most like to plan?
    Alone _____ Mother _____ Sister _____ Attendants _____
    Fiance _____ Fiance's mother _____ Other ______________________

13. Are you planning with a bridal consultant?
    Yes _____ No _____ Only registered _____
    Do you find her advice helpful?  Yes _____ No _____
    (If yes) What clothes does she suggest?  Are you going to follow 
    her advice?  (suggest/follow advice) 
    Wedding dress and going away suit? / Honeymoon? /
    One season? / One year? / Lists & amounts? /

14. Are there other girls in your immediate living group who are
    marrying soon?  Yes _____ No _____ Don't know ______
    (If yes) Do you know of their trousseau plans?  Yes _____ No _____
    Are their plans similar to yours?  Yes _____ No _____
    How do they differ?  More extensive _____ Less extensive _____
    About same _____
15. Do you find bride's magazines helpful?  
   Great deal ______ Somewhat ______ Very little ______ No ______  
   In what way?  Wedding plans? ______ Wedding dress? ______  
   Budget? _____ Trouseau plans? _____ Other? ______

16. Are you including any clothes you saw in magazines?  
   Yes _____ No. ______  
   What clothes?  Wedding dress _____ Brd. M. dress _____  
   Going a-w suit _____ Other ______

17. Have you begun shopping for your clothes?  
   Yes _____ No ______  
   Who was with you?  Alone _____ Mother _____ Sister _____  
   Attendant _____ Girl friend _____ Other ______
   Did you agree?  Yes _____ Usually _____ No ______  
   In what type of store did you shop?  Dept. store _____  
   Dress shop _____ Spec. shop _____ Other ______
   Why did you shop here?  Usually find what I want ______  
   Always do ____ Mother's suggestion ____ Others ______
   Other ______
   Was the clerk helpful?  Yes _____ Some _____ No ______
   In what way?  Understood what I wanted ______ Had ideas about ______
   what I should buy _____ Showed many things ______

BUDGET FOR WEDDING AND TROUSSEAU

18. Do you have a specific amount of money to use for wedding?  
   Yes _____ No ______
   For trouseau? Yes _____ No ______
   Did you make this decision: Alone? _____ With? _____
   No part? (with/no part) Mother / Parents / Sister / Fiance / Other ______

19. Have you personally saved for the wedding?  
   Yes _____ No ______ 100 75 50 10

20. Have you allotted particular amounts for different expenses?  
   Yes _____ Some _____ No ______
   What is the largest planned expenditure?  Wedding ______
   Reception ______ Wedding dress _____ Trouseau _____ Other ______
   Have you checked actual costs? Yes _____ Some _____ No ______
   (If no) How were costs determined?  No known source ______
   Sister's plans _____ Friends plans _____ Bride's book ______
   Bridal consultant _____ Other ______


21. How will the amount of money you will have for clothes after the wedding compare to what you are accustomed to spending?
   More _____ Less _____ Same _____ No thought _____

22. If you had one fourth less to spend, how would you economize?
   Wedding _____ Reception _____ Honeymoon _____ Trousseau _____
   Other _______________________________________________________

23. If you had one fourth more, how would you spend it?
   Wedding _____ Reception _____ Honeymoon _____ Trousseau _____
   Other _______________________________________________________

24. If your parents offered you $1500, if you would elope, would you?
   Yes _____ Doubtful _____ Possibly _____ No _____
   (If no) Why not? Mother wants wedding _____ I want _____
   Friends all have _____ Is expected _____ Fiance’s parents _____
   Money no problem _____ Other _________________________

HONEYMOON PLANS

25. Are you planning to go on a honeymoon? Yes _____ No _____
   Where are you and fiance planning to go?
   City _____ Beach _____ Mountains _____ Travel _____
   No particular place _____ Unsure _____ Other ___________________
   Have either of you been there before?
   Both _____ Fiance _____ You _____ No _____
   What reasons led you to pick this place? Fiance _____
   You _____ Both _____ Time _____ Money _____ Others _____
   Other ___________________________________________________

   Boat _____ Bus _____ Other _________________________________

27. How long do you plan to have? Weekend _____ Week _____
   Two _____ Month _____ Summer _____ Other ___________________

28. Have you planned clothes you will need for trip?
   Yes _____ Mostly _____ Some _____ No _____
   Have you checked plans with: Fiance? _____ Mother? _____
   Others? _________________________________________________
   Are these clothes to be new? Yes _____ Mostly _____ Some _____ No _____
   Which of these do you think of as trousseau? All _____ New _____
   Going away suit _____ After five _____ St. _____ Casual _____
   Sport _____ Lingerie _____ Other ____________________________
NEW LIFE

29. Where will you be living after the wedding?  City ______
    Town ______ Military base ______ Farm ______ Campus ______
    Foreign country ______ Other ___________________________

30. What will fiance be doing?  School ______ Service ______
    Work ______ Other ___________________________ Don't know ______

31. What type of clothing will you need for your activities the first year?  Work ______ Home entertaining ______ Sport ______
    Street ______ After five ______ Other ______ Don't know ______

32. Will you be working after wedding?  Yes ______ Unsure ______
    No ______
    What type of work?  Teaching ______ Business ______
    Clerical ______ Other ___________________________
    How long do you expect to work?  Yrs. ______ Until baby ______
    Unsure ______ Other ___________________________

33. What are your wardrobe plans for next year?  Planned only for next season ______ Included in trousseau ______
    Not considered ______ Buy as needed ______ Won't need new ______

PRESENT WARDROBE

34. How much of present wardrobe will you take with you to your new home?  All ______ Most ______ Few ______ None ______
    Not sure ______ Have not thought ______
    What type of clothes will you keep?  Campus ______ Sport ______
    Street ______ After five ______ No partic. type ______ Other ______
    Will these be your newer clothes?  Yes ______ Generally ______
    Best condition ______ No ______ Ones I like best ______

35. In buying new clothes this year, have you been influenced by your forthcoming marriage?  Yes ______ Some ______ No ______

36. Have you been buying new clothes, saving them for your trousseau?  Yes ______ Some ______ No ______ Gifts ______

37. Would you like to begin marriage with all new clothes?  Yes ______
    Not necessarily ______ No ______
38. Does your fiance generally approve of your clothes? Yes ____
   Usually ____ No ____
   Would you wear something he did not like? Yes ____ No ____
   Yes, but not with him ____ Would not buy now ____

GENERAL

39. What is the most important part of your trousseau?
   Wedding dress ____ Going away suit ____ Lingerie ____
   Other ______________

40. What is the most expensive part of your trousseau?
   Wedding dress ____ Going away suit ____ Lingerie ____
   Other ______________

41. What do you think are the reasons for planning your trousseau as you are?
   Status ____ Budget ____ Mother ____
   Fiance ____ Other person ____ Who? ______________
   Honeymoon ____ New life ____ Present wardrobe ____
   Other ______________

42. What does the term trousseau mean to you?