

## Identification of Factors Affecting the Willingness toward Shared Clothing Consistent with Sustainability Objectives in the Clothing Industry

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### شناسایی عوامل موثر بر تمایل مصرف اشتراکی لباس در راستای اهداف پایداری در صنعت پوشاک

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#### Abstract

Today, fashion as the most dominant consumption phenomenon, has led to consumerism lifestyle, which is considered as the most harmful lifestyle regarding environmental destruction. Now, the most important question in the future is how can lifestyles be directed to survival and continuity? Sustainable development with the slow-fashion movement in the clothing industry seeks to change the social attitude towards consumption. Hence, the present study has focused on the capabilities and challenges of shared clothing as one of the strategies of sustainable development in the field of clothing for the consumption, under the cultural conditions of our country, using the survey-field method. The statistical population of this study included 300 women aged 18-40 years in Tehran, who were selected by random sampling method. The tool was a researcher-made questionnaire. The questionnaire questions were designed in two parts of the audience's preferences regarding sharing and shareability in the form of 14 open and closed questions. Data were analyzed by Pearson correlation and one-way analysis of variance (ANOVA) using SPSS 22. The results revealed that 55% of the respondents were willing to share clothing with others and 45% were not. Respondents who agreed with sharing were also asked about the criteria for sharing, where 67% of sharing was in the form of donation and charity, followed by an average of 59% of helping protect the environment. Also, at 95% confidence level, a significant relationship was found between degree of education and environmental protection.

**Keywords:** Sustainable Development, Gown, Sharing, Shareability.

#### چکیده

امروزه مد به عنوان غالب‌ترین پدیده مصرفی منجر به سبک زندگی مصرف‌محور شده که از نظر تخریب زیست‌محیطی، زیان‌بارترین سبک زندگی محسوب می‌شود. حال مهم‌ترین پرسش برای آینده این است که چگونه می‌توان انتقال سبک‌های زندگی به سمت بقا و تداوم را مدیریت کرد. توسعه پایدار با نظریه مد آرام در صنعت پوشاک، سعی در تغییر نگرش اجتماعی نسبت به مصرف دارد. از این رو پژوهش حاضر به بررسی قابلیت‌ها و چالش‌های اشتراک لباس مجلسی به عنوان یکی از راهبردهای توسعه پایدار در زمینه پوشاک و مرحله مصرف، در شرایط فرهنگی کشورمان با روش پیمایشی-میدانی متمرکز شده است. جامعه آماری پژوهش شامل ۳۰۰ نفر خانم ۱۸ تا ۴۰ سال در شهر تهران بود که به روش نمونه‌گیری تصادفی انتخاب شدند. ابزار اندازه‌گیری، پرسشنامه محقق ساخته بود. طراحی سوالات پرسشنامه، در دو بخش سلاقی مخاطب در مورد اشتراک‌گذاری و اشتراک‌پذیری در قالب ۱۴ سؤال باز و بسته پاسخ تدوین شد. تجزیه و تحلیل داده‌ها به روش همبستگی پیرسون و تحلیل واریانس یک‌طرفه (ANOVA) با نرم‌افزار SPSS انجام شد. نتایج نشان داد ۵۵ درصد پاسخگویان تمایل به اشتراک‌گذاری لباس با دیگران و ۴۵٪ مخالف آن بودند. از پاسخگویانی که موافق با اشتراک‌گذاری بودند، معیار اشتراک‌گذاری نیز سؤال شد که ۶۷٪ اشتراک‌گذاری به صورت اهدا و خیریه و بعد از آن میانگین ۵۹٪ کمک به حفظ محیط‌زیست از معیارهای پاسخگویان موافق برای اشتراک‌گذاری بود. همچنین با ۹۵٪ اطمینان، بین مدرک تحصیلی با حفظ محیط‌زیست رابطه معناداری وجود داشت.

**واژه‌های کلیدی:** توسعه پایدار، لباس شب، اشتراک‌گذاری، اشتراک‌پذیری.

## Introduction

Given the growing world's population, consumption of textiles and clothing has increased. Consumption as a socio-economic phenomenon originates in the new industrial society. It is a very basic component of capitalism, which tries to maintain itself by advertising, as well as seducing and persuading people to consume as much as possible. Accordingly, the ideology of consumerism causes false needs that are not necessary for survival and merely act as a form of repression and social control (Aghamolaei et al., 2020). Over time, clothing has changed its function from merely protecting the body to social issues, identity, personal expression, and economic attitudes. Today's fashion and clothing industry, with its symbolic function to develop production and increase the consumption cycle, is an important subset of the economic force affecting society and the environment. Despite the approach of production and consumption, the fashion and clothing industry which has been seeking to obtain the maximum profit and despite the inherent contradiction with sustainable development, has been forced to respond in this regard due to increasing awareness of the activists in this field. According to sustainable principles, all stages of the clothing industry, from raw materials to production, consumption and recycling, need correction to reduce energy, pollution, and resource destruction (Mohammadi et al., 2020). According to a study conducted by the United Nations, the fashion industry is responsible for about 10% of the world's total greenhouse gas emissions and 20% of the total wastewater produced, and consumes even more energy than the aviation and shipping industries. Although these figures are disputed, the message of these recent warnings from the United Nations is clear: fashion is a major polluter in the world, and in an industry that only makes people more dependent on having new goods, there are many questions about how this can control the desire for more consumerism and at the same time pass on their big profits in favor of preserving the planet (Areyiqat et al., 2019). Thus, one of the important issues of the contemporary era is to think of solutions and adopt methods to deal with or prevent haste in the production of

clothing, thoughtless shopping, showy consumption and irresponsible spending. Those in charge are seeking to direct consumers of society towards reducing consumption and familiarizing themselves with their duties towards society and the environment, i.e. giving importance to the values of human health, reconsidering the principles of human well-being, giving importance to the surrounding environment and preserving resources for the future.

By reviewing the theories and experiences on the clothing industry, one of the most important approaches to promoting bio-sustainability is to consider the slow-fashion movement, which in contrast to the fast-fashion movement, in addition to the evolution of the clothing production system, changes the lifestyle and the social attitude towards consumption. In this regard, the sustainability in clothing has been raised. Sustainability seeks to control and manage the three social, economic, and environmental effects related to the life cycle of clothing, whose most important principle is the society's perception of this category and a factor for the realization of the other two aspects. Sustainable fashion and clothing takes into account the principles of fair trade and workforce rights, lack of damage to resources, increased life span, the possibility of product recycling, and reduction in production plus consumption of energy, as well as the ethical aspects of production and consumption (Davari et al., 2016). One of the strategies in this movement is the sharing of clothing, which has contributed to the current reduction in consumption. With a deeper look into the ancient culture of Iranians, due to some considerations, the life of goods, especially clothing, was longer than today. For example, the clothing that were prepared for the older child were also used by the younger child. Accordingly, it may be possible to revive the past considerations related to the way of consumption for today's consumer. Hence, in the present study, the factors affecting the willingness to accept shared clothing and gown sharing by users (18-40-year-old Tehrani women) have been investigated under the current conditions of society. To clarify the problem of the research, it was attempted to answer the following questions:

- What are the factors behind rejecting nightwear before the end of physical life?
- What factors can lead to the willingness to share clothing over owning a personal closet?
- What are the factors affecting users' willingness to use shared clothing?

According to the literature review, the dominant thinking investigated by specialist authors in sustainable fashion and clothing can be classified into six categories of emphasized values, including "use value", "emotional value", "added value through services", "social-cultural value", "futuristic value", and "environmental value" (Asle Fallah & Nemati, 2015). In these articles, the existing theories in sustainability are fully covered, and finally the authors present the theories proposed by the theorists of this field (Yuchisin & Kim, 2010; Bocock, 1992; Cachon & Swinney, 2011; Annamma et al., 2012; Bhamra & Debra, 2011; Hines, 2007; Sanne, 2002; Calderin, 2013; Niinimaki & Hassi, 2011; Fletcher & Grose, 2011; Fletcher, 2008; Stickdorn & Schneider, 2015; Luz, 2007; Cataldi et al., 2010; Clark & Brody, 2009) in the form of design solutions and policies for the design community.

In these references, examples such as "design and systems", "production", "consumption", and "post-consumption" have been investigated. Meanwhile, the examples were all foreign examples and cannot be seen as traces of internal and localized experiences in the field of sustainable design. Thus, according to the above, the field of sustainability in our literature remains at the level of definitions and has not yet entered specialized topics.

In the literature, the authors have focused more on the design and production and less on the consumption, and with the exception of a few brief references to consumption, other aspects of this issue have not been mentioned. Hence, paying attention to other dimensions of sustainability such as use value and cultural value can play an important role in developing the intellectual infrastructure of sustainable development in the clothing industry of our country.

To address the theoretical principles of the research, it is necessary to review the consumption lifestyle and culture. There are two interpretations of the concept of lifestyle

and two different conceptualizations. In the first conceptualization, whose history goes back to the 1920s, lifestyle indicates the wealth and status of people and is often used as an index of social class. In the second conceptualization, it is not a way to determine social class, rather a new form that only makes sense in the context of cultural changes in modernity and the growth of consumerism. In general, lifestyles can be considered sources of interpretation allowing people to define themselves and communicate in the world, which changes rapidly, and is in charge of the politics of people's life and their communication and interpretation of themselves and their society (Khajenoori & Mosavat, 2019). For lifestyle, one should pay attention to various factors, but what is deeply and inextricably linked with lifestyle is consumption (in all its dimensions and aspects) (Baningani et al., 2014). Consumerism leaves several and diverse economic, social, cultural, and psychological effects, including the dominance of consumerism over other values in society and a criterion for showing identity as well as differentiation, social base, actions, and thoughts. Today, consumption is considered as a social and cultural trend, so the concept of lifestyle without referring to notions such as consumption and consumer culture is meaningless (Aghamolaei et al., 2020). Consumption culture has penetrated into the deep layers of personality and structural levels of society.

With the globalization, the term lifestyle increasingly takes on the meaning of a network interwoven of different civilizational habits among the diverse cultural societies of the world. What is now understood as the global lifestyle adapts itself more to western models. Individualistic and consumerism lifestyles in the West are considered the most extreme lifestyles in the world for environmental destruction. Since these styles act as a leading model for large parts of the world, the most important question in the future of the globalization process is how can transfer of lifestyles to survival and continuity at the global level and the related costs and difficulties will be distributed? This is because different styles are different regarding the use of resources, energy consumption, and pollution (Bandkiter & Hassanzadeh, 2013).

Thus, there is a challenge in transforming lifestyles into a lifestyle of health and sustainability (LOHAS). Since it is estimated that the world's population will increase from 6.9 to 9 billion people by 2050, and the western lifestyle is tried to be taken over, the implementation of LOHAS has become a central issue for global development. This style can be achieved through the modification of displacements, paying attention to green and renewable energies, and changing consumption habits (Weizsacker, 2009).

Since these changes in turn require changing habits, lifestyles are necessary to prevent the global collapse of societies. The reason for this is that the problems in the fields of environment, technology, justice, and peace cannot be solved without changing the behavior, i.e. without modifying the current lifestyles.

For this purpose, "sustainable development" was formed. The inefficiency of the development plans that only considered the economic growth of the societies and the subsequent growth of poverty in the world, environmental destruction, and increase in social inequalities made the theorists of development consider another type of development called sustainable development, which captured these neglected aspects in the previous development plans.

The concept of sustainability was first proposed in the United Nations Conference on the Human Environment (Stockholm, 1972), and it means noting the relationship between economic development and environmental quality. The focus of the principle of sustainability varies among different experts when they define sustainability. Environmental researchers define sustainability with the main focus on the environment while economists change their focus on the economic sector. Nonetheless, sustainability has three economic, social, and environmental dimensions (Muthu, 2017). Since the late 1980s, when the need for people's participation in decisions related to development and the effect of their interests on these decisions were considered, the social dimension, along with the economic and environmental aspects, was considered as one of the elements of sustainability. Nevertheless,

the term sustainable development has become common since 1987. Sustainable development is a kind of development that meets the needs of the present generation without affecting the ability of future generations to meet their needs (World Commission on Environment and Development). Thus, sustainable development requires ecological sustainability in the sense of preserving environmental processes, socio-cultural sustainability in order to adapt development to people's culture and values, and maintaining identity of society, and economic sustainability to achieve economic efficiency as well as support future generations (Pourshahabi et al., 2019).

According to the three dimensions of this concept, the following three approaches are suggested:

- Economic: maximizing income while maintaining or increasing capital stock
- Ecological: preserving the reversibility and stability of biological and natural systems
- Socio-cultural: maintaining the reliability of social and cultural systems

At the 2015 Sustainable Development Goals Summit, it was concluded that we can hope for the realization of many sustainable development goals for all target groups by 2030. The 2030 Agenda gives a revolutionary attitude to economic, social, and environmental sustainability. The current development model should be transformed into an inclusive model based on sustainable development with a long-term vision (Muthu, 2017).

Sustainability in the field of clothing also emerged for the first time with the eco-fashion movement in the 1970s at the same time as concerns were raised about chemicals in fabrics, fire extinguishers, and pesticides in agricultural products. At that time, eco-fashion meant being free of chemicals and mostly due to the fear of one's health and not because of the deterioration of the planet. Later, the green fashion movement started as part of the hippie revolution and with the hope of getting out of this trend and moving towards home as well as moral production<sup>1</sup>, handmade clothing, natural

1. The term moralism in the field of fashion and clothing design is an approach that tries to play an active role in reducing poverty, creating a sustainable livelihood, and minimizing and dealing with environmental concerns.

dyed fabrics and fabrics produced from hemp. The next wave of sustainable fashion in the 1990s is related to color house, standards, and environmental costs (Asle Fallah & Nemati, 2015).

Over time and with increasing people's awareness of the problems and dangers caused by fast fashion, a global movement emerged from Western countries parallel to this high-speed consumption wave, which was in opposition to the unstoppable speed of popular fashion. The theories of bio-sustainable clothing, in addition to changing production methods, try to reduce their desire to consume and fleeting fashions by a kind of social change in people's attitude towards fashion (Sanne, 2002). One of the human factors affecting the eco-fashion is noting the customer expectations and better understanding of consumer perception (Wagner et al., 2019). As Hyun et al. (2021) also stated in their studies that consumers tend to exchange hedonistic features with environmental compatibility when selecting clothing (Hyun et al., 2021). Thus, the interest in fashion consumer literature is in the consumer's attitude to selecting environmentally-friendly fashion (Silvia et al., 2019).

The activities and designs of recent years in the field of sustainable fashion and clothing have investigated sustainability from various aspects and proposed solutions. One of the approaches in this regard is the slow-fashion movement, which alters lifestyle and consumption culture. The general principles of this approach briefly include the following:

- Diversity and plurality: efforts of producers in the slow-fashion movement to maintain social and cultural diversity
- Reliance on local raw materials and workforce: the slow-fashion brands focus on local raw materials and resources as much as possible as well as support the development of local businesses and jobs.
- Respect for people: supporting people working in local businesses and helping them do business.
- Meet human needs through cooperation: designers encouraging consumers in the process of slow-

fashion design to convince their sense of belonging, creativity, participation, and identity in the formation of clothing fashion (Cataldi et al., 2010).

In environmentally friendly business approaches, slow-fashion companies focus on product durability and reusability when designing their clothing. Hence, the slow-fashion trend allows consumers to buy timeless designs and encourage designers to design as well as produce these products. These new slow-fashion products attract customers who are looking for unique styles (Lee, 2017).

Companies such as Marks and Spencer, Patagonia, Terra Plana, and Nike are always implementing a number of sustainable strategies for the design and production. Outside of the mass market of fashion and the functional clothing sector, high-level European fashion brands such as Stella Mc Cartney and Catherine Hamnet, using environmentally friendly raw materials and work processes, have had a positive and continuous response to ethical and environmental attitudes (Gwilt, 2014).

Real sustainability requires material reduction, as well as sustainable production and consumption. For this purpose, the focus should shift from exchange value to use value. Due to the high price and quality of gowns against their very short life, the consumption process of this type of clothing will be focused and investigated in this study. The use of gowns in the following points is related to the concept of sustainability.

**Fashion cycles:** Before being related to the real cycle of consumption, fashion is associated with change and discard for the purpose of reproduction, which is contrary to the concepts of sustainability. Fashion is linked to human's innate appetite for innovation and is not related to issues such as identity, belonging, creativity, and ethics. Fashion often uses the combination of different cases in order to stimulate consumption, and if we look at the shape of all of them, the false change is more frequent than the permanent and stable creativity in this field (Farbod, 2015).

**Consumption cycles:** In custom, it is believed that no gown should be worn more than twice. Often (especially in the case of celebrities) it is worn only once, and after that it is either locked in the closet or discarded. In

some cases, it is given to charity or sold second-hand and finally discarded.

**Showy consumption:** It is a symbolic act whose main objective is to attract others' attention to oneself and distinguish oneself from others. The showy consumption of clothing is affected by the individual and combined (interactive) effect of social base, gender, and religiosity. It will be different depending on what situation the consumer is exposed to in terms of other people's expectations, consumer's propaganda, and age conditions (Waziri et al., 2012).

**Role of satisfaction with a product:** Comfort and satisfaction for physical (physical) or psychological reasons has a significant effect on increasing the use of a product. Dissatisfaction with a product due to low quality, vulnerability, and being similar to others due to fashion excitement is one of the most important factors of rejecting a gown. The usual procedure for the design of clothing is to consider the time and special situations in the design.

Today, increasing the life span and preventing early discarding of gowns before the end of their physical life can support sustainability for the consumption. Clothing sharing as a potential solution provides access to more clothing to wear and in some cases the willingness to change (Roy, 2015). Participation and specifically sharing consumption is a dynamic economic system in contrast to the traditional economy, which includes renting, lending, sharing, exchanging goods and even gifts. Human has a long history of sharing and cooperation as a basic principle. In the ancient culture of Iranians, due to the sharing culture, the life of consumer goods, especially clothing, was longer than today. For example, due to the rapid growth of the child, the clothing of the older child was passed onto the younger child. It was common to borrow gowns from relatives and friends. However, due to the selfish behavior of modern man, this principle is sometimes forgotten.

Today, the concept of sharing consumption is becoming a global movement for environmental values and even economic values due to public awareness of the waste and environmental destruction by industrial

production that does not meet our basic needs. Since the late 20th century, consumers' increasing interest in uniqueness, along with the growing willingness to recycle in the West, has complicated the long-standing relationship between second-hand clothing and savings. In Western countries, unlike developing countries, second-hand clothing has been used to create a difference with the current fashion in society and forms a new and special identity with an artistic taste (Clark & Brody, 2009). This is called WINTAGE and dates back to the hippies in the 70s and the fight against consumerism of that period, which is completely different from the goals of second-hand fashion; its effects are different in less developed countries and in addition to the reuse of other people's clothing, it captures the aesthetic aspect and individual identity of fashion (Davari, 2012).

### Research Methodology

The present study was conducted to identify the factors affecting the willingness to share clothing consistent with the goals of sustainability in the clothing industry by a descriptive method and inferential approach. The method of data collection has been a survey. It has been a cross-sectional study with applied type in terms of objective. Based on the library references, the research was designed and then, to answer the research question, the necessary data were collected by the tool (the researcher-made questionnaire). The questionnaire questions were designed in the two parts of the audience's preferences regarding sharing and shareability in the form of 14 open and closed questions. In closed questions, respondents were allowed to select multiple options based on their preferences. Also, to know the audience, demographic questions were included in the questionnaire. The statistical population in this study consisted of women aged 18-40 years in Tehran. The sample size was determined  $n = 300$  using the formula "Sample Size Estimation in Random Sampling". For the sample, due to the size of the total population and variables, the time limit for sampling, the equal chance of all samples, and to reduce the possibility of error in the results, a simple random sampling method without placement was used. Data were

analyzed by Pearson correlation and one-way analysis of variance (ANOVA). Finally, after collecting the data from the test, they were analyzed by SPSS 22.

First, the life cycle map of clothing, existing service systems and the methods of preparing clothing (Fig. 1) have been reviewed. On

average, 85% of people purchase clothing by visiting the store, 40% refer to a tailor, and 30% shop online. This process is shown in the following figure. Visiting the store in person and using ready-made clothing account for the largest percentage of clothing preparation.

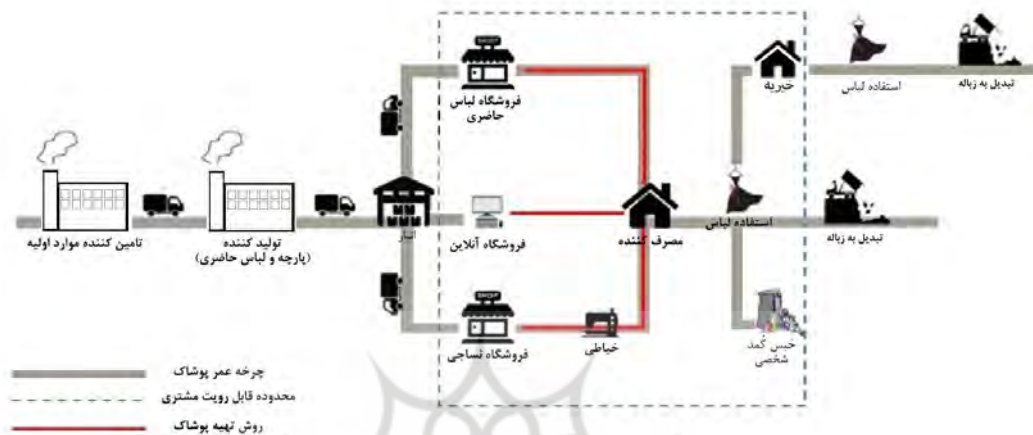


Figure 1. Current clothing cycle

## Research Findings

### A. Descriptive results

The study results showed that for age group, 47% of the respondents were within the age range of 18-25 years, 16% within 26-30 years old, 14% within 31-35 years old, and 23% of the respondents were within the age range of 36-40 years old. For education, 22% of the respondents had a master's degree, 40% bachelor's, 14% associate's degree, 18% diploma, and 6% of the respondents finished high school. Also, 21% of the respondents lived in the center of Tehran, 21% in the south of Tehran, 20% in the north of Tehran, 19% in the east of Tehran, and 19% of the respondents lived in the west of Tehran. Further, 64% of respondents were single and 36% of the respondents were married. For income, 28% of the respondents had an average income of one-two million tomans, 33% two-three million tomans, 25% three-four million tomans, and 14% of the respondents had four million tomans and above. For buying clothing in the past year, 16% of the respondents did not buy clothing, 24% had bought one set, 34% had two sets, 13% had three sets, 8% had four sets, and 5% had five sets and above. Meanwhile, 40% of the respondents had seven gowns, 12% six gowns,

14% five gowns, 13% four gowns, 16% three gowns, 3% two gowns, and 2% of the respondents had none or one gown in their closets that can be used.

Also, the statistical population was asked about the factors affecting buying gowns; on average, 92% of the respondents expressed appearance and beauty, 80% quality, 69% cost, 49% consistency with fashion, and 45% the brand affecting buying.

### B. Inferential results

This section presents the results of the statistical analysis on the relationships between the variables in the form of answers to the research questions:

Question 1: What are the elements and factors behind rejecting a gown before the end of its physical life?

According to the results obtained from the data analysis on the factors of rejecting and buying new clothing, as reported in Table 1, on average, 78% of the respondents buy new clothing as invited to a special party, 55% as invited to a party, 38% with the advent of new fashion, and 37% of the respondents buy new clothing for a size change. As shown, the highest clothing purchase would occur when

invited to a special party followed by being invited to any party.

**Table 1.** Average Factors of Rejecting Gowns before the end of Physical Life among the Respondents

Percentage	Average	Variable
78%	3.1034	Invite to a special party
55%	2.2184	Invite to any party
38%	1.5172	With the advent of new fashion
37%	1.4713	By changing weight and size

According to the responses, the purchase in the previous year was measured according to the variables of age, degree of education, average income, and number of family members using the Mann-Whitney test; according to the results, no significant level was found in these domains.

For the relationship between the residence and the purchase of the previous year, ANOVA test was used at 95% confidence level. No significant relationship was found between the residence and the purchase, indicating that the lifestyle among different classes is moving towards similarity.

Question 2: What factors can lead to the

willingness to share clothing over owning a personal closet?

To respond to this question, first, the fate of the respondents' sound gowns was investigated. The study results showed that on average 62% are locked in the personal closet and 30% are reused by changing the clothing.

Note that 55% of the respondents were willing to share clothing with others while 45% were not. The respondents who agreed with sharing were also asked about the criteria for sharing, where 67% of sharing was in the form of donation and charity, followed by an average of 59% of helping environmental protection (Table 2).

**Table 2.** Respondents' Conditions for Clothing Sharing

Variable	Average	Percentage
Donation and charity	2.6667	67%
Help preserve the environment	2.3542	59%
Profitability	2	50%
No change in clothing	2.2708	56%
No special conditions	1.4792	36%

To investigate the relationship between the positive answer and the conditions of donation in the form of charity, which was determined by 67% of the respondents on average, and the variables of age, income, plus degree of education, Pearson's correlation test was used. According to the results at 95% confidence level, no significant relationship was between age, residence, degree of education and charitable sharing. Also, on average 59% of the

respondents stated that helping preserve the environment was their motivation for sharing clothing. For the relationship between age, degree of education, plus income and environmental protection, Pearson's correlation test was used at 95% confidence level. A significant relationship was between degree of education and environmental variable, but no significant relationship was between age or income and environmental protection (Table 3).

**Table 3.** Pearson Correlation Test: The Relationship between the Environmental Protection and Variables of Age, Income, and Degree of Education

Dependent variable	independent variable	Pearson's coefficient of correlation	Significance level	Error level	Test result
environmental conditions	Age	0.072	0.083	0.05	The relationship is insignificant
	Income	0.065	0.209	0.05	The relationship is insignificant
	degree of education	0.127	0.032	0.05	The relationship is significant



Also, Pearson's correlation test was used to investigate the relationship between variables of age, income, plus degree of education and profitability at 95% confidence level. No significant relationship was between these variables and profitability. For the relationship between profitability and residence, ANOVA test was used at 95% confidence level. No significant relationship was found either between profitability and residence.

Question 3: What are the factors affecting users' willingness to use shared clothing?

First, the history of the respondents regarding the use of shared clothing was discussed, and then the willingness to accept shared clothing plus different criteria for acceptance were considered, with the results reported in Table 4. Specifically, 61% of the respondents had used shared clothing before while 39% did not have such as experience. Among those who answered yes, on average 69% belonged to sharing use of clothing by family members and relatives.

**Table 4.** Average Percentage of Shared Gowns by the Respondents

Variable	Average	Percentage
First-degree relatives and friends	2.7429	69%
Friends and classmates	1.9143	48%
gown rental mason	1.3714	34%
Second-hand clothing store ( <i>Tanakora</i> )	1.4857	37%

Also, the results of data analysis showed that 66% of the respondents were against the use of shared clothing and 34% were willing to use it. Regarding the conditions and criteria for

accepting positive answers, the highest acceptance criteria with an average of 91% belonged to laundry and hygiene barcodes (Table 5).

**Table 5.** Average Percentage of Respondents' Criteria for Accepting Shared Clothing

Variable	Average	Percentage
Being fashionable	2.6997	67%
Low rent	2.6897	67%
Laundry and hygiene	3.6483	91%
separate liner	1.5094	37%
Privacy	2.6897	67%
Environmental protection	2.7241	68%
Delivered in a luxurious place	2.7241	68%
I do not have special conditions	1.2069	30%

Next, the correlation between the acceptance of using shared clothing and the history of using second-hand clothing was

measured by Pearson's correlation test. As outlined in Table 6, the relationship has been significant at 95% confidence level.

**Table 6.** Pearson Test: The Relationship between the Use of Shared Clothing and History of Use

Dependent variable	independent variable	Pearson's coefficient of correlation	Significance level	Error level	Test result
willingness to use shared clothing	History of using second-hand clothing	0.127	0.018	0.05	The relationship is significant

Pearson's correlation test was employed to investigate the relationship between age, degree of education, plus income and environmental protection for the use of shared clothing. The results showed a significant relationship

between degree of education and environmental variables, but no significant relationship was found between age or income and environmental protection at 95% confidence level (Table 7).

**Table 7.** Pearson Test: The Relationship between Environmental Protection Criteria and Variables of Age, Income and Degree of Education

Dependent variable	independent variable	Pearson's coefficient of correlation	Significance level	Error level	Test result
environmental protection criteria	Age	0.082	0.336	0.05	The relationship is insignificant
	Income	0.032	0.442	0.05	The relationship is insignificant
	degree of education	0.403	0.015	0.05	The relationship is significant

The relationship between age, degree of education, plus income and laundry as well as health barcode for the use of shared clothing as along with the low rent was investigated by Pearson's correlation test at 95% confidence level. No significant relationship was found between degree of education, age or income, and laundry as well as low rent.

### Conclusion

This study aimed to identify the factors affecting the willingness to share gowns consistent with the objectives of sustainability in the clothing industry for both sharing and shareability, where sharing clothing was investigated with existing items, i.e. clothing in people's closets. For sharing, according to the study results, 66% of the respondents had more than five sound and usable gowns in their closets at the time of answering. This number of gowns was significant and these personal closets can be considered as a suitable basis for sharing. Although these assets are intangible, the owners can be encouraged to share a lifestyle through motivation. This motivation can be external or internal. One of the strongest factors and in other words the first external factor can be the economic motivation and profitability for people. In this regard, the results of the questionnaire showed that on average 50% of the respondents stated profitability as one of the factors of sharing. The internal or idealistic factors that can motivate a person include environmental and moral concerns. Here, on average 59% of the respondents mentioned this as one of the factors of sharing, and according to the conducted tests a significant relationship was found between the motivation to protect the environment and the level of education of the respondents. Thus,

by informing people society wide, they can be encouraged to use shared clothing.

It is suggested to use some cultural values affecting the process of consumption behavior to spread this innovation:

- Heroes: those who have characteristics that are very valuable in culture, such as actors, athletes and well-known figures in society act as behavioral models.
- Customs: sharing consumption has existed as a custom in our ancient Iranian culture; those in society were looking for a positive social sense and solidarity among themselves by sharing. By awakening this feeling in society, it is possible to reawaken the old culture related to consumption among the audience.

The results of shareability showed that 61% of the respondents shared clothing at least once, which is a positive result of this study. Thus, with a proper culture and valuation, these people can be considered allies with the culture of sharing. Clothing is a personal item and changing the use model is difficult. To bring the consumer along, all sensitive points should be identified and removed to gain people's complete confidence. On average, 91% of the respondents mentioned hygiene and laundry as the first criteria for accepting shared clothing.

Another value for the user is the economic factor. Sharing consumption will save money. On average, 67% of the respondents mentioned low rent as their criteria for use. They will pay per use rather than the total cost of the gown, which will result in financial savings for them.

On average, 67% of the respondents considered the trendy clothing as a criterion for acceptance. Shared clothing is the easiest way to find trendy clothing and clothing accessories

with those who share fashion with people in the absence of a logical and environmentally friendly way. While people have saved, they update their wardrobe.

As mentioned earlier, it is possible to awaken the internal and moral motivation in the user, which is the environmental concern. With 68% of the respondents agreeing with the shared clothing on average, they mentioned environmental protection as one of their priorities. Also, the results of the tests showed a significant relationship between the motivation to protect the environment and the level of education of the respondents. Thus, informing the consumer is considered one of the important factors of changing their attitudes and behavior.

Therefore, it can be acknowledged that although the results of the present study on

sustainable fashion and clothing are not very strong, they are consistent with studies by Yuchisin and Kim (2010), Cachon and Swinney (2011), Bocoock (1992) Annamma et al. (2012), Bhamra and Debra (2011), Hines (2007), Sanne (2002), Calderin (2013), Niinimaki and Hassi (2011), Fletcher and Grose (2011), Fletcher (2008), Luz (2007; Cataldi, Dixon, & Grover, 2010; Clark and Brody (2009) only in terms of environmental and emotional values. Thus, the reason for the willingness not to share can be interpreted in terms of value gaps; the culture of sharing can be enriched and internalized through internalization of other values such as "use value", "added value through services", "social-cultural value" and "futuristic value" and the goals of sustainability in the clothing can be realized.

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