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The Aesthetic Body

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Table of contents:

Chapter 1 Deformation and decoration.

Chapter 2 The Social Body.

Chapter 3 The Industrial Body.

Introduction:

Throughout the history of the human race people have changed the appearance of their bodies. They have decorated and deformed their bodies through painting, tattooing, clothing and jewellery. These same rituals are practised today. Dress and body shape can indicate a person's position in society. Anthony Synnott argues that "The body is a natural symbol. Just as it is true that everything symbolises the body, that the body symbolises everything else."(Synnott, 1993, p.229)

This type of body identity is a visual communication that can be recognised before any verbal interaction. Synnott goes on to say that 'the social body constrains the way the physical body is perceived. The physical experience of the body modified by the social categories through which it is known sustains a particular view of society''. (Synnott, 1993, p.229)



The changing female shape is something that I find interesting, and societies' changing view of the body is something that I want to investigate. I will examine how these changes are brought about with special reference to fashion and media. My interest is drawn towards fashion and media because they promote the female ideal through clothing and advertising. In order to get a rounded view I will be relating rituals of deformation and decoration from different cultures to modern western society.

It would be true to say that we are influenced by the idealisation of the body, which inevitably alters our perception of what is beautiful, and what is ugly. In modern western society there is a need to stay thin or a desire to become thin. Fat is synonymous with inferiority and ugliness. Peter Stearns argues that "Failure to live up to the new standardised body image entails at least an appalling ugliness, at most a fundamentally flawed character" (Stearns, 1997,p7)



I want to question the myths and facts surrounding the female body and examine why weight and size are areas of constant anxiety. I also want to look at the clothing industry to examine why they do not provide fashionable garments for larger women. I want to examine the positive promotion of the larger size woman, starting with a wider range of fashionable clothing that enhances the natural female shape.



Chapter 1- Decoration and deformation

Why are we all so conscious of our sizes - waist, chest, leg, or shoe? Why has size become so important in our everyday lives? What is it that makes one size more desirable than another? As Marianne Theseander argues, "All of us are consciously or subconsciously influenced by this idealisation of the body which inevitably alters our perception of what is beautiful and what is ugly"(Theseander, 1997, p.13)

If this is true, is what we perceive to be beautiful or ugly the same for each person? Height, weight, eating, drinking, sexual gestures and body language are some things that make our bodies our own. But are we actually in control of our own bodies? Since time began great minds have defined what our bodies are and told us how they should be used .The Greek philosopher, Descartes described the human body as a machine. Plato called it the "tomb

é.



of the soul", while Saint Paul called it the temple of the Holy Spirit. Socrates took a different approach, suggesting that the body is a hindrance, an impediment, and an imperfection, constantly interrupting, disturbing and distracting us from getting a glimpse at the real truth. (Synnott, 1993, p.9)

Erasmus discussed social control of bodily functions, which had a profound effect as new notions of civility began to privatise the body. The female body is more often the focus of interest being reformed repeatedly to meet different criteria.

I want to examine these different criteria and look at the subject of the female image. Women's bodies are constantly changing shape. I will be discussing the female shape through the channels of body decoration, sizing, fashion and the media. I will be looking at how economics, politics and social structure affect the physical shape of women.



In this chapter I will discuss the different criteria that are expected and the different devices (e.g. corset) used to attain various ideals of the female body. I will also be looking at body decoration and deformations in non-western society and the connotations they carry.

From earliest civilisation, body decoration, not modesty or indeed even protection, was the first priority of dress. Body parts have been painted, pierced, scared or embellished in some way with feathers, shells or jewellery. Aesthetic appreciation and status were the main considerations when decorating or deforming the body.

For as long as history can trace, women have put up with discomfort and pain to change their body shape. They are prepared to sacrifice comfort to attain the current ideal body.



DEFORMATION:

Outside of western society the decoration of the body changes according to occasion and status. While it could be said that this is true for western society, here it is done without elaborate clothing. A whole language of body art is developed in which feelings, senses and cultural attitudes are expressed through various forms of design. "All human communities have their own map of the body and they know what the signs are for beautiful, erotic, magical or socially significant. Body adornments in a single society are ordered in a complex of signs which amount to a kind of language understood by it's members."(Brain, 1979,p.107)

There are no totally natural or neutral bodies, as even naked bodies carry connotations of their culture. In many cultures bodies are decorated with tattoos, painted and changed in shape. So even without clothes, bodies have social meanings. Tattooing and artificial scarring have been used to reflect status. According



to Jennifer Craik, "Body decoration is almost exclusively considered as a process inscribing meaning on the body"(Craik, 1994,p.153). The Japanese, very early on, developed a refined form of tattooing, which was confined to the upper classes. The art of covering the entire body with rich ornamentation formed kind of ritual clothing. The women's back is usually the most popular part of her body to be transformed in this way, as the back has always been seen as an erotic part of the body.

Interest in body decoration in western societies has also grown, just as physical expression of the body has become important as a





Fig.1.1 Japanese Art of Tattooing.

means of communication. The appropriation of tattooing has become associated with sub-cultural phenomena (such as certain criminal groups), certain professions (such as sailors, prostitutes),



and various oppositional social groups (such as punks bikers and rock musicians). The popularity of tattooing has been revived in western fashion, especially among the younger generation. With the development of non-permanent tattoos, and the technology to remove them, some of the stigma has been alleviated, and the tattoo has become established as a badge of identity and a personal signature. At the same time, the culture from which tattoos are taken relies on body decoration to show their affiliation to a certain status in society. A symbol on the back of Japanese women in the form of a tattoo would suggest eroticism and high social status, while the same symbol tattooed on a punk, for example, would have completely different connotations. In Japan the tattoo is recognised as an art form and seen to hold high social status. This is a far cry from the rough and ready tattoos in European society today. But even though their status may be different their functions may be similar. They are both seen as a sign of belonging to a certain social group. It seems to be



a need of human nature to belong to a group that they can identify with. Maybe this is a survival instinct. This instinct however, has been manipulated by advertisers and used as a marketing ploy to re-enforce the current body ideal. Using these differences of localised opinion as a basis, I want to compare them to body deformation and how our opinions differ on what is acceptable to change.

Deformation of the body has been used by different cultures over time to achieve an ideal body shape. In China, women's feet were seen as attractive when small in size. A device called a ' lotus 'was used to cripple and bind women's feet at an early age. As the girls grew older the device was tightened. This prevented their feet from growing normally resulting in a significantly reduced foot size thus conforming to a new body ideal. The bound foot represented the personality of the woman herself. "Unbound feet were seen as a serious obstacle to courtship and marriage. ("Brain, 1979, p.89)





Fig.1.2 Result of bound feet.





Fig.1.3 Head shaping



Deformation of the skull was a technique that has been used internationally. Headshaping was practised in pre-neolithe Jerico, in highborn Greek and Roman families, among the Indians in North America, in Africa and in modern Europe. Babies' soft skulls were pressed between two boards to flatten the forehead. This sort of cranial distortion is often associated with attempts to separate different groups within a society.

The Padaing of Myanudr (Burma) practised another deformation, the giraffe-necked effect. From an early age metal rings are fitted around a young girls neck. New rings are added every year until there are about 20 rings. If these rings are removed the neck muscles cannot support the neck and collapse. In other cultures people pierced their ears and noses and inserted pieces of wood and metal into their noses and lips. Alteration of the body in this manner produces an ideal body image for each society.





Fig.1.4. Neck Rings



CORSET:

In European societies body shape has also been altered to suit the prevailing ideal. But it seems that it is mainly women who are subjected to this initiative.

In Europe the corset is the most important part of clothing in changing both a woman's body shape and reflecting her social status. Introduced as a foundation for fashionable dress, the corset gained popularity in the Middle Ages and the early Renaissance, and quickly became synonymous with high social status. From the mid fourteenth century, women's dress became more sex specific with female forms becoming more accentuated. Women began to wear tailored tight fitting bodices, which had gussets inserted. The corset became so popular that without it a woman would be considered undressed. By 1600 the craftsmanship of cutting and fitting corsets had become a specialised art form. Early corset shapes had few pieces with



inserted gussets, while the nineteenth century corsets had several shaped pieces each. It was impossible for women to perform manual work in a corset consequently it was usually associated with the wealthy upper classes.

Despite advice from the medical profession, corsets became even more tightly laced. During the Belle Époque as undergarments became very decorative, so too did corsets. The corset had now evolved from a very functional undergarment into a desirable status symbol. The corset became tighter and more decorative than ever before and reinforced the distinction between the classes.

In the 1890's the arguments by doctors that corsets were harmful started a controversy, but still it was not abolished. Instead it acted as a social divider by its tightness and decoration. The corset with its tight- lacing constricted the ribcage and waist and caused damage to the internal organs. It also reduced a woman's


freedom of movement. Betty Ryan, a Wimbledon tennis star before the first world war, recalled that women's dressing rooms in English tennis clubs provided a rail near the fireplace on which the steel boned corsets in which women played could be dried " it was never a pretty sight for most of them were bloodstained".

(Craik, 1994, p.124).

It was not for aesthetic reasons that the corset was abolished .The female ideal underwent a sea- change as a direct result of the changing role of women in society. There was a push towards women's emancipation and for physical liberation, together with the growing popularity of sport. Wearing a corset while playing sport was considered dangerous. Sporting activities encouraged a new attitude to the body. The new athletic body was healthy and well cared for.

Conversely, even though the decline in the use of the corset has been hailed as an indicator of the liberalisation of women, it has



been suggested that " rather than endorsing the emancipation of women, the vocal opponents of corsetry were generally conservatives who believed in the concept of the natural woman, namely passive women devoted to childrearing and domesticity" (Craik, 1994, P.125).

At the height of society fashion in the late nineteenth century the corset was established as the most essential indicator of high status and moral values for middle and upper middle class women. Later however, the corset also became popular with working class women and prostitutes. This multi-layered appeal meant that corsets were associated with respectability and honour on the one hand, as well as scandal and cheapness on the other. In this way

the same garment conveys completely different meanings. The object does not change but society confers a separate meaning, depending on a multiplicity of factors. It is striking to see that the



same object of clothing can be regarded as a fashionable and attractive piece of clothing, in one set of circumstances, and as cheap and sexual in another. "This cross-class appeal meant that corsets were associated with the contradictory rhetoric's of respectability and honour as well as scandal and cheapness". (Craick, 1994, p.123).

But as we have already seen with tattooing, the social status of body decoration may change but the function is similar. The function of body decoration and deformation is to be affiliated with a certain group in society and achieving their body ideal.

Body size

The body ideal continues to change from generation to generation, in some cases it approximates to the natural, in others it is an entirely unnatural product. Society was now beginning to



construct a new body ideal. We have already seen how different body decoration and deformation have opposite connotations. It is clear that the social mores of the time imposed itself on the shape of the body in the form of fashion.

Conflicting ideas were emerging at the turn of the century with the new slender body ideal, which is understandable considering that social status had previously come in the shape of plumpness. The upper class women were still trying to pad their clothes in 1895 to look larger in the bust and hips. But by 1920's the image of slenderness had largely triumphed. Athleticism for women as well as their introduction into the Olympic games and the new bike craze led to a change in fashionable clothing that emphasised a slim waist without the aid of the corset.

There was a shift in emphasis from the mutilated body to the natural body. But because of the importance placed on slimness women began to feel responsibility for the maintenance of their



own bodies and were soon to be bombarded with film images, photographs in magazines glorifying models in stylish clothes. The older constraints of fashion were now being replaced by new anxieties between women and their bodies. With the dawning of this new slim ideal came the use of standardised sizes and ready to wear women's clothing. This could have encouraged greater slenderness as it drew attention to oddly shaped bodies. Pressure began to build, as larger sizes were increasingly hard to find. The slenderisation of the fashionable image was soon capitalised on by America's rapidly expanding 'Ready-to-Wear' clothing industry. A by-product of the increase in the ready-to-wear clothing was the standardisation of sizing in clothes. This put an increased emphasis on body size and standardised what was considered acceptable. Women quickly became aware of their body dimensions. This created a host of new figure related anxieties for women. The advent of ready to wear fashion increased the



pressure for young women to shape up or be unable to fit into the fashionable sizes.

" Standardisation was not inherently supportive of thinness, but in a context in which fat was being attacked for other reasons the advent of dress sizes undoubtedly encouraged weight consciousness". (Stearns, 1997,p.13.)

The lack of production of larger sizes in fashionable women's clothing began the preclusion of fat women from mainstream fashion and created an even greater divide between the fashion ideal and the natural female body. The non-production of larger fashionable sizes is still a problem for many women.



CHAPTER 2 THE SOCIAL BODY

The Image

Between 1895 and 1914 <u>Life magazine and other fashion articles</u> featured the Gibson girl who became a symbol for the new fashion ideal. She was invented by Charles Davis Gibson, an American illustrator who created a tall, slim athletic looking woman.

"The signature of the Gibson Girl was her clothes and her demeanour. This new American girl was not just exceptionally pretty, she could look you straight in the eye, had a firm handshake and strode from the 19th Century into the 20th Century, emancipated confident and chic". (Craik,1994, p.78)

Vogues' pages were now haunted by the Gibson girl influence.





Fig.2.1 The Gibson Girl.



Elizabeth Wilson argues that "it is the image as well as the artefact that the individual has purchased. The young woman of 1900 who bought a cheap Gibson Girl blouse didn't just buy a blouse; she bought a symbol of emancipation, glamour and success. Wilson goes on to say that the original purpose of the magazine was informational, but what we see today is a "mirage of the way of being, and what we engage in is no longer only a relatively simple process of direct imitation, but the less conscious one of identification."(Wilson, 1985, p.157)

Women's magazines are one of the prime sources of advertisement. They represent a mass culture. Production- wise these magazines are very handsome. Beautiful colour plates of luscious commodities of all kinds are reproduced on the finest slick papers. The contents are also slick. They sell profitable merchandise guaranteed to enrich our lives. Wilson states that ''women's magazines have moved from didactic to the hallucinatory. ''The imagery of the majority of women in



magazines does not offer an alternative to the way of viewing themselves. These models are touched up by artists who set a standard of perfection, which does not reflect reality. In order to portray products in desirable way the fashion industry presents clothes on idealised figures that are taller and slimmer. The basic fit of these garments is for the ideal body image and when a woman's body is not in line with the ideal of the fashion industry the message is that there is something wrong with her and she is less than the ideal. Advertising has come to represent the feminine ideal and does not recognise beauty as a property resulting from natural characteristics.

In Laura Mulveys book "Visual and other Pleasures", she argues that "the female body has become industrialised, a woman must buy the means to paint or sculpt a look of femininity. With the expansion of the press, fashion ideas could be sold to a popular audience and made available to large numbers of people"(Mulvey, 1989, p.54)



In magazines a whole story is created around the myth of the model, a story that will sell the relevant product whether it be the latest film release, fashion magazine, fashion clothing or cosmetics. Huge amounts of money are poured into these campaigns to produce the next 'new look'. This money, in turn, generates a huge turnover in profit.

Adrian Forty argues that the

"utilisation of these myths is necessary for commercial success. Every product, to be successful, must incorporate the ideas that will make it marketable, and the particular task of design is to bring about the conjunction between such ideas and the available means of production. The result of this process is that manufactured goods embody innumerable myths about the world, myths which in time come to seem as real as the products in which they are embedded". (Forty, 1986, p.9)





Fig.2.2 Image of desire



Advertisers control people's tastes and behaviour for profit and growth. With the speed and magnitude of communication today society can train its members in almost any direction. In the Power of the image, Annette Kuhn explains that

"A good deal of the groomed beauty of the women in the glamour portraits comes from the fact that they are 'made up', in the immediate sense that cosmetics have been applied to their bodies in order to enhance their existing qualities. But they are also 'made up' in the sense that the images, rather than the women, are put together, constructed, even fabricated or falsified in the sense that we might say a story is made up if is a fiction."(Synnott, 1993,p.7)

From this argument, it is clear that society itself spawns the image of women. The knowledge that the image of women is a construction is one of the most important contributions made by



feminist film theory to our understanding of society. So in order to reconstruct the current female ideal do we have to reconstruct society? Today we are bombarded with media communications showing us the 'new look'; the female ideal is constantly reinforced through every facet of communication. The camera has created a new way of seeing and a new style of beauty for women in the twentieth century. This constructed look in cinema begins with professionals in make-up, lighting, photography and fashion. In the cinema we see many of our heroes and heroines retaining beautiful looks and emanating wholesome values. But these characters are fictional.





Fig.2.4 Face of femininity







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SLIMMING:

The way people evaluate their own bodies shifted dramatically in the Twentieth Century. The cult of slimness accelerated rapidly. In the 1890's fashion began to change more decisively to emphasise a tubular shape that required thinner bodies. As we have seen fashion magazines began to pick up on this new challenge and while not yet filled with diet advertisements, magazines carried notices for pills and slimming scoops.

A slim body became increasingly popular in the upper classes. Where there is no shortage of food the ideal is a slim youthful body the attainment of which demands that time and money be spent on body care, exercise and the correct diet. But having the proper diet can be expensive.

From this evolved a whole new diet industry that focused on a woman's need of appearance and social acceptance.



Today a slim, well-trained body is considered beautiful and the object of admiration. It is true that the promotion of slimness has led to an increasing number of cases of anorexia nervosa for example. Increasingly it would appear women regard the shape of their bodies and their weight as a problem. Glamour magazine survey found that 63% of women sought to attain an ideal body shape, 33% reported weight affected how they felt about themselves and only 4% stated it never did. (Glamour magazine, 1984, p.198)

People are made feel guilty if they are fat. They are considered to have a lack of self-discipline and are held in contempt and thought of as unattractive. It is becoming clear that there is disdain for fat women.

Germaine Greer argues that women

"must fight the guilt of failure in an impossible set up and then examine the set up. She must ignore interested descriptions of her


health, her morality and her sexuality, and assess them for herself. Essentially she must recapture her own will and her own goals and energy to use them."

(Greer, 1971, p323)

The current female ideal weighs six and a half stone, wears size six dresses and has immature, androgynous features. They are flat chested, stick- legged women, and to my mind, the antithesis of a natural female shape.

Thinness is usually associated with sickness, weakness, asexuality, and hunger, but because it is now fashionable a massive diet industry has been created in order to achieve this shape. Although this sort of body shape is natural for some, others have to struggle to achieve it. Dieting and eating disorders are now the norm for many women." Some 90% of all females suffer from one or other eating disorders."(Bukroyd, 1989 p.37)



Susie Orbach argues that "eating disorders are a response to crises in an environment where body shape and size are focused on."(Orbach, 1988, P119)

Models have been described as vocational anorexics whose condition is directly related to their jobs.

"American models now weigh 23% less than the average American woman compared with 8% a generation ago. It is disturbing to think that the average model, dancer, actress is thinner than 95% of the female population, and that it is these women who constitute contemporary role models"

(Craik,1994, p.84)

Models, therefore, with the help of the fashion industry, have reinforced and propelled changing body ideals.





Fig.2.5 Shape of the current body deal



CULTURE

On the whole, western society has always been a little preoccupied with slimness. For instance, there is a clear difference between African-American and white middle class culture in the area of weight control. With the odd exception dieting is not a common practice with African-American women. Ebony magazine was notably absent in the advertisement and coverage of weight problems. In contrast white magazines featured dieting as a permanent topic. In fact, Ebony magazine was positively biased in favour of women who were above the officially recommended weight, and this was reflected in the use of full figured models and entertainers. Ebony promoted articles that counterattacked the slimness trends. Furthermore, Ebony repeatedly showed how black men appreciated ample size in a woman. One medical report suggested that "The social environment of black women is less negative about obesity than might be commonly assumed based on data for a white woman."



less negative about obesity than might be commonly assumed based on data for a white woman."

In fact, slenderness in the African- American community was likely to be more criticised; size and attractiveness were not correlated, nor were size and self-esteem. Larger women were seen to be more stable emotionally and above superficial issues. "Big Mama" was used as a powerful image. As one African-American said about western female ideals, "Witness the amount of effort a young woman in western society has to put in to look attractive. One gets the feeling they are on constant display."(Stearns, 1997, p91)

None the less, western women face unusual vigour if they try to live up to the feminine ideal, which can lead to anxiety and selfloathing. Chopkins argues that "Appearance will either assure or deny a woman access to lust, love, acceptance, protection, social



position and security. How can she then look at her body with a non judgmental eye." (Beauty Secrets – Wendy Chopkins p.86)

Perhaps if women could appreciate the feminine ideal as fictional, and recognise that supermodels with superbodies represent a tiny minority, it might be easier to accept their own size and not struggle to be another.

"Femininity was constructed as a process of selecting an ideal body image and adapting available clothing and cosmetics to realise an approximation to that ideal". (Craick,1994, p.75)

Models

One of the most controversial features of the modelling industry has been the manipulation of the body to conform to these requirements. Face lifts, lipo suction, breast and hip enhancement has become commonplace. Models maintain a disciplined routine of body rituals to maximise their attributes, including constant



dieting, exercise, massages, saunas, manicures and pedicures. Thinness has become such a compulsory requirement for success that a large number of models have an eating disorder. Changes in the modelling profession reflect changes in the fashion industry. Modelling in the twentieth century has placed a premium

on particular constructions of beauty and female body shapes. Models today epitomise the ideal female persona in western culture. Laurence Goldstein argues that we have generated an ideology fuelled by fantasies of re-arranging, transforming, and correcting, an ideology of limitless improvement and change, defying the morality and the very materiality of the body." (Goldstein, 1991, p.107)



Chapter Three THE INDUSTRIAL BODY

Can we associate today's feminine ideal with the lack of availability of larger sizes? Company magazine asked 4,000 readers how they felt about the sizing system used by the manufacturers. The results proved that sizing is inconsistent where one labels size ten is another labels size fourteen. Readers were dissatisfied with the fit of garments to the lower body, perceiving the cause as related to the body and not the clothing, and then left with a dissatisfied body image. Who is to blame for the lack of choice in the range of clothing sizes available today? We have examined the history of clothing and discussed different social criteria but what about the clothing manufacturers? If we are to change the present situation surely it must begin with the manufacturer. This is where clothes are designed, patterns constructed, and materials cut and sewn. What is involved in the production of a garment? Who decides its style, shape, colour and size? What sort of technology is needed to produce these



garments? Is it possible to produce larger sizes economically? Is there a conspiracy to cut the cost of material by providing smaller sizes and using propaganda to convince people of their 'proper' size?

The clothing industry has a high diversity of company types, sizes, product ranges, volumes of production and of manufacturing situations that is unusual in other business scenarios. In Britain, clothing manufacturers are a significant force. Numbers employed at the end of 1992 totalled 160,000 with other branches of the sewing industry adding another 70,000. Clothing companies can vary from a small number who employ several hundred workers to the more usual enterprise that employs less than 100 workers. This variety of size and type is due to the fact that everything revolves around the one central process, which is the sewing machine. The sewing machine dominates the output of a factory however large or small. The sewing machine produces low added value because it is generally a one-machine organisation.



The machines' output is limited by practical, mechanical and personnel constraints, such as operator efficiency, speed of stitch formation and machine capability, especially on short bursts of sewing. Time is money, and the shortest time spent saves the most money. In fact everything is carefully calculated, and unlike other industries where manufacture of a product is measured in hours or days, clothing manufacture is measured in minutes. Time pressure is a key factor in the production of clothing. The industry is constantly trying to economise on time spent assembling garment sections, so it would seem that one way at least in cutting down time would be to have a set of regular sizes that can be assembled with ease and in good time. This is reflected in the industry as the most popular garment ranges are sized between 8-14, a range of sizes that are easily manageable. There is less provision for larger, longer garments. What would a few centimetres added onto the length of a seam matter? Not much on one seam, perhaps a couple of seconds, but on 20,000 seams it



would add up to a significant number of working hours.

Understandably, in addition to responding to market forces, the operating manager would dismiss the idea of size 16 or 18 if he is under pressure to provide smaller sizes. But sewing only counts for one part of the operation. In fact it is probably the quickest part as most of the time is spent on other activities, such as the preparation of the fabric prior to sewing, trimming, folding, creasing, marking and disposal after sewing and bundling. A regular amount of small manageable sizes makes this line of work faster and easier.

Personnel Involved/ Techniques Used:

Because of the time requirement and the quick response needed to survive in the clothing industry, the production sector has spent the last few years considering how it can organise its production so that garments are made efficiently and to a quality standard in as short a time as possible. As we have seen, this requires the



minimum time involved in each operation in the sewing room. Every movement is carefully timed and recorded, from the transport of materials in and out of the workplace, to threadchanging and work- docket procedures. The work should require minimum manipulation before and after sewing. Presenting garments to the needle involves the separation and picking up of two piles of garment sections simultaneously using opposite symmetrical motions, positioning parts to be picked up as near to the operator as possible and planning storage of the materials before they are shipped out into the workplace. Just to manage regular sizes is tough enough, having to deal with larger sizes would also take up more floor space in storage on the factory floor where space is at a premium. With this type of orientation it is difficult to see how larger sizes would appeal to the Operating Manager, as time and money would be lost.

This preparation and handling of fabric is referred to as ancillary handling and is the core of the typical clothing operation.



Unfortunately they have not yet been mechanised to a significant extent and the reason for this continuing dominance of the human hand stems largely from the nature of the raw materials used in clothing. Fabrics bend in all directions, it is therefore, very difficult to invent machinery and automatic equipment to perform sewing operations using materials with such a variable performance.

We can see that the fashion industry and consumer demand have enforced a vigorous schedule on clothing manufacture with a serious emphasis on keeping overhead costs low by producing systems of workers that are highly trained in the disciplines of the manufacturing process and are familiar with working to deadlines. It would seem, however, that they have painted themselves into a corner as the relentless pace of fashion continues and the global workforce sweats to satisfy the ever- increasing demand for readyto- wear and couture garments. It is, therefore, unimaginable that they could accommodate larger quantities of sizes. As we have seen state of the art technology is of little practical use to the



process. The sewing operation however, only counts for one fifth of the manufacturing process regardless of the sophisticated engineering of stitch formation. A reduction in time spent on these other processes (trimming, folding, marking, cutting etc) might allow extra time allowance for large sizes to be made.

Extra labour would also be required which is a major cost factor in the sewing room. It actually contributes 20%-25% of the total garment cost.95% of the overall labour costs are incurred in the sewing room with only 5% costs in the cutting room. This puts pressure on the sewing room labour, and its costs. Most managers work at the efficiency of training methods so those operators come up to speed quickly and therefore maintain output. Individual and group performances are monitored. The use of individual and group incentive schemes and bonuses is very popular, and coupled with quality control, helps to increase output, but not at the expense of quality.



The cutting room is in sharp contrast to the labour intensive sewing room, while also being an integral part of the manufacturing process. Technology is paramount in cutting room procedures. The cutting room must produce as many accurately cut garment shapes as the sewing room requires, but unlike the sewing room who join pieces together three dimensionally the cutting process operates on flat fabric. It is easier to handle on the flat, and the fabric can be layered and cut accurately by a vertically operated knife. This in turn has led to a great deal of technical development in the various processes relating to the cutting and spreading of fabric. Manufacturers have invested in this new technology which ensures maximum cut fabric output with minimal manpower. Despite the savings on labour costs, the cutting room consumes approximately half the company's turnover because of the high cost of fabric. When large quantities of a garment style are needed a lay is created which consists of layers of fabric spread over one another. The pattern shapes are



drawn on a paper marker and placed on top of the lay or information regarding the pattern dimensions are fed into a computer and used to drive an automatic cutter. A marker plan must be closely interlocked to achieve minimum fabric usage.

Any reduction in the amount of cloth used per garment leads to increased profit, does this mean that larger sizes are simply a liability.

Is the clothing industry trying to downsize a nation because it is more profitable to do so? Is there a way to change the working methods in order to provide a wider variety of styles?

Fashion is what is currently popular. Fashion is a business and like any other business needs to make a profit to survive. When a business determines what customers want and they decide how they can best provide them at a profit they are using marketing concepts. Pricing plays a vital role in fashion marketing because it



is only part of the marketing, which contributes to profit, distribution and promotion simply add to the costs.

The price of a garment needs to reflect the fashion item on offer as well as the products position. For example, customers are prepared to pay more for a pair of jeans designed by Armani than a pair from the local high street, even though there appears to be little difference. Would customers then be prepared to pay extra for larger sizes?

Today there is a lack of research into the size of woman. The metropolitan height and weight tables were last recorded in 1983, and they show a steady increase in the size of woman. Today major clothing manufacturers and individual designers finance their own research into the size and shape of their own research into the size and shape of their customer. But they tailor their results to suit their own particular customer. This means that



everyone is working to their own guidelines depending on their own market.

Unfortunately for the last three decades the fashion industry has idealised the pubescent figure and denied the natural shape of womanhood. But fashion does not change people, but people can change fashion. Micheal R. Solomen argues that "the answer to whether a style will be successful lies in the readiness of the consumer to accept it." (Soloman, 1985, p.29)


 Table 1

 Metropolitan Height and Weight Tables for Women, 1959 and 1983

							WOMEN						
			SMALLFRAME			MEDIUM FRAME						LARGE FRAME	
	e-ghi ul Shoes)	1959	1963	Change Since 1959	Percent Change	×950	1983	Change Since 1959	Pércani Change	1959	1983	Change Skice 1959	Рыссела Стану и
Feel	Inches					Weight in Po	ounds (Withou	1 Clothing)					
4	9	90 97	99-108	9 11	10 -11	S4 106	106-118	12 12	13 11	102 118	115 128	13 10	1.1 .15
4	10	92-100	100-110	a 10	9 10	97-109	108-120	14. 11	14 10	105 121	117-131	32 m	п в
4	11	95-103	101-112	6 9	6 9		110 123	10, 11	10 10	108 124	119134	55 1 11	10 H
5	n	98 106	103-115	5 9	5 B	103 115	112-126	<u>79 11</u>	59 59D	111 \$27	122 137	ti 10	10 B
5	1	101-109	105-118	4 9	4 8	106-118	115-129	9 11	6 9	114-139	125-140	11 30	10 8
3	2	104-112	108-121	4 9	4 B.	109-122	118-132	9 10	аа	117-134	128 144	12 10	9 7
5	.3	107 115	111-124	4 9	4 8	112 126	121-135	9 9	8 7	121-138	เป็นหลือ	101 110	8
Xi da	4	110-119	114 127	4 B	A 7	116-131	124 138	8	7 5	125 142	1.54 152	5 10	1.1
5	5	114 123	117-130	3 7	3 6	120 135	127-141	7 6	6 4	129 146	197 156	6 341	0

Table 1: continued

					WOMEN						
		SMAL	I. FRAME Change		MEDIAN	Ф ГНАМЕ			LANC	E FRAME	
Height (Wilhout Short)	1959	Cert	Since 1959	Percent Change	5950 i953	Change Since 1959	Percent Change	1659	1983	Change Since 1959	Furcess
Feel Inches					Weight in Phonds (Without)	Clothing)					
5 6	118 127	120-133	26	2 5	124-139 130-144	6 5	5 4	133 150	1-16 atai		
5 2	122 131	123-136	15	1 4	128-143 133-147	5 4			143 464	7 10 6 10	ъ.,
5 В	126-136	126-139	0 3	0 S	132-147 136-150	4 3	3 2		145-167		4 8
5 9	130-140	129-142	-1 2	≂ I k	136 151 139 153	3. 2	2 1		149.170	ា ខ	-1 5 3 4
5 10	134 144	132-145	-2) -	-1 - 1	140-155 142-156	2 1	a la	149-169			्य <i>भ</i>

Fig.3.1 Metropolitan Height and weight tables.



According to Drapers Record," 47% of the British female population are size 16 and over". (Drapers Record 1994)

This has led to the opening of a shop named 1647 co-founded by actress Dawn French who is herself a large woman, with designer Helen Teague. The store has an annual turnover of £500,000 with a regular 4,000 customers. Teague believes that 1647 is riding on a cultural wave which has changed the way women view their bodies. " we're the first generation aware of image manipulation by the media". (Drapers Record 1994)

1647 is not the only success in the retail of larger sizes. Addition-Elle has opened nine shops since its beginning in 1998. This chain also caters exclusively for larger women and has captured a large niche in the market. BHS has also spent much time researching the market and has launched larger sizes in its stores.

The fashion industry should realise that there is a larger market available to them should they wish to capitalise on it, but first

56



they should control the constant advertising of anorexic models and promote healthy female shapes informing women of nutritional and healthy ways of living. It can be a gradual change that will start to recognise the beauty of a natural female shape.



Conclusion:

We have read how the human race attaches social meaning to the body and attempts to change their shape to gain status in that society. Human bodies are constantly being mutilated by their owners in the attempt to gain some sort of recognition. But these

ideal body shapes change from generation to generation.

In the Twentieth century a number technologies have aided the promotion of the female ideal. These would include the global circulation of magazines and telecommunications. We have generated an industry that is aimed at the perfection of the body. But this ideal has become limitless because the ideal is constantly changing and the female ideal is constructed, false and unnatural.

Fashion has become a tool of prestigious imitation among most social groups. Fashionable clothes have become a key to the modern consumers' sense of identity. This infers that larger

58



women have a lack of identity because there is a limited range of fashionable clothes in their size and they do not live up to the feminine ideal. I think that it is time for this ideal to change. Through education of the body and a larger input from the fashion industry to provide larger sizes, maybe women would begin to celebrate their natural shape.

J.C. Flugel argues that "those who approach clothing in a more critical and rational spirit will inquire whether fashion etiguette or beauty have, any of them, the right to curtail freedom and efficiency". (Flugel, 1971)



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