Feminist Attitudes and Body Image:
The Influences on College Students’ Clothing Choices

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Abstract

Research has shown that clothing can serve a variety of functions for individuals, including assurance, fashion, camouflage, individuality, and comfort (Tiggemann & Lacey, 2009). Body image may affect individuals’ clothing choices, as those with poor body image tend to utilize clothing for “camouflage” purposes to hide perceived insecurities, while individuals with a healthy body image may use clothing for “fashion” purposes in order to accentuate certain parts of the body (Rudd & Lennon, 2001). In addition, though some research has explored the relationship between body image and clothing choice, much less is known about how feminist attitudes may affect clothing choice; though women tend to pay more attention to clothing than their male counterparts (Tyner & Ogle, 2009), it is unknown whether the presence or absence of feminist attitudes plays a role in a particular category of clothing choice for women or men, and this study hopes to identify that relationship. **Purpose:** The purpose of this study was to explore whether differences exist in body image and feminist attitudes based on individuals’ primary clothing function group. **Procedure:** Participants consisted of approximately 100 undergraduate students who were administered The Body Image Concern Inventory (Littleton, Axsom, & Pury, 2005), The Liberal Feminist Attitude and Ideologies Scale (Morgan, 1996), and a self-devised Functions of Clothing questionnaire. An ANOVA was used to compare mean differences in body image and feminist attitudes across clothing function groups. **Results:** There were significant differences in body image and nonsignificant differences in feminist attitudes across clothing function groups. People with poor body image and high feminist attitudes tend to fall in the Assurance category of clothing choice, while those with healthy body image and low feminist attitudes tended to fall in the Comfort category. In addition, there were significantly more women in the Assurance group, and significantly more men in the Comfort group.
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Clothing is an integral part of daily life. It is part of the world’s societal norm that people clothe their bodies. Individuals may engage in different “appearance management” behaviors, such as the act of clothing one’s body, in many different ways. Ultimately the different clothing choices that individuals make may help create an individual’s appearance, provide aesthetic pleasure to the wearer, and may also attempt to achieve the western aesthetic ideal by emphasizing certain positive features of their bodies, while concealing other negative features (Chattaraman & Rudd, 2006). These individual differences in clothing choice are not coincidental; in fact, uncovering psychological differences that may accompany clothing choice is the main goal of this study. According to Chang, Hodges, and Yurchisin (2014), it is essential to think about those functions that clothing may serve for different people because the meaning of clothing is subjective and can be connected to physiological, psychological, philosophical, and sociocultural aspects.

Functions of Clothing

Clothing and its functions are highly under-researched areas of study (Tiggemann & Andrew, 2012). Particularly, important contributors to body experience have been neglected, and only few studies have addressed the role of everyday appearance-management behaviors such as clothing functions. It seems that most research tends to focus on the unclothed, naked body versus the clothed body that people live their lives in everyday (Tiggemann & Lacey, 2009). On the other hand, within the field of culture and fashion theory, there has been a decent amount of attention paid to fashion and bodily appearance, but only as a way to recognize the aesthetics of production such as dress, clothing, and costumes (Venkatesh, Joy, Sherry, & Deschenes, 2010).
In other words, little attention has been given to clothing functions, and how psychological variables such as body image and feminist attitudes may influence one’s decision to wear particular categories of clothing.

The research that does exist on clothing choice has shown that some specific functions of clothing might include assurance, fashion, camouflage, individuality, and comfort (Tiggemann & Lacey, 2009). The assurance function posits that people tend to choose clothing in order to boost morale and feel better about themselves. The fashion function suggests that people choose clothing in order to be seen as more fashionable, stylish, and exciting. Camouflage indicates that people may choose clothing that is dark-colored and loose fitting in order to hide undesirable aspects of one’s figure. The individuality function indicates that people choose clothing in order to make themselves distinctive, unique, or unusual. Lastly, the comfort function indicates that people will choose clothing in order to make them feel good and more comfortable (Kwon & Parham, 1994). In addition to the functions noted above, Tiggemann and Andrew (2012) have introduced self-objectification as another possible function of clothing. They define self-objectification as the internalization of an observer’s perspective on the physical self. The researchers suggest that women tend to view themselves in objectified terms based on how they feel others view them. This may lead them to feel that they have to regularly monitor their external appearance in order to please other people, which can potentially lead to body shame and disordered eating (Tiggemann & Andrew, 2012). Therefore, clothing can serve the negative function of trying to impress others as opposed to pleasing the self, which in turn does not make the wearer feel good about him/herself. Tiggemann and Lacey (2009) explored the prevalence of clothing and body experience in women of different ages. Participants were 162 female clothes shoppers between the ages of 18 and 55 who were given questionnaires measuring body
image, functions of clothing, self-esteem, and their enjoyment of clothes shopping. Results indicated that assurance (24.5%), fashion (16.8%), and camouflage (11.1%) functions explained most of the variance amongst the factors. In addition, the assurance ($M=3.9$, $SD=0.7$), comfort ($M=3.9$, $SD=0.8$), and fashion ($M=3.6$, $SD=0.7$) components were the most highly endorsed (Tiggemann & Lacey, 2009).

**Factors Affecting Clothing Choice**

*Social Context*

There are many factors that may affect clothing choice for individuals. It is clear that social context plays an important role as to what function clothing may serve for individuals. People may choose to utilize clothing for fashion purposes, to present a particular image to others, or for self-enhancement depending on the social context. Age can also affect this, as age can determine the function that clothing may serve in order to subscribe to social norms of a particular age group. For example, there is a general stereotype that fashion is led by young people, and that middle-aged individuals are not interested in fashion (Tiggemann & Lacey, 2009). As a result, current fashion trends are most often promoted by young models and celebrities that young women look up to, which makes older women less likely to choose that type of clothing because it is not marketed to their age group. Therefore, older women may be expected to use clothing for concealment or self-enhancement purposes to ameliorate the impact of their potentially aging body (Tiggemann & Lacey, 2009). Essentially, social norms in American society dictate what is normal or “appropriate” for individuals of different age groups to wear, which can alter individuals’ clothing choices.

*Symbolic*

In addition to selecting clothing based on fit and design, individuals may assign meaning
to clothing in order to help facilitate interaction with others as a factor that may affect their clothing choice. Clothing selection may serve as an important way for people to achieve emotional and psychological satisfaction, as well as to express their personal and social identities (Chang et al., 2014). Clothing can act as a symbol of personal, social, and cultural identity and it helps to differentiate people from one another (Chang et al., 2014). As far as the social meaning of clothes, what people wear be symbolic and tell others something about gender, class, status, or consumer attitudes, allowing others to make either correct or incorrect assumptions about people based on what they wear (Tiggemann & Lacey, 2009).

Aesthetic Pleasure

Additionally, seeking out aesthetic pleasure in the form of clothing is another factor that may influence clothing choice. Aside from specific functions of clothing, clothing one’s body in general can be pleasing to the individual, emphasizing the importance for clothing research. As part of the development of an individual’s identity, the utilization of appearance management behaviors such as the act of clothing one’s body provides aesthetic pleasure to the wearer. Specifically, women use pleasing lines, shapes, designs, and colors to judge the aesthetic quality of the apparel they choose to wear. This also gives the wearers some power over their appearance because they get to choose which positive features they want to accentuate and which negative features they want to conceal (Chattaraman & Rudd, 2006). This may serve as a coping strategy for individuals because they can minimize the discrepancy between cultural beauty ideals and their perceived appearance, which ultimately can lead to better self-image and stronger self-esteem (Chattaraman & Rudd, 2006). Clearly, women use these aesthetic attributes of clothing to determine what function clothing serves for them based upon how those attributes make them feel when the clothes are on their bodies.
Culture and Demographics

Culture, religion, and drastic changes in a person’s life are variables that may also affect clothing function. From a cultural perspective, many cultures have different forms of dress than what is commonly seen in western cultures. For example, burkas, hijabs, shailas, and niquabs may serve as symbols of women’s devotion to Islam (Sloan, 2011). Some women choose to wear these articles of clothing because it provides them with comfort in their culture and shows their devotion to their religion. This is an important variable to consider when studying clothing and the functions it may serve because cultural background and religion may serve as major reasons why someone chooses to dress in a particular way.

Interestingly, assurance and fashion functions of clothing both indicate appearance management and presentation prevalence, but also signify that women want to enhance their feelings about themselves through the use of clothing (Tiggemann & Lacey, 2009). Additionally, it seems that older women tended to use clothing for comfort purposes more often, but still enjoyed clothing of other functions, suggesting that clothing is important to women regardless of their age (Tiggemann & Lacey, 2009). According to Tiggemann and Andrew (2012), women tend to select clothes for more camouflage purposes to cover up perceived “unacceptable” parts of the body. Therefore, clothing can be used for a multitude of different purposes to either accentuate or hide parts of the body.

Pregnancy

Additionally, pregnancy is another crucial aspect to consider when studying clothing function because these functions may change for women undergoing drastic body changes. A study by Sohn and Bye (2015) gave 137 pregnant women questionnaires about perception of body shape changes during pregnancy, body satisfaction, appearance evaluation, appearance
orientation, and clothing functions. Though the researchers originally hypothesized that the women would begin to use clothing for camouflage purposes due to their increased body size, they actually found opposite results. In actuality, pregnant women tended to choose clothing for fashion and individuality purposes because they wanted to adhere to cultural norms of what Americans consider “beautiful” even though they were experiencing body changes and weight gain, which often counters the Western beauty ideal. They wanted to wear clothing styles similar to what they wore before they became pregnant (Sohn & Bye, 2015). This study suggests that even when going through drastic life changes such as pregnancy, women’s clothing function may remain constant.

**Body Weight Perception**

Lastly, whether a person feels slender or fat tends to be a factor affecting clothing choice. Kwon and Parham (1994) studied the relationship between clothing functions and these two states, and after conducting a factor analysis, determined that there were five overall functions that clothing may serve: camouflage, comfort, individuality, fashion, and assurance. Ultimately, they found that significantly more people felt slender ($M = 3.48$) than fat ($M = 3.14$) when using clothing for fashion purposes ($t = 10.89, p < .01$), assurance purposes ($t = 5.84, p < .001$), and individuality purposes ($t = 12.13, p < .001$). On the other hand, significantly more people felt fat ($M = 3.34$) than slender ($M = 2.9$) when using clothing for camouflage purposes ($t = -15.11, p < .001$) and comfort ($t = -12.13, p < .001$). After understanding clothing choices and what factors tend to affect what people choose to wear, a discussion of body image should be introduced as one essential variable being measured in the present study.
Body Image

Body image is one important variable to be measured in this study. According to Chattaraman & Rudd (2006), “body image has been defined as the mental construct and perception that an individual holds of his or her body and includes subjective feelings about the body” (p. 47). Overall, body image is an important variable of study because it can be a risk factor for low self-esteem and potentially lead to serious problems such as anxiety, depression, or eating disorders. However, studying this variable often provides information regarding cognitive functioning, mental health, and physical health (Rudd & Lennon, 2001). Additionally, body image does not solely refer to the naked body; it also refers to the clothed body, which is where the most research is lacking (Tiggemann & Lacey, 2009). Research has shown that body image is a personal characteristic that affects how people interact with clothing and present themselves publicly; both clothing choice and body image influence what people look like and how people feel about themselves (Rudd & Lennon, 2001). According to Sohn and Bye (2015), body image is a cognitive and behavioral construct that is often unintentional, while dressing bodies constitutes highly intentional behavior. Therefore, it is important to go in depth into the research on body image to get a full understanding of how this affects people and the choices, particularly related to clothing, they make.

Gender Differences in Body Image

Research has found that body image is affected by gender differences. Women are, in fact, more likely to be concerned with losing weight, while men feel pressure to increase their muscle size, and therefore gain weight to improve their body image (Sheldon, 2010). In a study by Mintz and Betz (1986), 129 college men and 135 college women were given a questionnaire assessing perceptions of weight and dieting activities, as well as scales assessing body cathexis
(similar to body image), self-esteem, depression proneness, and sex role ideology. Results showed that women were much more dissatisfied with their bodies than men. In fact, women were more likely to perceive that they were overweight, regardless of their actual weight, and many actually wanted to lose weight (Mintz & Betz, 1986). Of those men who actually were dissatisfied with their bodies, most wanted to gain weight instead of lose it because they perceived themselves as being underweight. Related to both sexes, if low self-esteem was involved, they were more likely to have less positive attitudes about their bodies (Mintz & Betz, 1986). Ultimately, body image differs between men and women, and women often struggle with body image issues much more frequently than men. Therefore, an important question arises: How does body image affect people’s relationships with clothing? Due to these drastic gender differences in the body image variable, it is important to take these into consideration when examining how body image relates to the clothing choices of both men and women.

**Relationship between Body Image and Clothing**

The way that people unintentionally feel about and perceive their bodies may affect how they manage that appearance with clothing, which means one’s body image translates directly into how someone uses clothing. Overall, research has shown that women with poor body image tend to select clothing that will hide parts of their bodies, while women with healthy body image tend to select clothing that will accentuate part of their bodies that they like (Sohn & Bye, 2015). Therefore, clothing practices can be predicted by body image.

A variety of studies have found that body dissatisfaction may lead to the use of clothing for camouflage purposes. One particular study conducted by Tiggemann and Lacey (2009) gave questionnaires assessing clothing function, body satisfaction, clothing satisfaction, appearance investment, self-esteem, and the enjoyment of clothing shopping to 162 female shoppers and
found that body satisfaction and the use of clothing for camouflage purposes was negatively correlated \((r = -0.62, p < 0.001)\). Additionally, clothing satisfaction was negatively related to camouflage \((r = -0.52, p < 0.001)\), and motivational appearance investment (a sub-category of body image) was negatively correlated with comfort \((r = -0.17, p < 0.05)\). Therefore, it is clear that poor body image may predict certain clothing functions for different individuals. Another similar study by Tiggemann and Andrew (2012) distributed questionnaires to a sample of 112 female undergraduates to determine the link between body image and clothing choice. They concluded that body mass index was positively correlated with camouflage clothing choices \((r = 0.49, p < 0.01)\). Ultimately, the researchers determined that clothing represents an essential part of how women manage their body’s appearance on a daily basis (Tiggemann & Andrew, 2012).

Other research has suggested that the selection of clothing to enhance appearance might actually act as a coping strategy in order to help individuals by providing aesthetic pleasure, which could lead to a healthier body image and in turn increase higher self-esteem (Chattaraman & Rudd, 2006). However, this coping strategy may only exist because narrowly defined western social and cultural standards for “ideal” beauty have generated discrepancies between the actual and ideal self in many societies. The criteria people often use to evaluate their bodies are unrealistic, especially because there has been a recent increase in average body size in U.S. society (Kim & Damhorst, 2010; Rudd & Lennon, 2001). In addition, Tiggemann and Lacey (2009) have demonstrated that motivational appearance investment (a sub-category of body image) is positively correlated with fashion \((r = 0.43, p < 0.001)\) and assurance \((r = 0.25, p < 0.001)\) functions, meaning people often use clothing to be fashionable or to feel more sure of themselves when they have healthy body images (Tiggemann & Lacey, 2009).

With this growing discrepancy between ideal and actual body image, as well as the
overall increase in average body size in the U.S., people have begun to develop problems with body image, and utilizing clothing as a coping strategy may actually improve body image problems that have developed. According to Kim and Damhorst (2010), many women suffer from body image self-discrepancies between what they perceive they actually look like versus what they feel they are supposed to and want to look like because of the picture the media paints are not congruent. These discrepancies may cause negative emotions including body dissatisfaction and disappointment (Kim & Damhorst, 2010). Kim and Damhorst (2010) conducted a study using a random sample of 348 midwestern college students. The students were instructed to visit a specific apparel website and were then given a survey about online shopping habits. Results indicated that individuals who felt that apparel was important and had high levels of concern for apparel tended to have higher degrees of body dissatisfaction (Kim & Damhorst, 2010). Therefore, people that place too much importance on apparel may experience poor body image.

**Feminist Attitudes**

A feminist can be defined as someone who believes in the social, political, and economic equality of gender, or different femininities and masculinities (Duncan, 2010). Thus, feminist attitudes constitute the general dispositions or feelings that feminist ideals are important or correct. One major difference between feminists and antifeminists is the belief in collective action. In other words, feminists tend to view women as a group experiencing common discrimination rather than as individuals each alone in their situations (Liss, O’Connor, Morosky, & Crawford, 2001). Kimmel (2013) elaborates on that definition in a way that makes feminism and its components all the more clear:

“Feminists believe that women should have the same political, social, sexual, economic,
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and intellectual rights that men enjoy. Feminists insist on women’s equality in all arenas—in the public sphere, in interpersonal relations, at home and at work, in the bedroom and the boardroom. One can, of course, be a feminist and like men, want to look attractive, and shave one’s underarms and wear mascara. Or not. Feminism is about women’s choices and the ability to choose to do what they want to do with no greater obstacles than the limits of their abilities” (p. 313).

More recently, people have been increasingly more reluctant to take on the feminist label due to stereotypes often associated with being a feminist, which is why, in this current study, a feminist attitudes questionnaire is included instead of simply asking participants if they consider themselves to be feminists to get an accurate view of the attitudes that actually exist.

There is a plethora of research regarding feminist attitudes, including how they develop and affect people’s lives. According to Liss et al., (2001), people go through a series of stages to eventually reach feminist identification and participation as a feminist. The first stage described is the Passive Acceptance stage, in which there is a general acceptance of women’s traditional roles. This stage is followed by a period of Revelation, in which people tend to recognize discrimination and may determine that men are the enemy. People often then enter a stage of Embeddedness/Emanation, where they surround themselves with others of the same views as their own. Finally, during the Synthesis stage, feminist attitudes integrate into part of the person’s identity. Research has shown that many people often enter into another stage of Active Commitment, in which active participation in the feminist movement is prevalent (Liss et al., 2001).
**How the Media Informs Sexism**

Feminists tend to be highly attuned to sexism in the media. Sexism plays an important role in why people identify as feminists and participate in the movement. There are different types of sexism. The first type of sexism is hostile sexism, which is based on an overt animosity toward women, and is similar to traditional definitions of sexism that most people may be familiar with (Forbes, Jung, & Haas, 2006). The second form of sexism is called benevolent sexism, which idealizes and protects “traditional” women because they are viewed as fragile, inadequate, and subordinate to men. Some of this protection may come in the form of legislation protecting women from physically demanding jobs, or social rules that provide special privileges for women such as having doors opened for them or guarding them from vulgar language or sexual humor in order to preserve her “delicate” nature (Forbes et al., 2006). The major difference between these two types of sexism is that benevolent sexism rewards women who comply with traditional and restricting gender roles, while hostile sexism punishes women who do not comply with those same roles (Forbes et al., 2006). Both are unacceptable in light of feminist theory, and both can engender feelings of needing to utilize appearance management techniques such as makeup and clothing in order to comply with these strict gender roles in some way. Thus, sexism may play an interesting role in the function that clothing serves for both women and men because many people may feel as though they must comply with a stereotypical gender role in order to avoid oppression from society. This is particularly a problem with benevolent sexism because women may feel as though they need to dress in a way that complies with the “traditional” woman so as to gain acceptance from the opposite sex.

The media also plays an important role in feminist attitudes with regard to the fashion industry, in particular. It is important to address the effects of fashion magazines from a feminist
perspective, and understand how women view these. Budgeon and Currie (1995) discuss how fashion magazines increasingly target young women, but not much research has been done on adolescent magazines. They argue that although many major fashion magazines have been seen by many researchers to “perpetuate patriarchal relations through the promotion of a restrictive beauty standard,” other recent writers emphasize the ways that these magazines are actually ways for women to find pleasure (Budgeon & Currie, 1995, p. 173). This recent interpretation of fashion magazines poses the argument that many feminist critiques tend to go looking for and anticipate problems, which results in finding oppressive interpretations of the magazines. Though it is true that many magazines may contain oppressive and patriarchal standards for women, it is how women use this information that matters. According to the article, “these readings fail to see that fashion and beautification represent one of the few arenas in which female desire can be legitimately expressed and also overlook the ways in which women actively transform or resist meanings from commercial texts” (Budgeon & Currie, 1995, p. 174).

Ultimately, Budgeon and Currie (1995) examine how girl’s readings of these fashion magazines help them find a sense of self and a place in the world.

On a similar note, Groeneveld (2009) seeks to address and critique how the fashion issue of BUST magazine has shown how feminism has evolved to include sexy and girlie feminisms. This new ‘third-wave’ feminist engagement includes activities and interests not previously associated with feminism, but traditionally associated with femininity, such as knitting, fashion, and make-up. Groeneveld (2009) argues that there are, in fact, many feminist perspectives on fashion, though in the past, there was a prevalent stereotype that feminists were “clad as either androgynous, power-suit-wearing working women or, alternately, Birkenstock-wearing, hippie, ‘granola’ lesbians who, according to popular discourse, feel they occupy a particular moral high
ground” (p. 181). Though there have been and still are feminists who prefer to dress in this fashion, there are also feminists who choose to dress in other ways. Ultimately, the way women dress has become a sort of “play,” because “through fashion [people] have the opportunity to create and explore alternatives” and display what they want to display to the world (Groeneveld, 2009, p. 182). Feminism is all about choice, and many women choose to read these magazines because fashion, or clothing in general, is an integral part of their lives. This does not mean that these women are not feminists or that they submit to a patriarchal representation of how they should look. Ultimately, research suggests it is an empowering choice to decide what to put on the body.

**Relationship between Feminist Attitudes and Clothing**

Much research is lacking that is specifically related to understanding how feminist attitudes directly relate to specific clothing functions, but it is clear that women with feminist attitudes may use clothing for empowerment, while women that do not hold feminist attitudes may use clothing, unconsciously, for their own oppression. To the author’s knowledge, only one study to date has explicitly examined the relationship between feminist attitudes and clothing function. According to Delhaye (2006), feminist attitudes and the use of clothing for fashion purposes are highly related, which tends to have individualizing opportunities for women, providing means of expressing placement within social groups as well as accentuating personality characteristics. In other words, Delhaye (2006) found that feminists might use the fashion function of clothing more often than other functions in order to promote those individualizing opportunities. Essentially, the “fashion” function of clothing is important for women because they are free to truly express their individuality in this sphere, whereas this same freedom was often denied to women in other social spheres (Delhaye, 2006). It is important to
discuss this aspect of “freedom” because it is central to why feminist theory advocates for choice in every aspect of not only women’s, but men’s lives. Freedom to choose, even what clothing a person wants to wear, is an empowering decision that can either adhere to or defy social norms.

Additionally, when discussing the relationship between feminist attitudes and clothing, social norms likely play a role. When speaking of social norms, specifically related to beauty in the United States, people often think of “youth.” Youthfulness is central and contemporary to cultural definitions of female beauty, and many women rely on this youthful appearance to build self-esteem. Most clothing models are often young, and this may cause older women to feel as though certain clothing is not targeted toward them because they do not appear to be as young as the model, which may lower self-esteem in many women. This is a highly unhealthy behavior because a person will not remain youthful forever, and thus a person’s self-esteem may diminish with their youth if the two are tied together (Tyner & Ogle, 2009). Social norms tend to dictate that women must be sexy or feminine to be attractive to the opposite sex. Many feminist authors suggest that sexy or provocative clothing can actually transform the female body into a site of cultural resistance and psychological empowerment instead of a site for sexism. Essentially, women can use sexy clothing to rebel against the “traditional” social expectation of women to be modest and compliant and gain empowerment by “taking back” the erotic, which patriarchal society has denied them in the past (Tyner & Ogle, 2009). Other feminist scholars have suggested that the beauty industry, including fashion, is active in the oppression of women because it indulges the white male phenomenon. It is clear that research shows that a binary still exists that tells women that fashion is either empowering or subjugating, and this binary may cause many women to feel ambivalent toward fashion and even themselves (Tyner & Ogle, 2009).
Combining Body Image and Feminist Attitudes

After gaining a better understanding of the body image variable as well as the feminist attitude variable individually, it is important to understand how they relate to each other. Women and men may view images in the media and think their bodies need to look a certain way in order to be accepted as an attractive feminine female or masculine male, and they may go to drastic means to attempt to attain the ideal body for their gender (Tylka & Calogero, 2010). Essentially, the emphasis of particular gender norms and body types for men and women, which are not accepted in feminist culture, can potentially cause a person to determine his/her worth based upon those often unrealistic norms, and can have deleterious effects on body image. Speaking about western culture specifically, there has been a societal emphasis on female sexual attractiveness and male career achievements and physical attractiveness. Mintz and Betz (1986) cited that women that retain feminist attitudes tend to reject this emphasis and have overall higher self-worth because they understand that their worth is not tied to their bodies, but many women who do not retain feminist attitudes tend to hold this emphasis on female sexual attractiveness as a social norm, and this has negative effects on body image for those women because they feel their worth is tied to the way that they look (Mintz & Betz, 1986). On the other hand, there has also been a continuing societal emphasis on male career achievements and physical attractiveness. Mintz and Betz (1986) cite that the same may hold true for males: those that retain feminist attitudes may not recognize this emphasis as holding any sort of truth, while those that do not retain feminist attitudes tend to place that pressure upon themselves to uphold this social norm, which has negative effects on body image for those males (Mintz & Betz, 1986). To study this, 263 undergraduates were given the Sex-Role Ideology Scale to determine whether they were categorized as traditional, moderate, or feminist. They were also given the
Body Satisfaction scale and the Social Self-Esteem scale. Results showed a significant negative correlation between body attitudes and social self-esteem ($r = -.62, p < .001$) with traditional values. Therefore, this study demonstrated that satisfaction with one’s body appears to be related to self-esteem regardless of sex or sex role ideology (Mintz & Betz, 1986). The researchers note that further replication and generalization of this study is necessary to truly understand whether sex or sex-role ideology is related to body satisfaction, since their sample of women categorized as “feminists” was fairly small. Thus, the present study hopes to examine this concept further.

Sexual objectification also plays an important role in relation to body image and feminist attitudes. Essentially, in American culture, girls and women tend to see themselves through a veil of sexism, which leads to the measurement of self-worth through the evaluation of physical attractiveness against this culture’s sexually objectifying and unrealistic standards of beauty (Fredrickson, Roberts, Noll, Quinn, & Twenge, 1998). Research shows that sexual objectification occurs whenever a body, body part, or sexual function is separated out from a person’s identity as if these parts were capable of representing the person as a whole, and the sexual objectification of any individual can lead to a host of negative effects such as increases in shame and anxiety, as well as a decrease in “flow states”, and an insensitivity to bodily cues, which could lead to numerous mental health risks such as poor body image, disordered eating, and depression (Fredrickson et al., 1998). This means that women who understand when sexism is taking place may be able to avoid its negative effects by not using those measurements of self-worth against themselves. On the other hand, women who do not understand when sexism is taking place may be more likely to measure their self worth through those unrealistic standards set by society (Fredrickson et al., 1998).

Weight concern is often closely related to body image and feminist attitudes, and is
measured similarly in various studies. Weight concern is often correlated with body image because, often, people who are concerned with their weight tend to have an overall poorer body image than those who are not concerned with their weight (Tiggemann & Stevens, 1999). Research by Tiggemann and Stevens (1999) investigates how weight concern correlates with self-esteem and feminist identity throughout a woman’s lifespan. Specifically, they state that “women who subscribe to nontraditional or feminist values about women’s roles might be expected to be more resistant to the cultural messages promoting the thin ideal and to place less emphasis on physical appearance and consequently to demonstrate greater body acceptance,” which is extremely important because this outlines exactly what is predicted as a correlation between feminist attitudes and body image (Tiggemann & Stevens, 1999, p. 104). Questionnaires assessing weight concern, self-esteem, and feminist attitudes were given to 180 women between the ages of 18 and 60, and the researchers found that, in middle-aged women (ages 30-39 and 40-49), there was a significant negative correlation between weight concern and feminist attitudes ($r = -.24, p < .05$), ($r = -.31, p < .05$), suggesting that these women had obtained more feminist attitudes throughout their lifetime and had fewer weight concerns. There was no significant correlation between these two variables in younger women (ages 18-29). Therefore, feminism and weight concern may be inversely related among some women (Tiggemann & Stevens, 1999).

**Aim of the Present Study**

Ultimately, feminist attitudes and body image are related constructs that may influence the clothing that people choose to wear. Previous research has found that people with feminist attitudes tend to have fewer bodily concerns, which are often related to more healthy body image, while individuals that do not retain feminist attitudes tend to have more bodily concerns,
which are often related to poorer body image (Tiggemann & Stevens, 1999). In addition, research has shown that people with healthy body image tend may to use clothing for assurance or fashion purposes in order to accentuate parts of the body and feel good about themselves, while those with poor body image tend to use clothing for camouflage purposes in order to hide parts of the body they perceive to be negative (Tiggemann and Andrew, 2012). Thus, the presence of each variable is likely to affect the clothing a person will wear.

The aim of the current study was to explore whether differences exist in body image and feminist attitudes based on individuals’ primary clothing function group. Consistent with findings from Tiggemann and Lacey (2009), Tiggemann and Andrew (2012), and Kwon and Parham (1994), it was predicted that that a) body image concern would be significantly higher among those individuals who primarily used clothing for camouflage, comfort, or conformity functions compared to those who primarily used clothing for fashion, individuality, or assurance functions, and b) feminist attitudes would be significantly lower among those individuals who primarily used clothing for camouflage, comfort, or conformity functions compared to those who primarily used clothing for fashion, individuality, or assurance functions. Additionally, with respect to gender differences, it was predicted that a) men would score lower on body image concern and lower on feminist attitudes, and women would score higher on body image concern and higher on feminist attitudes b) there would be significant gender-based differences in both body image and feminist attitudes across clothing function groups.

Methods

Participants

Upon receiving approval from the IRB at North Central College, students enrolled in psychology classes were allowed to begin signing up for this study electronically via the Sona
System. There were potential risks of this study; namely, it was possible that reflection upon body image and personal attitudes may have produced distress in some individuals. Therefore, these potential risks were fully disclosed via informed consent, and in order to minimize these risks, participants were given information regarding the Dyson Wellness Center in case they wanted to seek counseling as a result of participation in the study, and participants were debriefed about the nature of what the study measured in great detail. Participants were recruited from Psychology 100 classes throughout the department during the Fall 2015 term at North Central College. All participants received one research credit in exchange for participation in the study. A total of 133 undergraduate students (Mean age =18.7068, SD = 1.179, 51.9% female, 48.1% male, 76.7% Caucasian, 72.9% first-year students) participated in the study, but due to incomplete responses, 119 were included in the analyses. Participants were categorized into one of six primary clothing groups based on their highest score on the Functions of Clothing Questionnaire. Of the 119 participants remaining, 14 had equal scores in more than one clothing category and therefore were eliminated from the analyses.

**Materials**

For this study, three different questionnaires were used to comprise a packet that was then given to the participants. The front page of the packet contained a number in the upper right hand corner that represented the participant number. The front page also had a demographic form that asked participants for their age, gender, ethnicity, marital status, and year in school. The remaining questionnaires were administered in counterbalanced order.

**The Liberal Feminist Attitude and Ideologies Scale (Morgan, 1996).** This questionnaire measured feminist attitudes. Feminist attitudes were measured using a Likert scale from 1 (strongly disagree) to 6 (strongly agree), with higher scores reflecting stronger feminist
attitudes. The measure yields a total score and five different subscale scores: Gender Roles (measured perceptions of proper roles for men and women in society, and the items focused on women’s balance of work and home life, and men’s authority in the home), Collective Action (measured how coming together and unifying toward change can combat discrimination), Goals of the Movement (measured both Global Goals and Specific Political Agendas, addressing areas of action including “women’s health, sexual harassment, violence against women, childcare issues, economic equity, legal rights, education, reproductive rights, organizational development, and the ERA”), Discrimination and Subordination (measured a need for equality “based on writings from the movement that argue that women’s current lower status is rooted in centuries of subordination” and discrimination of women, which reflects the belief that women are continuously treated unfairly in society) (Morgan, 1996, p. 370). An overall average score of 4.45 was reported for this measure; therefore any score above 4.45 was considered high and any score below 4.45 was considered low in this study. Strong reliability ($\alpha = .94$) was reported for the 60-item survey had five subscales, of which reliability and validity was tested on a sample of 209 undergraduates, measuring Gender Roles (10 items; $\alpha = .8$), Goals of the Movement (including Global Goals (10 items; $\alpha = .8$) and Specific Political Agendas (20 items; $\alpha = .86$), Discrimination and Subordination (10 items; $\alpha = .85$). The indicators of concurrent validity, (support for current feminist movement: $r = .68$, $p < .001$; personal identification, $r = .61$, $p < .001$; appraisal of current movement: $r = .67$, $p < .001$) were strongly associated with the LFAIS. The indicators of convergent validity (Liberalism: $r = .39$, $p < .001$; Socio-political efficacy: $r = .37$, $p < .001$; Conservatism: $r = .32$, $p < .001$) were significantly correlated with LFAIS. Lastly, the indicators of divergent validity (social desirability and personal efficacy) were small and nonsignificant (Morgan, 1996).
**The Body Image Concern Inventory (Littleton, Axsom, & Pury, 2005).** The 19-item survey measured concern about appearance on a Likert scale (1=never, 5=always). Total scores can range from 19 to 95, and any score above 72 is considered “clinically concerning” (Littleton et al., 2005). Originally, there were two factors within this scale: the first relates to dissatisfaction and shame about one’s appearance, while the other relates to problems with functioning because of appearance concerns. However, it was determined that a single, overall score is best for this measure (Littleton et al., 2005). Mean scores between 42.8 ($s = 15$) and 50.4 ($s = 14.2$) are considered to reflect a “healthy” body image (Littleton et al., 2005). Scores above 50.4 were considered high in this study, while scores below 42.8 were considered low. According to Littleton et al., (2005), the reliability, validity, and internal consistency ($\alpha$ ranges from .91 - .94) are good. Additionally, the BICI has excellent internal consistency ($\alpha = .96$) (Schulte-van Maaren, Giltay, van Hemert, Zitman, de Waal, Van Rood, & Carlier, 2014).

**Self-Devised Functions of Clothing Questionnaire.** This 42-item self-devised survey was based on the factor analyses from Gurel and Gurel (1979) and Kwon and Parham (1994) and measured the overall primary function that clothing served for the participants. Responses were rated on a Likert scale from 1 (strongly disagree) to 5 (strongly agree). Six different clothing functions were assessed in this survey: Camouflage (“I would rather wear clothing that doesn’t call attention to myself in any way”), Comfort (“The way my clothes feel on my body is important to me”), Conformity (“I care about what others think about my clothes”), Fashion (“I pay close attention to what goes out of style so I can be sure to avoid that clothing”), Assurance (“Most of the time, I tend to wear clothing that boosts my morale”), and Individuality (“I enjoy when my clothes make me stand out from the crowd”). There were seven questions regarding each function. The 5 functions that resulted in the factor analysis from Kwon and Parham’s
(1994) study were Camouflage (10.3% - 12.8% variance explained), Assurance (7.5% - 32% variance explained), Comfort (5.3% – 6.2% variance explained), Fashion (7.0% – 27.4% variance explained), and Individuality (5.4% – 5.8% variance explained), and were dependent on either a “fat state” or a “slender state”. In the current study, the researcher chose to add the Conformity function due to the results of the Gurel and Gurel (1979) factor analysis, however this function as well as the Individuality function were ultimately removed from analyses due to lack of respondents falling in either of these categories.

Procedure

The participants arrived and were allowed to sit in any open seat. Upon arrival, the researcher asked for each participant’s name in order to give appropriate credit in Sona. After informed consent was received, participants completed the self-report questionnaires noted above and received a debriefing form afterwards. The study lasted approximately 25 minutes per participant.

Results

Dependent and Independent Variable Results for Full Sample

Primary clothing function for each participant was determined by viewing responses on the Functions of Clothing questionnaire (N=120); each participant was placed in one clothing function category based on whichever category reflected their highest score. The most commonly endorsed clothing function was Assurance (45.9%, n = 61), followed by Comfort (34.6%, n=46), Fashion (5.3%, n=7), Camouflage (3.8%, n=5), and Individuality (0.8%, n=1). No participants fell in the Conformity category, and only one participant fell in the Individuality category, so these two categories were excluded from subsequent analyses. A chi-square analysis revealed significant gender differences with respect to two of the clothing groups,
Specifically, more women (31.9%) were in the Assurance group compared to men (19%), while more men 23.5% were in the Comfort group compared to women (15.1%).

Means and standard deviations on the feminism and body image measures are displayed in Table 1. According to Morgan (1996), the LFAIS mean ($M=4.4049$) from this study is considered to be slightly below average ($M=4.45$). In addition, the BICI mean ($M=2.64$) from this study suggests above average body image concerns. The LFAIS subscale averages are also displayed in Table 1. The scales that were considered to be “high” in feminist attitudes, suggesting most people agreed with the values associated with the category, were Gender Roles ($M=4.647$), Global Goals ($M=5.284$), and Specific Political Agendas ($M=4.569$). Those that were considered “low” in feminist attitudes, suggesting most people disagreed with the values associated with the category, were Collective Action ($M=3.769$) and Discrimination and Subordination ($M=4.172$).

An independent samples t-test found that women reported stronger feminist attitudes than men, ($t(109)=-3.8$, $p=.000$). Women also reported poorer body image than men, ($t(130)=-4.7$, $p=.000$). See Table 2 for means and standard deviations by gender.

**Differences in Body Image and Feminist Attitudes across Groups**

A one-way ANOVA was conducted to compare body image and feminist attitudes across clothing function conditions. Results of the ANOVA revealed significant differences in body image $F(3, 115)=6.53$, $p=.000$. Thus, a Scheffe post-hoc analysis was conducted to determine which clothing function groups were significantly different from each other in terms of body image. Results indicated that body image concern was higher in the Assurance group ($M=2.896, s=.802$) compared to the Comfort group ($M=2.276, s=.757$). In addition, there were
nonsignificant feminist attitudes across clothing function groups $F(3,101)=1.747, p = .162$.

Feminist attitudes were marginally higher in the Assurance group ($M=4.544, s=.066$) compared to the Comfort group ($M=4.332, s=.607$). There were no other significant differences between groups, all $p$’s > .05. See Table 3 for means and standard deviations in body image and feminist attitudes across clothing function groups.

There was no significant interaction between feminist attitudes and body image in the Assurance category $F(5, 109)=1.797, p = .171$, Comfort category $F(5, 109)= .405, p = .668$, or the Fashion category $F(5, 109)=1.797, p = .478$.

**Discussion**

The aim of the current study was to explore whether differences existed in body image and feminist attitudes based on individuals’ primary clothing function group. Consistent with findings from Tiggemann and Lacey (2009), Tiggemann and Andrew (2012), and Kwon and Parham (1994), it was predicted that that a) body image concern would be significantly higher among those individuals who primarily used clothing for camouflage, comfort, or conformity functions compared to those who primarily used clothing for fashion, individuality, or assurance functions, and b) feminist attitudes would be significantly lower among those individuals who primarily used clothing for camouflage, comfort, or conformity functions compared to those who primarily used clothing for fashion, individuality, or assurance functions. Additionally, with respect to gender differences, it was predicted that a) men would score lower on body image concern and lower on feminist attitudes, and women would score higher on body image concern and higher on feminist attitudes, and b) there would be significant gender based differences in both body image and feminist attitudes across clothing function groups. The results of this study
support these hypotheses that differences exist in body image and feminist attitudes based on individuals’ primary clothing function group.

The first finding was that clothing choice among college students is indeed used to fulfill multiple purposes. Consistent with the findings of Tiggemann and Lacey (2009), the three most highly endorsed functions in our sample of college students were comfort (34.6%), assurance (45.9%), and fashion (5.3%). There are many reasons why the primary functions that emerged were Assurance, Comfort, and Fashion. Based on previous research, the Assurance and Fashion purposes are used to indicate appearance management and presentation prevalence, but also signify that people want to enhance their feelings about themselves through the use of clothing (Tiggemann & Lacey, 2009). Thus, it is possible that many students tend to select their college students because enhancing feelings about themselves is important to their well-being and makes them feel more successful. It is somewhat surprising that more students did not endorse the Fashion function, because research suggests that keeping up with the latest trends is important to college students (Tiggemann & Lacey, 2009). Additionally, Kwon and Parham (1994) found that significantly more people felt slender when using clothing for fashion and assurance purposes, so it makes sense for these two functions to have been endorsed so highly because people simply feel thinner, and better about themselves when wearing clothing for these purposes. In addition, these two functions have been shown to be positively correlated with motivational appearance investment, similar to having healthy body image (Tiggemann & Lacey, 2009). It may be a possibility that the students in this sample felt as though they needed to use clothing in order to manage their appearances in a way that made them feel more sure of themselves, and ready to conquer anything throughout their busy schedules. On the other hand, significantly more people felt fat when using clothing for comfort (Kwon & Parham, 1994). Therefore, it is possible that
people endorsed this function because they enjoy wearing clothing to feel comfortable when they perhaps do not feel their best; though body mass index (BMI) was not measured in this study, it would be interesting to explore in future studies whether those who wear clothes for comfort also endorse higher BMIs. It is also possible that the Comfort function has the opposite effect of the Assurance function. The Assurance function provides the wearer with psychological well-being, making them feel good on the inside, while the Comfort function provides the wearer with physical comfort, making them feel good on the outside. Since college students are often quite busy, it may be true that the Comfort function was a matter of convenience. It is more convenient for a student on-the-go to be comfortable all day than to be uncomfortable, because this has the potential to possibly affect performance as well.

Interestingly, only one participant endorsed the Individuality function, and no students endorsed the Conformity function. There are a number of possible reasons why these two choices were not typically endorsed. This could be due to the fact that participants were uncomfortable admitting that they dressed to please others or that they like to drastically stand out. It may not be coincidental that these functions are opposite each other, and participants may not feel comfortable endorsing either of these extremes. Another possibility is that today’s college students are not necessarily concerned with conforming or being unique.

In terms of body image, mean scores on the body image measure were slightly above the range of healthy body image scores, which is slightly concerning, but is consistent with research that states that average body image tends to be poorer among college students (Lowery, Kurpius, Befort, Blanks, Sollenberger, Nicpon, & Huser, 2005). This may due to the fact that many changes may be occurring in the body when students begin college and eat at the dining hall each day. They have constant social comparison around them, and eating disorders are often much
more prevalent among college students, which may have resulted from unhealthy body image (Lowery et al., 2005). Results of a one-way ANOVA revealed significant differences of body image and marginally significant differences in feminist attitudes across clothing function groups. A Scheffe post-hoc analysis was conducted to determine which clothing function groups were significantly different from each other and indicated that body image concern was higher in the Assurance group compared to the Comfort group. This is actually opposite of what was predicted in this study. It appears that people chose to use clothing for Assurance purposes when they had more concern about their bodies, and they used clothing for Comfort purposes when they had less concern about their bodies. This is contradictory to previous research that stated that Comfort was often utilized when body image was unhealthy, while Assurance was utilized when body image was healthy (Tiggemann & Lacey, 2009). It is possible that people actually used clothing for Assurance purposes because they did not feel good about themselves to start with, and wanted to use clothing in order to boost their negative feelings about their bodies. On the other hand, using clothing for Comfort purposes could have possibly been due to the fact that people were already confident in their bodies, and simply did not care what others thought or did not seek validation from others because being comfortable was more important. Therefore, it is clear that body image is somewhat of a concern amongst college students, and this influences their clothing choices.

On the other hand, the average score on the feminist attitudes measure was consistent with the reported averages from previous research (Morgan, 1996). According to the author of the feminist attitudes measure, those scoring in the average range were likely to display attitudes that were mostly consistent with the principles of feminist ideology, but may have strayed away on certain questions regarding specific topics they may feel differently than most feminists about
Thus, the average score shows somewhat of a mixture between liberal and conservative ideals that influence the degree to which participants in this study were able to relate with the feminist attitudes. Since these results were only marginally significant, a post-hoc test was unnecessary, but the results showed that feminist attitudes were higher in the Assurance group compared to the Comfort group. These results are consistent with previous research that people that retain feminist attitudes tend to reject the emphasis placed on looking sexually attractive to others because they understand that their worth is not tied to their bodies, but many women who do not retain feminist attitudes tend to hold this emphasis on female sexual attractiveness as a social norm, and this has negative effects on body image for those women because they feel their worth is tied to the way that they look (Mintz & Betz, 1986). Thus, those women who use clothing for Assurance purposes are simply wearing clothes that make them feel more confident and sure of themselves, regardless of what others may think. Although there is no direct research to explain why people with high feminist attitudes tend to use clothing for assurance, it makes sense because research shows that feminists tend to use clothing for empowerment, or in other words, to make themselves feel good and boost morale, which is the entire purpose of the assurance function (Delhaye, 2006). Therefore, it is clear that there is a general sense of feminist attitudes amongst college students, and this slightly influences their clothing choices.

Another aim of this study was to determine whether there were significant gender differences in both body image and feminist attitudes across clothing function groups. A chi square analysis reported that women were more likely to fall in the Assurance group, while men were more likely to fall in the Comfort group, which tends to be consistent with stereotypical gender roles that women care more about appearance management, while men care more about
being comfortable (Mintz & Betz, 1986). Ultimately, an independent samples t-test supported the hypothesis that women had stronger feminist attitudes and poorer body image than men. This is consistent with previous research that men may be less likely to endorse feminist ideals because they may feel the ideals do not apply to them and that feminism is only for women (Liss et al., 2001). In addition, this finding is parallel to previous research that women are more likely to have problems with body image than men (Sheldon, 2010). It is clear that these differences in body image and feminist attitudes influence the clothing choices that men and women make because significantly more women used clothing for assurance purposes, while significantly more men used clothing for comfort purposes.

**Limitations**

Like all studies, this study is not without limitations. This sample was restricted to students at a small private college, which means it was not highly diverse in terms of age, size, ethnicity, or educational background; therefore, these results may not be a good representation of the population as a whole. Another limitation is that some participants did not complete all the questions throughout their packet of surveys, indicating that the size of the packet may have been aversive to some students and thus may have affected the way they responded to some questions. Therefore, in future studies it may be necessary to administer each questionnaire separately so as not to overwhelm participants with a large packet and allot a specific amount of time for which each packet should be completed. This may help ensure that participants would take their time answering all the questions. In addition, though the measures used in this study had great reliability and validity, it may have been beneficial to use shorter, more succinct measures. It may have even been more beneficial to simply ask participants if they considered themselves to be feminists because their willingness to report that may have been an important predictor of
their feminist attitudes. The clothing measure in this study was self-devised. Since the research regarding differences in variables such as feminist attitudes and body image across clothing function is slim, there were no scales that directly measured which primary clothing function a person could fall in. Research by Kwon and Parham (1994) utilized a factor analysis to determine what the five functions of clothing were and included sample questions they used for each factor, but they did not include the actual measure they used. Therefore, this measure was devised based upon those questions as well as some questions from Gurel and Gurel’s (1979) scale. They were reworded and some new questions that fit each category were added. The reliability and validity of this scale is unknown since it was created by the author, which may have its limitations about how well it placed participants into their true clothing function group. Many times, people scored similarly on two or more clothing function groups, but were only categorized into one overall group even if it was only one point higher than another clothing function group. Some participants had the same exact score on two or more clothing function groups, so their scores were completely omitted from the results altogether. Thus, there were clear limitations with how participants were assigned to clothing function groups, which should be revisited in future research.

**Future Research**

Much research still needs to be done in order to truly understand the function clothing may serve for different people and what factors may influence that choice of what to put on the body each day. In future studies, a clothing function questionnaire similar to the one used in this study should be tested for reliability and validity. Shorter, more succinct measures should be given to the participants to keep them engaged throughout the duration of the study. It may be beneficial to ask participants in the demographics section if they consider themselves to be
“feminists,” without providing any definition of the word, so that they respond based upon whatever they associate the word with. This will likely get an accurate picture of how many people truly consider themselves to have feminist attitudes. A feminist attitude scale should also be used to potentially see if there are discrepancies between the way people answer the questions and how they self-identify. In terms of body image, more demographic information regarding height and weight could be collected in order to see if those variables themselves, or body mass index, interact in any way with clothing function.

**Implications**

There are a few implications to be drawn from this study. People wear clothing every single day, and most people may not think about why they wear what they do. People often pick out clothing but do not recognize the larger social context of what that clothing means or what is says about them in a larger social context. Ultimately, it is important to be self-reflective about how one feels about his/her body and personal attitudes one may hold that could potentially influence something as seemingly mundane as clothing choice. It may seem obvious to the average person that body image would affect the clothing they choose to wear because people are generally much more aware of these feelings about their bodies and tend to make conscious decisions based on those feelings. However, attitude about feminism is a variable that people most likely do not think about before they get dressed for the day, and this may, in fact, influence the type of clothing people choose to wear. Overall, this study suggests that clothing may serve a purpose beyond a social requirement. Whether it be to cover up or accentuate parts of the body, or to send a social message based upon feminist attitudes, the clothing people wear appear to be reflective of these individual characteristics.
Conclusion

In conclusion, despite these limitations, the present study has furthered research in investigating the neglected issue of clothing choice and how it is influenced by body image and feminist attitudes. Overall, the results confirm that wearing clothing for comfort and assurance purposes are important aspects of people’s lives. However, there are other potential functions that may be of great influence to people, but did not yield significant results in this study, such as fashion, individuality, conformity, and camouflage. This study revealed significant differences in body image and nonsignificant differences in feminist attitudes across clothing function groups. People with poor body image and high feminist attitudes tended to fall in the Assurance category of clothing choice, while those with healthy body image and low feminist attitudes tended to fall in the Comfort category. This study also found gender differences in body image and feminist attitudes across clothing function groups. There were significantly more women in the Assurance group, and significantly more men in the Comfort group. Overall, the study had many limitations, including the size and demographics of the sample, the length of the questionnaire packet, and the measures used, namely the self-devised functions of clothing questionnaire. Future research should be conducted to correct some of these limitations, such as utilizing a reliable and valid function of clothing measure as well as finding more succinct measures to be included in the packet given to participants so as not to overwhelm them, which may affect responses.
References


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doi:10.1007/BF01547807


doi:10.1177/0887302X0101900303


doi:10.1177/0887302X14557809


Appendix A

Table 1
*Mean Feminist Attitudes and Body Image*

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<th></th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
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<tr>
<td><strong>Liberal Feminist Attitude and Ideologies Scale</strong></td>
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</tr>
<tr>
<td>Total Score</td>
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<td>Discrimination and Subordination</td>
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<td>Specific Political Agendas</td>
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<td>132</td>
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Table 2
*Gender Differences in Feminist Attitudes and Body Image*

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<tr>
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Table 3
*Differences in Body Image and Feminist Attitudes across Clothing Function Group*

<table>
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<th>Liberal Feminist Attitude and Ideologies Scale</th>
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<tr>
<td></td>
<td>Mean</td>
<td>Std. Deviation</td>
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<tr>
<td>Comfort</td>
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<td>Camouflage</td>
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<td>Assurance</td>
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<td>.802</td>
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