IDENTITY, CONSUMPTION, AND FREQUENCY OF BEHAVIOR AMONG CONTEMPORARY NEEDLEWORKERS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for

The Degree Doctor of Philosophy in the Graduate

School of The Ohio State University

By

Catherine Amoroso Leslie, M.S.

* * * * *

The Ohio State University
2002

Dissertation Committee:

Professor Sharron J. Lennon, PhD, Co-Adviser

Assistant Professor Leslie Stoel, PhD, Co-Adviser

Associate Professor David Stebenne, PhD

Gayle Strege, M.A.

Approved by

[Signature]

Co-Advisers

[Signature]

College of Human Ecology
Copyright by
Catherine Amoroso Leslie
2002
ABSTRACT

Needlework is an important part of women’s culture, however it is not well represented in the literature. Recent studies have suggested a link between needlework and identity, but the subject has not been explored with a quantitative paradigm. Using a combination of identity and social identity theories as a theoretical framework, this research reveals links between identity, consumption of products, and leisure activities.

Individuals carry their identities into every situation they encounter. Identity links individual behavior and the larger social structure and aids in predicting behavior. There are many identities included in the self, but they do not all carry equal influence, rather they are arranged in a hierarchy (Stryker, 1968). The position an identity holds in one’s hierarchy is measured in terms of salience and commitment. Identity salience is an individual’s commitment to a specific role and identity commitment is the degree to which people believe that their relationships to others are dependent on fulfilling a specific role.

Using survey methodology, 222 respondents (97% women) completed questionnaires designed to assess needleworker identity, consumption of needlework supplies and equipment, and frequency of needlework activity. Respondents had experience with the products and programs of Erica Wilson, “America’s First Lady of Needlework.” Wilson’s long career has included classes and workshops, 25 books,
design and production of kits, a television series, numerous magazine and newspaper articles, and successful operation of two needlework shops.

This study extends knowledge of identity by demonstrating a link between individual identity (salience) and frequency of individual behavior and social identity (commitment) and frequency of social behavior. The extensiveness of identity-related social connections and reflected appraisals of identity-related products were significant predictors of the strength of identity commitment. Furthermore, the extent of media connections significantly predicts identity salience.

Different from other leisure activities such as aerobics or tennis where products are necessary for participation, but are not directly expended in performance, the activity of needlework requires the consumption of thread, needles, and other materials to create a new product. This research supports the premise that one’s connections with media are directly related to the extensiveness of identity-related possessions. The extent of exposure to needlework-related media accounted for one-half of the variance in needlework-related possessions. A positive relationship between reflected appraisals of products and identity commitment supports the premise that the relationship between identity and possessions is mediated by esteem.

Implications from this study are pertinent for identity theorists, clothing and textile scholars, and the needlework industry. The model’s ability to significantly predict both identity salience and identity commitment adds to our knowledge of the factors influencing the strength of identity. Suggestions for further research on relationships between identity, consumption, and frequency of behavior are included.
Dedicated to my mentor, Carole J. Makela, PhD of Colorado State University.
ACKNOWLEDGMENTS

Anyone who has gone through a journey of this kind knows they did not travel alone. I wish to thank my committee: Co-Advisors, Sharron J. Lennon, PhD and Leslie Stoel, PhD who taught me the skills of good research; David Stebenne, PhD who never doubted that needlework was part of history; and Gayle Strege, M.A. who listened and offered valuable advice along the way. Their guidance was essential in reaching this goal.

I thank the individuals who helped me reach the needleworkers for this study. Pat Callihan at Callaway Gardens School of Needlework; Rick Caron of Solutia, Inc., President of the American Craft Yarn Association; Jeane Hutchins, editor of *PieceWork* magazine; Debbie Kiefer, Manager Member Services and the Apparel & Textiles and Art & Design Divisions of the American Association of Family and Consumer Sciences (AAFCS); Rosemary Kostanek, editor of Needle Arts, published by The Embroiderers Guild of America (EGA); Chris Ladish (Editor) and Sandy Hutton (Managing Editor) of the ITAA newsletter; Debbie Novak of the Historic Needlework Guild and Ellen at examplar@withmyneedle.com; Janet Perry, editor of “Nuts and Needlepoint” on www.about.com; Sally Queen, editor of Region VI Costume Society of America (CSA) online newsletter; Beth Robertson and Suzanne Howren of ANG and The Needlewoman East in Falls Church, VA; Karen Searle, editor of the Textile Society of America (TSA) Newsletter Lisa Senchyshyn, Public Programs Coordinator at the Peabody Essex Museum; The staff at TNNA Today/ The National Needlework Association; Melodie Sweeney, Curator of Textiles at The Smithsonian Institution; Cathy Taylor, Managing Editor, CSA News/ Costume Society of America; and Marge Tibbetts, Gloria White, Mary Kier, Mary Scott, and Lina Robinson of the Flint Ridge and Columbus Area Chapters of EGA and the Creative Hands of Ohio Chapter of the American Needlepoint Guild (ANG).

Much thanks to Erica Wilson and Vladimir Kagan whose great generosity and openness helped me to lay the groundwork for this and future study.

Finally, I thank my family for believing in me, especially my mother, Colleen Murphy Hilliard, my grandmother Catherine Murphy, and my sisters Margie, Trish, and Carrie. Most of all, the greatest admiration is for my husband, James Leslie, who encourages me daily to follow my heart.
VITA

October 11, 1961  Born – Hartford, Connecticut
1983  B.A. Speech/Communications and Political Science, Denison University
1999  M.S. Apparel and Textiles, Colorado State University
1997-1999  Graduate Teaching and Research Assistant, Colorado State University
1999-2001  Graduate Teaching and Research Associate, The Ohio State University

PUBLICATIONS

Research Publication


FIELDS OF STUDY

Major Field: Human Ecology
Minor Field: History
# TABLE OF CONTENTS

Abstract .............................................................................................................. ii  
Dedication ........................................................................................................ iv  
Acknowledgments .............................................................................................. v  
Vita ................................................................................................................... vi  
List of Tables .................................................................................................... xiii  
List of Figures ................................................................................................... xiv  

Chapters:

1. Introduction.................................................................................................... 1  
   1.1 Statement of the Problem................................................................. 6  
   1.2 Justification for the Research.......................................................... 7  
   1.3 Theoretical Framework...................................................................... 10  
      1.3.1 Identity Theory........................................................................... 10  
   1.4 Definitions.......................................................................................... 12  

2. Review of Literature...................................................................................... 14  
   2.1 Identity............................................................................................... 14  
      2.1.1 Identity Salience.......................................................................... 15  
      2.1.2 Identity Commitment...................................................................... 15  
   2.2 Leisure and Frequency of Behavior................................................ 15  
      2.2.1 Leisure........................................................................................ 16  
      2.2.2 Leisure Time........................................................................... 17  
      2.2.3 Leisure and Identity.................................................................... 18  
   2.3 Needlework............................................................................................ 19  
      2.3.1 Trends in Needlework............................................................... 20  
      2.3.2 Needleworkers........................................................................... 22  
      2.3.3 Erica Wilson................................................................................ 23  
   2.4 Marketplace Factors.............................................................................. 25  
      2.4.1 Needlework Retailing................................................................. 26  

vii
2.4.2 Availability and Accessibility of Needlework Materials and Supplies...27
2.4.3 Brands and Brand Loyalty...29
2.5 Media Connections...30
2.6 Possessions...32
2.6.1 Kits...33
2.6.2 Books...34
2.7 Appraisals...34
2.8 Theoretical Model...35
2.8.1 Model...39
2.9 Hypotheses...43
2.9.1 Social Connections and Identity Commitment: Hypothesis 1...43
2.9.2 Reflected Appraisals and Identity Commitment: Hypotheses 2a and 2b...45
2.9.3 Self Appraisals and Identity Salience: Hypotheses 3a and 3b...47
2.9.4 Media Connections and Identity Salience: Hypotheses 4...48
2.9.5 Social Connections and Reflected Appraisals: Hypotheses 5a and 5b...49
2.9.6 Media Connections and Self-Appraisals: Hypotheses 6a and 6b...51
2.9.7 Marketplace Factors and Possessions: Hypothesis 7...52
2.9.8 Possessions and Appraisals: Hypotheses 8a and 8b...54
2.9.9 Identity and Possessions: Hypotheses 9a and 9b...56
2.9.10 Social and Media Connections and Possessions: Hypotheses 9c and 9d...58
2.9.11 Identity and Frequency of Behavior: Hypotheses 10a and 10b...60
2.10 Hypotheses...62

3. Methodology...65

3.1 Participants...65
3.1.1 Solicitations...66
3.1.1.1 Registration boxes...67
3.1.1.2 Advertisements in print media...69
3.1.1.3 Personal solicitations by researcher...70
3.1.1.4 Electronic solicitations...71
3.1.2 Initial Data Collection...72

3.2 Instrument...73
3.2.1 Frequency of Identity-Related Behavior...73
3.2.2 Self-Appraisals of Identity-Related Performance:............. 74
3.3.3 Self-Appraisals of Identity-Related Products...................... 74
3.3.4 Identity-Related Possessions........................................... 75
3.3.5 Reflected Appraisals of Identity-Related Performance................ 75
3.3.6 Reflected Appraisals of Identity-Related Products............... 76
3.3.7 Identity-Related Media Connections.................................... 76
3.3.8 Identity-Related Social Connections.................................. 77
3.3.9 Identity-Related Marketplace Factors................................. 78
3.3.10 Identity Salience....................................................... 79
3.3.11 Identity Commitment................................................... 80
3.3.12 Demographics.......................................................... 80
3.4 Pilot Test............................................................................. 80
3.4.1 Focus Group 1..................................................................... 81
3.4.2 Focus Group 2..................................................................... 83
3.4.3 Electronic Pilot Test.......................................................... 84
3.5 Data Collection Procedure.................................................. 85

4. Preliminary Results.................................................................... 86

4.1 Data Collection and Method of Contact................................... 86
4.2 Demographics......................................................................... 87
4.2.1 Geographic Location............................................................ 89
4.2.2 Age, Gender, and Children.................................................. 89
4.2.3 Education and Marital Status.............................................. 90
4.2.4 Work Status and Family Gross Income................................ 90
4.2.5 Experience with Erica Wilson Products and Programs............ 91
4.3 Data Analysis........................................................................... 92
4.4 Validity and Reliability.......................................................... 92
4.4.1 Frequency of Identity-Related Behavior................................. 93
4.4.2 Self-Appraisals of Identity-Related Performance................... 93
4.4.3 Self-Appraisals of Identity-Related Products........................ 94
4.4.4 Identity-Related Possessions.............................................. 94
4.4.5 Reflected Appraisals of Identity-Related Performance............. 95
4.4.6 Reflected Appraisals of Identity-Related Products.................. 95
4.4.7 Identity-Related Media Connections.................................... 96
4.4.8 Identity-Related Social Connections.................................... 96
4.4.9 Identity-Related Marketplace Factors.................................... 97
4.4.9.1 identity-related outshopping behavior.............................. 97
4.4.9.2 Identity-related purchase intention.................................... 97
4.4.9.3 Attitude toward identity-related brand............................... 98
4.4.10 Identity Salience.............................................................. 99
4.4.11 Identity Commitment....................................................... 99
4.5 Revised Model ................................................................. 100
4.6 Descriptive Statistics .................................................... 102
4.7 Hypotheses ................................................................. 103
   4.7.1 Multiple Regression ............................................. 103
   4.7.2 Simple Regression ............................................... 106

5. Results ........................................................................... 107
   5.1 Hypotheses Testing .................................................... 107
      5.1.1 Predictors of Identity Commitment .................... 107
      5.1.2 Predictors of Identity Salience ......................... 109
      5.1.3 Predictors of Reflected Appraisals of Identity-Related Products ............................................. 110
      5.1.4 Predictors of Self-Appraisals of Identity-Related Performance .................................................. 111
      5.1.5 Predictors of Self-Appraisals of Identity-Related Products ...................................................... 113
      5.1.6 Predictors of Identity-Related Possessions .......... 114
      5.1.7 Predictor of Reflected Appraisals of Identity-Related Performance ............................................. 117
      5.1.8 Predictor of Frequency of Individual Identity-Related Behavior ................................................. 117
      5.1.9 Predictor of Frequency of Social Identity-Related Behavior ...................................................... 118

   5.2 Summary of Results ................................................... 119

6. Discussion ...................................................................... 122
   6.1 Demographics ........................................................... 122
      6.1.1 Geographic Location ......................................... 123
      6.1.2 Age, Gender, and Children ................................. 124
      6.1.3 Education and Marital Status ............................ 125
      6.1.4 Work Status and Family Gross Income ............... 126
      6.1.5 Demographic Summary ..................................... 127
   6.2 Descriptive Statistics .................................................. 128
      6.2.1 Frequency of Behavior ..................................... 128
      6.2.2 Appraisals ......................................................... 130
      6.2.3 Possessions ....................................................... 131
      6.2.4 Media Connections ........................................... 132
      6.2.5 Social Connections ............................................ 133
      6.2.6 Marketplace Factors ......................................... 133
         6.2.6.1 Outshopping behavior ................................. 134
         6.2.6.2 Purchase intention ...................................... 134
         6.2.6.3 Brand ........................................................ 135
         6.2.6.4 Marketplace factors summary ...................... 136
6.2.7 Identity.................................................. 136
6.3 Hypotheses.................................................. 138
  6.3.1 Predictors of Identity Commitment..................... 141
    6.3.1.1 Social connections............................... 141
    6.3.1.2 Reflected appraisals............................. 143
  6.3.2 Predictors of Identity Salience....................... 144
    6.3.2.1 Self-appraisals of identity-related performance
            and products......................................... 145
    6.3.2.1 Media connections............................... 146
  6.3.3 Predictors of Reflected Appraisals of Identity-
       Related Products...................................... 147
  6.3.4 Predictors of Self-Appraisals of Identity-Related
       Performance............................................ 149
  6.3.5 Predictors of Self-Appraisals of Identity-Related
       Products............................................... 150
  6.3.6 Predictors of Identity-Related Possessions........... 152
    6.3.6.1 Media connections............................... 152
    6.3.6.2 Marketplace factors............................. 153
    6.3.6.3 Social connections.............................. 155
    6.3.6.4 Identity......................................... 155
    6.3.6.5 Summary of predictors of identity-related
            possessions........................................ 156
  6.3.7 Predictor of Reflected Appraisals of Identity-
       Related Performance................................... 157
  6.3.8 Predictor of Frequency of Individual Identity-
       Related Behavior..................................... 159
  6.3.9 Predictor of Frequency of Social Identity-Related
       Behavior............................................... 159
6.4 Conclusions.............................................. 160
  6.4.1 Identity............................................ 161
  6.4.2 Consumption........................................ 162
  6.4.3 Frequency of Behavior................................ 162
6.5 Implications............................................ 163
6.6 Limitations............................................. 166
6.7 Suggestions for Future Research........................ 167

List of References........................................... 172

Appendices.................................................... 187

A. Registration Boxes........................................ 187
B. Advertisements in Print and Electronic Media........... 191
C. Follow-up to Embroidery Arts Symposium................ 194
D. Instrument............................................... 196
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Results of Direct Relationships Between Variables and Identity Salience</td>
<td>36</td>
</tr>
<tr>
<td>2</td>
<td>Frequencies of Demographic Variables (n = 222)</td>
<td>88</td>
</tr>
<tr>
<td>3</td>
<td>Frequencies of Contact with Erica Wilson Products and Programs (n = 222)</td>
<td>91</td>
</tr>
<tr>
<td>4</td>
<td>Summary of Regression Analysis for Variables Predicting Identity Commitment (N = 210)</td>
<td>108</td>
</tr>
<tr>
<td>5</td>
<td>Summary of Regression Analysis for Variables Predicting Identity Salience (N = 218)</td>
<td>109</td>
</tr>
<tr>
<td>6</td>
<td>Summary of Regression Analysis for Variables Predicting Reflected Appraisals of Identity-Related Products (N = 210)</td>
<td>111</td>
</tr>
<tr>
<td>7</td>
<td>Summary of Regression Analysis for Variables Predicting Self-Appraisals of Identity-Related Performance (N = 219)</td>
<td>112</td>
</tr>
<tr>
<td>8</td>
<td>Summary of Regression Analysis for Variables Predicting Self-Appraisals of Identity-Related Products (N = 218)</td>
<td>113</td>
</tr>
<tr>
<td>9</td>
<td>Summary of Regression Analysis for Variables Predicting Identity-Related Possessions (N = 215)</td>
<td>115</td>
</tr>
<tr>
<td>10</td>
<td>Summary of Regression Analysis for Variable Predicting Reflected Appraisals of Identity-Related Performance (N = 220)</td>
<td>117</td>
</tr>
<tr>
<td>11</td>
<td>Summary of Regression Analysis for Variable Predicting Frequency of Individual Identity-Related Behavior (N = 220)</td>
<td>118</td>
</tr>
<tr>
<td>12</td>
<td>Summary of Regression Analysis for Variable Predicting Frequency of Social Identity-Related Behavior (N = 218)</td>
<td>119</td>
</tr>
<tr>
<td>13</td>
<td>Results of Direct Relationships Between Variables and Identity Salience</td>
<td>121</td>
</tr>
</tbody>
</table>
## LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Antecedents and behavioral consequence of identity salience (Kleine et al., 1993)</td>
<td>35</td>
</tr>
<tr>
<td>2</td>
<td>Theoretical Model (Laverie, 1995)</td>
<td>37</td>
</tr>
<tr>
<td>3</td>
<td>Antecedents and behavioral consequence of identity salience and identity commitment as hypothesized in this study</td>
<td>41</td>
</tr>
<tr>
<td>4</td>
<td>Revised model</td>
<td>101</td>
</tr>
<tr>
<td>5</td>
<td>Antecedents and behavioral consequence of identity salience and identity commitment minus non-significant relationships</td>
<td>140</td>
</tr>
</tbody>
</table>
CHAPTER 1

INTRODUCTION

In August 2001, the Louisville Slugger Museum in Louisville, Kentucky installed a billboard in a prominent place on one of the busiest highways into town with the hopes of bringing more visitors to their museum. They thought they could gain attention to the museum by showcasing their extensive collection of baseball bats. The billboard read: "More old bats than a needlepoint convention."

What the leaders of the Louisville Slugger Museum did not realize was the strength of identity of needleworkers in their area, across the country, and around the world. Furthermore, for needleworkers, Louisville is particularly significant because it is home to the headquarters of the Embroiderers Guild of America (EGA), an organization with over 20,000 members. Within a few days, protests from needleworkers of all types led the museum to paint over most of the billboard's message, leaving only the words "old bats" above a picture of a century-old bat (Baseball, 2001).

In its broadest sense, needlework is defined as sewing or embroidery (Abate, 1997)—the process of creating something with needle and thread. It includes but is not limited to techniques to embellish existing fabrics such as embroidery, cross stitch, and needlepoint; creating new fabrics out of yarn or string such as knitting, crochet, macramé, lacework, and tatting; and the creation of textiles and garments by stitching together
pieces of fabric as done in quilting, appliqué, patchwork, fashion sewing, and heirloom sewing (Picken, 1999; Reader’s Digest Association, 1979).

Humans have practiced needlework using sharp implements made of bone or wood for at least 20,000 years (Bausum, 2001; Picken, 1999). Their work was further enhanced with the invention of the steel needle in the 16th century (Bausum, 2001; Wilson, 1962). Today, needlework is considered primarily a woman’s activity, partly due to the place that needlework held in the education of girls in the 18th and 19th centuries (Dallas, 1997; Gelber, 1999; Miller, 1992; Swan, 1984; Youngken, 1998). Women have traditionally been responsible for the production, care, and upkeep of clothing and household textiles. Marking and embellishing textiles with needlework was part of this process. The majority of needleworkers continue to be women (Johnson, 2000; Schofield-Tomschin & Littrell, 2001).

Since the industrial revolution, machines have increasingly been used for production of clothing and textiles. Power looms were first used in the early 19th century and were followed closely by dobby and Jaquard looms that could mimic patterns and textures of embroidery within the fabric’s weave. Aesthetic surface finishes such as printing and machine embroidery were commonplace by the American Civil War. Knitting was first mechanized as early as 1589 and, by the mid-19th century, entire garments could be knit by machine (Kadolph, Langford, Hollen, & Saddler, 1993).

Textiles and their production played an significant role in American life, yet needlework is regarded both positively and negatively. Until the American Revolution, textiles constituted about 20% of a family’s worth. Probate records reveal that the single
most valuable items in a colonial home were often the embroidered bed curtains (Demos, 2001; Swan, 1984; Ulrich, 2001).

Later, formal education for well-to-do girls often included needlework (Dyhouse, 1978; Youngkin, 1998). This needlework was criticized by some as a frivolous pastime practiced by idle wealthy women (Dewhurst, MacDowell, & MacDowell, 1979; Gelber, 1999; Lieb, 1986). At the same time, others considered needlework to be productive leisure (Gelber, 1999).

While women continued to practice needlework in the first half of the 20th century, many mothers did not teach needlework skills to their daughters. For example, in assessing the finding that 79% of contemporary quilters were not taught by family members, Davis (1981) concluded that quilting skills were not passed down because quilting and other needleworking skills “were identified with being unable to afford store bought bed covers and clothing” (p. 47). They hoped to educate their daughters so they would be free of the need to sew (Davis, 1981).

Two opposing ideas regarding needlework also existed during the Second Women’s Movement of the 1960s and 1970s. Some feminists ideologically linked needlework with oppressive domesticity (Davies, Eynon, Geen, Hall, & Hurst, 1986; Dewhurst et al., 1979; Dyhouse, 1978; Friedan, 1963; Perry, 1991; Phillips, 1995). Others sought greater recognition of textile producers as artists (Chicago, 1980; Friedan, 1963; Hafter, 1982; Mainardi, 1973; Roycroft, 1996). Some feminists defined needlework as part of the Women’s Movement while others saw it as a direct opposition (Davis, 1981; Langellier, 1994).
Yet needlework remains a popular pastime. The Leisure Tracking Survey found that 36% of British women and 3% of men participate in needlework activities ("British Consumers Face a Slow-Growing Economy," 1998). A recent survey found nearly 20 million adult Americans quilt—a 43% increase since the last survey in 1997. This translates into at least one quilter in every sixth United States household ("America’s in stitches," 2000). Needleworkers often do more than one needlework activity and sometimes as many as 10 or 12 (Johnson, 2000). For example, sixty-five percent of quilters also sew and 49% do embroidery ("America’s in stitches," 2000).

Studies reveal that needleworkers are productive. Johnson (2000) found 77% of her sample made more than three needlework items in the past year and Davis’ (1981) respondents made an average of nine quilts and 24 other projects using quilting techniques over time. This activity level was consistent indicating that, for many, needlework is a lifelong endeavor (Brown, 1974; Johnson, 2000). Needlework is primarily practiced in the home, but needleworkers spend time and money to stitch with others in classes, workshops, seminars, and guild meetings. For example a weekend at a knitting retreat can cost as much as $500 (Grover, 1997).

Needlework is big business in the United States with total sales of supplies and materials over $3.0 billion in 1997 (Bureau of Census, 2000a). Included in this are quilters who spend $1.84 billion each year, an average of $667 per quilter on fabrics alone. The estimated dollar value of a quilter’s "stash" (fabric purchased for projects not yet started) was $2,407 ("America’s in stitches," 2000).

Although, the number of all needlework-related businesses decreased from 8,200 in 1990 to 6,300 in 1997 due to consolidations and the dominance of large chain stores,
the arts and crafts supply business almost doubled its sales between 1992 and 1997 largely attributable to an increase of mail order and Internet sales (Bureau of Census, 2000b; "Crafting a niche," 2000; Grover, 1997).

In addition to materials, contemporary needleworkers purchase needlework-related books and magazines (Johnson, 2000). American quilters purchase an average of five books per year at an annual average expenditure of $105. Quilting enthusiasts subscribe to an average of 3.7 quilting magazines, spend an average of $51 annually on quilting magazines, and spend an average of five hours monthly reading quilting magazines ("America’s in stitches," 2000). There are many television programs about needlework, including the "Carol Duvall Show" (crafts) and Susan Khalje’s "Sew Much More" on Home and Garden Television (Howell, 1999).

Some of the reasons people do needlework are creativity, relaxation, links with tradition, and community (Brown, 1974; Gelber, 1999; Johnson, 2000; Lobdell, 2001). A 1981 study found 64% of quilters belonged to groups and had friends who quilt. These groups met to offer advice, ideas, and encouragement (Davis, 1981). Needlework classes also provide a social network and a place to make connections with others who share the same interests (Arts & Crafts, 1998). Some needlework shops encourage their customers to drop by for help and to stitch with others. This creates a community among needleworkers (Grover, 1997). Needlework guilds such as The Embroiderers Guild of America, The American Needlepoint Guild, and Knitters Guild set times during meetings for "show and tell" (Johnson, 2000; Langellier, 1994; Schofield-Tomschin & Littrell, 2001). This practice further reinforces social connections among needleworkers.
Almost all pastimes, with the possible exception of reading, are subject to social critique (Gelber, 1999). In general, needlework is considered women’s work. Along with this gender identification comes both positive and negative associations (Dallas, 1997; Davies et al., 1986; Dewhurst et al., 1979; Dyhouse, 1978; Friedan, 1963; Gelber, 1999; Hibben, 1961; Phillips, 1995; Reszke, 1985; Swan, 1984; Van Gelder, 1984; Younkin, 1998). As was seen in the billboard for the Louisville Slugger Museum, needlework has also been associated with old age (Baseball, 2001), although studies of contemporary needleworkers have indicated otherwise (Davis, 1981; Johnson, 2000). The foundation of this study is to explore contemporary needleworkers using a quantitative paradigm.

**Statement of the Problem**

What factors lead people to do needlework by hand when similar effects can be purchased, often at reasonable prices? Moreover, is there a relationship between identity and the frequency that contemporary women practice needlework? What influences the strength of identity? Is there a relationship between identity and purchases of needlework supplies and equipment? This research will explore the social connections, media connections, and possessions of contemporary needleworkers and their ability to explain strength of identity. Furthermore, examining the influence of identity on frequency of needlework behavior will lead to a better understanding of what leads individuals to participate in certain activities. Finally, this research will examine the influence of media connections, social connections, and identity on the consumption of needlework supplies and equipment.
Justification for the Research

Although needlework is an important part of women’s culture (Mainardi, 1973), it is not well represented in the literature. A review of the Clothing and Textiles Art Index revealed that most research about needlework has centered on production techniques and aesthetics of quilts, samplers, and ethnic textiles (Gately, 1998; Penney, 1991; Smith, 1990). Some research has examined needlework in the context of formal education of girls in the 18th and 19th century, but little work has focused on contemporary needlework (Dallas, 1997; Davies et al., 1986; Dyhouse, 1978).

More recently, a few scholars have begun exploring motivations of contemporary needleworkers and the cultural meaning of needlework (Hansen, 2001; Johnson, 2000; Langellier, 1994; Schofield-Tomschin & Littrell, 2001). These studies have been limited to small samples of dedicated enthusiasts, specifically those active in needlework guilds. Hansen (2001), Johnson (2000), Langellier (1994), and Schofield-Tomschin and Littrell (2001) each reported a relationship between needlework and identity, yet identity has not been measured using a quantitative paradigm as has been done for other identities such as Callero’s (1985) study of identity and blood donors; Kleine, Kleine, and Kernan’s (1993) study of athlete, student, and worker identities; and Laverie’s (1995) study of aerobics and tennis identities. According to Gelber (1999), there have been few scholarly investigations of leisure activities such as needlework. “What empirical evidence we do have about crafts is, for the most part, incidental to broader investigations of leisure as a whole” (Gelber, 1999, p. 156).

In addition, frequency of needlework behavior is directly related to consumption (“America’s in stitches,” 2000; Covino, 1986; Grover, 1997). Different from other
leisure activities such as aerobics or tennis where products are necessary for participation, but are not directly expended in performance, the activity of needlework requires the consumption of thread, needles, and other materials to create a new product. Ideas about identity influence our use of products and services (Belk, 1988; Belk, Bahn, & Mayer, 1982; Dimanche & Samdahl, 1994; Dunn, 2000; Holbrook & Hirschman, 1982; Kacen, 2000; Laverie, Kleine, & Kleine, 1993; Nickles, 1999; Schouten, 1991; Whisnant, 1973). Contemporary Americans create a sense of who they are through what they consume (Seabrook, 1999). According to Varley and Crowther (1998), research is needed to explore emotional links that may develop between service provider and customer in retailing of leisure activity products and services.

The retail fabric store marketplace was explored in the 1980s and early 1990s through studies of customer’s assessments of store attributes, personnel knowledge, and travel behavior (Caldwell, 1986; Cary & Hatfield-Bellinger, 1988; Cary & Zylla, 1988; Griffin & O’Neal, 1992; Hughes & Davis, 1990; Robbins, 1973), but there has been little evidence of work on this topic for several years. Studies of marketplace factors affecting the needlework industry are virtually absent. Some indirectly have revealed the economic and entrepreneurial aspect of needlework, especially for women (Chenut, 1990; Downie, 1976; Patterson, 1995; Sharpe & Chapman, 1996; Swain, 1973; Wilkinson-Weber, 1997). Of these, the majority concentrated on the economics of needlework industries, rather than retail consumption (Covino, 1986; Grover, 1997). Walther (2001) examined two American manufacturers of needlework patterns from 1905 to 1924. Although this study provides background for the business of contemporary needlework, it
concentrates on the materials used and designs produced by these companies rather than the relationship of products to consumption. Furthermore, it does not extend our knowledge of the needlework industry into present times.

The needlework industry is an area for growth in academic research in consumer behavior. According to Forbes magazine, arts and crafts materials was a $14 billion retail business in 1997, almost doubling sales from 1992 (Grover, 1997). “In the broader field of leisure studies, concepts like product or consumption are often inadequate to describe the processes or motives associated with leisure” (Dimanche & Samdahl, 1994, p. 120). Combining exploration of identity and consumption can add to greater understanding of consumer behavior. Only since the early 1990s have leisure theorists begun looking at the consumer behavior literature as a framework for understanding leisure. There is an interconnectedness between leisure and consumer behavior and “it is apparent that both leisure and consumption have a symbolic nature that represents something much greater than either the activity or the purchase” (Dimanche & Samdahl, 1994, p. 121). Consumption patterns of American women have been a useful resource for better understanding lifestyle and how it relates to the creation of social identity (Green, 1998; Laverie, 1995; Nickles, 1999).

Therefore, this research is timely and significant for several reasons. In general, there has been little research about needlework in the field of textiles and clothing. What work has been done indicates a link between needlework and identity, but that link has not been studied from a quantitative paradigm.

Research on identity and frequency of behavior in contemporary needleworkers can add to understanding relationships between leisure activities and women's lives,
identity, and economic activities. It can also establish the study of contemporary American needlework within the fields of textiles and clothing, social psychology, business, history, women's studies, and leisure studies. “Entertainment, the arts, and leisure activities encompass symbolic aspects of consumptive behavior that make them particularly fertile grounds for research” (Holbrook & Hirschman, 1982, p. 134).

**Theoretical Framework**

Identity is “a self that is embedded in social relations and situations...influenced by social expectations and cultural symbolism” (Kaiser, 1997, 96). In social interaction, identity is created and maintained by an ongoing discourse between the self and others (Dunn, 2000). Individuals carry their identities into every situation they encounter. Identity links individual behavior and the larger social structure and aids in predicting behavior (Hogg, Terry, & White, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991; Wearing, 1991a).

**Identity Theory**

Identity theory states that many identities are included in the self, but they do not all carry equal influence, rather they form a hierarchy (Stryker, 1968). Two aspects of identity influence the position an identity holds in one's hierarchy. The individual aspect, or personal commitment, to a specific identity is called salience. The social aspect, or degree to which a person believes that his/her relationships to others is dependent on her/his fulfilling a specific role, is called identity commitment (Callero, 1985; Hogg et al., 1995; Kleine et al., 1993; Laverie, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991).

Individual identity is influenced by personal characteristics such as abilities and interests and social identities include the many racial, ethnic, economic, or gender groups
with which the individual identifies (Bhattacharya, Rao, & Glynn, 1995; Hansen, 2001; Sissons, 1999; Tajfel, 1971; Tajfel & Turner, 1985). The theoretical framework for this study views identity as a social-psychological phenomenon. That is, identity is constructed and maintained through relationships with others—the synthesis of one’s concept of “I” with information perceived from incoming reference groups (Hansen, 2001; Jonas, 1997; Wearing, 1991a). Therefore, the strength of social identities is influenced by the esteem one feels about his/her group in comparison to other groups (Dodd, Clarke, Baron, & Houston, 2000; Tajfel, 1971). In addition, individual identities are more salient if they are perceived to be prestigious or held in high esteem by others (Thoits, 1991).

Many studies that explored relationships between identity and consumer behavior have used social identity theory to help understand and predict behavior (Bhattacharya et al., 1995; Kacen, 2000; Madrigal, 2000, 2001). Social identity theory has its roots in European Social Psychology. Although social identity theory includes individual and social aspects of self, its focus is on the social identities, or groups with which one identifies. On the other hand, identity theory includes the two aspects of individual identity—salience and commitment. Hogg, Terry, and White (1995) explained that identity may be best addressed through a combination of social identity theory and identity theory. This study examines identity using assumptions from both identity theory and social identity theory. That is, the self has two dimensions, personal and social (social identity theory) and that identities are arranged in a hierarchy based on salience and commitment (identity theory).
**Definitions**

The following are definitions of constructs and relevant terms as used in this study.

<table>
<thead>
<tr>
<th>Construct</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency of Identity-Related Behavior</td>
<td>How often one participates in an activity (Laverie, 1995).</td>
</tr>
<tr>
<td>Identity Commitment</td>
<td>The subjective perception of others’ expectations of one in a specific role or identity (Callero, 1985).</td>
</tr>
<tr>
<td>Identity Salience</td>
<td>The importance of a portion of the self to one’s overall sense of self (e.g., the portion of the self related to participation in an activity) (Laverie, 1995).</td>
</tr>
<tr>
<td>Identity-Related Marketplace Factors</td>
<td>Availability and accessibility of identity-related products (Kleine et al., 1993).</td>
</tr>
<tr>
<td>Identity-Related Media Connections</td>
<td>The media sources that one pays attention to related to the activity (Laverie, 1995).</td>
</tr>
<tr>
<td>Identity-Related Possessions</td>
<td>The constellation of products that one owns related to his or her participation in an activity (Laverie, 1995).</td>
</tr>
<tr>
<td>Identity-Related Social Connections</td>
<td>The people that one interacts with due to their participation in an activity (Laverie, 1995).</td>
</tr>
</tbody>
</table>
Needlework  Sewing or embroidery (Abate, 1997). The identity-related behavior in this study.

Needleworker  One who does sewing or embroidery.

Reflected Appraisals of Identity-Related Performance  One’s perception of others’ evaluations of his or her identity related performance (Laverie, 1995).

Reflected Appraisals of Identity-Related Products  One’s perception of others’ evaluations of his or her identity related products (Laverie, 1995).

Self-Appraisals of Identity-Related Performance  An individual’s evaluation of his or her identity-related performance (Laverie, 1995).

Self-Appraisals of Identity-Related Products  An individual’s evaluation of his or her identity-related products (Laverie, 1995).
CHAPTER 2

REVIEW OF LITERATURE

There is a strong symbolic character to consumption in leisure, including relationships among leisure choice, personal identity, and social identity (Dimanche & Samdahl, 1994). To adequately address the topics of identity, frequency of behavior, and consumption, a wide range of literature was reviewed. Literature in the field of textiles and clothing provided background in the topic of needlework. Sociological and psychological literature served as the basis for the theoretical foundation of social identity theory. Work in marketing, consumer behavior, and leisure studies offered insights to relationships between identity and consumption in leisure activities.

Identity

Individuals carry their identities into every situation they encounter. Identity links individual behavior and the larger social structure and aids in predicting behavior (Hogg et al., 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991; Wearing, 1991a). There are many identities included in the self, but they do not all carry equal influence, rather they form a hierarchy (Stryker, 1968). The position an identity holds in one’s hierarchy is measured in terms of salience and commitment. Salience is an individual’s commitment to a specific role, for example woman, wife, mother, professional, or needleworker (Callero, 1985; Hogg et al., 1995; Kleine et al., 1993; Laverie, 1995; Serpe, 1987; Stryker, 1968;
Thoits, 1991). Identity commitment is the degree to which people believe that their relationships to others are dependent on fulfilling a specific role. For example, the strength of relationships to others based on a certain identity such as woman, wife, mother, professional, or needleworker (Callero, 1985; Hogg et al., 1995; Serpe, 1987).

Identity Salience

Salience is an individual’s commitment to a specific role (Callero, 1985; Hogg et al., 1995; Kleine et al., 1993; Laverie, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991). The place any individual role holds in the identity hierarchy is subject to change, for instance, when a woman receives a graduate degree, then the salience of the professional role may move up in the hierarchy, if she has a child, the mother role may move up and the professional role move down in the identity hierarchy.

Identity Commitment

The degree to which a person believes that her/his relationships are dependent on fulfilling a specific role is known as identity commitment (Callero, 1985; Hogg et al., 1995; Serpe, 1987; Thoits, 1991). For example, the social relationships of a full-time student may be heavily based on her/his role as a student with professors and other students. The student may feel an obligation to these people to continue to proceed with her/his studies. When the student graduates, these relationships may not be as strong and there will be a lessened commitment to this role based on social contacts.

Leisure and Frequency of Behavior

In the introduction to Hobbies: Leisure and the culture of work in America, Gelber (1999) described how increased leisure time and notions about the evils of idleness intersected in 19th century America. Hobbies emerged as a “socially approved
leisure activity...productive leisure” (Gelber, 1999, p. 2). In the 1880s, the meaning of
the word, “hobby,” changed from a negative time-waster to a positive pastime.
Americans saw hobbies in line with current values as they allowed women to participate
in work-like activities and men to pursue business-like activities at home (Gelber, 1999).
Among hobbies, collecting and handicrafts were considered the most productive.

Leisure

Leisure can be defined as “free time, as for recreation” (Abate, 1997). It is a
social psychological phenomenon (Dimanche & Samdahl, 1994). Gelber (1999)
described leisure activities as follows:

Most academic (and popular) discussions make three fundamental assumptions
about the nature of leisure activities. First, leisure activities take place in time that
is free from work, and in this context, “work” includes those personal, familial,
and home care activities necessary for life maintenance. Second, leisure activities
are voluntarily undertaken. Third, they are pleasurable. It is not what, but why
and when something is done that makes it leisure. Therefore, one person’s
livelihood can be another person’s pastime—and vice versa...the single most
important element in defining leisure activity is not what they are doing but how
freely they have chosen to do it (p. 7).

Since they are unpaid, leisure activities, require a certain amount of time and are
motivated by a choice of one activity over another (Silver, 1981; Youngs, 1994). For
some, leisure activities provide the satisfactions of a “career” and serve as a substitution
for paid work (Gelber, 1999). This is especially pertinent for women, many of whom do
not associate their paid occupation with their “real” self. For some women, leisure is a
place for resistance to male dominated ideas of gender. In leisure, women can
experiment with roles and participate in activities outside the sphere of paid labor
(Wearing, 1991a).
Leisure Time

Throughout the century from 1870-1970, the average workweek declined as productivity increased for American workers. By the 1950s, income became increasingly important, while at the same time, average hours fell to 38 hours per week. This trend continued into the 1960s with the workweek remaining at the same level yet income for many Americans continued to increase. Vacation time also increased for American workers, averaging about 80 hours annually. In addition to having more free time, this time was in larger blocks (Bosserman, 1975; Hartlage, 1974).

As time available for leisure increased so did demands on women in the workforce. Married women’s productive time (i.e., paid work plus household work) increased over seven hours per week from 1977-78 to 1987-88. The increase in time working was at the expense of leisure time (Zick & McCullough, 1991). Thompson (1996) describes contemporary professional working mothers as caring consumers; purchasing products and services for their family that in previous generations would be part of a homemaker’s responsibilities. Women with small children or those working full-time have less time available for leisure (Hendrix, Kinnear, & Taylor, 1983). Other changes in leisure time include how time is spent, rather than the amount of time available. Throughout the second half of the 20th century, watching television became the leisure activity of choice (Critcher, 1989). With quilters and other types of stitchers in one-sixth of United States households, needlework has become a popular leisure activity (“America’s in stitches,” 2000; Hobby Industry Association, 2001).

People do needlework for different reasons, depending on the activities that fill the rest of their time (Maxwell & Maxwell, 1984; Rockwell, 1999). For example, most
quilters prefer to stitch in the evening while watching television, listening to music, or talking with their families. About one-quarter quilt daily with most quilters working in irregular spurts (Davis, 1981).

There are many social and psychological benefits from leisure activities such as needlework including relaxation and a sense of accomplishment (Hartlage, 1974; Johnson, 2000; Schofield-Tomschin & Littrell, 2001). As one crafter said, “You need to escape and do something creative after sitting in front of a computer for 15 hours a day” (Grover, 1997, p. 76). Since needlework is portable, one high-powered saleswoman tucks her needlepoint into her briefcase when she travels. It calms her when her flight is cancelled (Grover, 1997). Needlework is also a popular pastime for physicians who often must find something to occupy time between patients (Grover, 1997). Many needleworkers are enthusiastic about their stitching. For example, American quilters begin an average of 14.2 projects per year (“America’s in stitches,” 2000).

Leisure and Identity

Although the general view in capitalistic societies has linked identity with paid work, recent research has begun to address the importance of leisure activities and identity (Fine, 2000; Gillespie, Leffler, & Lerner, 1996; Kuentzel, 1994; Poliandro, 1989; Urry, 1994; Wahl, 1998; Wearing, 1991a). Because leisure activities imply choice, they may be more closely related to the true identity of an individual than paid work (Wearing, 1991a). Leisure has been found to be an aspect of life that is particularly suited for women’s identity development (Green, 1998; Perry, 1991; Ratcliff, 1990; Schofield-Tomschin & Littrell, 2001). Leisure provides women with the opportunity to challenge
gender and social roles in a way that may not be available to them in other venues (Gelber, 1999; Parker, 1984; Wearing, 1991a; 1991b).

The leisure, identity, and consumer behavior literatures have focused on the symbolic meaning of activities. Leisure is a representation of an aspect of self and allows for the presentation or exploration of different aspects of one's identity (Dimanche & Samdahl, 1994). One way that women articulate their identities is through their roles as consumers (Nickles, 1999). Consumption can be defined as the purchase and use of goods (Abate, 1997). The most prominent motive for consumption of leisure activities is sign value or symbolism (Dimanche & Samdahl, 1994). Furthermore, identity theory has been used to explore links between in leisure and consumption (Jones, 2000).

In contemporary society, creative leisure activities blur traditional boundaries of art as either high or popular culture. Dunn (2000) describes this as, “...a collapse of evaluative norms which enforce the separation of ‘serious’ artistic production governed by specialized elites from popular expression and corporate-based products mass-marketed as ‘entertainment’” (p. 112). As entertainment, crafts are a popular leisure time activity (JoAnn, 1999).

**Needlework**

According to The National Needlework Association (TNNA), a trade association with over 1300 members, the needlework industry includes: handknitting and crochet; all forms of stitchery and canvas work; and all the patterns, notions, tools, and accessories needed to execute the techniques or finish work (The National Needlework Association, 2001). Quilts and embroidered samplers are probably the most well known types of needlework. Starting in the mid 20th century, museums and historical societies began
exhibiting quilts to large audiences. Uncoverings, a scholarly journal devoted completely to quilts and quilt history, began publication during this period (Gately, 1998; Smith, 1990). In the past 20 years, antique dealers, researchers, and museums have given much attention to schoolgirl samplers produced in the late 17th to the early 19th centuries through exhibitions and sales (Dallas, 1997; Miller, 1992; Swan, 1984; Youngkin, 1998).

Trends in Needlework

As in all other aspects of life, there are fashion cycles in needlework. For example, patchwork quilts were very popular mid-19th century, when the industrial revolution made it possible for women to access inexpensive printed fabrics in many different patterns. This was followed by a surge of interest in the practice of needlepoint or Berlin work and then crazy quilts became a national fad in the last quarter of the 19th century. The cycles of needlework fashion reflect the continuing interest in needlework and the growing leisure time of American women in this period (Gately, 1988).

In the 1920s and 1930s, the American Colonial Revival included a trend for rediscovery of needlework through quilts, cross-stitch samplers, and wool embroidery. Yet many of our notions of colonial needlework, especially quilting, are more nostalgic than historical fact. In her study of quilters in Ohio, Valerie Rake (2000) revealed the mythology surrounding the quilt in America finding the idea that patchwork quilts represented colonial frugality to be a twentieth-century interpretation. More in line with actual needlework history was the Blue and White Society in Deerfield, Massachusetts, a group that documented historical needlework patterns in the 1930s (Gordon, 1998; Higgins, 1976; Moss, 1979).
The 1930s also brought a fashion for red cotton embroidery on white cotton fabric in playful motifs popularly known as “Sunbonnet Sue.” More recently, crewel embroidery was fashionable in the 1960s and needlepoint in the 1970s (Wilson, 1962, 1963, 1965, 1973). Celebrities such as football player Rosey Grier who did needlepoint in the late 1970s brought attention to needlework. The back-to-the earth movement of the late 1960s and early 1970s led to a greater popularity of needlework including macramé and embroidery on jeans (MacDonald, 1988).

Interest in quilting and other needlework techniques associated with colonial America rose again during the time of the Bicentennial (Higgins, 1976; Moss, 1979; Wilson, 1979). Some needleworkers rediscovered the Blue and White Society and published articles about their work as part of another colonial revival (Higgins, 1976; Moss, 1979). Currently, nearly 20 million adult Americans quilt. This represents a 43% increase in number of quilters since 1997 (“America’s in stitches,” 2000).

Although all types of needlework continue to be practiced, in recent years, knitting and crochet have grown in popularity (Grover, 1997; Hatty, 2002; Martin, 2002). This is largely due to media figures such as Tyra Banks, Monica Lewinsky, Debra Messing, Julia Roberts, Hillary Swank, Elizabeth Taylor, and Vanna White getting publicity doing their needlework. Furthermore, when affluent customers such as doctors, business executives, and investment advisers are seen stitching, needlework increases in prestige (Grover, 1997). The recent response to September 11, 2001 also has
been linked with a resurgence of needlework and other types of crafts (Cornelius, 2001; Davis, 2001; Ditmer, 2001a, 2001b; Harden, 2002; Hatty, 2002; LaFerla, 2001; Lemke, 2001).

Needleworkers

A National Endowment for the Arts funded study of craft-artists found that participants were 70.2% female and 42% of these worked in fiber (Neapolitan & Ethridge, 1985). Although there is ample information to document men’s participation in the production and embellishment of textiles throughout the ages, needlework has been and continues to be considered a “distinctly feminine occupation” (Gelber, 1999; Lieb, 1986; Pratt, 1978). The majority of contemporary needleworkers are women as are the majority of needlework teachers (Johnson, 2000; The National Needlework Association, 2000; Schofield-Tomschin & Littrell, 2001). Needlework, like many other hobbies, has “transcended class much more easily than gender” (Gelber, 1999, p. 5).

Research show there are needleworkers of all ages, but the majority of contemporary needleworkers tend to range between 30 and 60 years (“America’s in stitches,” 2000; “Crafting a niche,” 2000; Grover, 1997; Neapolitan & Ethridge, 1985; The National Needlework Association, 2000). Studies revealed the average age of needleworkers to be within this range: 43 years (Davis, 1981), 53.1 years (Johnson, 2000), and 55 years (The National Needlework Association, 2000). Needlework retailers mirror their customers demographically. The National Needlework Association’s TNA retail members’ trends survey (2000) found that over 42% of independent needlework retailers in their association are between the ages of 47 and 56.
Although many needleworkers are younger, it cannot be denied that many older people stitch (Brown, 1974; Schofield-Tomschin & Littrell, 2001; Simmons, 2000; Ward, 2000). This may be a function of the increased time available for leisure activities that comes with age (Brown, 1974; Hendrix et al., 1983).

Davis (1981) offered additional information about the characteristics of contemporary needleworkers. She found 77% of her sample ($n = 129$) to be married and 72% of those with children. Nearly 50% of retail needlework shop owners are married without children living at home (The National Needlework Association, 2000).

Contrary to the perception that quilters are “housewives…who have the time” to quilt, Davis (1981) found 78% of her sample to be professionals, working women, or students. In fact, there were more women working in professions than housewives. The largest professional group was teachers followed by nurses, professions largely populated by females. This agrees with Johnson’s (2000) findings that the majority of contemporary needleworkers in her sample worked out of the home and were middle class. Ninety-one percent of independent needlework retailers had occupations prior to opening their needlework business (The National Needlework Association, 2000).

Seventy-four percent of quilters are college educated and their average household income is $75,000 ("America’s in stitches," 2000). Needlework retailers estimate that 42% of their customers earn over $75,000 per year and 40% of their customers earn between $45,000 and $75,000 per year (The National Needlework Association, 2000).

Erica Wilson

One of the most prominent needleworkers in the United States is Erica Wilson. Wilson arrived in America from England in 1954 and has been teaching needlework and
marketing needlework products ever since. Her name is recognizable among
needleworkers and she has been called “America’s First Lady of Needlework.” *The
Women’s book of world records and achievements* (O’Neill, 1979) included a section on
"Sewing and Stitchery Instructors." Six women were listed: Mary Brooks Picken (1886-
Laury Bitters (1928-), Mary Walker Phillips (1923-) and Erica Wilson (1929-). Of the
three women still living, Erica Wilson is the only one who continues to actively write and
teach. Her most recent book was in 1995, *Erica Wilson’s Needlepoint*, and she held a
workshop in the summer of 2001.

Erica Wilson’s 40-year career has involved social connections, possessions,
media connections, and marketplace factors. For example, her face-to-face lessons,
workshops, seminars, and needlework tours have resulted in social connections. She is
the author of over 25 books, four videos, and has been producing and selling kits since
the early 1960s. In addition to new products, her books and kits are consistently for sale
on the Ebay® online auction ([www.ebay.com](http://www.ebay.com)) where they are often described as being
currently useful and “classics.” There has been ample opportunity for Erica Wilson
products to be included in the identity-related possessions of many needleworkers.

Erica Wilson has been well represented in the media. The first magazine articles
about her were published in the early 1960s and surrounded the resurgence of the practice
the Big Time,” 1963; Wilson, 1963). She has written many magazine articles about
needlework over the years for magazines such as *Woman’s Day, House and Garden,* and
*House Beautiful.* A syndicated column, “Ask Erica” was published in newspapers
nationwide in the 1970s. Most notably, Erica Wilson had two television series produced by WGBH, Boston’s public television station, and broadcast across the country in the mid-1970s. This was one of the first needlework-related television series produced. Erica Wilson has provided American needleworkers with many media connections.

Over the years, Erica Wilson had licensing and production agreements with several companies including Columbia-Minerva yarns and Creative Expressions needlework kits, and retailers Marshall Field’s and Carson Pirie Scott & Company. Her products are sold by mail order and in two Erica Wilson Needle Works shops. The shops, on Main Street in Nantucket, Massachusetts and on Madison Avenue in New York City, were firmly established by the early 1970s and continue to thrive. She has established brand recognition and made her products available to both local and distance consumers. Erica Wilson’s needlework products are relevant to a discussion of marketplace factors, including brand, outshopping behavior, and purchase intention.

Marketplace Factors

The National Needlework Association (TNNA) is a trade association of professional designers, manufacturers, publishers, retailers, mail order companies, manufacturers’ representatives, and wholesalers of upscale needleart products and services, hand-dyed and specialty crochet and knitting yarns; embroidery, needlepoint, and cross-stitch kits; furniture; notions; gifts; books; publications; accessories; and tools. TNNA was established in 1975, has over 1300 members, and holds two major trade shows each year (www.tnna.org, 2001). Yet, given the extent of the practice of needlework in America, there is little literature on the business of needlework.
Needlework Retailing

A recent study examined the influence of two American manufacturers of arts and crafts needlework patterns, Belding Brothers and Company and H.E. Verran, from 1905 to 1924 (Walther, 2001). People of all socioeconomic classes had access to designs and materials produced by these companies. Products were advertised in women’s magazines and through a wholesale catalog produced in 1924 (Walther, 2001).

In addition to mail order, sewing and needlework products were part of the regular merchandise carried by retailers in the United States (Hess, 1952). General and department stores had piece goods departments that sold fabrics, threads, notions, patterns, and needlework supplies. Slowly through the 1970s, high-end department stores phased out stocks of these items. By the mid-1980s, these goods had all but vanished from stores such as Sears®, JC Penney®, and Montgomery Ward®. In their place, were craft stores like Michaels®, Hobby Lobby®, Franks Nursery and Crafts®, and JoAnn Etc.® as well as specialty retailers (Covino, 1986).

TNNA estimates there are 3200 independent needlework retailers in the United States with total annual retail sales of needlework supplies and accessories over $500,000,000 per year (The National Needlework Association, 2000). Although the retail needlework industry has been subject to consolidation and increased dominance of large chain stores, 70% of independent retailers report an increase in gross sales and profits between 1997 and 1999 (Bureau of Census, 2000b; The National Needlework Association, 2000).

The majority of needlework businesses are dedicated primarily to needlepoint, knitting, and/or cross stitch, although these business also carry up to 40% of supplies and
equipment for needlework techniques other than their primary focus (The National Needlework Association, 2000). In order of preference, quilters make their purchases at quilt shops, followed by fabric stores, and then mail-order catalogs (“America’s in stitches,” 2000).

Ninety-four percent of needlework retailers are “brick and mortar” stores, 8% are mail order, 7% operate solely on the Internet, and 5% are both “brick and mortar” and Internet based. Forty-one percent of retail needlework stores also have a website (The National Needlework Association, 2000). Online shows create new markets for craft retailers. For example, CraftFest is a virtual consumer show with 73 “booths” offering products for needlework, quilting, and sewing, in addition to painting and decorating. Its first run in September 1999 drew 85,000 visitors and over two million page views (“Crafting a niche,” 2000).

A necessary component of successful marketing of needlework is educating the consumer. Education creates and maintains customers and many stores offer discounts on merchandise to accompany lessons. Workshops and classes create a market (Arts & Crafts, 1998). JoAnn’s stores allow their customers to “experience the creativity” by scheduling demonstrations, classes, innovative displays, and specialized customer service in their stores (Howell, 1999).

Availability and Accessibility of Needlework Materials and Supplies

Customer satisfaction and service quality were found to be significant indicators of purchase intention (Taylor & Baker, 1994). This is in line with the top five characteristics desired by quilters when shopping for materials at a retail store: a wide
variety of fabrics, friendly store personnel, knowledgeable salespeople, convenient store location, and good sales prices ("America’s in stitches," 2000).

Needleworkers have often faced challenges in obtaining the materials they desire for their creations. This is especially true for rural needleworkers who do not have access to retailers who carry needlework supplies. Issues of availability and accessibility were evident in a 1916 advertisement for H.E. Verran embroidery kits,

If you do not live near the shops, or you live in a small community where it is difficult to purchase art materials, you do not need to be told the wonderful advantages of having everything in the package clean and intact (Walther, 2001, p. 3).

Barriers to obtaining needlework supplies and equipment are not limited to the past.

When desired goods are not available in a consumer’s local area, some will travel to other areas for their purchases. These consumers can be called “outshoppers” (Hawes & Lumpkin, 1984). Hawes and Lumpkin (1984) studied outshopping behavior in 14 communities in the Dallas-Fort Worth, Texas area. They found that approximately 30% of the households in their sample had not shopped outside their local area, 42% had taken one or two shopping trips outside their area, and 28% of the households made more than two trips outside their area to shop in the previous 12 months. Therefore, 70% of their sample was classified as either occasional or frequent outshoppers. Outshoppers held a negative attitude toward local shopping conditions and were less loyal to local merchants.

With the decline in number of retail outlets selling needlework supplies and equipment (Bureau of Census, 2000b), the concept of outshopping is relevant to the needlework business. For example, Cary and Hatfield-Bellinger (1988) found that fabric specialty store customers seek markets outside their local area to purchase certain goods.
Income and education are positively related to outshopping behavior (Cary & Hatfield-Bellinger, 1988; Hawes & Lumpkin, 1984). Women with more education and more income traveled farther to fabric specialty stores (Cary & Hatfield-Bellinger, 1988). Though extreme, needlework enthusiasts with financial means may travel as far as Denmark to purchase their materials and supplies (Grover, 1997). For example, the primary reasons quilters attend quilt shows are to see quilts and the newest products and to buy quiltmaking supplies (“America’s in stitches,” 2000).

The advent of the Internet provides another outlet for outshoppers. Along with physical outshopping behavior, online needleworker shoppers have a higher average income ($55,000), than those who shop at retail stores (“Crafting a niche,” 2000). Outshoppers also tend to be younger than other shoppers (Hawes & Lumpkin, 1984). Since Hawes and Lumpkin’s study, outshoppers have an additional outlet: the Internet. Internet shoppers also tend to be younger than other consumers. For example, the average age of online customers is about 47 years old as opposed to 50 for craft magazines (“Crafting a niche,” 2000).

Brands and Brand Loyalty

The creation of brands became an important part of the American culture in the period of the “long depression” from 1873 to 1894. During this period, profits fell and manufacturers found that they could compete on a non-price basis by introducing new product lines and differentiating products by registering trademarks and establishing brands. Furthermore, branded products signified proof of quality for consumers and helped relocated and dislocated individuals identify with others through consumption of popular brands (Olsen, 1995). Brand loyalty and a sense of nostalgia “reveal a sentiment
buried in the symbolic attachment to certain brands because they are reminders of favorite relatives” (Olsen, 1995, p. 250). Research has shown that brand loyalty nurtured in childhood extends into adulthood (Olsen, 1995).

Olsen (1995) explored brand loyalty in packaged food, soap, toothpaste, and toilet paper among family members over several generations. Using qualitative research methods, she “traced the history of product use, brand loyalty, and intergenerational transfer in several families (p. 246)” to create a cultural biography of brands and brand loyalty. Product/brand imagery and brand loyalty are clearly established among consumers, as early as seven years old (Hogg, Bruce, & Hill, 1998).

Well-known brands are generally regarded more favorably than lesser-known brands (Simon, 1970). For example, some well-known needlework brands are DMC®, Zweigart®, Patons, The Caron Collection, Plymouth Yarn Company, Coats and Clark, and Erica Wilson. Needlework retailers showcase products and supplies from needlework designers and brands through trunk shows (The National Needlework Association, 2000). In addition to trunk shows, brand imagery in needlework is also fostered by celebrities who market high-end kits and materials through specialty shops (Grover, 1997; Viladas, 1980). Brand loyalty has been linked to profitability. Clark (1997) found that the most loyal customers were 1,000 times more profitable than the least loyal.

**Media Connections**

Media is an important vehicle in disseminating information about leisure activities, including needlework. The most popular sources are books and individual patterns purchased through retail stores, mail-order catalogs, and instructional magazines.
(Johnson, 1999, 2000; Mulne, 2001; Smith, 1990). Sources have not changed much in the past 100 years. Needlework patterns have been marketed through magazines, newspapers, mail-order catalogs, and books since the late 19th century (Johnson, 1999; Miller, 2000; Smith, 1990). Furthermore, a form of syndicated needlework column existed before the end of the 19th century (Smith, 1990).


Newton started her business in the late 1930s and by 1961 she was commanding $125 for a finished double-bed quilt and half of that for a quilt kit (Patterson, 1995). This would be equivalent to $702 for a finished quilt and $421 for a kit in today’s dollars (Freeman, 2001). The prices did not seem to deter her customers. By the mid-1960s, Newton had produced over 3,000 “Story Book Quilts” (Patterson, 1995).

The largest magazine in the field, Crafts, boasts a circulation of 400,000 (Grover, 1997; JoAnn, 1999). A survey of quilters revealed the importance of magazine articles in disseminating information about quilting. Quilting enthusiasts subscribe to an average of 3.7 quilting magazines and spend an average of five hours per month reading them.
("America’s in stitches," 2000). Quilt books and magazines are the most common sources of information for dedicated quilters with average annual purchases of $105 for five books per year ("America’s in stitches," 2000).

Currently, there are at least eight regular craft television shows including Martha Stewart Living. The Internet is also becoming a force for disseminating needlework information. Seventy-six percent of dedicated quilters own computers and spend an average of 2.1 hours each week learning online about quilting products, tips, and techniques and downloading patterns ("America’s in stitches," 2000).

Possessions

Consumption of leisure products can be viewed as a pursuit of “fantasies, feelings, and fun” (Holbrook & Hirschman, 1982). These pursuits motivate the purchase of needlework supplies and equipment. The activity of needlework requires the use of supplies and equipment, most often including some type of yarn and fabric. Most projects also require a pattern found through needlework shops, books, or magazines.

In addition to supplies, certain equipment is necessary for needlework including needles, hooks, frames, magnifiers, scissors, and totes. The extensiveness of tools and supplies necessary for an activity provide evidence of self-mastery (Whisnant, 1973). Needleworkers also purchase accessories related to needlework such as handbags, clothing, jewelry, boxes, and furniture (Mulne, 2001).

Materials and supplies for needlework projects can range anywhere from a few dollars for cotton floss purchased at a discount store to hundreds of dollars for the finest hand-spun yarns. An 1997 Forbes magazine article, showcased needleworkers including a doctor from Grange, Georgia who spent $75 for cross-stitch materials, a computer
equipment saleswoman from Washington, DC who spent as much as $400 per month on needlepoint canvases, threads, and finishing, and a Denver-based psychiatrist who spent $1,000 on yarns for three sweaters in one year (Grover, 1997; Viladas, 1980). Yet some individuals see expense for materials as a barrier to their satisfaction in creative activities (Neapolitan & Ethridge, 1985). Price has a significant influence on purchase decisions (Sewell, 1981).

Kits

Many needleworkers work from kits that include the design and all the materials (Love, 1991; Walther, 2001). There is a wide variety in kits, ranging from inexpensive kits that can be purchased at craft and discount stores to designer kits for the more experienced and financially able customer available only at needlework stores (Covino, 1986; Grover, 1997; Love, 1991; Maines, 1985). Stitchery kits are a main staple of specialty craft stores. They are easier to stock than an inventory of all variety of yarns, base fabrics, and needles for customers to choose individually (Covino, 1986).

Needlework kits fall into four broad categories: crewel, needlepoint, counted cross-stitch, and stamped cross-stitch. Kits relieve needleworkers of the responsibility of design, yet provide room to interpret and re-create patterns for themselves (Maines, 1985; Patterson, 1995; Swain, 1975; Walther, 2001; Whisnant, 1973).

Traditionally, execution of stitches was more important than originality in design as it demonstrated lessons learned and skill with the needle (Love, 1991; Swain, 1975). In most cases, a teacher or a paid artist drew the designs until printing technology was developed and used in the manufacture of needlework supplies (Swan, 1984). Kits
produced in the early 20\textsuperscript{th} century were often "targeted at the 'modern woman,' one who wanted to add personal touches to her home décor and wardrobe without taking too much time from other pursuits" (Walther, 2001, p. 3).

Books

Books are an important part of learning and skill development in crafts. This is especially true in needlework (Johnson, 1999). Lark Books, a publisher of craft and how-to books had $4 million in sales in 1998 (Burke, 1998).

Appraisals

As with other work and leisure activities, the practice of needlework has been associated with images and stereotypes (Gelber, 1999; Reszke, 1985). For example, some types of needlework such as quilts, samplers, and crewelwork are considered to be more prestigious as they are identified with wealth and colonial America (Dallas, 1997; On and off the avenue, 1961; Swan, 1984; Van Gelder, 1984; Younkin, 1998). In contemporary times, needlework has been negatively identified with domesticity and oppression of women (Davies et al., 1986; Dewhurst et al., 1979; Dyhouse, 1978; Friedan, 1963; Phillips, 1995). As was seen in the billboard for the Louisville Slugger Museum, needlework has also been associated with old age (Baseball, 2001), although studies of contemporary needleworkers have indicated differently (Davis, 1981; Johnson, 2000).

On the other hand, needlework has been called a feminist art form (Chicago, 1980; Davis, 1981; Friedan, 1963; Hafter, 1982; Langellier, 1994; Mainardi, 1973; Pratt, 1978; Roycroft, 1996). An influence on appraisals of needlework is the ongoing debate between art and craft in Western societies. In general, craft implies utility and art does
not. Art is held in higher esteem and, therefore, efforts to move a medium, such as needlework into the realm of art, are associated with raising esteem (Becker, 1978; Neapolitan & Ethridge, 1985; Silver, 1979).

**Theoretical Model**

The foundation for this research is two related studies. Kleine, Klein, and Kernan (1993) who examined the relationship between frequency of identity-related behavior and identity salience by focusing on three identities: student, athlete, and worker. A summary of their results is seen in Table 1. They found frequency of identity-related behavior depended on the salience of the corresponding identity. Further, salience depended on several enabling factors: esteem, social connections, and media connections. They also examined possessions related to behavior as one of the enabling factors, but found no direct relationship. One of their conclusions was that possessions were indirectly related to identity salience through the factor of esteem (see Figure 1).

![Diagram of Theoretical Model](image-url)

Figure 1: Antecedents and behavioral consequence of identity salience (Kleine et al., 1993).
<table>
<thead>
<tr>
<th>Variables</th>
<th>Kleine et al, 1993</th>
<th>Laverie, 1995</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency of Identity-Related behavior</td>
<td>Supported</td>
<td>Supported</td>
</tr>
<tr>
<td>Identity-Related Esteem</td>
<td>Supported</td>
<td></td>
</tr>
<tr>
<td>Self-Appraisals of Identity-Related Performance</td>
<td></td>
<td>Not tested</td>
</tr>
<tr>
<td>Self-Appraisals of Identity-Related Products</td>
<td>Partially supported</td>
<td></td>
</tr>
<tr>
<td>Reflected Appraisals of Identity-Related Performance</td>
<td></td>
<td>Not supported</td>
</tr>
<tr>
<td>Reflected Appraisals of Identity-Related Possessions</td>
<td></td>
<td>Not supported</td>
</tr>
<tr>
<td>Identity Related Possessions</td>
<td>Not supported</td>
<td>Not supported</td>
</tr>
<tr>
<td>Identity-Related Media Connections</td>
<td>Supported</td>
<td>Supported</td>
</tr>
<tr>
<td>Identity-Related Social Connections</td>
<td>Supported</td>
<td>Supported</td>
</tr>
</tbody>
</table>

Table 1: Results of Direct Relationships Between Variables and Identity Salience.

A student of Kleine and Kleine, Laverie (1995), expanded on previous findings and added enabling factors to explore aerobics and tennis identities using the model in Figure 2. Laverie used the term “product set” to represent “the constellation of products that one owns related to his or her participation in an activity” (Laverie, 1995, p. 289).

Where Kleine et al. (1993) used one factor, “identity-related esteem,” Laverie (1995) divided evaluation of a behavior into four constructs:

- self appraisals of identity-related performance
- self appraisals of identity-related products
- reflected appraisals of identity-related performance
- reflected appraisals of identity-related products.
Laverie's (1995) expansion of the construct "esteem" was based on Kleine et al.'s (1993) conclusion that, although no relationship was found between possessions and identity salience, there was an indirect relationship through the factor of esteem. Furthermore, they suggested that future research consider the relationship between products and esteem. Laverie (1995) found self-appraisals of performance and reflected appraisals of performance to be highly correlated ($r = .94$). A decision was made to eliminate self-appraisals of performance as Laverie (1995) concluded that reflected appraisals of performance included evaluations of self and others.
Laverie's (1995) findings were in agreement with Kleine et al. (1993) as seen in Table 1. Identity salience was positively related to the frequency of participation in identity-related behaviors, the relationship between possessions and identity salience was not supported, and the extensiveness of identity-related media connections and social connections were positively associated with identity salience. The division of Kleine et al.'s (1993) "esteem" into three separate constructs adds to understanding the relationships among self and reflected appraisals and the other factors.

Laverie (1995) also found that social connections were positively associated with reflected appraisals of both products and performance and self-appraisals of products. Moreover, she found positive relationships between the extensiveness of identity-related media connections and the three appraisal measures. Results were mixed for self and reflected appraisals and identity salience. Laverie (1995) found no support for a positive relationship between reflected appraisals of products and reflected appraisals of performance with identity salience. The results were not as clear for the relationship between self-appraisal of products and identity salience. No support was found for this relationship in the tennis identity, yet there was support for a relationship between self-appraisal of products and identity salience for aerobics identity.

Laverie's (1995) model included constructs not part of Kleine et al.'s (1993) model: pride product and pride performance. The construct of pride was developed as part of Laverie's conception that emotions are related to appraisals and salience (Laverie, 1995; Laverie et al., 1993). Although Laverie (1995) found support for relationships between emotions/pride and the three appraisal factors as well as between emotions/pride...
and identity salience, these factors contributed little to the prediction of frequency of identity-related behavior.

Kleine et al. (1993) found a positive relationship between esteem and identity salience and an indirect relationship between possessions and salience mediated by esteem. Dividing esteem into three factors, Laverie's (1995) findings indicate a potential positive relationship between self-appraisal of identity-related products and identity salience. No relationship was found between either of the measures of reflected appraisals and identity salience except through the mediating factor of pride. These findings are inconclusive. Is it possible that Kleine et al.'s (1993) esteem factor was measuring self-appraisals? By the elimination of self-appraisal of identity-related performance, Laverie (1995) reduced our ability to draw conclusions from the full range of esteem that may relate to identity salience. Therefore, this study will be guided by a model that includes the four appraisal constructs of Laverie (1995), while eliminating the construct of pride, to further examine relationships between self-appraisals and reflected appraisals of both performance and products.

Model

Building on the findings of Kleine et al. (1993) and Laverie (1995), the guiding framework for this research will be based on the model in Figure 3. This model contains aspects of each of the models previously discussed as well as two new constructs based on suggestions of Kleine et al. (1993) and a review of social identity theory literature. Following the work of Kleine et al. (1993) and Laverie (1995), the model includes the constructs of frequency of identity-related behavior, possessions, social connections, media connections, and identity salience. As per previous discussion, Laverie's (1995)
constructs of self and reflected appraisals of products and performance have also been included. Identity commitment and marketplace factors are new to this model.


Yet, Callero (1985) also measured a second aspect of identity, termed “identity commitment” by Stryker (1968) and other identity theorists. Commitment is the “subjective perception of others’ expectations of him or her” in a specific role or identity (Callero, 1985, p. 209). Neither Kleine et al. (1993) nor Laverie (1995) included this construct in their models. Inclusion of the social aspect of identity is pertinent to this study. According to Dimanche and Samdahl (1994), “leisure is motivated by self-expression (the need to affirm the personal identity) as well as sign value (the need to affirm the social identity)” (p. 125). Therefore, in accordance with the theory guiding this research, the construct of identity commitment has been added to the model as seen in Figure 3.
Figure 3: Antecedents and behavioral consequence of identity salience and identity commitment as hypothesized in this study.

The addition of identity commitment changes the predicted relationships in the model. Identity salience is an internal concept of how important a particular identity is to an individual (Callero, 1985). Therefore, it may be more closely related to constructs that address the self such as self-appraisals and the extent that an individual is exposed to identity-related media. Furthermore, identity commitment is a social construct and
relates to the strength of relationships dependent on a particular identity. Although both Kleine et al. (1993) and Laverie (1995) found social connections to be positively associated with identity salience, commitment may be more closely related to social factors such as reflected appraisals and social connections—the number of relationships an individual has based on a certain identity. It is believed that the addition of identity commitment will aid understanding the factors identified by Kleine et al. (1993) and Laverie (1995) by considering those constructs that relate to self-identity separate from those that relate to social identity.

The second construct added to the model for this study is marketplace factors. In discussing results, Kleine et al. (1993) suggested marketplace factors, an unexamined variable, may add to the model’s ability to predict behavior, including availability and accessibility of stores carrying identity-related products and media coverage of identity-related activities. In the present study, marketplace factors represent the influence marketplace has on the purchase of identity-related possessions. The construct of marketplace factors consists of three measures: outshopping behavior, purchase intent, and attitude toward branded products.

The model, as seen in Figure 3, builds on the findings of Kleine et al. (1995) while also adding variables as supported by a review of literature. There is one more change from the models of Kleine et al. and Laverie (1993). Neither of these previous studies found support for a direct positive relationship between possessions/product set and identity salience. Instead, they found indirect relationships through the mediating factor of esteem/appraisals. The model used in this study predicts a relationship between these two variables, that is, one’s identity influences one’s purchase behavior. This
concept has been supported in the literature (Belk, 1988; Holbrook & Hirschman, 1982; Kacen, 2000; Laverie et al., 1993; McAlexander et al., 1992; Schouten, 1991).

Explanation of support for this concept and the other model constructs will follow in an order congruent with the hypotheses.

**Hypotheses**

**Social Connections and Identity Commitment: Hypothesis 1**

In social interaction, identity is created and maintained by an ongoing discourse between the self and others (Dunn, 2000; Kaiser, 1997; Ratcliff, 1990). Tajfel (1971) explained that self-image is made up of the two components of personal identity and social identity. Social identities are composed of the many social groups with which the individual identifies. These social groups are based on racial, ethnic, economic, and gender divisions among others (Bhattacharya et al., 1995; Hansen, 2001; Siissons, 1999; Tajfel & Turner, 1985).

Certain leisure activities are associated with different social classes and groups (Maxwell & Maxwell, 1984; Ratcliff, 1990; Rockwell, 1999). For example, deer hunting is generally considered a middle class activity (Fine, 2000), whereas skiing, lacrosse, and golf have been associated with the upper middle and upper classes (Coleman, 1996; Fisher, 1997; Youngs, 1994). Yet the practice of hobbies, such as handicrafts, has been characteristic of “class inclusiveness rather than exclusiveness” (Gelber, 1999, p. 5). Needlework is an important part of women’s culture and levels social divisions such as class, ethnicity, age, and work status among women (Langellier, 1994).

Leisure activities have been found to benefit individuals as they age (Brown, 1974; Schofield-Tomschin & Littrell, 2001; Ward, 2000). In particular, aging women
make connections with others and increase their self-esteem when involved in handicraft
guilds and activities (Brown, 1974; Pratt, 1978; Schofield-Tomschin & Littrell, 2001).

Embroidery and knitting have been studied as a form of communication among
women, incorporated in group therapy, and are used by groups to create items for
terminally ill patients (Mitchell, 2001; Pratt, 1978; Sevig, 2001; Zhao, 1998).
Connections to others through needlework are also reflected in the commemoration and
memorialization of those lost to AIDS in the NAMES Project, also known as the AIDS
Quilt and the “Ribbon around the Pentagon,” a 1985 commemoration of the 40th
anniversary of the bombing of Hiroshima and Nagasaki (Howe, 1991; Pershing, 1990).

Societies, such as the Deerfield Blue and White, the Embroiderers Guild of
America, The American Needlepoint Guild, The Knitters Guild, and many others are
important examples of social connections emanating from needlework (Moss, 1979;
Higgins, 1976). According to identity theory, roles may hold a higher position in one’s
identity hierarchy if an individual considers the role to be prestigious or rewarding
(Hansen, 2001; Thoits, 1991). Guild membership and the practice of “show and tell” as
an important component of guild meetings indicate pride in accomplishment that suggests
strength in identity (Langellier, 1994).

Less formal than guilds, needlework classes provide a social network and a place
to make connections with others who share the same interests (Arts & Crafts, 1998;
Bhattacharya et al., 1995; Swain, 1975). Eighty-five percent of independent needlework
retailers offer classes (The National Needlework Association, 2000). According to
TNNA, one of the reasons to offer classes is to “create a needed social atmosphere for
personal relationship building and information exchange” (Mulne, 2001, p. 9). Some
needlework shops encourage their customers to drop by for help and to stitch with others. This creates a community among needleworkers (Gelber, 1999; Grover, 1997). Customers visit a retail needlework store with the main purpose of purchasing supplies, but they also are attracted by “class participation and the opportunity to socialize” (Mulne, 2001, p. 12).

Trade shows and expositions are another important way that needleworkers make connections with others who share their interest. Eighty-nine percent of dedicated quilters have visited a quilt show, more than half of these traveled an average of 506 miles round trip to attend an “out of town” show (“America’s in stitches,” 2000).

Belonging was found to be one of the highest ranked factors influencing leisure choice (Klenosky, Gengler, & Mulvey, 1993). To many women, needlework fulfills a basic need—relaxation, creative expression, an expression of love or friendship, and a permanent statement that will continue into time (Davis, 1981). Needleworkers see their creations as a tie to the past, an example of the continuity of life, a link with community, and a sense of identity and heritage, especially a legacy of women (Chicago, 1980; Davis, 1981; Demos, 2001; Hansen, 2001; Johnson, 1999, 2000; Lobdell, 2001; Pratt, 1978; Ulrich, 2001). Therefore,

\[ H_1 \quad \text{Identity-related social connections are positively associated with identity commitment} \]

**Reflected Appraisals and Identity Commitment: Hypotheses 2a and 2b**

Individual identity comes from the synthesis of one’s concept of “I” with the information from incoming reference groups (Hansen, 2001; Jonas, 1997; Wearing, 1991a). Identity commitment is based on the strength of relationships dependent on a
specific role or identity. Therefore, commitment to an identity is related to perceptions of the appraisals of others. A positive self-concept or identity is preferable to a negative self-concept or identity.

Self-concepts are usually derived in terms of the esteem one feels about his/her group in comparison to other groups (Dodd et al., 2000). In a study of occupational prestige in post-Communist Poland, Reszke (1985) found a relationship between “that occupation which is treated as the most esteemed and the criteria of esteem mentioned by the respondent” (p. 49). That is, individuals use their own conception of esteem to judge the esteem of others.

Laverie (1995) found no support for a positive relationship between reflected appraisals of products and performance and identity salience. Although she did not include identity commitment in her model, Laverie (1995) found that social connections were positively associated with reflected appraisals of both products and performance. Laverie’s (1995) findings indicate there may be a relationship between reflected appraisals and identity commitment, the social aspect of identity.

There is a link between perceptions of prestige and strength of identity (Thoits, 1991). That is, an individual may have more relationships based on an identity which he/she feels is highly regarded. Practicing needlework may be highly regarded since needlework has been perceived as a sign of education and social class in women (Dallas, 1997; On and off the avenue, 1961; Swan, 1984; Van Gelder, 1984). For example, the purpose of a sampler for American colonial women was to practice as well as record stitches for future use. As time went on, girls of well-to-do families received needlework instruction along with other lessons at boarding school. A sampler on the wall
announced that the family was affluent enough to send their daughter to school. It also conveyed to potential husbands the young woman’s skill in keeping a home (Dallas, 1997; Swan, 1984). The strength of positive reflected appraisals of a role led to stronger identity commitments associated with that role. Therefore,

\[ H_{2a} \quad \text{Reflected appraisals of identity-related performance are positively associated with identity commitment} \]

\[ H_{2b} \quad \text{Reflected appraisals of identity-related products are positively associated with identity commitment} \]

**Self Appraisals and Identity Salience: Hypotheses 3a and 3b**

Personal identity consists of characteristics such as abilities and interests (Bhattacharya et al., 1995; Tajfel & Turner, 1985). Laverie (1995) did not include self-appraisals of performance in her model, but found a positive relationship between self-appraisal of products and identity salience for the aerobics identity. Kleine et al. (1993) also found a positive relationship between esteem and identity salience.

Since identity is socially constructed, associations influence personal identity, for example individual identities have been found to be more salient if they are identified with prestige or held in high esteem (Thoits, 1991). Esteem is different from social standing, but not completely, as both depend on concepts of social value and the qualifications required of the occupation (Reszke, 1985). Therefore, one’s personal experience with an activity and knowledge of what is considered skilled in that activity may impact perceptions of its esteem. For example, in a study of elderly women and embroidery crafts, Brown (1974) found a positive relationship between satisfaction with an activity and acceptance of self.
Moreover, an identity may hold a higher position in one’s hierarchy if an individual considers herself more competent than others in that role (Hansen, 2001; Thoits, 1991). How we think of ourselves comprises the core of identity and the associations and meanings we attach to behaviors, attributes, and feelings (Kacen, 2000; Schouten, 1991).

Therefore,

H₃ₐ  **Self-appraisals of identity-related performance** are positively associated with identity salience

H₃ₖ  **Self-appraisals of identity-related products** are positively associated with identity salience

**Media Connections and Identity Salience: Hypothesis 4**

Identity salience may come from media connections related to that identity (Ewen, 1988; Gergen, 1991; Kleine et al., 1993). As the amount of identity-related media exposure increases, so does identity-related knowledge and behavior (Laverie, 1995). Kleine et al. (1993) demonstrated a significant relationship between extensiveness of media connections and identity salience. The more important an activity is to an individual, the greater the number of media connections one has related to that activity (Kleine et al., 1993). Laverie (1995) also found positive relationships between the extensiveness of identity-related media connections and self-appraisals of products.

Media depictions of social types are designed to foster identification between the consumer and the product that can result in identity construction (Kacen, 2000; Solomon & Englis, 1996). The process of identity construction based on media images is different than identity construction through social interaction. Although these messages may be
easier to understand, they also lack the discourse and reflective aspect of human-to-human interaction (Dunn, 2000). “Consumerism, mass media, and information systems represent a major departure from both traditional and modern forms of community, creating ‘artificial’ or ‘virtual’ communities based on consumption and technology” (Dunn, 2000, p. 130). Attention to print and electronic material about a certain activity indicates a desire to participate (Johnson, 1999).

Connections based on the media are less about relationships with others and more about personal identity. The consumption of media is a personal experience as the self reacts to and absorbs “prefabricated” messages (Dunn, 2000). Television and other media “presuppose an isolated viewer/consumer; viewing presupposes a certain withdrawal from the contexts of social interaction... media consumption is “a socially disengaged experience” (Dunn, 2000, p. 120). Individual identity is developed and maintained through media connections as socially based interactions are substituted for image-based identities in the media (Dunn, 2000). For example, in a study of American household appliance design from 1920-1960, Nickles (1999) demonstrated that exposure to trade journals, catalogs, advertisements, and women’s magazines influenced the emergence of new notions about identity. Therefore,

\[ H_4 \quad \text{The extensiveness of exposure to identity-related media connections is} \]

positively associated with identity salience

Social Connections and Reflected Appraisals: Hypotheses 5a and 5b

Social interaction connects the self to others’ through a shared set of common and negotiated meanings (Dunn, 2000). Since identity is socially constructed, changes in society also influence the process of identity formation (Dunn, 2000). Through social
connections, individuals begin to act according to what they perceive as group norms (Madrigal, 2000). Laverie (1995) found that social connections were positively associated with reflected appraisals of both products and performance.

In a study of retail marketing of outdoor leisure products, Varley and Crowther (1998) found that retailers of mountain-climbing gear could nurture a community in their stores by increasing the attractiveness of location, store layout and design, and merchandise assortment. These affective influences may encourage collective consumption, leading to a store visit being perceived as part of the “total leisure experience.” In some ways, retailers who capitalize on these ideas, create a sub-cultural setting in their store (Varley & Crowther, 1998).

In a survey of 2,628 craft media workers, Neapolitan and Ethridge (1985) found that “win recognition/award” was ranked highest as a five-year goal among those respondents classified as being in the art segment. The majority of this group also had the goal to “develop artistic competence.” That is, those respondents who considered themselves to be artists and had connections with the community as artists were concerned with appraisals of others.

Reflected appraisals are also important to knitters and other needleworkers. Through oral histories, Hansen found that most small Maine communities have a woman known for her knitting. Her reputation may be for a special pattern or construction technique and she is consulted and revered among women in the community (Hansen, 2001). Davis (1981) found 44% of quilters in her sample had grandmothers who quilted and 29% had mothers who quilted. Nineteen percent learned to quilt from a relative or friend and 42% learned to quilt through classes (Davis, 1981). Social connections
developed around leisure activities help individuals develop their skills, provide support for perseverance, and provide feedback on their achievements in a specialized subculture (Gelber, 1999). Therefore,

H₅a  **Identity-related social connections** are positively associated with **reflected appraisals of identity-related performance**

H₅b  **Identity-related social connections** are positively associated with **reflected appraisals of identity-related products**

**Media Connections and Self-Appraisals: Hypotheses 6a and 6b**

Consumers acquire information regarding the consumption patterns associated with desirable and undesirable lifestyle categories through direct exposure, as well as through media depictions of social types (Englis & Solomon, 1995). Consumer knowledge about products is organized in part by their perception of these depictions (Englis & Solomon, 1995). Therefore, a consumer may purchase products and services that they feel “go together” to reinforce and reflect a perceived image, lifestyle, or identity (Belk et al., 1982).

Through the process of consumption, consumers seek to associate themselves with certain qualities in media depictions (Coombe, 1996; McCracken, 1989; Solomon & Englis, 1996). Consumers are constantly absorbing information and making decisions regarding which brands and products they consider attractive. Consumers see lifestyles presented in the media and are actively integrating themselves into these images. Purchases reflect their perception of the image portrayed (Glaser, 1973; Solomon, 2001).

Well-known brands are generally regarded more favorably than lesser-known brands (Simon, 1970). Financially successful needlework businesses create a brand
image through books, workshops, television, and videos (Davis, 1981). Print media such as specialty magazines are the main ways needleworkers gain knowledge of prominent teachers, authors, and brands (Johnson, 2000). For example, Davis (1981) found that many contemporary quilters learned their skills from outside sources—37% of her sample taught themselves to quilt, presumably from books, magazines, television shows, and videos. Their frame of reference for appraisal of performance and products is social comparison of self to what they have seen in the media. Therefore,

\[ H_{6a} \quad \text{The extensiveness of exposure to identity-related media connections are positively associated with self-appraisals of identity-related performance} \]

\[ H_{6b} \quad \text{The extensiveness of exposure to identity-related media connections are positively associated with self-appraisals of identity-related products} \]

**Marketplace Factors and Possessions: Hypothesis 7**

The 2000 Quilting in America Survey found quilters spent $1.84 billion on quilting in 1999—a 52% increase in sales since the last survey in 1997. American quilters spend on average $667 per year on fabrics and estimate the dollar value of their "stash" (fabric purchased for projects not yet started) at $2,407. There is little research on the influence of marketplace factors such as outshopping, purchase intention, and brand loyalty among contemporary needleworkers.

Outshoppers are defined as “those consumers who forego the convenience of hometown shopping and travel to out-of-town markets to purchase products” (Hawes & Lumpkin, 1984, p. 200). Significant predictors of outshopping include a negative attitude toward local shopping, low levels of loyalty to local merchants, and shopping innovation.
(Hawes & Lumpkin, 1984). Home sewers, a type of contemporary needleworker, have been found to participate in outshopping behavior (Cary & Hatfield-Bellinger, 1988).

Needleworkers often face challenges in obtaining the supplies and materials they want in their local area. They also face challenges in terms of the cost of the materials they desire (Johnson, 1999; Neapolitan & Ethridge, 1985; Sewell, 1981). Cary and Hatfield-Bellinger (1988) found that female customers would travel farther to shop in a store that had certain products, a wider variety of merchandise, lower prices, and helpful/knowledgeable salespeople.

Brand identification and brand loyalty have to be built and developed, but are rewarding for businesses (Grassl, 1999; Hogg et al., 1998; Koehn, 1999; Lury, 1999; Simon, 1970; Wind, Denny, & Cunningham, 1979). A survey of 100 women in the Chicago area found that when brand names were masked, a lesser-known home furnishing product was chosen as most durable, best constructed, and most beautiful over the two leading brands. However, when the brand names were identified, the most popular brand rose to the pre-exposure level. The brand’s return to former levels demonstrates the influence of the revealed brand name, or what can be called the “halo effect” (Simon, 1970).

Brand names are commodities in their own right, connect products with lifestyles and images, and often justify a higher price (Clancy, 2001; Coombe, 1996; Grassl, 1999; Gwinner, 1997). Consumers may associate brand names with fun, youth, excitement, or excellence (Gwinner, 1997; Madrigal, 2000; McCracken, 1989; Solomon & Englis, 1996). To complete the meaning transfer process, consumers acquire the meaning embodied by the product through consumption (McCracken, 1989).
As in other industry segments, celebrity endorsements are profitable for craft retailers (Howell, 1999; Miller, 2000). For example, the addition of Martha Stewart brand fabrics to JoAnn’s fabric stores was expected to influence the brand image of the chain and attract new customers (Coombe, 1996; Grassl, 1999; Gwinner, 1997; “Household names unite,” 1999; “Hudson, Ohio-based fabrics retailer signs up Martha Stewart,” 1999). Hancock Fabrics hoped to appeal to their customers by adding the high-quality Waverly brand home-furnishing fabrics to their stores (“Hancock fabrics offer Waverly Boutique,” 2000).

Many factors have been found to influence purchase intention including amount of information perceived by a consumer from media (Kim & Lennon, 2000), service quality combined with consumer satisfaction (Taylor & Baker, 1994), and lifestyle imagery (Englis & Solomon, 1995). The most loyal customers are more profitable for retailers than the least loyal (Clark, 1997). There is a significant positive relationship between purchase intention and sales (Sewell, 1981). Therefore,

$$H_7 \quad \textbf{Marketplace factors are positively associated with the extensiveness of identity-related possessions}$$

Possessions and Appraisals: Hypothesis 8a and 8b

A commercialized culture organized around “symbolic goods” first emerged in 19th century Europe (Dunn, 2000). Contemporary culture is now permeated by a semiotic exchange involving both the commodification of culture and a “culturalization” of commodities in which meanings of goods are constructed within a cultural language of consumption, such as in television advertising (Baudrillard, 1981; Dunn, 2000; Holbrook
& Hirschman, 1982). The most prominent motive for consumption of leisure activities has been sign value or symbolism (Dimanche & Samdahl, 1994).

Emotions and values are significantly related to purchase decisions (Holbrook & Hirschman, 1982; Laverie et al., 1993). Consumers seek to emulate or avoid reference groups that they perceive through lifestyle imagery (Belk et al., 1982; Dimanche & Samdahl, 1994; Englis & Solomon, 1995; Holbrook & Hirschman, 1982; Littman, 1998). Laverie (1995) found that social connections were positively associated with reflected appraisals of products.

Our relationships of self to others are mediated by products and the signs they convey (Dunn, 2000; Holbrook & Hirschman, 1982). Certain products are signs or signifiers that individuals relate to self-concepts (Dimanche & Samdahl, 1994; Gwinner, 1997). As early as grade school, children learn to read and interpret messages about others based on consumption (Belk et al., 1982). Consumption is also gendered. That is, men and women consume based on their ideas of what is male and what is female (Kacen, 2000). Connecting self and sign meaning of products leads to greater consumption (Koehn, 1999; Lury, 1999; Madrigal, 2000; Pawson, 1997). Consumption of certain products and brands help to identify who we are (Pawson, 1997; Seabrook, 1999).

There is evidence in the leisure studies literature that leisure activities are used to signify social position and prestige (Dimanche & Samdahl, 1994; Holbrook & Hirschman, 1982). The symbolic nature of specific leisure products or activities may lead to attributions of social class affiliations (Dimanche & Samdahl, 1994). Furthermore, consumption of products related to a certain activity may be influenced by
what an individual thinks of her/his self and the impression he/she wishes to convey to others (Dimanche & Samdahl, 1994; Holbrook & Hirschman, 1982). Therefore,

**H₈a**  
The extensiveness of identity-related possessions is positively associated with reflected appraisals of identity-related products

**H₈b**  
The extensiveness of identity-related possessions is positively associated with self-appraisals of identity-related products

**Identity and Possessions: Hypothesis 9a and 9b**

Characteristic of the consumerism of contemporary culture is the ability of individuals to create their own identities by selecting from a wide range of goods and experiences (Dunn, 2000). Possessions extend the self, helping individuals manage their identities (Belk, 1988; Laverie et al., 1993; McAlexander et al., 1992; Schouten, 1991). Possessions both contribute to and reflect people’s identities (Belk, 1988). Consumption represents something more than purchase (Dimanche & Samdahl, 1994). Who we are and how we see ourselves shape our consumption of particular products (Holbrook & Hirschman, 1982; Kacen, 2000; Schouten, 1991).

Expressions of individual or collective self are communicated non-verbally through the consumption and creation of objects (Belk et al., 1982; Dunn, 2000). In claiming that an object is “mine,” individuals use objects to act as reminders and confirmers of identity (Belk, 1988; Madrigal, 2000, 2001). These possessions help to say who we are and provide a sense of where we have been (Belk, 1988).

An assemblage of products can be called a consumption constellation. Solomon (2001) defines the consumption constellation as “a cluster of products, services, and consumption activities jointly used to construct, signify and/or enact a social role.
Therefore, consumers may purchase products and services that they feel “go together” to reinforce and reflect a perceived image, lifestyle, or identity. A collection of related objects is more reflective of self than a non-related grouping of items (Belk, 1988). For example, a needleworker may choose to do Erica Wilson kits, use Erica Wilson embroidery frames, have her work professionally finished through an Erica Wilson shop, purchase Erica Wilson books, and attend Erica Wilson classes, workshops and needlework tours.

Although there are a wide range of materials and supplies available for leisure activities and hobbies, including needlework, the monetary value of these possessions is not as relevant as the quantity of materials owned. Materials and supplies for needlework projects can range anywhere from a few dollars for cotton floss to hundreds of dollars for the finest hand-spun yarns. As stated by Gelber (1999), “money can buy high-priced collectibles and fancy tools, but these are differences in scale rather than of meaning (p. 5).”

Public display of association is seen in the leisure literature as an indicator of dedication to one’s hobby. Items such as t-shirts, bumper stickers, pins, and tote bags publicly express individual identity and often express identification with organizations (Bhattacharya et al., 1995; Gillespie et al., 1996; Schofield-Tomschin & Littrell, 2001). For needleworkers, display of accessories such as handbags, clothing, jewelry boxes, and furniture tell others who they are (Mulne, 2001).

In addition to purchasing to express an existing identity, contemporary Americans create identities through what they consume—using consumption as the building blocks of identity (Holbrook & Hirschman, 1982; Seabrook, 1999; Solomon, 2001). Purchases
enable customers to extend his/her personal identity by incorporating the intangible attributes of the product chosen into the self (Belk, 1988; Holbrook & Hirschman, 1982). Therefore,

\[ H_{9a} \quad \text{Identity salience is positively related to the extensiveness of identity-related possessions} \]

\[ H_{9b} \quad \text{Identity commitment is positively related to the extensiveness of identity-related possessions} \]

Social and Media Connections and Possessions: Hypotheses 9c and 9d

The major sources of information about the meaning of possessions come from the media, family, and peers (Belk et al., 1982). We learn, define, and remind ourselves of whom we are by our consumption choices (Belk, 1988). An individual’s social connections provide important feedback about what they consume. In contemporary consumer culture, people make inferences about others based on their possessions (Belk et al., 1982). Possessions allow us to communicate non-verbally with others and “achieve the self-satisfaction of self-expression through consumption” (Belk et al., 1982, p. 4). The ability to make inferences about consumption choices is almost fully developed by the sixth grade (Belk et al., 1982).

Laverie et al. (1993) found that interactions with others including a sense of belonging, warm relationships, security, and being well respected were significant factors in the consumption experience. That is, social connections had a relationship with purchases. Non-verbal communication through consumption can benefit interpersonal relationships (Laverie et al., 1993). Purchase intention and consumption are influenced by perceptions of group norms and a desire to be part of a group (Dimanche & Samdahl,
1994; Grover, 1997; Holbrook, O'Shaugnessy, & Bell, 1990; Madrigal, 2000; Schofield-Tomschin & Littrell, 2001; Varley & Crowther, 1998). Laverie (1995) found the majority of aerobics participants relied on others for information about shoe purchases. Yet she also found that the remainder of the participants sought information in the media before making purchases (Laverie, 1995).

With hopes of influencing consumer behavior, marketers present images of attractive lifestyles in the media (Solomon & Englis, 1996). Attention to identity-related media involves an individual in an activity and may lead to consumption related to participation in that activity (Fine, 2000). Consumers often evaluate their purchase decisions based on what they see in the media (Laverie, 1995). Retailers use media exposure and media personalities, such as Martha Stewart to promote products and increase sales (“Hudson, Ohio-based fabrics retailer signs up Martha Stewart,” 1999; Gelber, 1999; Johnson, 1999). For example, Martha Stewart is the head of an international multimedia company that includes a magazine, syndicated magazine column, radio and television programs, and books (“Hudson, Ohio-based fabrics retailer signs up Martha Stewart,” 1999).

There is a wide range of needlework media available in the United States including advertising copy and mailers, instructional magazines, and books. These media offer opportunities for needleworkers to learn about new products and techniques. Attention to media of this type leads to increased stitching and subsequent consumption of needlework supplies and equipment (Johnson, 1999). Therefore, H_{9c} Identity-related social connections are positively related to the extensiveness of identity-related possessions
Identify-related media connections are positively related to the extensiveness of identity-related possessions

Identity and Frequency of Behavior: Hypotheses 10a and 10b

Links between personal identity and involvement/time spent have been found in studies of such diverse leisure activities as showing dogs, sailing, and hunting (Fine, 2000; Gillespie et al., 1996; Kuentzel, 1994; Poliandro, 1989; Schofield-Tomschin & Littrell, 2001; Urry, 1994; Wahl, 1998; Wearing, 1991a; 1991b). Participating in an activity whether in a group or alone indicates a tie to identity (Gillespie et al., 1996; Schofield-Tomschin & Littrell, 2001). Women use leisure activities in the construction of their identities (Davis, 1981; Green, 1998; Langellier, 1994; Parker, 1984; Perry, 1991; Pratt, 1978; Ratcliff, 1990; Schofield-Tomschin & Littrell, 2001; Sissons, 1999; Wearing, 1991a, 1991b, 1996).

In their study of dog sport enthusiasts, Gillespie et al. (1996) found that when individuals have heavy personal investments in leisure activities, their avocation begins to influence their identity and relationships in “real life.” Boundaries between leisure identity and real life blur as the hobbyist becomes more passionate about her/his hobby (Gelber, 1999; Gillespie et al., 1996; Jonas, 1997; Kuentzel, 1994; Lynch, June 2001).

Needlework enthusiasts choose to spend their time doing needlework as opposed to other activities, for example, a Denver psychiatrist who is also an avid knitter spends as much as 200 hours per year knitting (Grover, 1997). Identity is also revealed in resources devoted to an activity. For example, in 1985, Erica Wilson organized a needlework study tour to China. The trip required a significant investment since the cost was $3500 per person (News, 1985).
Skeggs’ (1999) study of gender in specific spaces found relationships between identities and specific spaces devoted to identity-related activities. Seventy-six percent of American quilters have a room in their home dedicated to quilting (“America’s in stitches,” 2000). A dedicated space is a good indication of frequency of participation and strength of identity (Pratt, 1978).

Identity is expressed not only through purchase, but also through the creation of objects. Manipulation of materials is linked with the shaping of identity (Belk, 1988; Whisnant, 1973). A created object “expresses the essential unity of inner and outer worlds, the craftsman’s attempt to integrate them even more completely, and the cherished inseparability of individual and cultural identity” (Whisnant, 1973, p. 321). For example, needlework is viewed as a tie to the past and a permanent statement to the future—an extension of self (Davis, 1981; Johnson, 1999, 2000; Langellier, 1994). Craft-artists, such as needleworkers stitch for both personal and social reasons. Personal benefits include relaxation, self-expression, challenge, creativity, and reprieve from daily life (Davis, 1981; Johnson, 1999, 2000; Langellier, 1994; Neapolitan & Ethridge, 1985; Schofield-Tomschin & Littrell, 2001).

Although common images of the practice of some types of needlework, such as quilting, include a communal effort, or a quilting bee, recent research found that 66% of contemporary quilters work alone most of the time (“America’s in stitches,” 2000). Yet for many, needlework also provides social interaction related to identity (Hansen, 2001; Schofield-Tomschin & Littrell, 2001). Leisure is socially constructed and for some people, it becomes an absorbing commitment, or what Gillespie et al. (1996) term as a
“passionate avocation.” Descriptive display of one’s creations whether informally or in
“show and tell,” a staple of needlework guild meetings, reflects a connection with others
through needlework that is related to identity (Langellier, 1994).

Established routines of behavior over time result in the establishment of an
identity (Kuentzel, 1994). Furthermore, when interest and dedication to a hobby
diminishes, so does the strength of that identity (Gillespie et al., 1996). Studying
needlework and identity helps us understand why needleworkers continue to purchase
materials and create objects, even when it appears needlework’s popularity is at a decline
(Davis, 1981; Langellier, 1994; Patterson, 1995). Therefore,

$H_{10a}$  **Identity salience** is positively related to the **frequency of participation in**
identity-related behavior

$H_{10b}$  **Identity commitment** is positively related to the **frequency of participation in**
identity-related behavior

**Hypotheses**

In summary, based on a review of literature, the hypotheses to be tested in the
context of needleworker identity are as follows:

$H_1$  **Identity-related social connections** are positively associated with **identity
commitment**

$H_{2a}$  **Reflected appraisals of identity-related performance** are positively associated
with **identity commitment**

---

1 The presence of a passionate avocation in needlework was apparent in a preliminary interview with Edie Lynch. Edie was a student of Erica Wilson and then taught needlework for 30 years in the United States and abroad. Edie’s home is full of examples of her needlework from pillows on the chairs to framed pictures in every room. Within five minutes of entering Edie’s home, she pointed out several of her creations as well as displayed her current project (interview, June 2001).
H₂b  Reflected appraisals of identity-related products are positively associated with identity commitment

H₃a  Self-appraisals of identity-related performance are positively associated with identity salience

H₃b  Self-appraisals of identity-related products are positively associated with identity salience

H₄  The extensiveness of exposure to identity-related media connections are positively associated with identity salience

H₅a  Identity-related social connections are positively associated with reflected appraisals of identity-related performance

H₅b  Identity-related social connections are positively associated with reflected appraisals of identity-related products

H₆a  The extensiveness of exposure to identity-related media connections are positively associated with self-appraisals of identity-related performance

H₆b  The extensiveness of exposure to identity-related media connections are positively associated with self-appraisals of identity-related products

H₇  Identity-related marketplace factors are positively associated with the extensiveness of identity-related possessions

H₈a  The extensiveness of identity-related possessions is positively associated with reflected appraisals of identity-related products

H₈b  The extensiveness of identity-related possessions is positively associated with self-appraisals of identity-related products
$H_{9a}$ Identity salience is positively related to the extensiveness of identity-related possessions

$H_{9b}$ Identity commitment is positively related to the extensiveness of identity-related possessions

$H_{9c}$ Identity-related social connections are positively related to the extensiveness of identity-related possessions

$H_{9d}$ Identity-related media connections are positively related to the extensiveness of identity-related possessions

$H_{10a}$ Identity salience is positively related to the frequency of participation in identity-related behavior

$H_{10b}$ Identity commitment is positively related to the frequency of participation in identity-related behavior

These hypotheses were tested using the methodology described in Chapter 3.
CHAPTER 3

METHODOLOGY

The methodology used in this research is modeled after Kleine et al. (1993) and Laverie (1995) who each examined relationships between identity and frequency of behavior with purposive samples. Volunteer or purposive samples are used when a sampling frame is unavailable and requires participants meet certain criteria before being included in the study (Huck & Cormier, 1996; Seale & Filmer, 1998). Purposive sampling is common in the social sciences (Creswell, 1994) and was used in eight studies published in Clothing and Textiles Research Journal recently (Campbell & Horne, 2001; Dickson & Pollack, 2000; Gaal & Burns, 2001; Henderson & DeLong, 2000; Horridge & Craig, 2001; Jin & Koh, 1999; O’Neal, 1998; Schofield-Tomschin & Littrell, 2001). Of these eight studies, five used survey methodology for at least part of the data collection. Particular to the topic of needlework, survey methodology has been used to study quilters (Davis, 1981) and contemporary needleworkers (Johnson, 2000). Based on the review of literature and appropriateness to address the hypotheses, a survey of a purposive sample was used in this research.

Participants

Frequency of behavior of contemporary needleworkers ranges from sporadically picking up a project to stitching daily. Recent studies of contemporary needleworkers
have concentrated on those who belong to needlework guilds such as the Embroiderers Guild of America and the American Needlepoint Guild (Johnson, 2000; Schofield-Tomschin & Littrell, 2001). Belonging to a needlework guild is a concrete indication that one has an interest in needlework and these groups are populated by some of the most dedicated needleworkers (Johnson, 2000; Schofield-Tomschin and Littrell, 2001). Johnson (2000) and Schofield-Tomschin and Littrell (2001) had relatively small samples, 18 and 30, respectively, limited in geographic area. To broaden the scope of understanding of contemporary needleworkers, and according to the methodology used by Laverie (1995), several solicitation methods were used in this study to develop a purposive sample of volunteers with the intent of including a varied sample of needleworkers, especially on the basis of guild membership and geographic region.

**Solicitations**

The participants for this study were volunteers who responded to various solicitations each with the goal of reaching respondents with a range of needlework identities, consumption patterns, and frequencies of behaviors. It was believed that many of the respondents would be members of needlework guilds, but guild membership was not a criterion for participation. After contacting two national needlework guilds, it was determined that their mailing lists are not available. Without mailing lists, the researcher needed to determine how to reach a broad audience of needleworkers from which to solicit volunteers. This brought challenges in how to approach potential participants and where to find them. It was determined that advertisements targeted to a specific link to needlework would be a way to encourage participation and reach a more varied sample.
The sample consisted of people who had contact with Erica Wilson's successful endeavors over more than four decades including lessons, workshops, books, magazine and newspaper articles, videos, and needlework products. Individuals having contact with Erica Wilson products and programs would likely be able to provide data regarding needlework identity, consumption, and frequency of behavior. Therefore, all solicitations for volunteers in this study were based on contact with Erica Wilson products and programs.

Four main methods of solicitation were used to increase the breadth of the sample: registration boxes, advertisements in print media, personal contacts of researcher, and electronic solicitations, including email lists and internet discussion boards. The solicitation methods and their success in gathering volunteers for responding to the study follows. Frequencies and percentages of solicitation methods with actual respondents will be reported in Chapter 4.

Registration boxes. The first and most obvious avenue of reaching potential volunteers was directly through Erica Wilson's shops in New York City and Nantucket, Massachusetts. In September 2001, the researcher sent boxes with a framed introduction to explain the purpose of the study and cards that could be completed and entered into a gift certificate drawing (see Appendix A). This method was not very successful, yielding four volunteers. Some of the challenges were that the boxes were sent shortly before the September 11th tragedy. Also, the manager of Erica Wilson's Nantucket store decided to put the cards into shopping bags of needlework customers rather than setting up the box. This practice may have discouraged potential volunteers. Cards could be
submitted independently of the box set-up as they had a return address on the back, but potential volunteers may have missed the explanation of the purpose of the research that was part of the box set-up.

In addition to solicitation at Erica Wilson’s shops, two boxes were sent to national meetings of needleworkers. The first box was displayed at the annual convention of the American Needlepoint Guild (ANG). Of all the types of needlework that Erica Wilson has taught and sold, she is known best for her needlepoint (Wilson, 1995). The 2001 convention was held in Washington, District of Columbia in early September. This convention has 3,000 attendees at its weeklong meeting of classes, vendors, and tours. Although there was large attendance at the convention, the box yielded 14 volunteers. Afterwards, one of the leaders of ANG contacted the researcher and asked if she could put some of the cards in her needlework shop in Alexandria, Virginia. This method yielded 12 volunteers.

The third attempt to solicit volunteers through registration boxes was the Callaway Gardens Needlework School in Callaway, Georgia from January 7-18, 2002. This intensive workshop brings needlework enthusiasts from all over the world. The solicitation at Callaway resulted in eight volunteers.

In retrospect, the solicitation effort through registration boxes was not as successful in securing volunteers as other methods. One possible explanation could be that the researcher did not accompany the box, and therefore, there was no one available to articulate the purpose of the study. Because the registration box did not yield a sufficient volunteer respondent pool, other solicitation methods were employed.
Advertisements in print media. A second method of soliciting participants was advertisements in print media (Appendix B). Through contact with the editor, the researcher was able to place a small solicitation in a national needlework magazine, *PieceWork*. *PieceWork* is published bi-monthly with a circulation of 37,130 in 2001. The solicitation was in the “Tapestry” section at the beginning of the magazine where announcements are made in the November/December issue that came out in September 2001. Individuals could volunteer to participate by sending a note to the researcher in care of the magazine or by logging on to a website established for volunteer registration.

The same solicitation was also printed in the Winter 2001 issue of *TANNA Today*, a quarterly newsletter published by The National Needlework Association (TNNA), a trade organization with 1,300 members. Erica Wilson was a member of this group for several years, attends annual trade shows, and was the featured speaker at one of them in the 1980s. The solicitation was also printed in the January 2002 *ITAA Newsletter*, 24 (3), published by the International Textile and Apparel Association (ITAA). ITAA is a professional association of academic and industry professionals in the field of textiles and apparel with 716 members. The solicitation also appeared in the Winter 2002 issue of *CSA News* (Vol. 27, No. 3) and the January 2002 *CSA Region III* (Midwest) *Newsletter* (Vol. 20, No. 1). These publications are produced by the Costume Society of America (CSA), a professional association of individuals and institutions interested in the study of historic dress with 1800 members. The solicitation also appeared in the newsletter of the Textile Society of America, an organization with similar goals to CSA, but with a concentration on historic textiles. Finally, the solicitation appeared in the March 2002 issue of *Needle Arts*, a quarterly magazine sent to 20,000 members of the Embroiderers
Guild of America (EGA). The March issue was sent to members in February 2002. Altogether, the printed solicitations were successful, generating many volunteers for the study.

**Personal solicitations by researcher.** In some cases, the researcher directly contacted potential participants. These efforts included a follow-up to a class taught by Erica Wilson. After a several-year break from teaching, Erica Wilson conducted a class as part of the Embroidery Arts Symposium at the Peabody Essex Museum in Salem, Massachusetts in June 2001. The class was attended by 35 women, including the researcher. Appendix C is a copy of a letter sent with a registration card to each of the participants in the session. Of 20 letters sent, five individuals volunteered to participate in the study.

Another method of contact and personal solicitation was attendance at local needlework guilds. There are two chapters of the Embroiderers Guild of America (EGA), one chapter of the American Needlepoint Guild (ANG), and a Knitters Guild in the researcher’s local community. Access to these guilds was facilitated by making personal contact with guild members who introduced the researcher to the members at meetings. In total, there were 48 attendees at the two EGA meetings (September and October, 2001), 10 at the ANG meeting (November, 2001), and 33 at the Knitters Guild (January, 2002) meeting. Following an introduction, the researcher gave a short presentation about the research and asked volunteers to complete registration cards. These four contacts resulted in 14 volunteers. In addition, the researcher included three more personal contacts that came from referrals of other participants during the course of the study. Personal contacts yielded volunteers, although this method of solicitation was
dependent on availability of needlework guilds and willingness of guild leaders to support the research effort. Furthermore, personal contacts were limited by geographic area.

Members of guilds and other organized crafts organizations were considered representative of the characteristics of highly skilled craft-artists in a National Endowment for the Arts sponsored survey (Neapolitan & Ethridge, 1985). An effort was made to balance the sample among those who are active guild members and those who practice needlework independently.

**Electronic solicitations.** By far, the most successful method of soliciting volunteers for this study was through electronic means. Using the same wording as the print solicitations (Appendix B), electronic messages were disseminated in several ways. First, the researcher asked a personal contact who has an online journal to send an email to her electronic address list of 250 individuals with interests in historic costume and textiles. In the second electronic solicitation the call for volunteers was sent by email to the members of the Apparel and Textiles and Art and Design Divisions of the American Association of Family and Consumer Sciences, a professional association with 12,000 members.

Other electronic solicitations were a needlepoint discussion board posting, mention in two newsletters (www.about.com and examplar@withmyneedle.com) that reach over 1,000 individuals, and forwarding the message to several needlework listservs. It is believed that the electronic solicitations were the most successful because of the ease in communicating the request for volunteers and ease in registration via the website. The
variety of solicitation efforts increased the breadth and depth of the sample for this study in comparison with other recent studies of needleworkers (Johnson, 2000; Schofield-Tomschin & Littrell, 2001).

Initial Data Collection

Solicitation of volunteers began in September 2001 and ceased in March 2002. Whether written or electronic, volunteers were asked to provide data as part of the registration process. Information requested was identical on the registration card (Appendix A) and the website and included name, address, phone, email, and indication of contact with Erica Wilson products and programs. Based on a review of literature, the researcher determined that Erica Wilson’s products and programs could be divided into 12 categories. Volunteers were asked to circle on the card or check on the website if they had “purchased, read, viewed, or participated in” Erica Wilson books, magazine articles, newspaper columns, videos, Public Broadcasting Station (PBS) program, needlework tours, classes, workshops, kits, supplies (other than kits), correspondence lessons, or other not mentioned above.

A hand written note was sent to each individual as they volunteered. This note thanked them for volunteering and told them they would be notified when to complete the questionnaire. The note made a personal connection between the participant and the researcher. In addition, monthly drawings of $50 gift certificates to Erica Wilson were held. Drawings were made in November and December 2001 and January 2002. Both the notes and the drawings encouraged participants to continue interest in the study until data collection began.
Instrument

The instrument used to collect data for this study was adapted from several sources with the intention of tapping the constructs described in Chapter 2 and measured by Kleine et al. (1993) and Laverie (1995). The instrument included 92 items. Eighty-two of the items required responses on five-point Likert-type scales. At the end of the instrument, nine items were designed for the respondent to fill in or check boxes related to demographic information. Finally, a space was included for additional comments.

The instrument was offered in an electronic version to be completed on a website and in paper form (eight pages). The instrument is included in Appendix D.

Frequency of Identity-Related Behavior

The variable frequency of identity-related behavior is defined as self-evaluation of frequency of doing needlework and needlework-related activities currently. Seven items are self-evaluations of frequency of behavior, one item is a general measure of individual behavior and six items tap social needlework behaviors.

After the review of literature and according to the conception of the researcher, it was determined that Kleine et al. (1993) and Laverie’s (1995) scale did not adequately address frequency of behavior of needleworkers in two main areas. First, needleworkers may participate in some activities less frequently than once every six months, yet it still may be important to them. Secondly, and perhaps more importantly, the scale used by Kleine et al. (1993) and Laverie (1995) resulted in frequencies rather than ratings. Therefore, the scale was adapted to a five-point range from “very infrequently” to “very frequently” for this study.
Self-Appraisals of Identity-Related Performance

The construct **self-appraisals of identity-related performance** was defined as the perception of the relative success of one’s identity performance (needlework projects). As was discussed in Chapter 2, Kleine et al. (1993) included a seven-point bipolar rating of esteem adapted from Hoelter (1983). Laverie (1995) expanded the construct of esteem to address four constructs: self-appraisal of identity-related performance, self-appraisal of identity-related products, reflected appraisal of identity—related performance, and reflected appraisal of identity-related products. The constructs were measured using seven five-point semantic differential scales with endpoints such as “bad—good, imperfect—perfect, and ordinary—notable.” This measure was reported to be reliable ($\alpha = .92$) (Laverie, 1995).

In adapting the construct of self-appraisal of identity-related performance to needlework for this study, the operational definition “perception of the relative success of one’s identity related performance” was conceptualized to mean needlework projects. Needleworkers’ creations represent performance for this activity (See Appendix D, items 10-16).

**Self-Appraisals of Identity-Related Products**

The construct **self-appraisals of identity-related products** was defined as the perception of the relative success of one’s identity-related performance (on needlework projects). As discussed about self-appraisal of needlework performance, the measure used in this study was adapted from Laverie (1995) and the operational definition of this construct was retained as “An individual’s evaluation of his or her identity related products.” This measure was reported to be reliable ($\alpha = .91$) (Laverie, 1995).
As seen in the instrument, products were described as supplies and equipment used to do needlework. Seven five-point semantic differential scales with endpoints identical to the other appraisal scales such as “bad—good, imperfect—perfect, and ordinary—notable.” tapped this variable (See Appendix D, items 17-23).

Identity-Related Possessions

The construct of identity-related possessions was defined as ownership of needlework books, videos, kits, supplies, and equipment. The measure of possessions is adapted from Kleine et al. (1993) and Laverie (1995) (Seen in Appendix D, items 24-29). Given the wide range of possible possessions an individual might use or have to do needlework and a desire to avoid adjective modifiers, the measure of possessions was adapted to a five-point Likert-type scale with anchors (1 = strongly disagree to 5 = strongly agree). Needlework possessions were grouped into six categories: books, videos, supplies, patterns, equipment, and decorative objects. Respondents were asked their level of agreement with the statements that reflected a large holding of needlework possessions.

Reflected Appraisals of Identity-Related Performance

The construct of reflected appraisals of identity-related performance was defined as the perceptions of others’ evaluation of one’s identity-related performance (needlework projects). This section of the instrument was adapted from Laverie (1995) to measure reflected appraisals of performance in a similar manner to needlework self-appraisal—performance. This measure was reported to be reliable ($\alpha = .93$) (Laverie, 1995).
In adapting Laverie’s measure to this study, the operational definition of this construct was retained as “One’s perception of others’ evaluations of his or her identity related performance.” As in the self-appraisal measure, “one’s identity related performance” was conceptualized to mean needlework projects as their creation represents performance for this activity. Also, the wording of the instructions were simplified to “other needleworkers” rather than “other people that you _______” as used in Laverie (1995). Seven five-point semantic differential scales with endpoints identical to the other appraisal scales such as “bad—good, imperfect—perfect, and ordinary—notable.” tapped this variable (See Appendix D, items 30-36).

**Reflected Appraisals of Identity-Related Products**

The construct of **reflected appraisals of identity-related products** was defined as perceptions of others’ evaluation of one’s identity related products (supplies/equipment). As in the measure of reflected appraisals performance, this scale was adapted from Laverie (1995) and wording adjusted to the study by using “other needleworkers” as in the reflected appraisal performance measure. This measure was reported to be reliable (α = .96) (Laverie, 1995). Seven five-point semantic differential scales with endpoints identical to the other appraisal scales such as “bad—good, imperfect—perfect, and ordinary—notable.” tapped this variable (See Appendix D, items 37-43).

**Identity-Related Media Connections**

The construct of **identity-related media connections** was defined as the frequency of contact with magazine articles, newspaper columns, and television programs about needlework. The measure was adapted from Kleine et al. (1993) and Laverie
Based on the review of literature, conceptualization of the extensiveness of possible needlework media available, and a desire to avoid adjective modifiers, the measure of media connections was adapted to a five item five-point Likert-type scale. Items were worded to reflect frequent use of media with anchors of strongly disagree (1) to strongly agree (5). In this study, ownership of books and videos were included in the measure of possessions, frequency of reference to these media were included in media connections (See Appendix D, items 44-48).

Identity-Related Social Connections

The construct of identity-related social connections, defined as respondents’ contact with other needleworkers was also addressed. Laverie’s (1995) measure was adapted to this study in several ways. First, wording was adapted to a five-point Likert-type scale with anchors (1 = strongly disagree to 5 = strongly agree) with the goal of avoiding adjective modifiers. Secondly, one of Laverie’s (1995) items, was eliminated since it did not fit with the Likert-type scale. Wording on four items was simplified to use the term “needlework” for ease in response.

Two items were added to the scale of social connections based on the review of literature. The Internet is an important method of communication in contemporary American society. In 1995 when Laverie did her study, the Internet was less extensively used. There are many needlework discussion fora including www.about.com and www.ega.org. The Internet is a type of media, but as conceptualized in this study, it also is a form of social connection (the discussions) with other needleworkers and reflects social identity. Finally, one item was added since there is considerable literature that
supports intergenerational links among needleworkers. Therefore, the measure of identity-related social connections included a total of seven items (See Appendix D, items 49-53).

**Identity-Related Marketplace Factors**

The variable *marketplace factors* included the availability and accessibility of outlets to purchase needlework products, intention to purchase needlework products, and attitudes toward branded products. In each measure, wording was adapted to the needlework market. Thirteen items were designed to address marketplace factors.

Availability and accessibility was addressed by *outshopping behavior* adapted from Hawes and Lumpkin's (1984) five-item outshopping scale. This measure was reported to be reliable (α = .71) (Hawes & Lumpkin, 1984). The review of literature identified outshopping behavior among needleworkers, specifically Cary and Hatfield's (1988) study of travel behavior of female retail specialty fabric store customers. Hawes and Lumpkin’s (1984) scale was adapted to the needlework market by including the wording “needlework shops.” Five five-point Likert-type items with anchors (1 = strongly disagree to 5 = strongly agree) tapped this variable (See Appendix D, items 56-60).

**Purchase intention**, or the desire to purchase needlework products, was measured with items adapted from Kim and Lennon (2000) that originated with Taylor and Baker (1994) and Sewall (1981). This measure was reported to be reliable (α = .90) (Kim & Lennon, 2000). Since this was a composite scale with two different formats for responses, items were worded to be compatible with a five-point Likert-type scale with
anchors (1 = strongly disagree to 5 = strongly agree). One item was adapted to address outshopping purchase intention. Four items tapped this variable (See Appendix D, items 61-64).

Five items adapted from Moschis (1992) tapped the variable attitude toward branded products (See Appendix D, items 65-69). It was a five-point Likert-type scale with anchors (1 = strongly disagree to 5 = strongly agree) as used in this instrument. Although Moschis reported an alpha of .50, Bruner and Hensel (1992), editors of the Marketing scale handbook, suggested further development and testing of this scale since they believed it could be improved. The measure was selected as it is congruent with the conceptualization of attitude toward branded products in this research. The components of outshopping behavior, purchase intention, and attitude toward branded products were designed to measure marketplace factors.

Identity Salience

The construct of identity salience has been defined as the importance that a respondent attaches to his/her identity. Kleine et al. (1993) and Laverie (1995) used a measure of identity salience developed by Callero (1985) that was reported to be reliable (α = .81) (Callero, 1985). As there was no clear indication that the scale should be altered, all five of Callero’s (1985) identity salience items were included in the instrument for this study. The five items were modified to a five-point Likert-type scale with anchors (1 = strongly disagree to 5 = strongly agree) to be consistent with other instrument items. As in other items, instructions were also adapted to include wording compatible with the identity-related behavior of needlework (See Appendix D, items 70-74).
Identity Commitment

The construct of identity commitment was defined as the importance attached to relationships based on an identity. As was discussed in Chapter 2, identity theory includes two components: salience and commitment. The measure of identity commitment was adapted from Callero’s (1985) eight-item scale and used with terms compatible with the practice of needlework. Originally, the eight-item scale ranged from strongly agree (1) to strongly disagree (9). It was reported to be reliable ($\alpha = .82$). As in the identity salience scale, response options were reduced to five for consistency with other instrument items with anchors (1 = strongly disagree to 5 = strongly agree) (See Appendix D, items 75-82).

Demographics

Respondents were asked to provide demographic data to be used to characterize the sample. Response categories were provided for birth year, gender, whether or not they had children and the ages of children living at home, education, marital status, work status, and annual family gross income. Birth year was used rather than age to lessen reporting errors in determining age. Choices for these items were based on categories in the “Population and Household Economic Topics” section of the 2000 U. S. Census (2001) and the U. S. Department of Labor, Bureau of Labor Statistics Consumer expenditure survey, 1994-1995 (1997). Finally, the instrument included an open-ended question about the respondent’s experience with Erica Wilson products and programs.

Pilot Test

After the instrument was developed and the study approved by the Institutional Review Board (Protocol Numbers 02E0039/01E0211), it was pilot tested with two focus
groups. After revising the instrument based on focus group feedback (details follow), the electronic version was pilot-tested by a group of graduate students and faculty members in textiles and clothing.

Focus Group 1

The first group consisted of 10 female members of the American Needlepoint Guild in a large Midwestern city. In accordance with focus group methodology, the attendees were asked to complete the instrument and discuss items with which they had questions or concerns as they progressed (Krueger, 1998; Threlfall, 1999). Several issues were discussed. First, the instrument included a section where respondents would indicate on a nine-point scale their frequency of behavior (never to daily) with certain kinds of needlework such as embroidery, needlepoint, quilting, and knitting. Through the focus group it became clear that this set of items was problematic since needleworkers work in spurts of activities. Wording of these items were also challenging in terms of degree of specificity. For example, the instrument stated “embroidery,” yet many in the focus group wanted to have more specific choices such as “cross-stitch, hardanger, or white work.” Through this discussion it was concluded that this level of detail in the data was not necessary. The construct to be tested was “frequency of behavior,” and, therefore, required information about how often the respondents did needlework, but not the exact type of needlework they did. The instrument was adjusted to reflect this change.
The focus group also revealed ambiguity in definitions of “classes, workshops, and seminars.” After discussion, it was determined that a class was less than 1 day, a workshop 1-2 days, and a seminar 3 days or more. This clarification was added to the instrument.

Focus group participants were uncomfortable with the measures of self and reflected appraisals or performance and products. At first, they did not understand how to respond using the questionnaire’s format. Instrument instructions were clarified by adding the wording “For each pair…” which was changed to bold lettering for emphasis. Several of the focus group members wanted to add their own adjectives such as “good, creative, in therapy, learning, etc.” Although these are valid responses, the items were designed to measure self and reflected appraisals as part of the model. Because reported reliability for the scales were very high, ranging from .91 to .96 (Laverie, 1995), it was decided to retain these items.

There also were many questions about the measure of outshopping. Originally, the instrument items were of a general nature, such as “It has been easy for me to procure needlework products.” Focus group participants wanted more detail, such as locally, mail-order, or specialty shops. These items were replaced with Hawes and Lumpkin’s (1984) five-item outshopping scale.

Finally, the focus group members questioned the use of reverse-scored items in the measure of identity salience and identity commitment. Since these items were adapted from Callero (1985) with a reported Cronbach’s alpha of .81 and .82 respectively, it was decided to retain the reverse-scored items.
Focus Group 2

After changes to the instrument were made based on recommendations of the first focus group as discussed above, the instrument was reviewed by a second focus group. The second group was members of the Embroiderers Guild of America in a more rural area of the Midwest. Ten females participated in this group.

Based on information gathered from the first focus group, the frequency of behavior measure was adapted to a nine-point very infrequently to very frequently scale. Participants in the second focus group were uncomfortable with the word “frequently” expressing that “frequently” means different things to different people. Although a few of the focus group members requested the scale be changed to offer choices of specific frequency such as “once a day, once a month, etc.”, the majority of participants had no trouble completing this section and, therefore, it was retained.

Like the first group, this focus group also questioned the adjectives for self and reflected appraisals. However, given the reliability of this measure in Laverie (1995) as discussed for the first focus group, it was retained.

All in all, the instrument received a much more positive response in terms of ease of completion in the second focus group. The main complaint centered around the use of a nine-point scale. Participants felt there were too many choices and did not feel their responses were strong enough to reflect differences among some of the points. After discussion with three faculty members in textiles and clothing and a review of the various measures used in developing the instrument, it was decided to reduce all instrument items to five-point scales.
Electronic Pilot Test

Once the instrument was finalized based on focus group feedback, it was converted to electronic form and posted to the World Wide Web. Eight graduate students and two faculty members tested the instrument in the electronic form. The researcher also tested the instrument on several different computers using different internet servers. The objective of testing in this way was to make sure the instrument could be accessed from all kinds of systems as respondents may have various equipment and service providers.

Two changes were made to the instrument after the electronic pilot test. First, some of the respondents noted that as they completed the instrument, they lost track of the definition of needlework. This is not uncommon as needlework is sometimes confused with needlepoint or some individuals do not consider knitting needlework, etc. To alleviate this problem, a section was added on every page that showed the definition of needlework. The same section was added to each page of the paper instrument as seen in Appendix D.

The second point was that instructions on the web-based instrument asked participants to “check” the items. Several of the pilot-test participants asked that this wording be clarified. It was changed to say “click the button” on the electronic form. The paper form is an exact replica of the electronic form except it instructs respondents to “check the box.” After these changes were made, it was decided that the instrument was ready to post or distribute to the individuals who volunteered for the study.
Data Collection Procedure

Beginning in February 2002, volunteers were contacted electronically or by mail and asked to complete the questionnaire. A follow-up was sent electronically after one week. This first follow-up was not sent to those individuals with mailed questionnaires to allow for time for receipt and return. Ten volunteers with Internet access asked to complete a paper copy of the instrument. After one more week, a follow-up postcard was sent to all volunteers who had not yet responded. Correspondence with volunteers is seen in Appendix E. Data collection was concluded after four weeks.

Respondents registered for a gift certificate drawing by entering their email address or mailing a slip of paper with their initials and zip code with their completed instrument. The website was designed so it would not be possible to link email addresses with responses to the questionnaire. Accordingly, after recording initials and zip code, the slips were destroyed so there could be no matching of participants with their responses. Response rate and preliminary results are reported in Chapter 4.
CHAPTER 4

PRELIMINARY RESULTS

Because the instrument was specifically designed for this study, preliminary results of construct validity and reliability testing will be reported in Chapter 4. In addition this chapter includes results of methods of contact, demographics, experience with Erica Wilson products and programs, and descriptive statistics. Results of simple and multiple regressions are reported in Chapter 5. Results pertaining to description of the sample are reported first.

Data Collection and Method of Contact

Using with the procedure described in Chapter 3, volunteers were contacted electronically or by mail and asked to complete the questionnaire. Including all registration methods, 249 (86%) of the volunteers could be contacted by electronic means, including those who indicated an email address on registration cards or letters.

Of the 289 volunteers, 129 (45%) responded to the first request. An electronic follow-up was sent after one week and 31 additional responses were received. Two weeks after the initial contact, postcards were sent to volunteers with questionnaires outstanding. Three postcards were returned to sender undeliverable, three volunteers asked to be removed from the study, and one volunteer had passed away. The follow-up postcard along with an additional email follow-up for volunteers with Internet access
resulted in an additional 60 respondents. Independent samples t-test revealed no significant differences on model constructs between participants responding to the first request and those who responded later (p < .05).

Of the 289 volunteers, 222 (78%) returned the instrument. Of these, 184 (83%) responded online and the remainder completed mail-in questionnaires. Data from the mail instruments were inputted through the website so all data were in electronic form. Data were downloaded into a text document, which was converted to a Microsoft Excel worksheet and then converted into SPSS.

One hundred seventy-five respondents (78.8%) provided data as to how they learned about the study. The responses were coded into five categories: print media (18), personal contact with researcher or others (17), Internet (30), registration boxes (11), miscellaneous (2), and don’t know (1). One-third of the respondents participated in the study via the Internet. Frequencies and percentages are reported in Table 2.

Demographics

Demographic characteristics include respondents’ geographic location, age, gender, children, education, marital status, work status, and family gross income. Data were collected and analyzed using means and frequencies. The demographic characteristics of the sample were not identified as variables in the hypotheses, but these findings both support and extend knowledge of contemporary needleworkers. Demographic distributions are reported in Table 2, discussion is included in Chapter 6.
<table>
<thead>
<tr>
<th>Method of Contact</th>
<th>n</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet</td>
<td>67</td>
<td>30.2</td>
</tr>
<tr>
<td>Print media</td>
<td>40</td>
<td>18.0</td>
</tr>
<tr>
<td>Personal contact</td>
<td>37</td>
<td>16.7</td>
</tr>
<tr>
<td>Registration boxes</td>
<td>24</td>
<td>10.8</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>Don’t know</td>
<td>3</td>
<td>1.4</td>
</tr>
<tr>
<td>Missing</td>
<td>47</td>
<td>21.2</td>
</tr>
<tr>
<td><strong>Region</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Central</td>
<td>66</td>
<td>29.7</td>
</tr>
<tr>
<td>Northeast</td>
<td>54</td>
<td>24.3</td>
</tr>
<tr>
<td>Western</td>
<td>43</td>
<td>19.4</td>
</tr>
<tr>
<td>Southern</td>
<td>40</td>
<td>18.0</td>
</tr>
<tr>
<td>International</td>
<td>5</td>
<td>2.3</td>
</tr>
<tr>
<td>Unknown location</td>
<td>14</td>
<td>6.3</td>
</tr>
<tr>
<td><strong>Level of Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 9th grade</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Some high school</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>High school graduate</td>
<td>10</td>
<td>4.5</td>
</tr>
<tr>
<td>Some college</td>
<td>35</td>
<td>15.8</td>
</tr>
<tr>
<td>Associates degree</td>
<td>13</td>
<td>5.9</td>
</tr>
<tr>
<td>Bachelors degree</td>
<td>75</td>
<td>33.8</td>
</tr>
<tr>
<td>Masters degree</td>
<td>61</td>
<td>27.5</td>
</tr>
<tr>
<td>Professional or Doctoral degree</td>
<td>26</td>
<td>11.7</td>
</tr>
<tr>
<td>Missing</td>
<td>2</td>
<td>0.9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital Status</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>147</td>
<td>66.2</td>
</tr>
<tr>
<td>Divorced</td>
<td>25</td>
<td>11.3</td>
</tr>
<tr>
<td>Single</td>
<td>24</td>
<td>10.8</td>
</tr>
<tr>
<td>Widowed</td>
<td>18</td>
<td>8.1</td>
</tr>
<tr>
<td>Living with a partner</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>Separated</td>
<td>2</td>
<td>0.9</td>
</tr>
<tr>
<td>Missing</td>
<td>2</td>
<td>0.9</td>
</tr>
</tbody>
</table>

Table 2: Frequencies of Demographic Variables (n = 222).

---

The regions were defined by the American Association of Family and Consumer Sciences (www.aafcs.org). Northeast: CT, DE, DC, ME, MD, MA, NH, NJ, NY, PA, RI, VT, WV; Southern: AL, AR, FL, GA, LA, MS, NC, OK, PR, SC, TN, TX, VI, VA; Central: IL, IN, IA, KS, KY, MI, MN, MO, NB, OH, ND, SD, WI, and Western: AK, AZ, CA, CO, HI, ID, MT, NV, NM, OR, UT, WA, and WY.
Table 2 continued

<table>
<thead>
<tr>
<th>Work Status</th>
<th>n</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-time wage earner</td>
<td>93</td>
<td>41.9</td>
</tr>
<tr>
<td>Part-time wage earner</td>
<td>42</td>
<td>18.9</td>
</tr>
<tr>
<td>Part-time volunteer</td>
<td>39</td>
<td>17.6</td>
</tr>
<tr>
<td>Other</td>
<td>31</td>
<td>14.0</td>
</tr>
<tr>
<td>Do not earn wages or volunteer</td>
<td>15</td>
<td>6.8</td>
</tr>
<tr>
<td>Full-time volunteer</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Missing</td>
<td>2</td>
<td>0.9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Family Gross Income</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$19,999 and under</td>
<td>6</td>
<td>2.7</td>
</tr>
<tr>
<td>$20,000- 39,999</td>
<td>30</td>
<td>13.5</td>
</tr>
<tr>
<td>$40,000- 59,999</td>
<td>33</td>
<td>14.9</td>
</tr>
<tr>
<td>$60,000- 79,999</td>
<td>34</td>
<td>15.3</td>
</tr>
<tr>
<td>$80,000- 99,999</td>
<td>29</td>
<td>13.1</td>
</tr>
<tr>
<td>$100,000-119,999</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>$120,000-139,999</td>
<td>8</td>
<td>3.6</td>
</tr>
<tr>
<td>$140,000 and over</td>
<td>33</td>
<td>14.9</td>
</tr>
<tr>
<td>Missing</td>
<td>49</td>
<td>22.1</td>
</tr>
</tbody>
</table>

Geographic Location

Email addresses and initials/zip codes were matched with names on the volunteer list for analysis of initial data collection. This included respondent’s location and extent of contact with Erica Wilson products and programs.

Two hundred eight of the respondents provided their address when they volunteered. The sample represented 38 states in the United States plus the District of Columbia, one United States territory, two Canadian provinces, and the United Kingdom. The United States was grouped into four regions. Region frequencies and percentages are reported in Table 2.

Age, Gender, and Children

Respondents were asked to provide the year of their birth, their gender, if they had children, and the ages of children living at home. Of the 222 respondents, 216 provided
their year of birth. Years of birth ranged from 1918 to 1965 with a mean of 58 years of age in 2002. The standard deviation was 9.58 and the range 47. The sample is normally distributed in terms of age.

Two hundred nineteen respondents provided their gender. Respondents are skewed toward female with 216 females (97.3%) and three (1.4%) males. The sample is not normally distributed in terms of gender. One hundred and fifty four respondents (69.4%) had children, with 27.0% currently having children at home.

**Education and Marital Status**

Respondents were asked to indicate the highest level of education attained and marital status. All but two of the respondents provided this data. Seventy-three percent of the respondents had attained at least a bachelors degree. Eighty-six percent were married or had been married. The sample is skewed toward higher levels of education and status of married. Frequencies and percentages of education and marital status are seen in Table 2.

**Work Status and Family Gross Income**

Respondents were offered six choices to describe their current work status and eight options were offered for family gross income. All but two of the respondents provided data on work status. Sixty-one percent of the respondents work at least part-time. The sample is skewed toward the full-time worker (41.9%).

One hundred seventy-three respondents (77.9%) provided data on family gross income. The modal income is four or between $60,000-$79,999 on a scale of one
($19,999 and under) to eight ($140,000 and over). Although 49 respondents (22.1%) did not provide this data, the sample appears to be normally distributed. Frequencies and percentages for work status and family gross income are in Table 2.

Experience with Erica Wilson Products and Programs

In the process of volunteering, respondents indicated the extent of their experience with Erica Wilson products and programs. Of the 222 respondents, the majority (76.6%) had experience with Erica Wilson’s books and purchased her kits (63.1%) (See Table 3). In terms of the model, at least some of the respondents had experience with all of the constructs (social connections, media connections, and possessions) proposed to predict identity salience and commitment as well as frequency of behavior. Note that Erica Wilson is one of many sources in the needlework industry.

<table>
<thead>
<tr>
<th></th>
<th>n</th>
<th>Percentage of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>170</td>
<td>76.6</td>
</tr>
<tr>
<td>Magazine articles</td>
<td>75</td>
<td>33.8</td>
</tr>
<tr>
<td>Newspaper column</td>
<td>33</td>
<td>14.9</td>
</tr>
<tr>
<td>Videos</td>
<td>28</td>
<td>12.6</td>
</tr>
<tr>
<td>PBS Show</td>
<td>73</td>
<td>32.9</td>
</tr>
<tr>
<td>Needlework tours</td>
<td>6</td>
<td>2.7</td>
</tr>
<tr>
<td>Classes</td>
<td>29</td>
<td>13.1</td>
</tr>
<tr>
<td>Workshops</td>
<td>19</td>
<td>8.6</td>
</tr>
<tr>
<td>Kits</td>
<td>140</td>
<td>63.1</td>
</tr>
<tr>
<td>Supplies (other than kits)</td>
<td>50</td>
<td>22.5</td>
</tr>
<tr>
<td>Correspondence course</td>
<td>7</td>
<td>3.2</td>
</tr>
<tr>
<td>Other (including trade shows and employment)</td>
<td>26</td>
<td>11.7</td>
</tr>
</tbody>
</table>

Table 3: Frequencies of Contact with Erica Wilson Products and Programs (n = 222).
Data Analysis

After data collection was concluded but before hypotheses testing, data were analyzed using factor analysis. Exploratory factor analysis with varimax rotation was used to examine the scale items and explore the constructs of the model as stated in the hypotheses.

Validity and Reliability

As discussed in Chapter 3, the instrument was developed using several reliable instruments with input from the research literature. In accordance with the variables identified in the model, construct validity was assessed using factor analysis and internal consistency reliability was tested using Cronbach’s alpha (Huck & Cormier, 1996; Morgan & Griego, 1998).

Factor analysis is used for data reduction to determine if a number of items about the same general concept can be grouped into a composite variable. Either factor analysis or conceptual analysis can be used to reduce data to summated scales (Morgan & Griego, 1998). Principal components factor analysis with varimax rotation was employed in all of the following factor analyses. Items that cross-loaded (factor weights > .40) on two factors were eliminated.

After factor analysis, the internal consistency reliability of new scales should be checked using Cronbach’s alpha (Morgan & Griego, 1998). It measures the consistency of a multiple item scale and is based on the mean or average correlation of several items that are summed to make a composite score. Alpha is widely used in social science studies since it provides a measure of reliability that can be tested from one administration of a questionnaire (Morgan & Griego, 1998). The generally agreed lower
limit for acceptability of Cronbach’s alpha is .70, although .60 may be accepted in exploratory studies (Hair, Anderson, Tatham, & Black, 1998; Robinson, Shavner, & Wrightsman, 1991).

**Frequency of Identity-Related Behavior**

Seven items are self-evaluations of frequency of behavior, both individual and collective. The factor analysis of these seven items resulted in two factors (See Appendix F). One item, “meet informally with others to do needlework,” loaded on both factors and was discarded. Results of the factor analysis indicate the presence of two variables in these items—**frequency of individual identity-related behavior** (Eigenvalue = 1.046, variance explained = 20.1%) and the other items represent **frequency of social identity-related behavior** (Eigenvalue = 3.556, variance explained = 45.6%). Nearly two-thirds of the variance (65.7%) was accounted for by these two factors.

Eigenvalues were greater than 1 and factor loadings were high (greater than .60) for both factors (Morgan & Griego, 1998). Therefore, for further analysis, the construct of frequency of needlework behavior was measured by two variables: **frequency of individual needlework behavior** and **frequency of social needlework behavior**.

Internal consistency cannot be tested in a one-item scale (**frequency of individual needlework behavior**), but the five-item scale **frequency of social needlework behavior** was found to be reliable (α = .8468).

**Self-Appraisals of Identity-Related Performance**

In accordance with the instrument used by Laverie (1995), seven items were included in the instrument to measure the construct of **self-appraisals of identity-related performance**. All seven items loaded on one factor (Eigenvalue = 4.083, variance
explained = 58.3%). This is contrary to the findings of Kleine et al. (1993) and Laverie (1995) who used only three of the items in their analyses: “notable—ordinary, excellent—poor, spectacular—terrible.” Yet, in this study, all instrument items were retained for this scale as a measure of the variable of self-appraisals of identity-related performance and accounted for 58.3% of the variance.

Using three of the adjective pairs, Kleine et al. (1993) reported an alpha of .85 and Laverie (1995) reported an alpha of .94. In this sample, reliability for these three items was .7776. On the other hand, the seven-item scale was found to be reliable (α = .8764) (See Appendix F).

Self-Appraisals of Identity-Related Products

Seven items were included in the instrument to measure the construct of self-appraisals of identity-related products. All seven items loaded on one factor (Eigenvalue = 4.438, variance explained = 63.4%). Again, this is contrary to the findings of Kleine et al. (1993) and Laverie (1995) who used only three of the items in their analyses: “notable—ordinary, excellent—poor, spectacular—terrible.” Yet, in this study, all instrument items were retained as a measure of the variable of self-appraisals of identity-related products.

Using three of the adjective pairs, Laverie (1995) reported an alpha of .91. In this sample, reliability for these three items was .8432. In this study, the seven-item scale was found to be reliable (α = .9025) (See Appendix F).

Identity-Related Possessions

Possessions was measured with a scale using six items on a 5-point Likert-type scale. All six items loaded on one factor and were retained as a measure of the variable
of identity-related possessions (Eigenvalue = 2.827, variance explained = 47.1%). The six-item scale was found to be reliable (α = .7018) (See Appendix F).

Reflected Appraisals of Identity-Related Performance

Seven items were included in the instrument to measure the construct of reflected appraisals of identity-related performance. As in the self-appraisal measures, all seven items loaded on one factor (Eigenvalue = 4.702, variance explained = 67.2%). Again, this is contrary to the findings of Kleine et al. (1993) and Laverie (1995) who used only three of the items in their analyses: “notable—ordinary, excellent—poor, spectacular—terrible.” Yet, in this study, all instrument items were retained as a measure of the variable of reflected appraisals of identity-related performance.

Using three of the adjective pairs (items 33, 34, and 35), Laverie (1995) reported an alpha of .93. In this sample, reliability for these three items was .8807. In this study, the seven-item scale was found to be reliable (α = .9172).

Reflected Appraisals of Identity-Related Products

Seven items were designed to measure the construct of reflected appraisals of identity-related products, that is, perceptions of others’ evaluation of one’s identity related products (supplies/equipment). All seven items loaded on one factor (Eigenvalue = 5.512, variance explained = 78.7%) (See Appendix F). This is contrary to the findings of Kleine et al. (1993) and Laverie (1995) who used only three of the items in their analyses. Yet, in this study, all instrument items were retained as a measure of the variable of reflected appraisals of identity-related products.
Using three of the adjective pairs, Laverie (1995) reported an alpha of .96. In this sample, reliability for these three items was .9259. The seven-item scale was found to be reliable (α = .9535).

Identity-Related Media Connections

Identity-related media connections are defined as frequency of contact with magazine articles, newspaper columns, and television programs about needlework and was measured with a five-item Likert-type scale. The factor analysis resulted in two factors for these five items—the first factor represents frequency of contact with identity-related media other than books and magazines (Eigenvalue = 2.353, variance explained = 29.8%, α = .6811) and the second factor represents frequency of contact with identity-related books and magazines (Eigenvalue = 1.033, variance explained = 37.9%, α = .6690). Over two-thirds (67.7%) of the variance was accounted for by these two factors (See Appendix F). Therefore, the construct of media connections was measured by two variables: identity-related media connections—books and magazines and identity-related media connections—other. The factors were found to be reliable for an exploratory measure (Hair et al., 1998; Robinson et al., 1991).

Identity-Related Social Connections

The variable identity-related social connections addressed respondents’ contact with other needleworkers. All seven items loaded on one factor (Eigenvalue = 3.971, variance explained = 56.7%) and were retained as a measure of the variable of identity-related social connections. Because Kleine et al. (1993) and Laverie (1995) measured this construct by asking respondents to list the number of individuals they interacted with
socially, reliability was not reported. Internal consistency of the scale developed for this study was found to be reliable ($\alpha = .8390$).

**Identity-Related Marketplace Factors**

Measures of outshopping behavior, purchase intention, and attitude toward brand were designed to address identity-related marketplace factors. These are three of many possible aspects of marketplace that can be studied.

*Identity-related outshopping behavior.* Five items measured outshopping behavior using Hawes and Lumpkin's (1984) scale adapted to the needlework market. All five items loaded on one factor and were retained as a measure of the variable of *identity-related outshopping behavior* (Eigenvalue = 2.859, variance explained = 57.2%). Hawes and Lumpkin (1984) reported a Cronbach's alpha reliability of .71 for this scale. Internal consistency reliability was higher with this sample ($\alpha = .8101$).

*Identity-related purchase intention.* Purchase intention was measured with four items adapted from Kim and Lennon (2000) worded to be compatible with a five-item Likert-type scale. One item loaded on both factors and was discarded. Results of the factor analysis indicate the presence of two variables in these items—*identity-related outshopping purchase intention* (Eigenvalue = 2.140, variance explained = 43.9%) and *identity-related local area purchase intention* (Eigenvalue = 1.024, variance explained = 35.2%). The two factors accounted for 79% of the variance and loadings were high (See Appendix F). Therefore, the construct of purchase intention was measured by two variables: *identity-related purchase intention—local* and *identity-related purchase intention outshopping*. Internal consistency cannot be tested in a one-item scale (*identity-related purchase intention—local*). Kim and Lennon (2000) reported the
four-item purchase intention scale to be reliable ($\alpha = .90$). In this study, reliability of the scale purchase intention—outshopping was lower ($\alpha = .7336$), but still at an acceptable level.

**Attitude toward identity-related brand.** Five items were designed to measure attitude toward branded products as adapted from a five-item Likert-type scale by Moschis (1992). The factor analysis resulted in two factors which were named—attitude toward identity-related brand (Eigenvalue = 2.308, variance explained = 39.5%) and identity-related brand preference (Eigenvalue = 1.157, variance explained = 29.8%) (See Appendix F). After examination of the items, it became apparent that the items in the first factor were measuring respondents' attitude toward brand-name needlework products and the items in the second factor were measuring the respondent’s brand preference. The two factors accounted for 69% of the variance and loadings were high. Therefore, the construct of Attitude Toward Brand was measured by two variables: attitude toward identity-related brand and identity-related brand preference.

Reliability for the scale from which this measure was adapted was reported at .50 (Moschis, 1992). The two factors in this study, attitude toward identity-related brand ($\alpha = .7355$) and identity-related brand preference ($\alpha = .6331$) had higher reliability coefficients. The lower reliability coefficient of brand preference may be a function of the scale which is comprised of two items, yet reliability of both measures was at an acceptable level (Hair, et al., 1998; Robinson, et al., 1991).

Originally, the construct of marketplace factors was conceived to be a composite of the three measures of outshopping behavior, purchase intention, and attitude toward
branded products as a measure of marketplace factors. Three factor analyses of 14 items resulted in five factors as described in the previous three sections. Each of these factors was considered to be an operationalization of marketplace factors.

Identity Salience

Callero’s (1995) five identity salience items were modified to a five-point scale and adapted to address needlework. Results of factor analysis on this sample support the retention of all five of Callero’s (1985) items as a measure of identity salience (Eigenvalue = 2.315, variance explained = 46.3%) (See Appendix F).

Using three of the five items, Laverie (1995) reported an alpha of .96. In this sample, reliability for these three items was .5841. On the other hand, internal consistency of the five-item scale was reported by Callero (1985) at .81 and found to have an alpha of .6738 with this sample. The five-item scale had a higher reliability coefficient than the three-item scale and was considered to be a reliable measure of identity salience (α = .6738).

Identity Commitment

The measure of identity commitment was adapted from Callero (1985). The eight items address respondents’ views of the importance of their participation in needlework to others. All eight items loaded on one component and were retained as a measure of the variable of identity commitment (Eigenvalue = 4.441, variance explained = 55.5%) (See Appendix F). Neither Kleine et al. (1993) nor Laverie (1995) measured identity commitment. Callero’s (1985) eight-item scale had a reported Cronbach’s alpha reliability of .82. The scale was found to be reliable (α = .8747).
Revised Model

The model described in Chapter 2 was revised based on factor analyses and reliability testing. The constructs of identity salience, identity commitment, identity-related social connections, self-appraisals of identity-related performance, self-appraisals of identity-related products, reflected appraisals of identity-related performance, and reflected appraisals of identity-related products remain unchanged. The constructs of frequency of participation in identity-related behavior, identity-related media connections, and identity-related marketplace factors have been altered (See Appendix G and Figure 4).
Figure 4: Revised model of antecedents and behavioral consequence of identity salience and identity commitment.
Descriptive Statistics

Descriptive statistics of means and standard deviations were calculated and analyzed to gain an understanding of the overall results of data collection. As discussed in Chapter 3, instrument items were designed for responses on a five-point scale. Means and standard deviations of the 17 variables are seen in Appendix F. In general, the means are high on the five-point scale, ranging from 4.64 for identity salience to 2.38 for frequency of social behavior. Standard deviations are low, ranging from the largest for purchase intention—local (SD = 1.18) to the smallest self-appraisals—products (SD = .49). These results indicate there is little variability of scores around the mean (Hinkle, Wiersma, & Jurs, 1998).

The constructs of possessions (5 in Table 5.1), media connections—books and magazines (8), media connections—other (9), social connections (10), outshopping behavior (11), purchase intention—local (12), purchase intention—outshopping (13), attitude towards brand (14), brand preference (15), identity salience (16), and identity commitment (17) had anchors of “strongly disagree” and “strongly agree.” Means for these constructs ranged from a high of 4.64 for identity salience (SD = .53) to a low of 2.61 (SD = .90) for outshopping behavior.

The constructs of frequency of individual behavior and frequency of social behavior were also measured on five-point scales. Anchors for these constructs were “very infrequently” to “very frequently.” Means for the two frequency scales ranged from 4.29 (SD = 1.08) for frequency of individual behavior to 2.38 (SD = 1.05) for frequency of social behavior.
The third group of constructs were measured with five-point bipolar scales. Means for self-appraisals—performance, self-appraisals—products, reflected appraisals—performance, and reflected appraisals—products ranged from a high of 4.41 (SD = .49) for self-appraisals—products to a low of 4.07 (SD = .60) for self-appraisals—performance.

**Hypotheses**

To reflect the multi-dimensional nature of the three constructs, hypotheses were tested with simple and multiple regression as per Figure 4:

**Multiple Regression**

The following three hypotheses with identity commitment as the dependent variable were analyzed in one multiple regression model.

\[ H_1 \] **Identity-related social connections** are positively associated with **identity commitment**

\[ H_{2a} \] **Reflected appraisals of identity-related performance** are positively associated with **identity commitment**

\[ H_{2b} \] **Reflected appraisals of identity-related products** are positively associated with **identity commitment**

The following four hypotheses with identity salience as the dependent variable were analyzed in one multiple regression model.

\[ H_{3a} \] **Self-appraisals of identity-related performance** are positively associated with **identity salience**

\[ H_{3b} \] **Self-appraisals of identity-related products** are positively associated with **identity salience**
**H₄a** The extensiveness of exposure to **identity-related media connections---books and magazines** are positively associated with **identity salience**

**H₄b** The extensiveness of exposure to **identity-related media connections---other** are positively associated with **identity salience**

The following two hypotheses with reflected appraisals of identity-related products as the dependent variable were analyzed in one multiple regression model.

**H₅b** **Identity-related social connections** are positively associated with **reflected appraisals of identity-related products**

**H₈a** The extensiveness of **identity-related possessions** are positively associated with **reflected appraisals of identity-related products**

The following two hypotheses with self-appraisals of identity-related performance as the dependent variable were analyzed in one multiple regression model.

**H₆a** The extensiveness of exposure to **identity-related media connections---books and magazines** are positively associated with **self-appraisals of identity-related performance**

**H₆b** The extensiveness of exposure to **identity-related media connections---other** are positively associated with **self-appraisals of identity-related performance**

The following three hypotheses with self-appraisals of identity-related products as the dependent variable were analyzed in one multiple regression model.

**H₆c** The extensiveness of **identity-related media connections---books and magazines** are positively associated with **self-appraisals of identity-related products**

104
H_{6d}  The extensiveness of identity-related media connections—other are positively associated with self-appraisals of identity-related products

H_{8b}  The extensiveness of identity-related possessions are positively associated with self-appraisals of identity-related products

The following ten hypotheses with identity-related possessions as the dependent variable were analyzed with one multiple regression model.

H_{7a}  Identity-related outshopping behavior is positively associated with the extensiveness of identity-related possessions

H_{7b}  Identity-related purchase intention—local is positively associated with the extensiveness of identity-related possessions

H_{7c}  Identity-related purchase intention—outshopping is positively associated with the extensiveness of identity-related possessions

H_{7d}  Attitude toward identity-related brand is positively associated with the extensiveness of identity-related possessions

H_{7e}  Identity-related brand preference is positively associated with the extensiveness of identity-related possessions

H_{9a}  Identity salience is positively related to the extensiveness of identity-related possessions

H_{9b}  Identity commitment is positively related to the extensiveness of identity-related possessions

H_{9c}  Identity-related social connections are positively related to the extensiveness of identity-related possessions
$H_{9d}$ The extensiveness of exposure to **identity-related media connections**—books and magazines are positively related to the extensiveness of **identity-related possessions**

$H_{9e}$ The extensiveness of exposure to **identity-related media connections**—other are positively related to the extensiveness of **identity-related possessions**

**Simple Regression**

The following hypothesis with reflected appraisals of identity-related performance as the dependent variable was analyzed with a simple regression model.

$H_{3a}$ **Identity-related social connections** are positively associated with **reflected appraisals of identity-related performance**

The following hypothesis with frequency of individual identity-related behavior as the dependent variable was analyzed with a simple regression model.

$H_{10a}$ **Identity salience** is positively related to the **frequency of individual identity-related behavior**

The following hypothesis with frequency of social identity-related behavior as the dependent variable was analyzed with a simple regression model.

$H_{10b}$ **Identity commitment** is positively related to the **frequency of social identity-related behavior**
CHAPTER 5

RESULTS

After data were collected, they were analyzed using SPSS. First, correlations among constructs were analyzed using Pearson r to test for collinearity. Second, multiple regression was used to test the independent measures of identity-related marketplace factors, identity-related possessions, identity-related media connections, identity-related social connections, self-appraisal of identity-related performance, self-appraisal of identity-related products, reflected appraisal of identity-related performance, and reflected appraisal of identity-related products to predict identity salience and identity commitment. Simple and multiple regressions were also used to test the ability of identity salience and identity commitment to predict frequency of behavior. Data were tested at a p<.01 level to determine if there was statistical support for the hypotheses.

Hypotheses Testing

Predictors of Identity Commitment

Multiple regression was used to examine the relationship among the independent variables of identity-related social connections, reflected appraisals of identity-related performance, and reflected appraisals of identity-related products and the dependent variable of identity commitment. Results revealed a significant relationship between identity-related social connections and identity commitment and reflected
appraisals of identity-related products and identity commitment, $F (3, 207) = 25.202$, $p < .001$ (see Table 4). The nature of the relationship between identity-related social connections and identity commitment was positive ($\beta = .350$, $p < .001$). A significant positive relationship was also found between reflected appraisals of identity-related products and identity commitment ($\beta = .266$, $p < .01$). The relationship between reflected appraisals of identity-related performance and identity commitment was not significant.

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>$\beta$</th>
<th>$t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1.479</td>
<td>.322</td>
<td>4.59</td>
<td></td>
</tr>
<tr>
<td>Social connections</td>
<td>.319</td>
<td>.058</td>
<td>.350</td>
<td>5.47**</td>
</tr>
<tr>
<td>Reflected appraisals of performance</td>
<td>.011</td>
<td>.106</td>
<td>.009</td>
<td>.10</td>
</tr>
<tr>
<td>Reflected appraisals of products</td>
<td>.283</td>
<td>.098</td>
<td>.266</td>
<td>2.88*</td>
</tr>
</tbody>
</table>

Note. $R^2 = .268$; ($p < .001$).

* $p < .01$. ** $p < .001$.

Table 4: Summary of Regression Analysis for Variables Predicting Identity Commitment ($N = 210$).

Therefore,

$H_1$ Identity-related social connections are positively associated with identity commitment was supported.

$H_{2a}$ Reflected appraisals of identity-related performance are positively associated with identity commitment was not supported.
H₂b  Reflecting appraisals of identity-related products are positively associated with identity commitment was supported.

Predictors of Identity Salience

Multiple regression was used to examine the relationships among the independent variables of self-appraisals of identity-related performance, self-appraisals of identity-related products, identity-related media connections—books and magazines, and identity-related media connections—other and the dependent variable of identity salience. Results of regression analysis revealed a significant relationship between identity-related media connections—books and magazines and identity salience, F(4, 214) = 23.741, p < .001 (see Table 5). The nature of the relationship was positive (β = .519, p < .001). None of the other relationships was significant.

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>2.482</td>
<td>.297</td>
<td></td>
<td>8.35</td>
</tr>
<tr>
<td>Self-appraisals of performance</td>
<td>.078</td>
<td>.063</td>
<td>.089</td>
<td>1.24</td>
</tr>
<tr>
<td>Self-appraisals of products</td>
<td>.030</td>
<td>.072</td>
<td>.029</td>
<td>.415</td>
</tr>
<tr>
<td>Media connections—books &amp; magazines</td>
<td>.382</td>
<td>.047</td>
<td>.519</td>
<td>8.20 **</td>
</tr>
<tr>
<td>Media connections—other</td>
<td>-.005</td>
<td>.030</td>
<td>-.011</td>
<td>-.186</td>
</tr>
</tbody>
</table>

Note. R² = .307; (p < .001).

** p < .001.

Table 5: Summary of Regression Analysis for Variables Predicting Identity Salience (N = 218).
Therefore,

H_{3a}  \textbf{Self-appraisals of identity-related performance} are positively associated with \textit{identity salience was not supported.}

H_{3b}  \textbf{Self-appraisals of identity-related products} are positively associated with \textit{identity salience was not supported.}

H_{4a}  \text{The extensiveness of exposure to identity-related media connections—books and magazines are positively associated with identity salience was supported.}

H_{4b}  \text{The extensiveness of exposure to identity-related media connections—other are positively associated with identity salience was not supported.}

\textbf{Predictors of Reflected Appraisals of Identity-Related Products}

Multiple regression was used to examine the relationships among the independent variables of \textit{identity-related social connections} and \textit{identity-related possessions} and the dependent variable of \textbf{reflected appraisals of identity-related products}. Results of regression analysis revealed significant relationships between \textit{identity-related possessions} and \textbf{reflected appraisals of identity-related products} and between \textit{identity-related social connections} and \textbf{reflected appraisals of identity-related products}, \( F (2, 208) = 30.868, p < .001 \) (see Table 6). The relationship between \textit{identity-related possessions} and \textbf{reflected appraisals of identity-related products} was positive (\( \beta = .344, p < .001 \)). A significant positive relationship was also found between \textit{identity-related social connections} and \textbf{reflected appraisals of identity-related products} (\( \beta = .211, p < .01 \)).
<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1.870</td>
<td>.304</td>
<td></td>
<td>6.16</td>
</tr>
<tr>
<td>Social connections</td>
<td>.180</td>
<td>.059</td>
<td>.211</td>
<td>3.07</td>
</tr>
<tr>
<td>Possessions</td>
<td>.408</td>
<td>.081</td>
<td>.344</td>
<td>5.02</td>
</tr>
</tbody>
</table>

Note. $R^2 = .229$; ($p < .001$).

* $p < .01$. ** $p < .001$.

Table 6: Summary of Regression Analysis for Variables Predicting Reflected Appraisals of Identity-Related Products (N = 210).

Therefore,

$H_{5b}$  **Identity-related social connections** are positively associated with **reflected appraisals of identity-related products** was supported.

$H_{5a}$ The extensiveness of **identity-related possessions** are positively associated with **reflected appraisals of identity-related products** was supported.

Predictors of Self-Appraisals of Identity-Related Performance

Multiple regression was used to examine the relationships among the independent variables of **identity-related media connections**—books and magazines and **identity-related media connections**—other and the dependent variable of **self-appraisals of identity-related performance**. Results of regression analysis revealed a significant relationship between **identity-related media connections**—books and magazines and **self-appraisals of identity-related performance**, $F(2, 217) = 9.055$, $p < .001$
(see Table 7). The relationship was positive ($\beta = .274$, $p < .001$). However, the relationship between identity-related media connections—other and variable of self-appraisals of identity-related performance was not statistically significant.

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>$\beta$</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>3.053</td>
<td>.245</td>
<td></td>
<td>12.47</td>
</tr>
<tr>
<td>Media connections—books &amp; magazines</td>
<td>.224</td>
<td>.058</td>
<td>.274</td>
<td>3.88 **</td>
</tr>
<tr>
<td>Media connections—other</td>
<td>.004</td>
<td>.039</td>
<td>.008</td>
<td>.11</td>
</tr>
</tbody>
</table>

**Note.** $R^2 = .077$; ($p < .001$).

**p < .001.**

Table 7: Summary of Regression Analysis for Variables Predicting Self-Appraisals of Identity-Related Performance (N = 219).

Therefore,

$H_{6a}$ The extensiveness of exposure to identity-related media connections—books and magazines are positively associated with self-appraisals of identity-related performance was supported.

$H_{6b}$ The extensiveness of exposure to identity-related media connections—other are positively associated with self-appraisals of identity-related performance was not supported.
Predictors of Self-Appraisals of Identity-Related Products

Multiple regression was used to examine the relationships among the independent variables of identity-related media connections—books and magazines, identity-related media connections—other, and identity-related possessions and the dependent variable of self-appraisals of identity-related products. Results of regression analysis revealed no significant relationships among the variables (see Table 8).

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>3.639</td>
<td>.249</td>
<td></td>
<td>14.63</td>
</tr>
<tr>
<td>Media connections—books &amp; magazines</td>
<td>.085</td>
<td>.058</td>
<td>.118</td>
<td>1.46</td>
</tr>
<tr>
<td>Media connections—other</td>
<td>.002</td>
<td>.037</td>
<td>.004</td>
<td>.051</td>
</tr>
<tr>
<td>Possessions</td>
<td>.092</td>
<td>.068</td>
<td>.117</td>
<td>1.35</td>
</tr>
</tbody>
</table>

Note. $R^2 = .044$; (p < .001).

Table 8: Summary of Regression Analysis for Variables Predicting Self-Appraisals of Identity-Related Products (N = 218).

Therefore,

$H_{6c}$ The extensiveness of identity-related media connections—books and magazines are positively associated with self-appraisals of identity-related products was not supported.

$H_{6d}$ The extensiveness of identity-related media connections—other are positively associated with self-appraisals of identity-related products was not supported.
The extensiveness of identity-related possessions are positively associated with self appraisals of identity-related products was not supported.

Predictors of Identity-Related Possessions

Multiple regression was used to examine the relationships among the independent variables of identity-related outshopping behavior, identity-related purchase intention—local, identity-related purchase intention—outshopping, attitude toward identity-related brand, identity-related brand preference, identity salience, identity commitment, identity-related social connections, identity-related media connections—books and magazines, and identity-related media connections—other and the dependent variable of identity-related possessions. Results of regression analysis revealed significant relationships between identity-related media connections—books and magazines and identity-related possessions and also between identity-related media connections—other and identity-related possessions, \( F(10, 205) = 20.619, p < .001 \) (see Table 9). The relationship between identity-related media connections—books and magazines and identity-related possessions was positive (\( \beta = .239, p < .001 \)). The relationship between identity-related media connections—other and identity-related possessions was also positive (\( \beta = .314, p < .001 \)). No other significant relationships were found.
<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE  B</th>
<th>β</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.393</td>
<td>.361</td>
<td>1.09</td>
<td></td>
</tr>
<tr>
<td>Outshopping behavior</td>
<td>.031</td>
<td>.042</td>
<td>.043</td>
<td>.73</td>
</tr>
<tr>
<td>Purchase intention—local</td>
<td>.024</td>
<td>.032</td>
<td>.043</td>
<td>.74</td>
</tr>
<tr>
<td>Purchase intention—outshopping</td>
<td>.095</td>
<td>.052</td>
<td>.100</td>
<td>1.82</td>
</tr>
<tr>
<td>Attitude toward brand</td>
<td>-.020</td>
<td>.046</td>
<td>-.023</td>
<td>-.44</td>
</tr>
<tr>
<td>Brand preference</td>
<td>.047</td>
<td>.037</td>
<td>.068</td>
<td>1.25</td>
</tr>
<tr>
<td>Identity salience</td>
<td>.160</td>
<td>.085</td>
<td>.133</td>
<td>1.89</td>
</tr>
<tr>
<td>Identity commitment</td>
<td>.047</td>
<td>.051</td>
<td>.058</td>
<td>.92</td>
</tr>
<tr>
<td>Social connections</td>
<td>.106</td>
<td>.045</td>
<td>.146</td>
<td>2.36</td>
</tr>
<tr>
<td>Media connections—books and magazines</td>
<td>.227</td>
<td>.063</td>
<td>.239</td>
<td>3.59 **</td>
</tr>
<tr>
<td>Media connections—other</td>
<td>.194</td>
<td>.035</td>
<td>.314</td>
<td>5.48 **</td>
</tr>
</tbody>
</table>

Note. \( R^2 = .501 \); (p < .001).

** p < .001.

Table 9: Summary of Regression Analysis for Variables Predicting Identity-Related Possessions (N = 215).
Therefore,

$H_{7a}$ **Identity-related outshopping behavior** is positively associated with the extensiveness of **identity-related possessions** was *not supported*.

$H_{7b}$ **Identity-related purchase intention—local** is positively associated with the extensiveness of **identity-related possessions** was *not supported*.

$H_{7c}$ **Identity-related purchase intention—outshopping** is positively associated with the extensiveness of **identity-related possessions** was *not supported*.

$H_{7d}$ **Attitude toward identity-related brand** is positively associated with the extensiveness of **identity-related possessions** was *not supported*.

$H_{7e}$ **Identity-related brand preference** is positively associated with the extensiveness of **identity-related possessions** was *not supported*.

$H_{9a}$ **Identity salience** is positively related to the extensiveness of **identity-related possessions** was *not supported*.

$H_{9b}$ **Identity commitment** is positively related to the extensiveness of **identity-related possessions** was *not supported*.

$H_{9c}$ **Identity-related social connections** are positively related to the extensiveness of **identity-related possessions** was *not supported*.

$H_{9d}$ The extensiveness of exposure to **identity-related media connections—books and magazines** are positively related to the extensiveness of **identity-related possessions** was *supported*.

$H_{9e}$ The extensiveness of exposure to **identity-related media connections—other** are positively related to the extensiveness of **identity-related possessions** was *supported*. 

116
Predictor of Reflected Appraisals of Identity-Related Performance

Simple regression was used to examine the relationship between the independent variable of identity-related social connections and the dependent variable of reflected appraisals of identity-related performance. Results of regression analysis revealed a significant relationship between these variables, $F(1, 219) = 23.880, p < .001$ (see Table 10). The nature of the relationship was positive ($\beta = .314, p < .001$).

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>$\beta$</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>3.312</td>
<td>.185</td>
<td>17.94</td>
<td></td>
</tr>
<tr>
<td>Social connections</td>
<td>.240</td>
<td>.049</td>
<td>.314</td>
<td>4.89 **</td>
</tr>
</tbody>
</table>

Note. $R^2 = .098; (p < .001)$.

** $p < .001$.

Table 10: Summary of Regression Analysis for Variable Predicting Reflected Appraisals of Identity-Related Performance (N = 220).

Therefore,

$H_{5a}$ Identity-related social connections are positively associated with reflected appraisals of identity-related performance was supported.

Predictor of Frequency of Individual Identity-Related Behavior

Simple regression was used to examine the relationship between the independent variable of identity salience and the dependent variable of frequency of individual
identity-related behavior. Results of regression analysis revealed a significant relationship between these variables, $F(1, 219) = 30.159, p < .001$ (see Table 11). The nature of the relationship was positive ($\beta = .348, p < .001$).

<table>
<thead>
<tr>
<th>Variable</th>
<th>$B$</th>
<th>SE $B$</th>
<th>$\beta$</th>
<th>$t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1.072</td>
<td>.593</td>
<td>1.08</td>
<td></td>
</tr>
<tr>
<td>Identity salience</td>
<td>.697</td>
<td>.127</td>
<td>.348</td>
<td>5.49</td>
</tr>
</tbody>
</table>

Note. $R^2 = .121; (p < .001)$.

** $p < .001$.

Table 11: Summary of Regression Analysis for Variable Predicting Frequency of Individual Identity-Related Behavior (N = 220).

Therefore,

$H_{10a}$ **Identity salience** is positively related to the frequency of individual identity-related behavior was supported.

Predictor of Frequency of Social Identity-Related Behavior

Simple regression was used to examine the relationship between the independent variable of identity commitment and the dependent variable of frequency of social identity-related behavior. Results of regression analysis revealed a significant relationship between these variables, $F(1, 217) = 19.501, p < .001$ (see Table 12). The nature of the relationship was positive ($\beta = .287, p < .001$).
<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.893</td>
<td>.344</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identity commitment</td>
<td>.385</td>
<td>.087</td>
<td>.287</td>
<td>4.42**</td>
</tr>
</tbody>
</table>

Note. $R^2 = .082; (p < .001).$

** $p < .001.$

Table 12: Summary of Regression Analysis for Variable Predicting Frequency of Social Identity-Related Behavior ($N = 218$).

Therefore,

$H_{10b}$ Identity commitment is positively related to the frequency of social identity-related behavior was supported.

Summary of Results

To summarize the results of simple and multiple regression analysis, the following hypotheses were supported. A revised model reflecting the statistically significant relationships is seen in Figure 5. Discussion of the results follows in Chapter 6.

$H_1$ Identity-related social connections are positively associated with identity commitment was supported.

$H_{2b}$ Reflected appraisals of identity-related products are positively associated with identity commitment was supported.

$H_{4a}$ The extensiveness of exposure to identity-related media connections—books and magazines are positively associated with identity salience was supported.
H$_{5a}$  **Identity-related social connections** are positively associated with **reflected appraisals of identity-related performance** was **supported**.

H$_{5b}$  **Identity-related social connections** are positively associated with **reflected appraisals of identity-related products** was **supported**.

H$_{6a}$  The extensiveness of exposure to **identity-related media connections—books and magazines** are positively associated with **self-appraisals of identity-related performance** was **supported**.

H$_{6a}$  The extensiveness of **identity-related possessions** are positively associated with **reflected appraisals of identity-related products** was **supported**.

H$_{6d}$  The extensiveness of exposure to **identity-related media connections—books and magazines** are positively related to the extensiveness of **identity-related possessions** was **supported**.

H$_{9e}$  The extensiveness of exposure to **identity-related media connections—other** are positively related to the extensiveness of **identity-related possessions** was **supported**.

H$_{10a}$  **Identity salience** is positively related to the **frequency of individual identity-related behavior** was **supported**.

H$_{10b}$  **Identity commitment** is positively related to the **frequency of social identity-related behavior** was **supported**.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency of Identity-Related behavior</td>
<td>Supported</td>
<td>Supported</td>
<td>Supported</td>
</tr>
<tr>
<td>Identity-Related Esteem</td>
<td>Supported</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Appraisals of Identity-Related Performance</td>
<td></td>
<td>Not tested</td>
<td>Not supported</td>
</tr>
<tr>
<td>Self-Appraisals of Identity-Related Products</td>
<td></td>
<td>Partially supported</td>
<td>Not supported</td>
</tr>
<tr>
<td>Reflected Appraisals of Identity-Related Performance</td>
<td></td>
<td>Not supported</td>
<td>Commitment—Not supported</td>
</tr>
<tr>
<td>Reflected Appraisals of Identity-Related Possessions</td>
<td></td>
<td>Not supported</td>
<td>Commitment—Supported</td>
</tr>
<tr>
<td>Identity Related Possessions</td>
<td>Not supported</td>
<td>Not supported</td>
<td>Not supported</td>
</tr>
<tr>
<td>Identity-Related Media Connections</td>
<td>Supported</td>
<td>Supported</td>
<td>Supported</td>
</tr>
<tr>
<td>Identity-Related Social Connections</td>
<td>Supported</td>
<td>Supported</td>
<td>Commitment—Supported</td>
</tr>
</tbody>
</table>

Table 13: Results of Direct Relationships Between Variables and Identity Salience
CHAPTER 6

DISCUSSION

The discussion will center on the ability of the constructs of the model to predict frequency of identity-related behavior. In this chapter, the significant relationships among constructs in the model are addressed. This is followed by the limitations and suggestions for further research about social identity, consumption, and frequency of behavior.

Demographics

Although, the hypotheses did not directly relate to the demographic characteristics of the sample, discussion of the demographic findings and their relationship to the literature both supports and extends knowledge of contemporary needleworkers. Before discussing the demographic variables, the findings regarding method of contact are interesting to note.

Findings as to the method of contact for the sample add to our knowledge of contemporary needleworkers in several ways. One-third of the respondents learned of the study through the Internet. This finding is pertinent in terms of marketing of needlework equipment and supplies. Forty-one percent of retail needlework stores have a website and online marketing efforts have been found to be successful for craft retailers (“Crafting a niche,” 2000; The National Needlework Association, 2000). Seventy-six
percent of dedicated quilters own computers and spend an average of 2.1 hours each week online learning about quilting ("America’s in stitches," 2000).

Furthermore, online needleworker shoppers have a higher average income and tend to be younger than those who shop at retail stores, with an average age of 47 ("Crafting a niche," 2000). Yet the sample in this study has a higher mean age than was reported in the literature. This suggests Internet use by older needleworkers may be more extensive than was previously reported. In addition, respondents’ geographic location, age, gender, children, education, marital status, work status, and family gross income provide scholars and industry stakeholders a much needed characterization of contemporary needleworkers.

**Geographic Location**

In general, the needleworkers in this sample were fairly equally distributed throughout the United States. The largest percentage came from the Midwest region. This may be a result of the researcher’s physical location and personal contacts that came from attending needlework guild meetings in her area.

Historically, some types of needlework have been associated with colonial America and New England (Higgins, 1976; Moss, 1979; Wilson, 1979), but results of this study indicate that participation in needlework is not geographically bound. Furthermore, taking into account that participants volunteered based on their contact with Erica Wilson, a needleworker with shops in New York City and Nantucket, Massachusetts, geographic results suggest the scope of communication among contemporary needleworkers.
Age, Gender, and Children

The literature about contemporary needleworkers indicates the majority range between 30 and 60 years ("America's in stitches," 2000; "Crafting a niche," 2000; Davis, 1981; Grover, 1997; The National Needlework Association, 2000; Neapolitan & Ethridge, 1985). The results of this study support the literature, especially recent findings of Johnson (2000) who reported mean age of contemporary needleworkers to be 53.1 and The National Needlework Association (2000) who reported a mean age of 55 years. The mean age of respondents in this study was 58 years of age.

The mean age of women in the United States was 37.1 in 1995 (Population Estimates Program, 2000). The mean age in this sample is higher than the mean of all females and slightly higher than reported ages of contemporary needleworkers. This may be due to the association with Erica Wilson products and programs. Wilson arrived in America from England in 1954 and began writing books and magazine articles in the early 1960s. The height of her popularity was in the 1970s with the publication of 14 books before 1983. She did not publish another book until 1995. Furthermore, her PBS program and syndicated newspaper column were produced in the 1970s as was the greatest growth in her retail and needlework kit business. Therefore, there was more opportunity for individuals to have contact with Erica Wilson if they were practicing needlework in the 1970s than in more recent times.

Results support the literature that needleworkers are primarily female (Johnson, 2000; Gelber, 1999; Lieb, 1986; The National Needlework Association, 2000; Neapolitan & Ethridge, 1985; Pratt, 1978; Schofield-Tomilson & Littrell, 2001). In this study, the great majority (97.3%) of respondents were women. Although there is evidence that men
do needlework, it continues to be a “distinctly feminine occupation” (Gelber, 1999; Lieb, 1986; Pratt, 1978).

More than two-thirds of the respondents had children, although less than one-third had children at home. This supports the literature that 72 percent of quilters have children, but only 50% have children living at home (Davis, 1981; The National Needlework Association, 2000). Again, the reduced percentage of children living at home in this sample may be influenced by the increased mean age that came with experience with Erica Wilson products and programs.

Education and Marital Status

There is little reported about the education level of contemporary needleworkers. One study, exclusive to quilters, found 74% to be college educated (“America’s in stitches,” 2000). This finding was mirrored among respondents in this study since 73% had attained at least a bachelors degree. Although the literature does not offer more details in terms of actual levels of education, this sample was well educated with more than one-third reporting a graduate degree. The U.S. Department of Commerce (2000) reports that 24% of women age 25 and over had completed a bachelors degree or more. The percentage of respondents with graduate degrees may be greater in this sample since recruiting efforts included professional associations. Nonetheless, the findings lend support to the premise that contemporary needleworkers have a higher level of education than adult American women as a whole.

The majority of respondents were married or had been married. This includes two-thirds currently married and an additional 20% either widowed or divorced. These findings support Davis (1981) who reported 77 percent of her sample of quilters to be
married. The proportion of this sample reported married was greater than the proportion of married individuals in the United States in 2000, 53% (U.S. Department of Commerce, 2000). The percentage of widowed respondents may be slightly greater due to age and increased probability of widowhood.

Work Status and Family Gross Income

Forty-two percent of respondents worked full time outside of the home and another 19% worked part-time. The percentage of working respondents (61%) is less than the 78 percent that Davis (1981) found in her sample of quilters. Yet, the results lend support to Johnson’s (2000) findings that the majority of contemporary needleworkers worked outside of the home. One factor that may have influenced the percentage of working respondents is age of respondents as there is a higher probability of retirement with increased age. Nevertheless, the majority of this sample worked outside of the home, which supports the literature on contemporary needleworkers.

Findings support the literature in terms of family income with the modal income for this sample between $60,000-$79,999. A recent survey of quilters found the average household income to be $75,000 (“America’s in stitches,” 2000). Furthermore, The National Needlework Association (2000) estimates that 40% of retail needlework customers earn between $45,000 and $75,000 per year; one-third of this sample reported incomes in this range. Furthermore, an additional third of the respondents in this study had family incomes over $80,000. This finding parallels the estimate that 42% of retail needlework customers earn over $75,000 per year (The National Needlework Association, 2000).
The modal family gross income for this sample was between $60,000 and $79,000. This is higher than the median of all United States households as reported in the 2000 Census as $42,148 (U.S. Census Bureau, 2000). Results lend support to the literature about income that contemporary needleworkers tend to have higher incomes than the general population.

The range of reported gross family incomes lends support for the premise that hobbies, such as needlework lessen social divisions such as class, ethnicity, age, and work status among women (Gelber, 1999; Langellier, 1994). Yet the prevalence of respondents in the higher income levels may provide evidence for another premise: certain leisure activities are associated with different social classes and groups (Coleman, 1996; Fine, 2000; Fisher, 1997; Maxwell & Maxwell, 1984; Ratcliff, 1990; Rockwell, 1999; Youngs, 1994).

**Demographic Summary**

To summarize, the findings of this study both extend and support the literature on characteristics of contemporary needleworkers. The findings support the premise that the majority of contemporary needleworkers are women. Furthermore, their mean age was greater than the mean of all women in the United States. They also report to be married in a higher percentage than in the country as a whole. Yet these respondents cannot be stereotyped as “old bats.” They are working women without children at home who have attained higher levels of education and have higher income levels than the United States mean. Results support Gelber’s (1999) statement that “hobbies have transcended class much more easily than gender” (p. 5).
Demographic findings from this research counter stereotypes that needleworkers are poor old ladies. The women who responded to this study were far from poor and far from old. Furthermore, they were well-educated contributors to society. The majority preferred to complete the questionnaire online, suggesting familiarity with the Internet. Coupled with the fact that respondents were not bound by geographic region, these demographic findings provide justification for researchers to see needlework as a widespread phenomenon for exploration of women’s culture, leisure, and consumer behavior.

Descriptive Statistics

The sample in this study was relatively homogeneous. Although that offers challenges in terms of data analysis, it does provide useful information and characterizations of contemporary needleworkers. This information can inform needlework industry stakeholders. It also can set the context and provide a basis for future research on contemporary needleworkers. To aid in understanding of the constructs of the model and the implications of the descriptive results, the constructs will be discussed individually.

Frequency of Behavior

Respondents in this study can be characterized as participating in needlework as a “passionate avocation” as described by Gillespie et al. (1996). Respondents participate in needlework activities at a level between frequently and very frequently. Recent consumer surveys have indicated that many Americans stitch; a quilter resides in one of every six United States households, a cross-stitcher in one of five and a crocheter in one in ten (“America’s in stitches,” 2000; Grover, 1997; Hobby Industry Association, 2001;
Pratt, 1978). This literature documents the presence of needlework enthusiasts, but not the extent to which they practice this leisure activity. Johnson (2000) and Davis (1981) reported rough numbers of average projects per year or per lifetime, but findings for **frequency of identity-related individual behavior** indicate the level of dedication of time and resources. This supports the literature that contemporary needleworkers are dedicated to their craft (Davis, 1981; Johnson, 2000; Langellier, 1994; Patterson, 1995; Schofield-Tomschin & Littrell, 2001).

Findings for **frequency of identity-related social behavior** offer an interesting contrast. Respondents infrequently participated in social stitching. Actually, this supports the results on a recent study of contemporary quilters that found they worked alone most of the time ("America's in stitches," 2000). It must be taken into account that the construct **frequency of identity-related individual behavior** includes both individual and social behavior as the wording of the item was "do one or more types of needlework," but the construct of **frequency of social behavior** addressed social behavior alone.

Findings for social behavior indicate that needlework is a hobby that is largely practiced alone. Results of multiple regression analysis will be discussed later and add to our understanding of the ramifications of individual behavior and identity. For now, it is pertinent to note that the respondents participated in individual behavior more frequently than social behavior. This is an important aspect of the phenomenon of needlework as a leisure activity and offers potential for future research in terms of primarily individual activities versus primarily social activities, identity, and consumer behavior.
Appraisals

The mean scores for self and reflected appraisals of performance and products were high on a five-point scale with respondents scoring appraisals close to the most positive adjectives for all appraisal measures: self-appraisals of identity-related performance, self-appraisals of identity-related products, reflected appraisals of identity-related performance, and reflected appraisals of identity-related products.

It was originally believed that the division of Kleine et al.’s (1993) factor of “esteem” into three separate constructs added to understanding of the relationships between self and reflected appraisals. Yet the similarity among the scores on the four constructs and the disagreement with Laverie’s (1995) correlation findings lead to the conclusion that more work must be done in addressing the construct of appraisals in this model. Yet, the results indicate that overall, the respondents had a high opinion of their performance and products and believed others felt the same.

Furthermore, there may be additional aspects of these constructs that were not addressed in this study. Respondents may have been reacting to some of the social critique of needlework, both positive and negative, including prestige of certain types of needlework, domesticity and oppression of women, old age, and art versus craft (Baseball, 2001; Dallas, 1997; Davies et al., 1986; Davis, 1981; Dewhurst, et al., 1979; Dyhouse, 1978; Friedan, 1963; Gelber, 1999; Johnson, 2000; On and off the avenue, 1961; Phillips, 1995; Reszke, 1985; Swan, 1984; Van Gelder, 1984; Younkin, 1998). These topics warrant further investigation in terms of esteem and appraisals.
Possessions

In this study, possessions included books, videos, kits and supplies, patterns, equipment, and decorative objects. The extensiveness of the tools to do an activity offer evidence of self-mastery (Grover, 1997; Viladas, 1980; Whisnant, 1973). The contemporary needleworkers in this sample can be considered to own a considerable amount of supplies and materials.

These findings, although not as detailed as in some other studies, specifically the study on quilters, do support the literature. For example, the average quilter purchased five books per year at an annual expenditure of $105 (“America’s in stitches,” 2000). In terms of supplies and equipment, American’s spent $1.84 billion on quilting in 1999 (“America’s in stitches,” 2000; Burke, 1998).

The objective of the construct of identity-related possessions, was the same as in Kleine et al. (1993) and Laverie (1995); to get a general idea of the extensiveness of one’s identity-related possessions to examine the relation to identity and frequency of behavior. There is much more that can be explored in terms of the possessions of contemporary needleworkers, such as the physical and monetary amount of possessions, spending habits, and purchasing behavior compared to actual use in a project. The last of these refers to what is commonly known as “stash” (materials purchased for projects not yet started). There is little research about this aspect of needlework, but The 2000 Quilting in America Survey reported that the average quilter values her/his “stash” at $2,407 (“America’s in stitches,” 2000).
Media Connections

Media is important in disseminating information about leisure activities, including needlework. There were two constructs that addressed media connections in this study: identity-related media connections—books and magazines and identity-related media connections—other which included videos, television and/or cable programs, and newspaper columns. Although the ownership of books was considered a factor in the measure of possessions, the frequency of reference to books was considered a media connection.

According to the literature, books and magazines are the most common sources of information for needleworkers ("America’s in stitches," 2000; Johnson, 1999, 2000; Mulne, 2001; Smith, 1990). Quilting enthusiasts subscribe to an average of 3.7 quilting magazines and spend an average of five hours per month reading them ("America’s in stitches," 2000). Results of this study lend support for this premise as respondents strongly agreed with statements indicating frequent contact with books and magazines.

Currently, there are at least eight regular craft television shows including “Martha Stewart Living” and Susan Khalje’s “Sew Much More” ("America’s in stitches," 2000). Furthermore, needlework videos are available through many retail outlets and by mail order and many newspapers carry needlework-oriented columns. For example, Erica Wilson has produced all three—a PBS series, four how-to needlework videos, and a syndicated column. Yet, the participants in this study did not have as extensive connections with other types of media as they did with books and magazines.

Therefore, these contemporary needleworkers have extensive contact with books and magazines, but their contact with other media such as videos, television programs,
and newspapers is not as frequent. One possible explanation may be that needlework programs are not readily available on broadcast television, they are more prevalent on cable television. Furthermore, local newspapers may not carry needlework columns or they do not appear on a regular basis.

Social Connections

The extent and strength of social connections surrounding needlework has been documented in the literature. Belonging was found to be one of the highest ranked factors influencing leisure choice (Klenosky et al., 1993). Social connections among needleworkers are fostered through handicraft guilds, classes, informal groups, commemoration projects, and historical societies (Arts & Crafts, 1998; Bhattacharya et al., 1995; Brown, 1974; Davis, 1981; Gelber, 1999; Grover, 1997; Higgins, 1976; Howe, 1991; Moss, 1979; Mulne, 2001; Pershing, 1990; Pratt, 1978; Ratcliff, 1990; Schofield-Tomschin & Littrell, 2001; Sevig, 2001; Swain, 1975; Zhao, 1998).

The construct of identity-related social connections was designed to address the strength of these connections. It can be concluded that social connections surrounding needlework were important to the respondents, but they were not extremely strong. It is interesting to compare findings for the constructs of identity-related social connections and frequency of identity-related social behavior. Although respondents reported infrequent social needlework behavior, the strength of social connections was fairly strong.

Marketplace Factors

In discussing results, Kleine et al. (1993) suggested an unexamined variable that may add to the model’s ability to predict behavior is marketplace factors, including
availability and accessibility of stores carrying identity-related products and media coverage of identity-related activities. In this study, **marketplace factors** consisted of five constructs: **identity-related outshopping behavior**, **identity-related purchase intention—local**, **identity-related purchase intention—outshopping**, **attitude toward identity-related branded products**, and **identity-related brand preference**. Each of the constructs will be discussed separately as they were not combined into a single construct as described in Chapter 4.

**Outshopping behavior.** Needleworkers often face challenges in obtaining the materials they desire for their creations. When desired goods are not available in a consumer’s local area, some will travel to other areas for their purchases. These consumers are called “outshoppers” (Hawes & Lumpkin, 1984). With the decline in number of retail outlets devoted to needlework supplies and equipment (Bureau of Census, 2000b), the concept of outshopping is relevant to a study of marketplace factors affecting the needlework business (Cary & Hatfield-Bellinger, 1988).

Respondents disagreed with the statements regarding **identity-related outshopping** behavior. Therefore, these needleworkers cannot be considered strong outshoppers. Outshoppers hold a negative attitude toward local shopping conditions and were less loyal to local merchants (Hawes & Lumpkin, 1984). That does not appear to be the case with this sample.

**Purchase intention.** The second measure of marketplace factors addressed purchase intention through two constructs: **identity-related purchase intention—local** and **identity-related purchase intention—outshopping**. Respondents strongly agreed that they would shop for needlework supplies and equipment in their local area in the
next year (purchase intention—local). They also strongly agreed that they would shop for needlework supplies and equipment outside their local area and buy needlework supplies and equipment from any source (purchase intention—outshopping).

Results of the purchase intention constructs offer interesting insights in terms of purchasing behavior in this sample. The respondents did not hold negative attitudes toward their local merchants as seen in the discussion of identity-related outshopping, in fact, they strongly agreed they would shop locally. Yet they also indicated a strong tendency to shop outside their local area. These findings may reflect the statement, “I will buy needlework supplies and equipment from any source if I find something I like.”

Brand. Product/brand imagery and brand loyalty are clearly established among consumers, as early as seven years old (Hogg et al., 1998). Well-known brands are generally regarded more favorably than lesser-known brands (Simon, 1970). Brand name products and celebrity endorsements are as prevalent in needlework as in other industries (Grover, 1997; The National Needlework Association, 2000; Viladas, 1980). Yet brand may not be a factor in respondent’s purchase decisions.

Brand in needlework was addressed by two constructs: attitude toward identity-related branded products and identity-related brand preference. Participants’ responses for these two measures were near the center point (neither agree nor disagree). The findings for these two constructs do not indicate a strong attitude toward branded needlework products, nor a strong brand preference, although the mean for brand preference approaches “agree” slightly more than for attitude. It does not appear that brand is a motivating factor among individuals in this sample.
Marketplace factors summary. An attempt was made to address marketplace variables described as unexplained by Kleine et al. (1993) by including measures of outshopping, purchase intention, and brand. Although the data offer some insights to these constructs, it is believed that there is much more to do on the topic of marketplace factors in the model. Among needleworkers, there is not a strong indication of outshopping behavior, nor a strong attitude toward brand or brand purchasing behavior.

There is indication that needleworkers shop for supplies and equipment anywhere they can. In recent years, the number of independent needlework retailers has declined, but annual sales in this segment have grown. Needleworkers make their purchases at specialty shops, fabric stores, discount retailers, mail-order catalogs, websites, workshops, and seminars ("America’s in stitches," 2000; "Crafting a niche," 2000; The National Needlework Association, 2000). In addition, needlework guilds publish guides that list retailers by geographic region for traveling stitchers. Discussion of the multiple regression analysis will address the ability of these marketplace factors to predict the extent of possessions within the model. It is hoped that these five variables will provide a basis for the development of a measure of Marketplace Factors as was suggested by Kleine et al. (1993).

Identity

According to identity theory, the self contains many identities that are arranged in a hierarchy (Stryker, 1968). The position a role holds in one’s hierarchy is comprised of salience and commitment. Salience is an individual’s commitment to a specific role (Callero, 1985; Hogg et al., 1995; Kleine et al., 1993; Laverie, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991). Identity commitment is the degree to which a person
believes that his/her relationships are dependent on them fulfilling a specific role (Callero, 1985; Hogg et al., 1995; Serpe, 1987).

Results clearly demonstrate the presence of a needlework identity in this sample. Being a needleworker holds a high position in their identity hierarchy (salience) and they have relationships built on this role (commitment). Respondents strongly agreed with the statements about identity salience and agreed with the statements about identity commitment. Being a needleworker is important to these respondents. The individual aspect of stitching is stronger than the social aspect. The respondents have relationships based on their role as needleworker and they are moderately dependent on this identity.

Descriptive statistics offer a broad overview of the contemporary needleworkers who participated in this study. They practice their stitching very frequently, have a considerable amount of needlework supplies and equipment, and are avid readers of needlework books and magazines. Overall, they have fairly high opinions of their projects and the products they use and perceive that others believe the same.

Means are not as high for some of the other constructs. Stitchers in this study have social connections built around needlework, but infrequently participate in social needlework activities. It also is apparent from the descriptive statistics, that these needleworkers have less contact with other media than with books and magazines.

As for the marketplace factors, needleworkers were not strong outshoppers, nor were they notably dedicated to specific needlework brands. They did express their intention to purchase needlework supplies and equipment in the coming year both from merchants in their local area and from any source.
Finally, descriptive statistics indicate that needleworker identity is salient in this sample. Being a needleworker is high in their individual identity hierarchy. The social aspect of needleworker identity did not hold as high a position as the individual needlework identity. Although the score for identity commitment is relatively high, it indicates the individual aspect of needleworker identity is stronger than the social aspect.

**Hypotheses**

Discussion of the hypotheses centers on the ability of the constructs of the model to predict identity, consumption, and frequency of behavior among contemporary needleworkers. One of the central tenets of identity theory is that identity links individual behavior and the larger social structure. Identity aids in predicting behavior (Hogg, Terry, & White, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991; Wearing, 1991a).

The study was designed to build upon the work of Kleine et al. (1993) and Laverie (1993). Although many of the constructs are the same, the previous studies tested the constructs with identity salience. This study extended the definition of identity to the social aspect of identity, commitment. Table 13 outlines the findings of Kleine et al. (1993) and Laverie (1993) (as seen in Chapter 2, Table 1), including the findings of this study.

Notable similarities in findings among the three studies included significant positive relationships between **frequency of identity-related behavior** and **identity salience** and between **identity-related media connections** and **identity salience**. None of the three studies found significant relationship between **identity-related possessions** and **identity salience**. Different from the previous studies that included only identity...
salience, this study hypothesized that identity commitment, the social aspect of identity, to be related to identity-related social connections. The relationship was found to be significant and positive. Finally, comparing findings for the appraisals' constructs with previous research adds to our knowledge of this aspect of the model. Detailed discussion of findings follows.
Figure 5: Antecedents and behavioral consequences of identity salience and identity commitment minus non-significant relationships.
Predictors of Identity Commitment

Identity is defined as the self within society (Dunn, 2000; Kaiser, 1997). Self-image is made up of the two components of personal identity and social identity. Social identities are the many social groups with whom an individual identifies based on racial, ethnic, economic, gender, or other types of affiliations (Bhattacharya et al., 1995; Hansen, 2001; Sissons, 1999; Tajfel, 1971; Tajfel & Turner, 1985). Identity commitment is the degree to which a person believes that their relationships are dependent on them fulfilling a specific role (Callero, 1985; Hogg et al., 1995; Serpe, 1987; Thoits, 1991). The three variables hypothesized to have a positive association with identity commitment were identity-related social connections, reflected appraisals of identity-related performance, and reflected appraisals of identity-related products.

Results indicate the variables of social connections and reflected appraisals of identity-related products to have significant positive relationships with identity commitment.

Social connections. As was mentioned earlier, the two studies on which this research was based, Kleine et al. (1993) and Laverie (1995), did not include the construct of identity commitment, but rather limited their study of identity to identity salience. Both Kleine et al. (1993) and Laverie (1995) found that the extensiveness of identity-related social connections were positively associated with identity salience. Extending the concept of identity to include both identity salience and identity commitment, this research linked social connections with the social aspect of identity in accordance with identity theory. That is, social connections were related to identity commitment. The
extensiveness of a needleworker’s social network influences the level to which that person believes her/his social relationships depend on being a needleworker.

The extensiveness of one’s identity-related **social connections** as a predictor of **identity commitment** supports the literature that women make connections with others when involved in social needlework activities (Arts & Crafts, 1998; Bhattacharya et al., 1995; Brown, 1974; Higgins, 1976; Howe, 1991; Langellier, 1994; Mitchell, 2001; Moss, 1979; Pershing, 1990; Pratt, 1978; Schofield-Tomschin & Littrell, 2001; Sevig, 2001; Swain, 1975; Zhao, 1998). Belonging and the need to affirm social identity are important factors influencing leisure choice (Dimanche & Samdahl, 1994, Klenosky et al., 1993). Furthermore, identity commitment is a social construct that is created and maintained through social connections (Dunn, 2000; Kaiser, 1997; Ratcliff, 1990).

To many women, needlework fulfills social needs including expressions of love or friendship, permanent statements that will continue into time, and a link with community (Chicago, 1980; Davis, 1981; Demos, 2001; Hansen, 2001; Johnson, 1999, 2000; Lobdell, 2001; Pratt, 1978; Ulrich, 2001). Results demonstrate that these social ties are related to the social aspect of identity.

Needlework retailers have already seen the benefit of offering classes to create social connections among their customers (Davis, 1981; Gelber, 1999; Grover, 1997; Mulhe, 2001). Eighty-five percent of independent needlework retailers offer classes (The National Needlework Association, 2000). These findings reinforce the link between **social connections** and **identity commitment**, offering an additional incentive for needlework retailers to continue and expand social connections among their customers.
Reflected appraisals. Identity is created and maintained through social interaction by an ongoing discourse between the self and others (Dunn, 2000; Hansen, 2001; Jonas, 1997; Wearing, 1991a). Social interaction is an important factor in leisure choice and in the development of identity (Klenosky et al., 1993; Ratcliff, 1990). Thus, reflected appraisals of identity-related performance and products were hypothesized to be predictors of identity commitment.

Recalling the description of constructs from Chapter 2, Kleine et al. (1993) used a single measure, esteem, to address reflected appraisals and found esteem to be a predictor of identity salience. Laverie (1995) expanded the construct of esteem to include two reflected appraisal measures: reflected appraisals of performance and reflected appraisals of products. She found no support for a positive relationship between reflected appraisals of products nor for reflected appraisals of performance and identity salience (Laverie, 1995).

Expanding the construct of identity to include both identity salience and identity commitment builds on the work of Laverie (1995). Although she did not find either reflected appraisal measure to significantly predict identity salience, the results of this study reveal reflected appraisals of products to be a statistically significant predictor of identity commitment. Reflected appraisals were positively associated with the social aspect of identity (commitment) rather than the individual aspect (salience). As a statistically significant predictor of identity commitment, what other needleworkers say about the supplies and equipment one uses has a relationship with the strength of relationships built on the needlework identity. These findings support the premise that identity commitment is related to perceptions of the appraisals of others (Dodd et al.,
2000) and roles considered to be more prestigious or rewarding hold a higher position in identity (Hansen, 2001; Thoits, 1991). These results add to our understanding of the construct described by Kleine et al. (1993) as esteem and expanded by Laverie (1995) by narrowing it to the reflected appraisals of identity-related products.

It is interesting to note that although reflected appraisals of identity-related products was a statistically significant predictor of identity commitment, reflected appraisals of performance was not. Identity commitment is the degree to which one perceives relationships are dependent on fulfilling a role. Perhaps the lack of significance between the performance measure and commitment is because the respondents did not feel their relationships are dependent on the quality of their needlework projects. There is a warm and welcoming nature to needlework’s social connections, such as guilds and needlework classes. An example of this is the practice of “show and tell” where guild members display their creations and are complimented by their peers (Johnson, 2000; Langeillier, 1994; Schofield-Tomschin & Littrell, 2001).

In summary, this study indicates that the extent of identity-related social connections and others’ appraisals of identity-related products are positive predictors of the degree to which a person believes that her/his relationships are dependent on fulfilling the identity-related role.

Predictors of Identity Salience

There are many identities included in the self and they do not all carry equal influence. The position a role holds in one’s hierarchy is identity’s salience. (Callero, 1985; Hogg, et al., 1995; Kleine et al., 1993; Laverie, 1995; Serpe, 1987; Stryker, 1968; Thoits, 1991). Four variables were hypothesized to have positive associations with
identity salience: self-appraisals of identity-related performance, self-appraisals of identity-related products, identity-related media connections—books and magazines, and identity-related media connections—other. Results of regression analysis revealed only one of the relationships to be significant; a positive relationship exists between identity-related media connections—books and magazines and identity salience.

Self-appraisals of identity-related performance and products. Although Kleine et al. (1993) found esteem to be a significant predictor of identity salience, the results were not similar when Laverie (1995) redefined this variable as self-appraisal of identity-related products. No support was found for this relationship in tennis identity, yet there was support for a relationship between self-appraisal of products and identity salience for aerobics identity (Laverie, 1995). In this study, neither self-appraisal construct was a statistically significant predictor of identity salience. Taking the findings of both Kleine et al. (1993) and Laviere (1995) into account with this research, it is concluded that self-appraisals do not predict identity salience.

These findings seem to contradict the literature that states how we think of ourselves comprises the core of identity and the associations and meanings we attach to behaviors, attributes, and feelings (Kacen, 2000; Schouten, 1991). Furthermore, it contradicts identity theory literature that a role may hold a higher position in one’s identity hierarchy if an individual considers herself more competent at that role than others (Thoits, 1991). The lack of statistical support for links between self-appraisals and identity salience also are in disagreement with qualitative research that found a positive relationship between one’s satisfaction with needlework activities and acceptance of self
(Brown 1974; Hansen, 2001). Perhaps the measure of self-appraisals of performance and products did not adequately tap the construct of self-esteem, or self-appraisals are indirectly related to identity salience through a mediating factor.

**Media connections.** Findings support those of Kleine et al. (1993) and Laverie (1995) that the extensiveness of exposure to **identity-related media connections** were positively associated with identity salience. It also supports Johnson (1999) and Nickles (1999) who found that exposure to media about a certain activity helps to create notions of identity. The process of identity construction based on media images is different than identity construction through social interaction as the former lacks the discourse and reflective aspect of human-to-human interaction (Dunn, 2000). Nonetheless, **media connections** are a statistically significant predictor of **identity salience**.

Yet this finding also indicates that not all media connections are equal predictors. As was stated earlier, books and magazines are the primary media consumed by contemporary needleworkers (“America’s in stitches,” 2000; Johnson, 1999, 2000; Mulne, 2001; Smith, 1990). Other less used media such as videos, television programs, and newspaper columns were found not to be significant predictors of identity salience.

There may be a few reasons for this finding. First, although there currently are eight craft-oriented television series, a review of broadcast schedules indicates that most of these are only available on cable television, primarily through Home and Garden Television (HGTV). In addition, most of these programs including “The Carol Duvall Show” and “Martha Stewart Living” cover all types of crafts and do not concentrate on needlework. Quilting programs are shown on Public Broadcasting Stations (PBS), usually early on Saturday mornings when it might not be convenient for needleworkers to
watch. Program decisions for PBS are made by local stations. Station managers may not feel there is enough interest to carry more needlework programming or at more popular times. For example, at a recent meeting of the Columbus (OH) Area Chapter of the Embroiderers Guild of America, members were asked to sign a petition requesting the local PBS station air "Shay Pendray's Needlework Studio," a series produced in Detroit. Although Ms. Pendray's program has been available for several years, it has not been purchased by the local station.

Needleworkers may also find it challenging to connect with other types of needlework media such as videos and newspaper columns. The extent of availability of needlework videos has not been assessed, but there has been a reduction in the number of syndicated needlework newspaper columns in recent years. For example, Nancy Thomas, who wrote the column, NeedleWorks for Universal Press Syndicate retired and cancelled the column in late 2001. It has not been replaced in many newspapers including The Columbus Dispatch (OH). Although there is more to explore on this topic, this study demonstrates the importance of media exposure to identity development and maintenance found in the research literature.

Predictors of Reflected Appraisals of Identity-Related Products

Our relationship to self and others is mediated by products and the signs they convey (Dimanche & Samdahl, 1994; Dunn, 2000; Gwinner, 1997; Holbrook & Hirschman, 1982). Emotions and values are significantly related to purchase decisions as consumers seek to emulate or avoid reference groups that they perceive through lifestyle imagery (Baudrillard, 1981; Belk, et al., 1982; Dimanche & Samdahl, 1994; Dunn, 2000; Ennis & Solomon, 1995; Holbrook & Hirschman, 1982; Laverie et al., 1993; Littman,
1998). This process is also true in leisure where consumption of products related to a certain activity may be influenced by the impression one wishes to give others (Dimanche & Samdahl, 1994; Holbrook & Hirschman, 1982).

Two variables were hypothesized to have positive associations with reflected appraisals of identity-related products: identity-related social connections and identity-related possessions. Results of regression analysis revealed both of these relationships to be significant. Identity-related possessions and identity-related social connections are significant predictors of reflected appraisals of identity-related products.

Kleine et al. (1993) suggested that future research consider the relationship between products and esteem. This suggestion was acted upon by Laverie (1995) who found the extensiveness of identity-related possessions was positively related to both self and reflected appraisals of products. The findings of this study support Laverie (1995) and reinforce the literature, that consumption of products related to a certain activity is influenced by the impression one wishes to convey to others (Dimanche & Samdahl, 1994; Holbrook & Hirschman, 1982). These findings are in agreement with Laverie who found social connections positively associated with reflected appraisals of products. She also tested the relationship between social connections and self-appraisals of products and found a positive association. The current research did not test this relationship as it was hypothesized that social connections were related to reflected appraisals rather than self-appraisals.

Findings that social connections are significant predictors of positive reflected appraisals lend support to the literature. Specifically, social connections developed
around leisure activities help individuals develop their skills, provide support for perseverance, and provide feedback on their achievements in a specialized subculture (Gelber, 1999; Neapolitan & Ethridge, 1985; Reszke, 1985; Thoits, 1991). Increased social connections such as guild meetings and classes lead to more opportunities for appraisals of others. The findings support the positive nature of these appraisals and increased self-esteem as seen in studies of needleworkers (Brown, 1974; Davis, 1981; Hansen, 2001; Pratt, 1978; Schofield-Tomschin & Littrell, 2001). These findings also provide support for retailers who create a social atmosphere in their stores, increasing social connections and positive reinforcement that leads to continued participation in an activity (Gelber, 1999; Grover, 1997; Mulne, 2001; The National Needlework Association, 2000; Varley & Crowther, 1998).

Predictors of Self-Appraisals of Identity-Related Performance

Consumers acquire information regarding desirable and undesirable activities through direct exposure and media depictions (Belk, et al., 1982; Englis & Solomon, 1995). Print media such as specialty magazines and books are the main ways needleworkers gain knowledge of prominent teachers, authors, and brands (Davis, 1981; Johnson, 2000). Media images provide a frame of reference for self-appraisals of performance. Two variables were hypothesized to have positive associations with self-appraisals of identity-related performance: identity-related media connections—books and magazines and identity-related media connections—other. Results of regression analysis revealed positive relationships between identity-related media connections—books and magazines and self-appraisals of identity-related performance.
Laverie (1995) did not include the construct of self-appraisals—performance in her model. Therefore, conclusions cannot be made as to whether these findings support her research. Furthermore, she also tested the relationship between media connections and reflected appraisals and found a positive association. The current research did not test this relationship as it was hypothesized that media connections were related to self-appraisals rather than to reflected appraisals.

The extensiveness of exposure to media connections—books and magazines was a statistically significant predictor of self-appraisals—performance supports previous literature. Davis (1981) found more than one-third of her sample of contemporary quilters learned their skills from media sources rather than from personal contacts. Therefore, exposure to media that includes new techniques and well-executed projects provides a frame of reference for positive self-appraisals of performance. As was discussed earlier, books and magazines are the most available sources for information about needlework. Taking that into account, it is not surprising that other types of media are not significant predictors.

Predictors of Self-Appraisals of Identity-Related Products

Through consumption, consumers actively integrate themselves into images perceived from media (Belk, et al., 1982; Coombe, 1996; Englis & Solomon, 1995; Glaser, 1973; McCracken, 1989; Solomon, 2001; Solomon & Englis, 1996). Consumption of certain products and brands helps to identify who we are (Dimanche & Samdahl, 1994; Holbrook & Hirschman, 1982; Koehn, 1999; Lury, 1999; Madrigal, 2000; Pawson, 1997; Seabrook, 1999). Three variables were hypothesized to have positive associations with self-appraisals of identity-related products: identity-related
media connections—books and magazines, identity-related media connections—
other, and identity-related possessions. Results of regression analysis revealed no
statistically significant relationships between these variables and self-appraisals of
identity-related products.

These findings do not support Laverie (1995) who found a positive relationship
between the extensiveness of identity-related media connections and self-appraisals of
identity-related products. The lack of statistical significance between media
connections and self-appraisals of identity-related products is puzzling. It would
seem that exposure to advertising would influence self-appraisals of consumed products.
These findings do not support the consumer behavior literature of such well-known
authors as McCracken (1989) and Solomon (2001). These authors found relationships
between media images and consumption that were not supported in this sample (Coombe,

Seemingly in contradiction to the literature, the results revealed neither of the
hypothesized predictors (extent of media connections and extent of possessions) of self-
appraisals of identity-related products to be significant. It is interesting to note that
self-appraisals of identity-related products was hypothesized to have relationships
with four constructs in the model (Hypotheses 3b, 6c, 6d, and 8b), but none of these
relationships was found to be significant. Perhaps the measure of self-appraisal of
identity-related products did not adequately tap the factor as conceptualized since it is
difficult to believe that self-appraisals of products do not have a place in the model.
Predictors of Identity-Related Possessions

The total annual retail sales of needlework supplies and accessories in the United States is over $500,000,000 (The National Needlework Association, 2000). Ten variables were hypothesized to have a positive association with identity-related possessions: identity-related outshopping behavior, identity-related purchase intention—local, identity-related purchase intention—outshopping, attitude toward identity-related brand, identity-related brand preference, identity salience, identity commitment, identity-related social connections, identity-related media connections—books and magazines, and identity-related media connections—other. Results of regression analysis revealed relationships between identity-related possessions and two of the independent variables. Significant positive relationships were found between identity-related media connections—books and magazines and identity-related media connections—other and identity-related possessions. No other significant relationships were found.

Media connections. Many factors have been found to influence purchase intention and purchasing behavior including amount of information perceived by a consumer from media (Coombe, 1996; Glaser, 1973; Kim & Lennon, 2000; McCracken, 1989; Solomon, 2001; Solomon & Englis, 1996). Media such as books, magazines, videos, television programs, and newspapers are an important part of learning and developing skill in crafts. This is especially true in needlework (Burke, 1998; Davis, 1981; Johnson, 2000). Furthermore, attention to printed and electronic material indicates a desire to participate (Johnson, 1999). Participating in needlework requires the purchase of supplies and materials.
Neither Kleine et al. (1993) nor Laverie (1995) tested the relationship between media connections and consumption. It is notable that one-half of the variance in the construct of identity-related possessions can be attributed to media exposure. This finding supports consumer behavior and needlework literature that the extensiveness of media connections impacts purchase decisions ("America's in stitches," 2000; Arts & Crafts, 1998; Bhattacharya et al., 1995; Burke, 1998; Coombe, 1996; Davis, 1981; Glaser, 1973; Johnson, 1999, 2000; McCracken, 1989; Mulne, 2001; The National Needlework Association, 2000; Solomon, 2001; Solomon & Englis, 1996; Swain, 1975).

Marketplace factors. In discussing results, Kleine et al. (1993) suggested an unexamined variable to add to the model's ability to predict behavior: marketplace factors, including availability and accessibility of stores carrying identity-related products and media coverage of identity-related activities. In the present study, marketplace factors were added to the model to represent the influence the marketplace has on one's ability to purchase identity-related possessions. The constructs of identity-related outshopping behavior, identity-related purchase intention—local, identity-related purchase intention—outshopping, attitude toward identity-related brand, and identity-related brand preference were added in an attempt to begin the exploration of possible marketplace factors influencing identity-related possessions as described by Kleine et al. (1993). The results indicate that none of these marketplace factors add to explanation of the variance in identity-related possessions. These findings are in contradiction with the literature. Perhaps other marketplace factors would be related.

A review of research literature found that home sewers, a type of needleworker, participate in outshopping behavior (Cary & Hatfield-Bellinger, 1988). This premise was
not supported in the results of this study. Perhaps the participants expressed a loyalty to local retailers when responding to these items. For example, in completing a paper questionnaire, one respondent wrote, “I try to support my local shop.”

Furthermore, although we know that these respondents purchase supplies and materials, there was no support for purchase intention—local and purchase intention—outshopping. This does not support the literature that there is a significant relationship between purchase intention and sales (Sewell, 1981). A possible explanation for the lack of statistical support for the purchase intention constructs may lie in confusion in understanding the instrument items. The item that was designed to directly tap into purchase intention loaded on both factors and was discarded. A lack of understanding of instrument items is further bolstered by the reaction of participants in Focus Group 2. Two of the participants expressed the view that they did not see a difference between two of the items. Further development of instrument items is required to explore outshopping behavior among needleworkers.

As in other industries, brand identification and brand loyalty are important parts of marketing in needlework (Clancy, 2001; Coombe, 1996; Grassl, 1999; Gwinner, 1997; Hogg et al., 1998; Howell, 1999; Koehn, 1999; Lury, 1999; Madrigal, 2000; Miller, 2000; McCracken, 1989; Simon, 1970; Solomon & Englis, 1996; Wind et al., 1979). Celebrity endorsements and brands associated with well-known needlework teachers appeal to customers and lead to sales (“Hancock fabrics offer Waverly Boutique,” 2000; “Household names unite,” 1999; “Hudson, Ohio-based fabrics retailer signs up Martha Stewart,” 1999). Yet no relationships were found between attitude toward identity-related brand, and identity-related brand preference and identity-related
possessions. Perhaps the term “brands” is not as relevant to needlework supplies and equipment as that of needlework designers. Needleworkers begin projects based on an interest in creating something new. They may not be as concerned with the brand of the materials as they are with the process of stitching. Furthermore, needlework enthusiasts, such as guild members, may associate brands with mass-produced needlework supplies and equipment that are sold at discount retailers. Specialty needlework shops attempt to differentiate themselves from discount retailers by offering materials and supplies that cannot be found at Hobby Lobby® or Michaels®.

Social connections. In needlework, there are many opportunities to link social connections with consumption. For example, needleworkers meet others who share their interest at trade shows, guild meetings, and needlework classes held at retail stores (“America’s in stitches,” 2000; Arts & Crafts, 1998; Bhattacharya et al., 1995; Langellier, 1994; Mulne, 2001; The National Needlework Association, 2000; Swain, 1975). These findings do not support the literature that the extensiveness of social connections impacts purchases (“America’s in stitches,” 2000; Arts & Crafts, 1998; Bhattacharya et al., 1995; Burke, 1998; Coombe, 1996; Davis, 1981; Glaser, 1973; Johnson, 1999, 2000; Langellier, 1994; McCracken, 1989; Mulne, 2001; The National Needlework Association, 2000; Solomon, 2001; Solomon & Englis, 1996; Swain, 1975).

Identity. Possessions extend the self, contributing to and reflecting our identities (Belk, 1988; Dunn, 2000; Holbrook & Hirschman, 1982; Kacen, 2000; Laverie et al., 1993; McAlexander et al., 1992; Schouten, 1991). Expressions of individual or the collective self are communicated non-verbally through the consumption and creation of
objects (Belk, 1988; Belk et al., 1982; Bhattacharya et al., 1995; Dunn, 2000; Gelber, 1999; Gillespie et al., 1996; Madrigal, 2000, 2001; Mulne, 2001; Schofield-Tomschin & Littrell, 2001).

Kleine et al. (1993) and Laverie (1995) measured the ability of possessions to predict identity and found no direct relationship, concluding that possessions were indirectly related to identity salience through the factor of esteem/appraisals. In this study, results indicate no direct relationships among identity salience or identity commitment and identity-related possessions. Although findings reinforce the work of Kleine (1993) and Laverie (1995), they appear to contradict the literature about identity and consumption, especially that contemporary Americans create a sense of who they are through what they consume—using consumption as the building blocks of identity (Holbrook & Hirschman, 1982; Seabrook, 1999; Solomon, 2001). Findings from this research and the research of Kleine (1993) and Laverie (1995) lends support for the premise that we do not base our purchase decisions on identity alone, rather there are mediating factors between identity and consumption, the majority of which are yet to be identified.

**Summary of predictors of identity-related possessions.** Findings for predictors of identity-related possessions are both informative and worth further investigation. The strength of media connections to account for variance in possessions is worthy of note to both scholars and industry stakeholders. This finding expresses the impact of the media on purchasing behavior. Industry leaders must not underestimate the influence of media coverage on their businesses. Findings support the importance of links between needlework media and sales.
The lack of statistical significance for relationships between any of the marketplace factors and identity-related possessions leads to the conclusion that either marketplace factors do not impact purchasing behavior, which is hard to believe, or the marketplace factors used in this study did not tap into the right variables. Since this is the third study that found no relationship between identity and possessions, it can be concluded that identity and possessions are not directly related, at least as measured by this model. Further research is warranted to explore mediating factors between identity and possessions such as esteem/appraisals as was suggested by Kleine et al. (1993).

**Predictor of Reflected Appraisals of Identity-Related Performance**

Social interaction connects the self to others through a shared set of common and negotiated meanings (Dunn, 2000). Through social connections, individuals begin to act according to what they perceive as group norms (Madrigal, 2000). Women increase their self-esteem when involved in social needlework activities (Arts & Crafts, 1998; Bhattcharya et al., 1995; Brown, 1974; Higgins, 1976; Howe, 1991; Langellier, 1994; Mitchell, 2001; Moss, 1979; Pershing, 1990; Pratt, 1978; Schofield-Tomschin & Littrell, 2001; Sevig, 2001; Swain, 1975; Zhao, 1998). Results of regression analysis revealed a significant positive relationship between identity-related social connections and reflected appraisals of identity-related performance.

A positive relationship between these factors supports the literature that there are benefits from being a part of a community of needleworkers including a social network to rely on for advice, ideas, and encouragement (Brown, 1974; Davis, 1981; Gelber, 1999; Grover, 1997; Johnson, 2000; Lobdell, 2001). Guilds, classes, and other needlework groups provide opportunities to receive positive feedback, including compliments that
come with the practice of “show and tell” (Johnson, 2000; Langellier, 1994; Schofield-Tomschin & Littrell, 2001). Although the findings in this study lend support for the importance of community, we must note that identity-related social connections explained a fraction of the variance in reflected appraisals of identity-related performance. There are variables yet to be identified in the prediction of reflected appraisal of performance.

It is interesting to contrast the significant positive relationship between identity-related social connections and reflected appraisals of identity-related performance with the significant positive relationship between identity-related media connections—books and magazines and self-appraisals of identity-related performance. These findings lend support for separate relationships between individual behavior (media connections) and self-appraisals and social behavior (social connections) and reflected appraisals of performance. Research literature identified the connection between the individual self and media connections. The consumption of media is a personal experience and lacks the discourse and reflective aspect of human-to-human interaction (Dunn, 2000). Therefore, it follows that self-appraisals would be related to media connections. On the other hand, research literature identified the connection between the social self and social connections since increased contact with others provides increased opportunities for reflected appraisals. Furthermore, social interaction connects the self to others’ through a shared set of common and negotiated meanings, which often include appraisals (Dodd et al., 2000; Dunn, 2000).
Predictor of Frequency of Individual Identity-Related Behavior


Analysis revealed a significant positive relationship between identity salience and frequency of individual identity-related behavior. However, identity salience predicts only a small amount of the variance in frequency of individual identity-related behavior. This finding supports Kleine et al. (1993) and Laverie (1995) as well as the literature about identity and leisure. For example, Gillespie et al. (1996) found a relationship between strength of identity and dedication to a hobby. That is, as interest and dedication to a hobby diminished, so did the strength of that identity. Since most of the variance in frequency of individual identity-related behavior is unexplained by identity salience, additional variables are yet to be identified.

Predictor of Frequency of Social Identity-Related Behavior

Links between personal identity and leisure have been found in studies of such diverse activities as dog shows, sailing, and hunting (Fine, 2000; Gillespie et al., 1996; Kuentzel, 1994; Poliandro, 1989; Schofield-Tomschin & Littrell, 2001; Urry, 1994;

Results of regression analysis revealed a significant positive relationship between identity commitment and frequency of social identity-related behavior. Identity commitment predicts a small amount of the variance in frequency of social identity-related behavior. Recalling that Kleine et al. (1993) and Laverie (1995) did not include the construct of identity commitment and did not have two components of frequency of identity-related behavior (individual and social), this research adds to knowledge of the interaction between different aspects of identity and frequency of different types of behavior. These findings add to understanding of the part identity plays in explaining why needleworkers continue to purchase materials, create objects, and stitch socially even when it appears needlework’s popularity is at a decline (Davis, 1981; Langellier, 1994; Patterson, 1995). There are variables yet to be identified as most of the variance in frequency of social identity-related behavior was not explained by identity commitment.

Conclusions

This study adds to knowledge of the relationships between social identity, consumption, and frequency of behavior for an activity characterized by both consumption and production. Furthermore, it extends and expands our knowledge of contemporary needleworkers, a group that has been largely overlooked in the literature.
Identity

The extensiveness of identity-related social connections and reflected appraisals of identity-related products were significant predictors of the strength of identity commitment. That is, the greater the extent and depth of relationships one has with others who share in an activity and other's opinions of one's product set, the greater these relationships are dependent on the identity associated with that activity. Furthermore, the extent of media connections significantly predicts identity salience. That is the more one consumes identity-related media, the higher that role is in the individual's identity hierarchy.

Yet, social and media connections are not the only predictors of identity commitment and salience. Results show that only a small amount of the variance in identity commitment is explained by social connections and a small amount of variance in identity salience is explained by media connections. That leads to the conclusion that there are additional variables to explain identity that were not included in the model. Furthermore, media connections of books and magazines were found to be significant predictors of identity salience, but other media were not. As was stated before, books and magazines are the most popular media for needleworkers. Other media, such as videos and television programs may be significant predictors for other identities.

In summary, this study lends support for the two aspects of identity as stated in identity theory. Furthermore, the social aspect of connections with others was related to the strength of identity commitment. Similarly, individual media consumption was related to identity salience. There are two aspects of identity: individual and social and these are predicted by corresponding individual and social behaviors.
Consumption

The extensiveness of identity-related possessions is directly related to consumption of products. The model does a good job of predicting the extent of identity-related possessions through media connections. The strength of media connections accounted for a substantial portion of the variance in possessions. This research supports the premise that one’s connections with media are directly related to the extensiveness of identity-related possessions.

The lack of statistical support for a relationship between the identity constructs and possessions is interesting to note. This finding supports research by Kleine et al. (1993) and Laverie (1995). A positive relationship between reflected appraisals of products and identity commitment supports Kleine et al.’s premise that the relationship between identity and possessions is mediated by esteem.

Frequency of Behavior

Confirming the findings of Kleine et al. (1993) and Laverie (1995), identity is a significant predictor of frequency of behavior. This study extends knowledge of this topic in that it demonstrates a link between individual identity (salience) and frequency of individual behavior and social identity (commitment) and frequency of social behavior. Identity theory explains there are two aspects of identity and this research lends support for the strength of these aspects and their influence on different types of behavior.

Yet, it must be noted that, although they are significant predictors of behavior, identity salience accounted for a small amount of the variance in frequency of individual behavior and identity commitment accounted for a small amount of the variance in frequency of social behavior. Yes, identity is a predictor of behavior, but it is obvious
that there are variables that have gone unaddressed in these relationships. There is more
to explaining frequency of behavior than identity alone.

To conclude, the model used in this research refines and extends the ability to
predict behavior by addressing both individual and social aspects of identity and
frequency of behavior. In addition, it aids in understanding the importance of media
connections in predicting consumption.

Implications

Implications from this study are pertinent for needleworkers, identity theorists,
clothing and textile scholars, and the needlework industry. The model’s ability to
significantly predict both identity salience and identity commitment adds to our
knowledge of the factors influencing the strength of identity. Extending previous
research to include identity commitment as well as identity salience confirms the
importance of viewing identity as having both individual and social components.

This study both extends and supports knowledge of the characteristics of
contemporary needleworkers. Participants in this study were older (but far from “old
bats”) well-educated married working women with fairly high family income levels.
They were geographically disbursed and indicated a familiarity with the Internet. These
characteristics refute some of the stereotypes about needleworkers and provide evidence
that this is a population rich with information for scholars of textiles and clothing,
women’s studies, and history. Overall, research has ignored contemporary
needleworkers as subjects for study. Needleworkers can contribute important knowledge
about the woman’s lived experience. Furthermore, demographic findings offer important
implications for the needlework industry in understanding their clients and targeting
marketing efforts. Findings of level of education and family income level indicate that producers of needlework supplies and equipment should concentrate on sophisticated, nationwide marketing efforts to reach this audience. In addition, the Internet is an important tool in reaching this geographically diverse and computer savvy market.

Descriptive statistics revealed that contemporary needleworkers dedicate time and considerable resources to stitching. Implications for the needlework industry are to concentrate on innovative products that are advertised and linked with media efforts. Appraisal findings indicate contemporary needleworkers are satisfied with the supplies they use and the result of their work. They also believe others feel the same. Marketing efforts aimed at emotions of satisfaction, pride, and accomplishment can tap into this aspect of stitching.

Marketing efforts around emotions may be more successful than those targeted at brand recognition and loyalty. It appears from this study that needleworkers are more interested in the process of creating than the specific brand or the location of purchase. Providing contemporary needleworkers with information about new and innovative products that pique their creative curiosity may be the best way to increase sales, whether in person, mail-order, or on the Internet. Needleworkers in this study strongly agreed that they would purchase needlework supplies and equipment from any source if they find something they like.

The study revealed that social connections built around needlework are important to stitchers, but this is not reflected in their participation in social needlework activities. Greater community ties among needleworkers can be fostered by needlework guilds, retailers, and local organizations. In particular, needlework guilds and industry groups
should increase their visibility with efforts aimed at the larger needlework population. Needleworkers need to purchase supplies and equipment to create projects. Therefore, it is logical that public relations efforts would benefit from links with retailers. In recent years, The National Needlework Association has been sponsoring the National Knit-Out and Crochet, a group stitching event held in many cities in the United States on the same day. Efforts such as these increase social ties among needleworkers and lead to increased participation in needlework.

Needlework identity was salient among the participants in this study. Clearly, being a needleworker is very important to them. Yet, the individual aspect of this identity was stronger than the perception of the strength of relationships built on this identity. This finding has implications for future studies of identity. Some identities may be more closely linked to individual identity and others more closely linked to social identity. This finding also has implications for the needlework industry in understanding what leads customers to purchase needlework supplies and equipment. Although these participants felt it was important to others that they stitch, it was more important to the needleworkers themselves. Marketing efforts should target the importance of needlework to individual identity by addressing the personal aspect of creating with needle and thread.

By applying identity theory to the practice of needlework, this research further supports the relevance of social psychological theory in clothing and textile research. Moreover, it extends the scope of clothing and textile research to encompass the production of textiles. Other fields that could benefit from this research are leisure and women’s studies. The model and its application to needlework aids in understanding the
interactions between identity and choice of leisure activity as well as frequency of certain behaviors among women.

Finally, there are several other ways the industry can use these findings, especially the prediction of identity-related possessions. The extent of exposure to media connections was found to be a substantially significant predictor of the extensiveness of needlework possessions and identity salience. Specifically, the needlework industry should concentrate efforts in increasing exposure to media connections among needleworkers, especially the promotion of needlework books and magazines. According to the findings of this research, this will add to greater consumption of needlework supplies and equipment.

Limitations

There are several limitations of this study, especially in terms of the sample and the measures of appraisals. First, the sample was not random, rather a purposive volunteer sample. Although this sampling technique resulted in a large and geographically diverse sample relative to previous research about needlework, it must be acknowledged that it was not random. For the most part, the participants are needlework enthusiasts. Methods of contact concentrated on those who have contact with needlework-related magazines, internet sites, and guilds. The less-passionate needleworker may not be well-represented in this study. Furthermore, method of contact using professional organizations may have resulted in a sample with a higher education level and advertisements pointed at Erica Wilson clients may have resulted in an older sample.
There is a possibility that the resurgence of needlework and other types of crafts reported in the media in response to September 11, 2001 may have affected the frequency of identity-related behavior in this sample (Cornelius, 2001; Davis, 2001; Ditmer, 2001a, 2001b; Harden, 2002; Hatty, 2002; LaFerla, 2001; Lemke, 2001). This is probably not a factor since, for the most part, the respondents have been participating in needlework for some time. There may be increased activity due to the tragedy, but most clients of Erica Wilson have been stitching since the 1960s and 1970s.

Several of the factors had low reliabilities, lower than the generally agreed lower limit for acceptability of Cronbach’s alpha (Hair et al., 1998; Robinson et al., 1991). Reliability for the factors identity-related brand preference, identity-related media connections—books and magazines, identity salience, and identity-related media connections—other were considered to be acceptable for exploratory research (Hair, Anderson, Tatham, & Black, 1998; Robinson, Shavner, & Wrightsman, 1991). The lower reliability coefficients of identity-related brand preference and identity-related media connections—books and magazines may be a function of the scales being comprised of only two items. Reliability of the factor identity salience was found to be lower than was reported by Callero (1985). Lower reliabilities could be a limitation of this study.

Suggestions for Future Research

The most significant area for further research is the exploration of unexamined variables, specifically those affecting identity and frequency of behavior. Although identity salience and identity commitment were significant predictors of frequency of behavior, they accounted for only about a tenth of the variance in this construct. Future
studies could examine possessions, media connections, and social connections as predictors of frequency of behavior. Since this sample of needleworkers supported the predictive quality of the model, a similar sample could be employed to reveal additional factors of frequency of behavior through qualitative methods. Identity was a predictor of behavior, but there is more to explaining frequency of behavior than identity alone. Other predictors could include social and media connections, amount of leisure time, availability and accessibility of materials, and appraisals.

In addition to exploring additional factors predicting frequency of behavior, future research could explore other variables that predict identity. In addition to media connections, what else influences identity salience? Some suggestions for needleworkers may be a sense of heritage, a sense of legacy, feminism, conceptions about productivity and idleness, and a creative outlet. Similarly, what other than social connections aid in the prediction of identity commitment? Some suggestions may be extension of self, role as gift-giver, connection with past and future, and need for social interaction. More research is necessary to better understand the construct of social connections and its relationship to behavior as well as to women’s culture. Again, qualitative research would begin to identify unexamined factors influencing identity. Those factors could then be added to the model and tested empirically.

Although there are still variables to be examined in the prediction of possessions, much of the variance in this construct has been explained by the extent of media connections. More research is needed to explore the particulars of media connections.
such as the specific books and magazines and reasons why there is less contact with other types of media. The topic of extent of videos in the needlework industry has yet to be explored.

Additional work could include identification and testing of other marketplace factors. Needleworkers in this study shopped and purchased supplies and equipment in and out of their local area, but little continues to be known about where they shop and why. How do stitchers react to the constricting of the local needlework retail market? Are they switching to a discount retailer, a fabric store, driving out of town, shopping by mail order, or searching the internet? These are questions not answered by this research, but are rich for future study. Qualitative research with a sample of needleworkers may lead to a better understanding of marketplace factors, including availability and accessibility of supplies and equipment. It would also be interesting to explore the impact of what Kleine et al. (1993) described as “media coverage of identity-related activities.” The strong link between media connections and possessions may be related to this marketplace factor. Future research could also explore relationships between frequency of identity-related behavior and extent of possessions.

More work can be done in addressing the construct of appraisals in this model, especially in terms of whether there are truly differences in what these constructs measure. Further research is warranted to explore influences on social connections and social situations with opportunity for reflected appraisals of products such as needlework guilds and classes. Furthermore, research is needed to identify and explore other variables related to self-appraisals. The lack of statistical significance between media connections and self-appraisals—products warrants further study.
There are several opportunities for future study of the demographics of needleworkers. More research needs to be done in terms of age, Internet use, and contemporary needleworkers. Research is also warranted to explore issues of needlework and social class with the intention of better understanding whether this leisure activity lessens or reinforces class divisions. Moreover, both views in the literature may be supported when examining certain types of needlework such as needlepoint or crewel embroidery which tend to use more expensive materials versus counted cross-stitch and other techniques which are generally done with less expensive supplies.

Finally, additional research is warranted to explore the impact of prominent needlework teachers and media figures such as Erica Wilson. The extent of Erica’s teaching and marketing efforts is witnessed by response of close to 300 needleworkers in 38 United States and several foreign countries to volunteer to participate in this research. Although she continues to operate shops in New York and Nantucket and occasionally participates in workshops, the height of Erica Wilson’s popularity was in the 1960s and 1970s. Forty years after her introduction to the American public, needleworkers still feel an attachment to her work. Continued interest in Erica Wilson is further demonstrated by an April 2002 article in The New York Times Magazine featuring the creations of Erica and her husband, furniture designer Vladimir Kagan (Viladas, 2002). An important aspect of Erica Wilson’s career includes exposure in the media through books, magazine articles, and television programs. This is especially pertinent in light of findings that media connections explained a substantial portion of the variance in extent of
possessions. Further research is needed to examine the career of Erica Wilson and her impact on needlework and women’s culture, placing this important figure in the greater historical narrative of contemporary America.
LIST OF REFERENCES


Baseball museum gets point, in a hurry. (2001, August 23). The Denver Post, p. 18A.


Hatty, M. (2002, April 5-7). In the loop. *USA Weekend, 16*.


“Household names unite.” (1999, August 1). *Plain Dealer (Cleveland, OH)*, 2D.


183


APPENDIX A

Registration Boxes
August 8, 2001

Erica Wilson Needle Works
25 Main Street
Nantucket, MA 02554

Attn: Heidi

Dear Heidi:

I am a doctoral student at Ohio State majoring in textiles and clothing writing my dissertation on the life and work of Erica Wilson. I met you in the shop in late June. In addition to interviewing Erica, I would like to learn more about needlework and needleworkers from her customers. I'll be conducting brief interviews and also sending out a questionnaire. After speaking with Erica, we have decided that a good way to find her customers is through her shops. That is why I am sending you this box.

Please put the box in a fairly prominent place near the needlework counter. By volunteering to participate, individuals will be eligible for a $50.00 gift certificate. Customers can indicate if they would prefer an interview or questionnaire on the card. If they complete an interview or a questionnaire, they will be in a second drawing for two $50.00 gift certificates.

I'd appreciate any "talking up" of this that you and your staff can do. Erica is an important figure in the world of textiles and I hope to bring attention to her through my research. If you have any questions, feel free to contact me. Please let me know if you need more cards. Thank you for your help.

Sincerely,

Catherine Amoroso Leslie
Yes, I'm willing to share my experiences with Erica Wilson products and programs in an anonymous interview or on a questionnaire:

Name: __________________________________________
Address: __________________________________________
Phone: __________________________ Email: __________________________

*PLEASE CIRCLE ALL BY ERICA WILSON THAT YOU HAVE PURCHASED, READ, VIEWED, OR PARTICIPATED IN:*

Books PBS show Kits
Articles Needlework Tours Supplies (other than kits)
Columns Classes Correspondence
Videos Workshops Other

You may also visit http://her.osu.edu/leslie or send this card by mail.

THIS CARD ENROLLS YOU IN A $50.00 GIFT CERTIFICATE DRAWING FROM ERICA WILSON NEEDLEWORKS

OSU Protocol # 01E211
Hi, I’m Catherine Leslie, a doctoral student majoring in textiles and clothing at The Ohio State University.

I am writing my dissertation on the life and work of Erica Wilson.

If you have had experience with Erica’s

Books
Magazine or Newspaper Articles
Columns
Videos
PBS show
Needlework tours

Kits
Supplies (other than kits)
Classes
Workshops
Correspondence lessons
or other projects/programs

and would be willing to participate in an confidential interview or questionnaire, please fill out this card, drop it in the box, mail it, or visit my website at Http://hec.osu.edu/leslie

THE CARD MAKES YOU ELIGIBLE FOR A DRAWING FOR A $50.00 GIFT CERTIFICATE FROM ERICA WILSON NEEDLE WORKS
APPENDIX B

Advertisements in Print and Electronic Media
THE COMMON THREAD
Flint Ridge Cabin, EGA
C/o Cheryl Myers
173 Boyleston Ave
Newark, OH 43055

Dear Cheryl-

Thank you for sending me the latest issue of your newsletter. I look forward to being involved with the Flint Ridge Chapter and all the activities.

I’m wondering if you would be willing to include a little blurb asking members if they would like to participate in my study. They will be eligible for a $50.00 gift certificate from Erica Wilson Needle Works.

Feel free to edit as you wish, but here’s the general information I would like to convey. Thanks. I look forward to seeing you at the next meeting.

Sincerely,

Catherine Amoroso Leslie

October 28, 2001
Participants needed for study of Erica Wilson

The life and work of needleworker Erica Wilson are the subject of a doctoral dissertation by Catherine Leslie of The Ohio State University. If you have read any of Wilson's needlework books, purchased her products, taken her classes, seen her television shows, or attended her needlework tours, and are willing to complete a questionnaire or interview, please go to http://hec.osu.edu/leslie or send your name and address to Catherine at the Department of Consumer and Textile Sciences, 265 Campbell Hall, 1787 Neil Avenue, Columbus OH 43214.
APPENDIX C

Follow-up to Embroidery Arts Symposium
Hi-
We met this summer at Erica Wilson's workshop at the Embroidery Arts Symposium. I'm writing to ask you to participate in my dissertation study about Erica and her contribution to needlework.

If you are willing to complete a questionnaire, please fill out and send the card or log on http://hec.osu.edu/leslie to register for the study and a $50.00 gift certificate drawing from Erica Wilson Needle Works. The first drawing will be on November 30, 2001.

Feel free to encourage your needlework friends to participate, too: Your input will bring attention to the importance of needlework in our lives.

Thank you.

Catherine Leslie
Doctoral Candidate, Textiles & Clothing
The Ohio State University
265 Campbell Hall, Columbus OH 43214
614-263-2432 leslie40@osu.edu
Hello.

I want to first thank you for agreeing to participate in my dissertation research about Erica Wilson and Needlework. This study will aid in understanding the importance of needlework in our lives and in contemporary society. Furthermore, by examining the success of a teacher and entrepreneur, this study will inform businesses about ways to succeed in needlework. I hope that the results of this study will lead to growth in the practice and business of needlework in America.

I invite you to participate in the questionnaire phase of this study. Completion of the questionnaire will take 15-20 minutes of your time. Your participation is very important to the success of this study because it will allow me to develop more useful conclusions. I will treat all results with strict confidence and your responses will remain confidential. Completion and return of the enclosed questionnaire will be considered informed and implied consent.

To participate, simply enter your email address and click on the Continue button on the bottom of this page. You may choose not to answer any item and you may discontinue participation at any time. There will be a $50.00 gift certificate drawing for those who complete the questionnaire.

Feel free to contact me at leslie.40@osu.edu if you have any questions. Thanks again for participating in this study.

- Catherine
This survey will ask you about your experiences with and feelings about needlework.

For the purpose of this study, needlework includes the following:

- embroidery
- cross stitch
- needlepoint
- appliqué/patchwork
- quilting
- tatting
- knitting
- crochet
- lacework
- fashion sewing (not mending)
- heirloom sewing
- other types of needlework not mentioned

**Items 1-7** refer to how frequently you do needlework and needlework-related activities. Please check the box on each item to complete the sentence:

<table>
<thead>
<tr>
<th>“On average, I ________”</th>
<th>Very Infrequently</th>
<th>Infrequently</th>
<th>Neither Frequently nor Infrequently</th>
<th>Frequently</th>
<th>Very Frequently</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do one or more types of needlework</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Attend needlework classes (less than 1 day)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Attend needlework workshops (1-2 days)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Attend needlework seminars (3 days or more)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Attend needlework tours</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Attend needlework guild meetings</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Meet informally with others to do needlework</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Item 8:** Please check the one box that best represents your current participation in needlework.

- It is something that I am just getting into.
- I have done needlework for a while, but am getting more into it.
- I have done needlework for a while, but I am not into it as much as I used to be.
- I have done needlework at the same level of participation for a while.
- I used to do needlework a lot, but am getting more into it again.
- I used to do needlework a lot, but I am not into it as much as I used to be.

198
**Item 9:** Please check the one box that best represents your future plans for participation in needlework.

<table>
<thead>
<tr>
<th>Option</th>
<th>Number of Checkboxes</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the next few months I plan on doing needlework more often than I do now.</td>
<td>1</td>
</tr>
<tr>
<td>In the next few months I plan on doing needlework as often as I do it now.</td>
<td>1</td>
</tr>
<tr>
<td>In the next few months I plan on doing needlework less often than I do now.</td>
<td>1</td>
</tr>
<tr>
<td>In the next few months, I don’t know if I will do needlework more often than I do now.</td>
<td>1</td>
</tr>
</tbody>
</table>

**Items 10-16:** For each pair, check the box on the scale that represents how you feel about needlework projects that you do. For example, if you usually feel more good than bad, check the fourth box on #10.

"I feel my needlework projects are ______________."

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Checkboxes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>BAD</td>
<td>Good</td>
</tr>
<tr>
<td>11</td>
<td>IMPERFECT</td>
<td>Perfect</td>
</tr>
<tr>
<td>12</td>
<td>FLAWED</td>
<td>FLAWLESS</td>
</tr>
<tr>
<td>13</td>
<td>ORDINARY</td>
<td>NOTABLE</td>
</tr>
<tr>
<td>14</td>
<td>POOR</td>
<td>EXCELLENT</td>
</tr>
<tr>
<td>15</td>
<td>TERRIBLE</td>
<td>SPECTACULAR</td>
</tr>
<tr>
<td>16</td>
<td>AWFUL</td>
<td>WONDERFUL</td>
</tr>
</tbody>
</table>

**Items 17-23:** Think about the comments that other needleworkers make about your needlework projects. For each pair, check the box on the scale that represents what other needleworkers say about your needlework projects.

"Other needleworkers say my needlework projects are ______________."

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Checkboxes</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>BAD</td>
<td>Good</td>
</tr>
<tr>
<td>18</td>
<td>IMPERFECT</td>
<td>PERFECT</td>
</tr>
<tr>
<td>19</td>
<td>FLAWED</td>
<td>FLAWLESS</td>
</tr>
<tr>
<td>20</td>
<td>ORDINARY</td>
<td>NOTABLE</td>
</tr>
<tr>
<td>21</td>
<td>POOR</td>
<td>EXCELLENT</td>
</tr>
<tr>
<td>22</td>
<td>TERRIBLE</td>
<td>SPECTACULAR</td>
</tr>
<tr>
<td>23</td>
<td>AWFUL</td>
<td>WONDERFUL</td>
</tr>
</tbody>
</table>
**Items 24-29** refer to all the things that you personally have because you do needlework. This includes anything from items necessary to do needlework to items you have because you do needlework, but you don’t necessarily use them to do needlework. Please check the box that reflects your level of agreement with each item.

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. I currently own many needlework books.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. I currently own many needlework videos.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. I currently own many needlework kits and supplies including yarns, threads, fabrics, and canvases.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. I currently own many needlework patterns.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. I currently own a lot of needlework equipment including hoops, frames, needles, scissors, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. I own many decorative objects and clothing and accessories that express my interest in needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Items 30-36:** For each pair, check the box on the scale that represents how you feel about the supplies and equipment you use to do needlework (such as kits, yarns, threads, fabrics, and canvases, patterns, hoops, frames, needles, scissors, etc.). For example, if you usually feel your supplies are ordinary, check the first box on #33.

"I feel the supplies and equipment I use for needlework are _____."

<table>
<thead>
<tr>
<th></th>
<th>BAD</th>
<th>GOOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>IMPERFECT</td>
<td>PERFECT</td>
</tr>
<tr>
<td>31.</td>
<td>FLAWED</td>
<td>FLAWLESS</td>
</tr>
<tr>
<td>32.</td>
<td>ORDINARY</td>
<td>NOTABLE</td>
</tr>
<tr>
<td>33.</td>
<td>POOR</td>
<td>EXCELLENT</td>
</tr>
<tr>
<td>34.</td>
<td>TERRIBLE</td>
<td>SPECTACULAR</td>
</tr>
<tr>
<td>35.</td>
<td>AWFUL</td>
<td>WONDERFUL</td>
</tr>
</tbody>
</table>
**Items 37-43:** Think about the comments that other needleworkers make about your needlework supplies and equipment (such as kits, yarns, threads, fabrics, and canvases, patterns, hoops, frames, needles, scissors, etc.). *For each pair, check the box* on the scale that represents what other needleworkers, say about your needlework supplies and equipment.

"Other needleworkers say the supplies and equipment I use for needlework are ___________."

<table>
<thead>
<tr>
<th></th>
<th>BAD</th>
<th></th>
<th></th>
<th>GOOD</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>IMPERFECT</td>
<td></td>
<td></td>
<td>PERFECT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>FLAWED</td>
<td></td>
<td></td>
<td>FLAWLESS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>ORDINARY</td>
<td></td>
<td></td>
<td>NOTABLE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>POOR</td>
<td></td>
<td></td>
<td>EXCELLENT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>TERRIBLE</td>
<td></td>
<td></td>
<td>SPECTACULAR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>AWFUL</td>
<td></td>
<td></td>
<td>WONDERFUL</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Items 44-48:** Think about print and electronic media that you pay attention to because they are related to needlework. Please check the box that reflects your level of agreement with each item.

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>I often refer to needlework books.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>I often watch needlework videos.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>I often watch needlework-related television and/or cable programs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>I often read needlework-related magazine articles.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>I often read needlework-related newspaper columns.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*For the purpose of this study, needlework includes the following:*

- embroidery
- cross stitch
- needlepoint
- appliqué/patchwork
- quilting
- tatting
- knitting
- crochet
- lacework
- fashion sewing (not mending)
- heirloom sewing
- other types of needlework not mentioned
Please think about the people you know through needlework when responding to Items 49-55. Please check the box that reflects your level of agreement with each item.

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>49.</td>
<td>I would really miss my needlework friends if I did not see them.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50.</td>
<td>I would lose contact with many people if I stopped doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>51.</td>
<td>I know a lot of people on a first name basis through needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td>I know many of my close friends through needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53.</td>
<td>I participate in other non-needlework activities with many of my needlework friends.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54.</td>
<td>I participate in needlework discussions on the internet.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55.</td>
<td>It is important to pass my knowledge of needlework to the next generation(s).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Items 56-64. Please think about what needlework supplies have been available to you and what you plan to purchase. Please check the box that reflects your level of agreement with each item.

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>56.</td>
<td>Needlework stores in my local area are never open when I want to shop.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57.</td>
<td>Prices in my local needlework stores are out of line with other sources.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58.</td>
<td>Needlework stores in my local area offer good quality for the price.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59.</td>
<td>Needlework stores in my local area do not meet my shopping needs.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Statement</td>
<td>Strongly disagree</td>
<td>Disagree</td>
<td>Neither agree nor disagree</td>
<td>Agree</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>-------------------</td>
<td>----------</td>
<td>---------------------------</td>
<td>-------</td>
<td>----------------</td>
</tr>
<tr>
<td>60. Needlework merchants in my local area offer a good variety of merchandise.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>61. I will buy needlework supplies and equipment in the next 12 months.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>62. I will shop for needlework supplies and equipment in my local area in the next year.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>63. I will buy needlework supplies and equipment from any source if I find something I like.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>64. I will shop for needlework supplies and equipment outside my local area in the next year.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Please answer items 65-69 about specific brands/manufacturers of needlework. Please check the box that reflects your level of agreement with each item.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>65. Advertised needlework brands are better than those that are not advertised.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66. Quality needlework products are made by well-known companies.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>67. I prefer a certain brand of most needlework products I buy or use.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>68. I do not care about the brand of most needlework products I buy or use.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>69. Brand name needlework products are better than non-branded.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Items 70-82:** For each of the following, check the box that indicates your level of agreement.

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree nor disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>70. Needlework is something I rarely even think about.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>71. I would feel a loss if I were forced to give up needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>72. I really don’t have any clear feelings about needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>73. For me, knowing how to do needlework means more than just making things.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>74. Needlework is an important part of who I am.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>75. Many people think of me in terms of being someone who does needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>76. Other people think that needlework is important to me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>77. It is important to my friends and relatives that I continue to do needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>78. It wouldn’t really matter to most people I know if I decided to give up needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>79. Many of the people I know are not aware that I do needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>80. Many of the people I know expect me to continue doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>81. No one would really be surprised if I stopped doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>82. Many people would probably be disappointed in me if I decided to stop doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Items 83-91** refer to your personal situation.

83. Birth year (please fill in) [  ]

84. Gender (please check one) [ ] FEMALE [ ] MALE
85. Do you have children? (please check one) □ YES □ NO

86. Ages of children living in your household (please fill in)

<table>
<thead>
<tr>
<th>Child 1</th>
<th>Child 4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Child 2</th>
<th>Child 5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Child 3</th>
<th>Child 6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

87. Highest level of education attained (please check one box)

<table>
<thead>
<tr>
<th>Less than 9th grade</th>
<th>Associates degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some high school</td>
<td>Bachelors degree</td>
</tr>
<tr>
<td>High school graduate</td>
<td>Masters degree</td>
</tr>
<tr>
<td>Some college</td>
<td>Professional or Doctoral degree</td>
</tr>
</tbody>
</table>

88. Marital status (please check one box)

<table>
<thead>
<tr>
<th>Single</th>
<th>Separated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>Divorced</td>
</tr>
<tr>
<td>Living with a partner</td>
<td>Widowed</td>
</tr>
</tbody>
</table>

89. Work status (please check one box)

<table>
<thead>
<tr>
<th>Full-time wage earner</th>
<th>Part-time volunteer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part-time wage earner</td>
<td>Do not earn wages or volunteer</td>
</tr>
<tr>
<td>Full-time volunteer</td>
<td>Other</td>
</tr>
</tbody>
</table>

90. Family gross income (please check one box)

<table>
<thead>
<tr>
<th>$19,999 and under</th>
<th>$ 80,000-$ 99,999</th>
</tr>
</thead>
<tbody>
<tr>
<td>$20,000-$39,999</td>
<td>$100,000-$119,999</td>
</tr>
<tr>
<td>$40,000-$59,999</td>
<td>$120,000-$139,999</td>
</tr>
<tr>
<td>$60,000-$79,999</td>
<td>$140,000 and over</td>
</tr>
</tbody>
</table>

205
Items 91-92: Information about the study.

91. How did you learn about this study?

__________________________________________

92. Any additional comments?

If you did not have a chance to answer the open-ended Phase I question, please respond in the space below or on the back. Write as little or as much as you’d like.

Briefly describe when and how you first became aware of Erica Wilson. What drew you to her books or business? What were the circumstances in your life (for example: young mother at home, single working woman, retired, etc)? Were you doing needlework at the time? What kind? What were your feelings about needlework and other needleworkers? What was the impact of Erica Wilson products and programs on your life and your needlework?

(If you have already answered this question in a separate mailing, then you don't need to complete it again.)

Please send to Catherine Leslie in the enclosed envelope when you are finished.

THANK YOU FOR YOUR TIME

206
APPENDIX E

Data Collection
Electronic Contact with Volunteers

The questionnaire is ready—it will take 15-20 minutes to complete and asks about your experience as a needleworker (not specific to Erica Wilson). Please log on to my website http://hec.osu.edu/leslie/needlework.htm to fill it out.

If you prefer to answer the questionnaire on a paper copy, please send an email to leslie.40@osu.edu and I will send you a copy in the mail with a self-addressed stamped envelope.

Thank you again for agreeing to participate in this study. I am so excited to be able to share our experiences and bring attention to the importance of including contemporary needlework in the study of textiles and clothing. Thanks for making it possible.

-Catherine

Catherine Amoroso Leslie  
Doctoral Candidate, Textiles and Clothing  
Department of Consumer and Textile Sciences  
265 Campbell Hall  
1787 Neil Avenue  
Columbus, OH 43210  
614-263-2432 (phone & fax)  
http://hec.osu.edu/leslie
Hello- I want to first thank you for agreeing to participate in my dissertation research about Erica Wilson and Needlework. This study will aid in understanding the importance of needlework in our lives and in contemporary society. Furthermore, by examining the success of a teacher and entrepreneur, this study will inform businesspeople about ways to succeed in needlework. I hope that the results of this study will lead to growth in the practice and business of needlework in America.

I invite you to participate in the questionnaire phase of this study. Completion of the questionnaire will take 15-20 minutes of your time and asks about your experience as a needleworker (not specific to Erica Wilson). Your participation is very important to the success of this study because it will allow me to develop more useful conclusions. I will treat all results with strict confidence and your responses will remain confidential. Completion and return of the enclosed questionnaire will be considered informed and implied consent.

To participate, simply complete the enclosed survey. You may choose not to answer any item and you may discontinue participation anytime. When you are finished, return the survey in the prepaid envelope. There will be a $50.00 gift certificate drawing for those who complete and return the questionnaire.

If you would like to obtain a copy of the results of this study, please send a letter or postcard to me at the Department of Consumer and Textile Sciences, The Ohio State University, 265 Campbell Hall, 1787 Neil Ave, Columbus OH 43214 and mention the needlework study.

Feel free to contact me if you have any questions. Thanks again. I hope to receive your response soon. –Catherine
Electronic Follow Up

X-Sender: leslie.40@pop.service.ohio-state.edu (Unverified)
X-Mailer: QUALCOMM Windows Eudora Pro Version 3.0.3 (32)
Date: Fri, 08 Feb 2002 15:35:10 -0500
To: leslie.40@postbox.acs.ohio-state.edu
From: Catherine Amoroso Leslie <leslie.40@osu.edu>
Subject: Reminder- Erica Wilson Study—Phase II

Hi- Just a reminder that the questionnaire is ready. It takes 15-20 minutes to complete and asks about your experiences with needlework.

You may complete it in several ways:
1) Log on to my website http://hec.osu.edu/leslie/needlework.htm
2) Print out the questionnaire from the website and mail or fax it to me (8 pages)
3) Request a paper copy (by email, phone, or fax) to be sent with a stamped return envelope

I appreciate your taking time to contribute to this research. Feel free to contact me if you have questions. Looking forward to hearing from you.
-Catherine

Catherine Amoroso Leslie
Doctoral Candidate, Textiles and Clothing
Department of Consumer and Textile Sciences
265 Campbell Hall
1787 Neil Avenue
Columbus, OH 43210
614-263-2432 (phone & fax)
http://hec.osu.edu/leslie

Paper Follow Up

Just a reminder that the questionnaire is ready. It takes 15-20 minutes to complete and asks about your experiences with needlework.

You may complete it in several ways:
1) Log on to my website http://hec.osu.edu/leslie/needlework.htm
2) Print out the questionnaire from the website and mail or fax it to me (8 pages)
3) Request a paper copy (by email, phone, or fax) to be sent with a stamped return envelope

I appreciate your taking time to contribute to this research. Feel free to contact me if you have questions. Looking forward to hearing from you.
Electronic Gift Certificate Registration

Please enter your email address before beginning the survey so that you can be entered in a drawing for a $50 Erica Wilson gift certificate!

Email address: ____________________________

Remember that your responses to the survey will be confidential.

Paper Gift Certificate Registration

Please write your initials and zip code here:

________________________

Return this sheet with your survey so that you can be entered in a drawing for a $50 Erica Wilson gift certificate!

Remember that your responses to the survey will be confidential.
APPENDIX F

Principal Components Analysis
<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual Identity-Related Behavior</strong> (Eigenvalue = 1.046, variance explained = 20.1%)</td>
<td>4.29</td>
<td>1.08</td>
<td>222</td>
<td></td>
</tr>
<tr>
<td>1. Do needlework</td>
<td>.895</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Social Identity-Related Behavior</strong> (Eigenvalue = 3.556, variance explained = 45.6%, Cronbach’s alpha = .8468)</td>
<td>2.38</td>
<td>1.05</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>2. Attend classes</td>
<td>.773</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Attend workshops</td>
<td>.886</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Attend seminars</td>
<td>.817</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Attend tours</td>
<td>.674</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Attend guild meetings</td>
<td>.694</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Self-Assessments of Identity-Related Performance</strong> (Eigenvalue = 4.083, variance explained = 58.3%, Cronbach’s alpha = .8764)</td>
<td>4.07</td>
<td>.60</td>
<td>222</td>
<td></td>
</tr>
<tr>
<td>“I feel my needlework projects are ___________________.”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Bad------Good</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Imperfect------Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Flawed------Flawless</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Ordinary------Notable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Poor------Excellent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Terrible------Spectacular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Awful------Wonderful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Variables Resulting from Principal Components Analyses
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-Appraisals of Identity-Related Products</strong> (Eigenvalue = 4.438, variance explained = 63.4%, Cronbach’s alpha = .9025)</td>
<td></td>
<td>4.41</td>
<td>.49</td>
<td>220</td>
</tr>
<tr>
<td>“Other needleworkers say my needlework projects are ______________.”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Bad------Good</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Imperfect-----Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Flawed-----Flawless</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Ordinary-----Notable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Poor-----Excellent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Terrible-----Spectacular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Awful-----Wonderful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Possessions</strong> (Eigenvalue = 2.827, variance explained = 47.1%, Cronbach’s alpha = .7018)</td>
<td></td>
<td>4.02</td>
<td>.65</td>
<td>221</td>
</tr>
<tr>
<td>24. I currently own many needlework books.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. I currently own many needlework videos.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. I currently own many needlework kits and supplies</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. I currently own many needlework patterns</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. I currently own a lot of needlework equipment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. I own many decorative objects, clothing, and accessories that express my interest in needlework</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Reflected Appraisals of Identity-Related Performance</strong> (Eigenvalue = 4.702, variance explained = 67.2%, Cronbach’s alpha = .9172)</td>
<td></td>
<td>4.19</td>
<td>.67</td>
<td>221</td>
</tr>
<tr>
<td>“I feel the supplies and equipment I use for needlework are _________.”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. Bad-------Good</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. Imperfect-----Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. Flawed-----Flawless</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. Ordinary-----Notable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. Poor-----Excellent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. Terrible-----Spectacular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. Awful-----Wonderful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Reflected Appraisals of Identity-Related Products</strong> (Eigenvalue = 5.512, variance explained = 78.7%, Cronbach’s alpha = .9535)</td>
<td></td>
<td>4.19</td>
<td>.73</td>
<td>212</td>
</tr>
<tr>
<td>“Other needleworkers say the supplies and equipment I use for needlework are _________.”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37. Bad-------Good</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38. Imperfect-----Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Flawed-----Flawless</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40. Ordinary-----Notable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41. Poor-----Excellent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. Terrible-----Spectacular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43. Awful-----Wonderful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Media Connections—Books and Magazines</strong> (Eigenvalue = 1.033, variance explained = 37.9%, Cronbach’s alpha = .6690)</td>
<td></td>
<td>4.54</td>
<td>.70</td>
<td>221</td>
</tr>
<tr>
<td>44. Books</td>
<td></td>
<td></td>
<td></td>
<td>.921</td>
</tr>
<tr>
<td>47. Magazine articles</td>
<td></td>
<td></td>
<td></td>
<td>.755</td>
</tr>
</tbody>
</table>

continue
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
</table>
| **Reflected Appraisals of Identity-Related Performance** (Eigenvalue = 4.702, variance explained = 67.2%, Cronbach’s alpha = .9172)  
“I feel the supplies and equipment I use for needlework are ____________.”  
30. Bad------Good  
31. Imperfect-----Perfect  
32. Flawed-----Flawless  
33. Ordinary-----Notable  
34. Poor-----Excellent  
35. Terrible-----Spectacular  
36. Awful-----Wonderful | 4.19 | .67 | 221 |
| **Reflected Appraisals of Identity-Related Products** (Eigenvalue = 5.512, variance explained = 78.7%, Cronbach’s alpha = .9535)  
“Other needleworkers say the supplies and equipment I use for needlework are __________.”  
37. Bad------Good  
38. Imperfect-----Perfect  
39. Flawed-----Flawless  
40. Ordinary-----Notable  
41. Poor-----Excellent  
42. Terrible-----Spectacular  
43. Awful-----Wonderful | 4.19 | .73 | 212 |
| **Identity-Related Media Connections—Books and Magazines** (Eigenvalue = 1.033, variance explained = 37.9%, Cronbach’s alpha = .6690)  
44. Books  
47. Magazine articles | 4.54 | .70 | 221 |
| | | | .921 |
| | | | .755 |
| | | continue |
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Identity-Related Media Connections—Other</strong> (Eigenvalue = 2.353, variance explained = 29.8%, Cronbach’s alpha = .6811)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. Videos</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Television programs</td>
<td></td>
<td>.634</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48. Newspaper columns</td>
<td></td>
<td>.849</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Social Connections</strong> (Eigenvalue = 3.971, variance explained = 56.7%, Cronbach’s alpha = .8390)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49. I would really miss my needlework friends if I did not see them.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50. I would lose contact with many people if I stopped doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>51. I know a lot of people on a first name basis through needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52. I know many of my close friends through needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53. I participate in other non-needlework activities with many of my needlework friends.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54. I participate in needlework discussions on the Internet.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55. It is important to pass my knowledge of needlework to the next generation(s).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Outshopping Behavior</strong> (Eigenvalue = 2.859, variance explained = 57.2%, Cronbach’s alpha = .8101)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56. Needlework stores in my local area are never open when I want to shop.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57. Prices in my local needlework stores are out of line with other sources.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58. Needlework stores in my local area offer good quality for the price.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59. Needlework stores in my local area do not meet my shopping needs.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60. Needlework merchants in my local area offer a good variety of merchandise.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Outshopping Purchase Intention</strong> (Eigenvalue = 2.140, variance explained = 43.9%, Cronbach’s alpha = .7336)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>63. Buy from any source</td>
<td></td>
<td>.846</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64. Shop outside local area in next year</td>
<td></td>
<td>.898</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

continue
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Identity-Related Local Purchase Intention</strong> (Eigenvalue = 1.024, variance explained = 35.2%)</td>
<td>4.07</td>
<td>1.18</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td>62. Shop in local area in next year</td>
<td>.937</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Attitude Toward Identity-Related Brand</strong> (Eigenvalue = 2.308, variance explained = 39.5%, Cronbach’s alpha = .7355)</td>
<td>2.95</td>
<td>.73</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>65. Advertised needlework brands are better than those that are not advertised.</td>
<td>.829</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66. Quality needlework products are made by well-known companies.</td>
<td>.774</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>69. Brand name needlework products are better than non-branded.</td>
<td>.795</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity-Related Brand Preference</strong> (Eigenvalue = 1.157, variance explained = 29.8%, Cronbach’s alpha = .6331)</td>
<td>3.38</td>
<td>.94</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>67. I prefer a certain brand of most needlework products I buy or use.</td>
<td>.803</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>68. I do not care about the brand of most needlework products I buy or use.</td>
<td>.880</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Identity Salience</strong> (Eigenvalue = 2.315, variance explained = 46.3%, Cronbach’s alpha = .6738)</td>
<td>4.64</td>
<td>.53</td>
<td>221</td>
<td></td>
</tr>
<tr>
<td>70. Needlework is something I rarely even think about.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>71. I would feel a loss if I were forced to give up needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>72. I really don’t have any clear feelings about needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>73. For me, knowing how to do needlework means more than just making things.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>74. Needlework is an important part of who I am.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

continue
Variables Resulting from Principal Components Analyses continued

<table>
<thead>
<tr>
<th>Variable and items</th>
<th>Factor Loading</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Identity Commitment</strong> (Eigenvalue = 4.441, variance explained = 55.5%, Cronbach’s alpha = .8747)</td>
<td></td>
<td>3.86</td>
<td>.79</td>
<td>221</td>
</tr>
<tr>
<td>75. Many people think of me in terms of being someone who does needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>76. Other people think that needlework is important to me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>77. It is important to my friend and relatives that I continue to do needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>78. It wouldn’t really matter to most people I know if I decided to give up needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>79. Many of the people I know are not aware that I do needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>80. Many of the people I know expect me to continue doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>81. No one would really be surprised if I stopped doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>82. Many people would probably be disappointed in me if I decided to stop doing needlework.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX G

Revision of Constructs
<table>
<thead>
<tr>
<th>Original Construct</th>
<th>Items</th>
<th>New Construct</th>
<th>Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency of Behavior</td>
<td>1-7</td>
<td>Frequency of Individual Behavior</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Frequency of Social Behavior</td>
<td>2-6</td>
</tr>
<tr>
<td>Media Connections</td>
<td>44-48</td>
<td>Media Connections—Books &amp; Magazines</td>
<td>44, 47</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Media Connections—Other Media</td>
<td>45, 46,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>Marketplace Factors</td>
<td>56-69</td>
<td>Outshopping Behavior</td>
<td>56-60</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Purchase Intention—Local Area</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Purchase Intention—Outshopping</td>
<td>63-64</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Attitude Toward Brand</td>
<td>65, 66,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>69</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Brand Preference</td>
<td>67-68</td>
</tr>
</tbody>
</table>

Revision of Identity-Related Constructs