

The Analysis of Sub-Factors of Modesty-Immodesty Concepts in US and South Korean College Women

Yang-Jin Kim[†] · Susan Michelman* · Yoo-Kyoung Seock** · Soo-Kyoung Lee***

Dept. of Fashion Stylist, Sangji Youngseo College

*Dept. of Merchandising, Apparel & Textiles, University of Kentucky

**Dept. of Textiles, Merchandising & Interiors, University of Georgia

***Dept. of Home Economic Education, Chung-Ang University

한국과 미국 여대생의 정숙성-비정숙성 개념의 요인구조 분석

김양진[†] · Susan Michelman* · Yoo-Kyoung Seock** · 이수경***

상지영서대학 패션스타일리스트과

*Dept. of Merchandising, Apparel & Textiles, University of Kentucky

**Dept. of Textiles, Merchandising & Interiors, University of Georgia

***중앙대학교 가정교육학과

(2008. 4. 14. 접수)

Abstract

The purpose of this research was to identify the dimensions of modesty and immodesty in dress and to examine the differences in female college students' perceptions, in various cultures, of modest and immodest clothes. The researchers selected South Korea and the United States for the cross-cultural comparison study because these two countries show distinctive cultural characteristics. This study was conducted through both qualitative and quantitative methods. According to the result of the preliminary study, 47 questions were developed. The 4 Likert type scales used in the questionnaire were written in both English and Korean. Pre-tests were performed simultaneously in both countries. 174 American and 208 Korean students completed the questionnaire. The data were analyzed using SPSS. According to the results of factor analysis, there were 4 factors identified for the modesty-immodesty concept, including 'Conservativeness', 'Body exposure', 'Social appropriateness', and 'Attracting attention from others'. Students answered that they liked to wear conservative and socially appropriate dress in both cultures and that they did not like to wear clothing which draws a great deal of attention to them. Cultural differences were also identified. Based on the results, American students dressed more conservatively than Korean students, while Korean students preferred to wear revealing dress. American students were more conservative and preferred modest clothing. Also Korean students were more open about their body exposure and had immodest clothing attitudes.

Key words: Conservativeness, Body exposure, Social appropriateness, Attracting attention from others; 보수성, 신체노출, 사회적 적합성, 타인주목성

[†]Corresponding author

E-mail: jakim2@hanmail.net

I. Introduction

Early theorists, such as Flugel(1930), considered modesty to be one of the primary functions of dress. Laver(1969) contended that modesty has been a fundamental reason for wearing clothing. Laver(1969) expanded Flugel's(1930) theory on the shifting erogenous zone, maintaining the concept that complete nudity is anti-erotic and that fashion, by continually changing its attention on the female body, creates interest and keeps the continuous cycle of fashion change alive. Later, Kefgen and Specht(1981) also noted that modesty is one of the important factors of clothing motivation.

The meaning and definition of modesty may vary by culture. Each culture has its own social values and cultural traditions which are deeply ingrained in their values, perceptions, attitudes and behaviors. Therefore, people belonging to a specific culture preserve common characteristics and present unity and identity that differentiate the group members from those in other cultures(Triandis, 1995). Due to the development of communication technologies, such as the Internet and the disappearing differences in the levels of well-being among countries, today, consumers around the world may have more commonalities than in previous time periods. However, because a culture shapes the norms of a society, values, attitudes, and behaviors often vary greatly among cultures and consumers in different cultures may also have different perceptions and attitudinal behaviors.

Clothing is a means of communication that can be evaluated by others in a culture, and people change their appearance in accordance with the guidelines of the culture they want to belong to(Kaiser, 1998). Wilson and MacGillvray(1998) also asserted clothing as being an important means of gaining social approval. Taste or preference in clothing is a means of uniting or differentiating oneself from others(Swain, 2002). Accordingly, culture may provide guidance about what types of clothing items should be worn within the culture and how to interpret the meanings that are projected through dress. In addition, the perceptions of modesty and immodesty in dress may vary by culture, and understanding the cultural differences in

perceptions of modesty and immodesty as it relates to clothing between Korea and the American students will be of interest and importance.

The meaning and definition of modesty may also vary throughout historical periods. Although sexually explicit dress and body exposure have been an increasing trend in the American society during the past decades since the 1960s(Thompson, 2001), a more recent trend in contemporary American society promotes dressing in a more modest and conservative fashion(Michelman, 2003). One of the possible reasons of this new trend might come from the war in Iraq and fear of terrorism. The war has created a climate of fallback to more conservative ethics and values and has opened the gate for an increased interest in the topic of modesty in America. Although many of the articles in the newspapers and magazines addressed Afghani women's veiled attire and the repression in this appearance, American readers were fascinated with the meanings and complexities of their attire varied from American fashion. The photographs of these veiled women stimulated an interest in the meaning of this appearance as well as the associated implications of their modesty.

In contrast to these changes in American society, young women who live in South Korea are becoming more daring and exposed than has been acceptable in traditional culture. According to a study done by Cho(1996), significant differences exist in South Korean society between generations in relation to personal freedom, wealth and gender roles. The younger generation in South Korea places a high value on personal freedom; the older generation does not feel as strongly toward personal freedoms.

Modesty-immodesty has an important influence on human behavior with respect to purchasing and wearing clothes. The issue of modesty, however, is still undeveloped. The purpose of this research was to identify the dimensions of modesty and immodesty in dress and to examine the differences in female college students' perceptions, in various cultures, of modest and immodest clothes. The researchers selected South Korea and the United States for the cross-cultural comparison study because these two countries show distinctive cultural characteristics.

II. Literature Review

1. The Concepts of Modesty

Anthropologists and psychologists suggest that the concept of modesty answers the question 'Why did people first wear clothing?' The modesty concept was first drawn from the Genesis story of Adam and Eve in the Bible. Adam and Eve, having eaten of the fruit of the Tree of Knowledge, felt shame in being naked and made themselves 'aprons' of fig leaves. The modesty theory holds that human beings first started to wear clothing to conceal their private parts from others.

Researchers argued that the modesty theory is not sufficient to explain why clothing was first worn by people because modesty is not an instinct, but a socially learned behavior(Kaiser, 1997). Flugel(1930) explained that the basic purposes of decoration are to beautify one's appearance, to look good to others and to simultaneously satisfy self-respect. He regarded modesty as a prohibitive gesture to control human behavior and restrain sexual display, exposure, shame and conspicuous behavior. However, Laver(1969) asserted that the fundamental reason for wearing clothing was modesty. In his study, Laver(1969) defined 'modesty' as 'covering up the body so as not to attract others' attention'. Likewise, he explained 'decoration' as 'ornamenting the body to show attraction to the opposite sex'. Socially satisfying both appears logically impossible. However, dress makes these contrary motivations possible. Dress simultaneously displays our attraction and also hides our shame.

In a study of the situational context of body exposure, Goffman(1963) found that, for example, the amount of undress in bathing attire at the beach may be tolerated. Undress in the confines of the home may be accepted, but the same clothing in a public setting might be considered totally inappropriate. The concept of modesty, therefore, holds its situational relevance. Similarly, Storm(1987) identified three factors under the modesty concept: situational (both place and activity), the individuals involved and era. More recently, Kang(1994) found that individual characteristics, such as physical needs, self-

esteem, self-actualization, safety needs, frequency of contact with the mass media, age, native community and income, have direct effects on the modesty of clothing.

Previous research on modesty has shown that it varies from one cultural context to another. Modesty varies between cultures and changes over time. Historically and traditionally, Koreans have placed a higher value on modesty than is apparent in the predominant American culture. Kang's(1986) study of Korean and American female college students concluded that the basis for modesty was very different in Korean and American cultures. In her study, Korean female college students considered modesty a primary motivation, whereas American female students did not think it as important(Kang, 1986). In other research, modesty was not found to be an important factor but was a motivation of dress choice in American female students. However, for Korean female students, it was the most important factor in clothing selection(Jung & Lee, 1984).

Kim et al.'s(2007) qualitative study of modesty indicated differences and commonness in both the perception and definition of modesty and immodesty. Both American and Korean students mentioned that time and place are closely related with modest and immodest dress. Students in both countries described modesty in dress as covering up one's body, appropriateness for the particular situation, conservative and formal clothes and not drawing too much attention from others, while immodesty was oppositely described.

2. Modesty in Recent American Culture

Since the 1960s, American television, movies, music videos and fashion trends have continually displayed increased skin exposure through revealing dress (Thompson, 2001). Jennifer Lopez, a popular actor and pop music icon, challenged the boundaries of decorum several years ago by baring a large amount of skin in a revealing dress at the Academy Awards ceremony. Some of the current reality television shows, in addition, including 'Fear Factor' and 'Survivor', advertise excitement by using scantily clad

women and men who perform acts of physical danger.

On the fashion runway, nudity is commonplace and is a quick way for a designer to attract extra attention in the press. American consumers of pop culture view immodesty as commonplace and seemingly accepted and assimilated into mainstream American culture. Abercrombie and Fitch, for example, has been censored for its use of nudity in its advertising campaigns and Victoria's Secret posts oversized ads of women in scanty underwear in malls and on billboards that dwarf the viewer with the women's well-endowed physical attributes (Michelman, 2003).

In the midst of all this body-baring, an increasing negative religious reaction in American society has arisen that advocates a return to a more conservative appearance. Shalit (1999) examined immodesty in dress as a single element of a larger issue that encompasses appearance related behaviors. Because revealing clothing does not always signify immodesty, as is exemplified in the dress of non-western cultures; she noted the complexity of examining modesty and immodesty aspects of dress. Shalit also looked at the problems of appearance, including looseness of contemporary sexual mores for unmarried young adults, within the context of what she describes as the 'normalization of pornography', and in her discussion of this normalization, Shalit (1999) identified women's immodest dress as an important aspect of the problem.

Later, Pollard (2001) discussed the acceptance of revealing bathing suits for women during the twentieth century and the significant role these bathing suits played in furthering the acceptance of immodesty and, more importantly, a weakening of Christian morals. Pollard was particularly concerned with Americans' increasing acceptance of the abundance of scantily-clad images in American media.

More recently, Michelman (2003) examined the rising tensions concerning issues of immodesty that have surfaced in America and why a fundamental religious perspective is now quickly gaining acceptability. She explained that America is currently in a politically conservative period, including an increased

interest in fundamental religious views, which are often linked to modesty, Michelman (2003) also noted that it is difficult, however, to be precise about the numbers of people who are moving toward an interest in modesty. Modesty and fashionability are not collectively associated in modern-day America. Some conservatives, however, are advocating that it is possible to maintain fundamental religious values and views while simultaneously displaying modest and fashionable clothing.

The shifting perceptions relating to issues of modesty have influenced fashion trends and the role of aesthetics in America. Many questions, however, remain unanswered concerning the effect of modesty on current fashion trends.

3. Modesty in Recent Korean Culture

Korea has traditionally been one of the most modest countries in the world. As Kaiser (1997) asserted that religious values are connected to the concern for modesty in dress, such tradition in Korea might come from Confucianism. The mentality of Confucianism, a foundation of Korean culture, has influenced Koreans' thoughts, feelings, behavior and values, including modesty values (Chang & Yu, 2000). Modesty is an important value and is considered one of seven human feelings (commiseration, shame, dislike, courtesy, right, wrong and modesty) in Confucianism. Shoyama et al. (2003) found that elderly Korean women and female students prefer the color white as an ideal dress color for elderly women when compared to elderly Japanese women and female students. Preference of the color white is an influence of Confucianism. Confucians preferred white because they believed white represented simplicity, elegance and modesty. Due to the Confucian influence, elegance is the most important factor in selecting dress color for elderly Korean women (Shoyama et al., 2003).

In an earlier study, Kang (1986) found that Korean female college students regarded modesty as the most important factor of their clothing behavior. However, there has been rapid social change in Korea in recent years. The value of traditional culture has changed as the country experiences moderniza-

tion and industrialization. International satellite broadcasting began in the 1980s, and as a result, western movies, television programs and publications were introduced during this time(Park, 1996). These changes have affected multiple aspects of Korean culture, including how women dress. Koreans became accustomed to western culture, and the change influenced Korean dress styles. In addition, the meaning of dress has changed.

In the late 1980s, the meaning of clothing changed from 'simply wear' to 'pursue personality' or 'self expression'(Yeom & Cho, 1992). In the 1990s, college students' clothes deviated considerably from the modesty norm of the 1980s(Kang, 2001). Korean female celebrities started to wear very short skirts, tops that showed bare midriffs, very tight t-shirts that fit like their skin and tops that showed the upper part of their breasts. These styles became very fashionable among many young Korean women(Kim et al., 2007). See-through clothes, exposing clothing, midriff fashions and lingerie-styled clothing became apparent. Women's waists and navels became exposed in public. These clothes had never been worn previously in the history of South Korea. Historically, a young Korean woman with exposing clothing was regarded as a prostitute. However, currently, intelligent college women wear this type of clothing in Korea.

A more recent study done by Kang(2001) revealed that the new generation has a social context much different from the older generation. The current generation of Koreans has grown up in a democratic and self-regulating culture. Even though their parents were exposed to changing times and modern education, members of the previous generation did not change their patriarchal and conservative values. However, they allowed their children, specifically their daughters, to grow and develop within the context of rapid social change. Consequently, the current younger generation in Korea is more familiar with western culture and a modern set of values than Confucian culture and a traditional sense of values. This has had a major impact on how young Korean women view dress and issues of modesty.

The most important distinguishing feature of the

new generation of Koreans is that they are not restricted by the established values of traditional Korean society. An anti-authority orientation is one of the representative characteristics of the new generation. It is contrasted with the production, collection and authority-oriented older generation(Park, 1995). This new, consumer-oriented younger generation uses dress as a visual way of conveying their rejection of traditional Korean society. This is especially dramatic in the context of the highly modest values of classic Korean culture.

According to Kang's(1986, 2001) two studies, students in the mid-1990s emphasized modesty of dress less so than in the 1980s. Currently, college students show their waists, navels, breasts, legs, shoulders and upper arms in public. Even though they draw much attention from others through their exposing clothes, they no longer think it is immodest but, rather, fashionable to do so. Erotic, see-through clothing has appeared in some current Korean fashion trends. Young women expose their bodies in public in fashions that bare their waists and belly buttons. Clothes fit tightly to the body, showing body curves. These fashion trends even feature wearing underwear on the outside, destroying the dichotomy of under and outerwear. Magazines, newspapers and other mass media have dealt with this exposed appearance with articles including 'Lingerie Style Fashion Trends', 'Outer Wear Looks like Under Wear', 'Exposure Emphasis', 'Belly Button T-shirts/Hot Pants', and 'Dress Looks like Slip'.

Kang(2001) explained that the main cause of differing generational values in the 1980s and 1990s was rapid social change in Korean society during this period. The specific areas of change were the transition from authoritarian and patriarchal aesthetic values to a positive orientation to diversity, individuality, sensibility and sexuality.

According to Kim et al.'s(2007) qualitative study of modesty and immodesty of dress, Korean college students had a negative orientation toward authoritarian aesthetic values(such as "conservative") and had a positive orientation toward diversity, individuality, and sexuality. Findings also indicated that Korean students were criticized more strictly than were Ameri-

can students by the elder generation concerning their immodest clothing. This is partly because greater differences between young and old generations exist in Korea than in America. The differences between the generations in Korea and issues of modesty revealed the tension concerning traditional vs. non-traditional roles of women, changing social norms and how young women are currently socialized in Korea versus traditional practices.

III. Research Methods

As shown in <Table 1>, this study was conducted in multiple stages. It was conducted through both qualitative and quantitative methods. The study was conducted simultaneously both in a state university in mid-eastern area of America and universities in Seoul in South Korea.

1. Preliminary Study

For developing the modesty-immodesty questionnaire In-depth interview and qualitative research were performed. In-depth interview was performed in February of 2004. In America, 5 faculty members and 2 graduate students in the department of merchandising, apparel and textiles of a state university were administered the questions. In South Korea, 7 graduate students in the department of clothing and textiles in a university in Seoul were attended. The attendees discussed modest and immodest clothing choices for about one and a half hours. The interview was recorded and transcribed for analysis. According

to the result of the in-depth interview, modesty-immodesty concepts of clothing were related to situation, culture, age and gender. According to the result of interview, 13 questions were decided for open ended questions.

58 female college students of the department of merchandising, apparel and textiles in America and 36 female college students in Korea were answered of 13 open-ended questions during class. It took about 50 minutes to complete answers. The qualitative data collection was performed in America and Korea simultaneously in late February of 2004. Students wrote the answers of 13 open-ended questions about the definitions of modest and immodest clothing, their personal experiences of immodest clothes, and the differences of modesty in dress according to gender, situation, and age. The results of open-ended questions were analyzed by content analysis. As the results, 47 questions for survey research were developed.

2. Quantitative Study

According to the result of qualitative study, 47 questions were developed for the modesty-immodesty questionnaire. The questionnaire was consisted of 4 Likert type scales.

103(America) and 54(South Korea) female college students of the department of merchandising, apparel and textiles answered the pre-test. The questionnaire was distributed simultaneously in both English and Korean in May of 2004. Students answered the survey questionnaire during class. The reliability of the

Table 1. The stages of research methods

Stages	Methods	Subjects	Results
In-Depth Interview	1 and ½ hour discussion Recorded/Transcribed	5faculties/2graduate students(US) 7graduate students(Korea)	13 questions were developed
Open-ended Questions	Write the answer of 13 questions during class	58(US) 36(Korea)	47 questions were developed
Developing Questionnaire	47 questions 4-points Likert type	Developed in English ► Translated into Korean ► Back-translated into English	
Pre-Test	47 questions 4-points Likert type	103(US) 54(Korea)	Reliability : .86 Revised questions
Main Survey	Survey questionnaire 47 questions	174(US) 208(Korea)	Reliability : .88 (deleted 7 items)

pre-test questionnaire was .86. The questions were revised from student comments.

174 American college women and 208 Korean college women answered the main survey questionnaire. The range of age of the respondents was from 18 to 23 and over. 91% of the respondents were single. 39.5% of them were Christians and 29.1% of them had not any religion. The respondents had various majors except related clothing and textiles. The questionnaire was distributed in June of 2004. Summer vacation had already begun in America, therefore an Internet survey was performed for the main data collection in America. The e-mail addresses were picked randomly from a student address book. Korean students asked to answer the questionnaire during class.

The data were analyzed using SPSS. Frequency, reliability, factor analysis and one-way ANOVA were used for the analysis. Based on the results of the reliability analysis, 7 questions were deleted. The reliability of the main questionnaire was .88. 40 questions were used for factor analysis. The principal component analysis and Varimax rotation method were used.

IV. Results and Discussion

1. The Factor Analysis for the Modesty Concept

<Table 2> shows the result of factor analysis. According to the result of factor analysis, 11 questions which had low factor loading score under .40 and had similar score to the both factors were deleted. 29 questions were chosen in the end.

There are 4 factors in modesty-immodesty concept. The first factor was named 'Conservativeness'. It included 9 questions such as "I like to dress decently", "I think I dress conservatively", "When I dress, I usually cover my body", "I like classic style of clothes", "I like to wear wild looking clothes", "I dress acceptably for the general public", "I always try to dress appropriately for the particular situation", "I like to wear clean clothes all the time", "I don't like to wear conservative dress".

The second factor was named 'Body exposure'. It

included 8 questions such as "I like to wear spaghetti-straped or strapless tops", "I like to wear low neckline tops or low-cut shirts", "Even it is in fashion, I don't like to wear low-rise pants", "I like to wear shorts skirts or shorts pants in outside", "I like to wear clothing that make me feel sexy", "When I wear tight clothes that show my body curves, I feel uncomfortable", "I don't like the clothes revealing too much skin", "I don't like provocative clothes".

The third factor was named 'Social appropriateness'. It included 7 questions such as "Whether others think my dress is disrespectful or not, if I like it, it's OK", "When I dress, I don't care what other people think", "If my clothes make other people feel uncomfortable, I should not wear them", "I don't like to make feel uncomfortable about my dress", "When I dress, I care about social norms", "I like to dress like what others wear", "If I wear disrespectful dress I could be look down on by others".

The fourth factor was named 'Attract attention from others'. It included 5 questions such as "I don't want to call attention to myself", "When people notice my clothes, I feel good", "If I have good figures, I want to show it off to others", "I enjoy attracting attention from other people", "When I go to a bar or party, I try to dress attractive for the opposite sex".

2. The Comparison of Modesty Sub-Concepts between US and South Korea

The result of ANOVA between two countries was shown in <Table 3>. Students in both country answered that they like to wear conservative and socially appropriate dress in both cultures, and that they don't like to wear dress which draw too much attention from others. It means that both American and Korean students like to wear dress appropriately for the time and place, and they feel uncomfortable if they draw too much attention from others.

Also there are cultural differences between two cultures in the concept of modesty. American students (mean=3.18) dressed more conservatively than Korean students (mean=2.73), and Korean students (mean=2.84) preferred to wear revealing dress more than American students (mean=2.59). American stu-

Table 2. The results of factor analysis of modesty concepts

Fac-tors	Items	Rotated Factor Loading				Eigen Value	% of Var. (Cumul.%)	α
Conservativeness	I like to dress decently	.74				5.93	20.44 (20.44)	.80
	I think I dress conservatively	.65						
	When I dress, I usually cover my body	.59						
	I like classic style of clothes	.59						
	I like to wear wild looking clothes	.58						
	I dress acceptably for the general public	.58						
	I always try to dress appropriately for the particular situation	.54						
	I like to wear clean clothes all the time	.52						
	I don't like to wear conservative dress	.52						
Body exposure	I like to wear spaghetti-straped or strapless tops		.63			3.89	13.42 (33.85)	.79
	I like to wear low neckline tops or low-cut shirts		.62					
	Even it is in fashion, I don't like to wear low-rise pants		.61					
	I like to wear shorts skirts or shorts pants in outside		.60					
	I like to wear clothing that make me feel sexy		.58					
	When I wear tight clothes that show my body curves, I feel uncomfortable		.57					
	I don't like the clothes revealing too much skin		.57					
	I don't like provocative clothes		.57					
Social appropriateness	Whether others think my dress is disrespectful or not, if I like, it's OK			.71		2.44	8.42 (42.27)	.78
	When I dress, I don't care what other people think			.70				
	If my clothes make other people feel uncomfortable, I should not wear them			.69				
	I don't like to make people feel uncomfortable about my dress			.68				
	When I dress, I care about social norms			.59				
	I like to dress like what others wear			.57				
	If I wear disrespectful dress I could be look down on by others			.50				
Attracting attention from others	I don't want to call attention to myself				.69	1.48	5.10 (47.37)	.73
	When people notice my clothes, I feel good				.68			
	If I have good figures, I want to show it off to others				.63			
	I enjoy attracting attention from other people				.62			
	When I go to a bar or party, I try to dress attractive for the opposite sex				.55			

dents were more conservative concerning modest clothing attitudes than Korean students. In addition, Korean students seemed that were more open concerning body exposure and have immodest clothing attitudes. This was based on the subjective concept. Therefore, it can be judged differently in an objective perspective. For example, even though American students wore more revealing dress than did Korean

students, they thought themselves to be more conservative. Even though American students perceived their clothing as conservative, it may be viewed by Korean students as very sexy and revealing. Sexual image and revealing clothes are in fashion in South Korea. Korean students may feel that their dress is more sexy and revealing than before, even if it is more conservative than American students' clothing.

Table 3. The result of one way ANOVA of modesty sub-factors

Factors	Country	N	Mean	Std. D.	F
Conservativeness	US	174	3.18	.29	196.21***
	Korea	202	2.73	.33	
Body exposure	US	174	2.59	.47	28.86***
	Korea	205	2.84	.45	
Social appropriateness	US	174	2.77	.43	.95
	Korea	204	2.81	.42	
Attracting attention from others	US	174	2.12	.43	.52
	Korea	205	2.15	.44	

*** $p < .001$

Conformation of the modesty-immodesty concept between the two cultures by an objective instrument such as a picture is needed. Even so, the tendency toward conservatism in America and revealing clothing in South Korea had very important meaning. Based on the results, American college women are likely to be more conservative than before, while South Koreans are more accepting of revealing clothing.

V. Conclusions

Based on the result of this study, it was determined that there are 4 factors in the modesty-immodesty concept such as conservativeness, body exposure, social appropriateness and attracting attention from others.

Students answered that they prefer to wear conservative and socially appropriate dress in both cultures and that they do not like to wear dress which draw too much attention from others. It means that both American and Korean students like to wear dress appropriately for the time and place and they feel uncomfortable if they draw too much attention from others.

American students dressed more conservatively than Koreans. And Korean students were more like to wear revealing dress than Americans. American students were more conservative and modest pertaining to clothing attitude than were Korean students. Also Korean students were more open concerning body exposure and had immodest clothing attitudes. These conclusions were based on the subjective concept; therefore, it can be judged differently from an objective perspective. Even American students wear-

ing revealing dress thought themselves to be conservative. In addition, even if clothing was viewed by American students as conservative, it the same clothing could be view by Korean students as very sexy and revealing. Sexual images and revealing clothes are in fashion in South Korea. Korean students may feel that their dress is more sexy and revealing than before, even if it is more conservative than American students' clothing. Conformation of the modesty-immodesty concept between two cultures by objective instrument study, such as a picture, is needed for further investigation.

As a preliminary study, in-depth interview was performed for this study. But it was conducted by faculties and graduate students. So it might be different if it was done by college students. Also, the method of data collection was different between two countries. It was performed by on-line survey in US, but it was distributed among class in Korea. It can be a limitation of this study.

Modesty is based on prevailing cultural norms and habit, which help determine what is or is not modest. Even though today's media has increasingly shown revealing clothing, which has been blamed for increased immodesty, modesty is still one of the most dominant variables in clothing purchase decisions and the symbolic interaction of everyday life in both America and Korea.

References

- Chang, I. & Yu, H. L. (2000). Confucianism manifested in Korean dress from the sixteenth to seventeenth centu-

- ries. In L. B. Arthur (Ed.), *Undressing religion: Commitment and conversion from a cross-cultural perspective* (pp. 101–111). New York: Berg.
- Cho, Y. S. (1996). *The revolution of new generation of Korea*. Seoul: L.G Economics.
- Flugel, J. C. (1930). *The psychology of clothes*. London: Hogarth Press.
- Goffman, E. (1963). *Stigma: Notes on the management of a spoiled identity*. Englewood Cliffs, NJ: Prentice-Hall.
- Jung, H. S. & Lee, I. J. (1984). The study of interrelationship with clothing selection behavior and desire. *Journal of the Korean Society of Clothing and Textiles*, 7(1), 34.
- Kaiser, S. B. (1997). *The social psychology of clothing and personal adornment* (2nd ed.). New York: Fairchild.
- Kaiser, S. B. (1998). *The social psychology of clothing: Symbolic appearance in context*. New York: Fairchild Publication.
- Kang, K. J. (1986). A comparison study of general values and clothing behavior of college female students in Korea and America. *Korean Home Economics Research Journal*, 24(3), 31–42.
- Kang, K. J. (1994). A study on the effect of basic need variables on the modesty and aesthetics in the selection of clothing. *Journal of the Korean Society of Clothing and Textiles*, 18(2), 180–188.
- Kang, K. J. (2001). A study on the clothing modesty of new generation in 1990s. *Journal of the Korean Society of Clothing and Textiles*, 51(3), 141–153.
- Kefgen, M. & Specht, P. T. (1981). *Individuality in clothing selection and personal appearance* (3rd ed.). New York: Macmillan.
- Kim, Y. J., Michelman, S., Seock, Y. K., & Koh, A. R. (2007). A comparative cross-cultural study of contemporary modesty and immodesty in American and South Korean college women. *Journal of the Korean Society of Clothing and Textiles*, 31(6), 923–932.
- Laver, J. (1969). *Modesty in dress: An inquiry into the fundamentals of fashion*. Boston: Houghton Mifflin.
- Michelman, S. (2003). Reveal or conceal? American religious discourse with fashion. *ETNOFOOR*, 16(2), 76–87.
- Park, J. H. (1995). The qualitative research of ordinary consciousness and subculture of new generations. *The Korean Journal of Sociology*, 29(3), 651–683.
- Park, J. H. (1996). The study of generation experience and structure of consciousness of Korean new generations. *Journal of Korean Sociology*, 14(1), 24–43.
- Pollard, D. J. (2001). *Christian modesty and the public undressing of America*. San Antonio, TX: Vision Forum.
- Shalit, W. (1999). *A return to modesty*. New York: Free Press.
- Shoyama, S., Tochihara, Y., & Kim, J. (2003). Japanese and Korean ideas about clothing colors for elderly people: Intercountry and intergenerational differences. *Color Research and Application*, 28(2), 139–150.
- Storm, P. (1987). *Functions of dress: Tools of culture and the individual*. Englewood Cliffs, NJ: Prentice-Hall.
- Swain, J. (2002). The right stuff: Fashioning an identity through clothing in a junior school. *Gender and Education*, 14(1), 53–69.
- Thompson, M. (2001). Gender in magazine advertising: Skin sells best. *Clothing and Textiles Research Journal*, 18(3), 178–181.
- Triandis, H. (1995). *Individualism and collectivism*. Boulder: Westview Press.
- Wilson, J. D. & MacGillivray, M. S. (1998). Self-perceived influences of family, friends, and media on adolescent clothing choice. *Family and Consumer Sciences Research Journal*, 26(4), 425–443.
- Yeom, H. J. & Cho, G. H. (1992). The clothing mode of Korean new generations focused on newspaper and magazine in 1980s. *Journal of the Korean Society of Clothing and Textiles*, 16(3), 233–242.

요 약

본 연구는 한국과 미국 여대생의 정숙성-비정숙성 개념에 대한 요인분석연구이다. 본 연구는 질적연구와 양적연구를 병행했으며 자료 수집은 2004년 2월부터 6월까지 한국과 미국의 대학에서 동시에 이루어졌다. 전문가 집단에 의해 진행된 사전조사에서 정숙성-비정숙성에 관한 심층 인터뷰와 토론내용을 녹음하여 내용분석한 후, 본 조사를 위한 13개의 질문을 구성하였다. 58명의 미국 여대생과 36명의 한국 여대생이 수업시간 중에 질문지에 자유기술식으로 응답한 후 토론하였으며, 응답의 내용을 내용분석하였다. 그 결과 47개의 정숙성 설문문항을 구성하였으며, 한국과 미국에서 예비조사를 거친 후 174명의 미국 여대생과 208명의 한국 여대생을 대상으로 본조사의 자료를 수집하였다. 수집된 자료를 요인분석한 결과 정숙성과 비정숙성의 하위개념으로 보수성, 신체노출, 사회적 적합성, 타인주목성의 4개 하위요인이 추출되었다. 각 하위요인에 대한 ANOVA 분석결과, 미국 여대생이 보수성에서 더 높은 점수를, 한국 여대생은 신체노출에서 더 높은 값을 나타내어 미국 학생들은 정숙한 의복을, 한국 학생들은 비정숙한 의복을 받아들이는 경향이 과거보다 증가하고 있음을 확인할 수 있었다.