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School of Human Ecology

**The Death of Modesty: How The Decline in the Church's Influence Along With
Social and Cultural Factors in the Twentieth Century Directed Changing Views of
Modesty in America**

By
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Under the mentorship of Dr. Mary Beth Myers

ABSTRACT

As the topic of modesty and its origin is explored the creation of modesty can be traced back to religion and religious teachings and texts. Since the early twentieth century America's modesty standards and ideals have slowly changed. With the increase in the influence of celebrities in the 1930s and 1940s along with the decrease in the influence of the church starting with the religious reformation, the death of modesty in American society has resulted. The purpose of this paper is to show a relationship between the origin of modesty and religion as well as show that America's acceptance of less modest modes of dressing is a direct result of a decline in the influence of the church as well as social and cultural factors of each decade in the twentieth century which helped shape the standards of what modesty is today.

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Introduction

Esteemed poet and author Maya Angelou describes modesty as “a learned affectation” and states that “it’s just stuck on me like decals.” There are many definitions for the meaning of modesty according to the Merriam-Webster dictionary. In Webster’s modesty is defined as “the quality of not being too proud or confident about yourself or your abilities; freedom from conceit or vanity; propriety in dress, speech, or conduct; or the quality in behaving and especially dressing in ways that do not attract sexual attention” (Merriam Webster, 2015). Although modesty has many meanings it is a term most closely tied to the wearing of clothing or covering of the body.

Today different cultures have varying views and opinions on modesty. For example a bathing suit, or lack thereof, worn in Brazil or France would be met with gasps or looks of aversion in most places in the United States. However, the mere concept of a bathing suit was foreign to people of the late 19th and early 20th century. It is clear from only the study of the change in the construction of the bathing suit that there has been a huge shift in the view of modesty in modern society. This shift in the view of modesty among Americans today has slowly morphed from an idea that hiding the body is primal and must be done, to a more relaxed view on the subject.

The questions we must ask are why this shift has come about, and where did our ideals of modesty come from? Modesty is not an entity that has intimidated humans to abide by its ideal, nor is it a primal instinct humans are born with; this is proven by the many cultures who do not practice wearing clothing in the modern sense of the word, but still share the same cultural notions of modesty and dress as modern societies. Modesty is however a creation of man. It is man who upon the realization of the sexual power of the

body, especially the female body, placed this awareness of “covering up” on society, and thus created the norms of modesty formed centuries ago which we still loosely abide by today. Society’s view on modesty is not as intensely regulated today as it was years and centuries ago; however, the ideal still dimly lingers in modern American society.

What is Modesty?

The ideal of modesty is the foundation of many of the cultural norms concerning dress in today’s society. Everyone knows it is unacceptable to go to an office meeting bare breasted or without a shirt, or go to the grocery store naked or wearing lingerie. Just as the wedding tradition of the bride wearing a veil to cover her face, originally used to hide or protect the bride from evil spirits on her wedding day, is still a tradition in today’s society, so are the cultural norms of wearing clothing (Murray, 1989, p.12). In *Changing Styles in Fashion: Who, What, Why* author Maggie Murray writes, “The Bible tells us that it wasn’t until Eve had the encounter with the snake-devil and ate the apple of wisdom that both Adam and Eve, in shame, covered their nakedness with leaves (one of the earliest written recordings of clothing) and left the Garden of Eden” (Murray, 1989, p. 12).

One of the earliest written recordings of wearing clothing was because its wearers became aware of their nakedness and were ashamed. As a society founded in religion, the United States and its original settlers carried with them their beliefs about modesty and clothing and shame is the basis of these beliefs. To avoid shame one’s body must be clothed and covered. These are the beliefs that have set the foundation for what modesty in dress is today. They have been passed down from the original stewards of this virtue, adapted by society, and turned into the cultural norms of modesty which we know today.

No one leaves their home naked because these behaviors are considered offensive or a faux pas simple because of the ingraining of cultural standards and behaviors that have been rooted in society and passed on from generation to generation.

Much like the veiling of a bride, individuals follow traditions and cultural ideals of modesty without even knowing their origin or meaning because they were created so long ago and have become “the norm;” but where did these norms and standards of modesty originate? James Laver, a celebrated and well known fashion historian and psychologist explores this topic in his book *Modesty in Dress: An Inquiry into the Fundamentals of Fashion*. In his book, Laver uses the writings and philosophies of other fashion historians, anthropologist, and psychologists as well as his own writings and philosophies to show different meanings of modesty and dress. In *Modesty in Dress* one author describes modesty as habit. E. Adamson Hoebel writes that, “The sense of modesty is merely a habit, not an instinct” (Laver, 1959, p. 10). Hoebel states that it is the disruption of this psychologically engrained habit that causes one to see immodesty which Hoebel states is simply “a behavior situation that contrasts sharply with those to which a person has been intensely habituated” (Laver, 1959, p. 10).

As humans we have been intensely habituated to the concept of modesty, and this intense habit lingers centuries after its creation only because we are victims of our own psychological predispositions. It is no wonder Maya Angelou feels as if modesty is “stuck” on her “like decals.” She does not feel as if modesty was something she chose to abide by or adopt, but something that has been taught for centuries and stuck on society. The human psychological predisposition of habit is the same reason there are still stigmas attached to certain topics in society such as gay rights; a basic civil right that individuals

are still trying to gain in an affluent industrialized western society like the United States with such a large population of educated individuals.

The topic of gay rights and the stigma attached to many people's view on LGBTs goes back to early religious teachings and literature which were taught for generations and stuck, becoming societal norms of thinking. The same is true of modesty. Modesty as an ideal was ultimately crafted during the centuries when religion was an extremely important factor in the lives and morals of people in religious societies. However, today modesty has become less important in modern day society because religion is not as important in today's society as it was decades ago. Therefore, the death of modesty has become a result of a decline in the influence of the church as well as social and cultural factors of the twentieth century that have helped direct changing views of modesty standards in America.

Modesty and Religion

Modesty and religion seem to go hand in hand when we explore different religions and their views on dress. We see this in Muslim women and the wearing of the hijab and covering of the body, as well as other religions who abide by modesty laws such as Jews, Christians, Amish, and Menonites. The reason for modesty rules accepted by these religions goes back to the early Christian and the Greco-Roman world. Many of these rules are taken from religious passages and literature such as in Genesis where Adam and Eve cover themselves with leaves when they realize they are naked, or in 1 Timothy where Paul talks of his appointment to herald and teach God's word. He writes, "I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with

good deeds, appropriate for women who profess to worship God” (1 Timothy 2:10).

Passages such as the one taken from 1 Timothy along with many other religious writings were taught mostly by men and passed down from generations; teaching women to cover their bodies, be decent, proper, and modest in dress.

Modesty has been pushed on women since its creation; just as in the passage from 1 Timothy as he heralds women to be modest. Why not speak to the men as well? Since its creation modesty has been mostly directed towards women and taught by influential male figures in religious literature. Even in today’s society modesty standards are still pushed on women. If a woman is seen scantily dressed her character is immediately questioned. A man however, seen in his underwear or shirtless does not get the same treatment.

This is because since modesty’s creation it has been perpetually “stuck” on women through religious beliefs and teachings. The majority of the religious leaders in religious literature are male, and are also the ones given the Godly right to teach His message; this message including rules about how to behave and dress. As these messages were taught and passed down to each generation they became habit as Hoebel puts it. So as religious societies, such as the United States in its beginning, were founded these religious teachings became an integral part of their societal beliefs about how to dress, behave, and what was right and wrong.

In the United States religion was a large factor that influenced the creation of modesty ideals and standards. According to Abdulla Galadari author of *Behind the Veil: Inner Meanings of Women’s Islamic Dress Code*, “Religions try to give a spiritual message through physical portrayal. Since spirituality is very abstract, a physical

portrayal is sometimes necessary so that people may understand and relate to it” (Galadari, 2012, p.118). A spiritual portrayal of your faith can be expressed in many ways; by not eating certain meats or not eating meats at all, by attending religious services, or abiding by or upholding modesty laws governed by your religious group or establishment such as the wearing of a hijab or burka. The abstraction of spirituality according to Galadari is the reason individuals have to physically portray the moral inclinations of their chosen spirituality or religion. There are many theories for religion and its creation, but there is one thing that is certain, religions include doctrines which are upheld by the congregation, one of these being rules about modesty and what is acceptable dress based on that particular religion.

In *Modesty in Dress*, Laver writes of the “lust of the eye” and states that one of the concepts of modesty was to avoid this “lust of the eye” which leads to sin, a behavior most condemned in religious societies. Laver writes, “This condemnation begins very early. The prophet Isaiah had no doubt of the wickedness of women who tried to make themselves attractive:”

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils, And it shall come to pass, that instead of a sweet smell there shall be a stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty (Laver, 1969, p. 15).

Religious writings such as this explain the position of religious groups when it comes to modesty and dress. These writings teach followers not to be haughty in dress, and avoid the materialism displayed by succumbing to secular modes of dress. These writings and teachings lay the foundation for some of the beliefs set forth by certain religions. Laver writes that “this Semitic attitude (although it was not confined to the Semites) was adopted by the early Christians to explain their own position” (Laver, 1969, p. 15). It is writings like Isaiah’s, which hold some of the core values of religion that were taught centuries ago that show the relationship between modesty and religion.

These writings are still viewed, taught, and upheld by religious individuals and groups today. It is still believed today by many religions that dressing haughtily or for self-aggrandizement can be a display of immodesty in dress. It is also still upheld that one should cover your body, not exposing any parts associated with sexuality such as breasts, chest, legs, and stomach. In order to avoid lust or sin, both behaviors that are taught to be avoided in religious groups, one must abide by these modesty rules and teachings. In order to show devotion to such an abstract concept such as religion as Galadari puts it, individuals are more than willing to physically illustrate their religious beliefs in order to show an understanding of their religion, and outwardly prove their beliefs and devotion by adhering to the rules set forth by their religion. As the relationship between religion and modesty is explored it is also important to explore the origin of clothing and fashion as we know it today. As the origin of fashion and clothing is explored, it shows a trail of social and cultural factors that have also helped shape modern America’s standards of modesty.

Modesty and Fashion

As the history of costume and clothing is examined we can see the definite change in modesty and how clothing is worn. Clothing was regarded as a means to cover the body up until the 14th century where fashion historians notice a change in clothing, its construction, and meaning. “It was in the second half of the fourteenth century that clothes both for men and women took on new forms, and something emerges which we can already call ‘fashion’” (Laver, 2002, p. 62). In *Costume and Fashion: A Concise History* James Laver writes of an example of this change, “The old *gipon*, which was beginning to be called a ‘doublet’, was padded in the front to swell out the chest and was worn much shorter, so short indeed that the moralists of the period denounced it as indecent” (Laver, 2002, p. 62-63). It is in this period, when fashion was invented, that a defiance of the strict teachings of dress begins, and individuals start to push boundaries previously established and understood by the church and its followers.

It is also in the fourteenth century that women realized the power of their bodies, especially the décolletage. “Another innovation, with an even greater erotic appeal, was décolletage, the cutting away of the top of the robe to reveal part of the bosom. Yet another was the abandonment of the veil, which henceforward was worn only by nuns and widows” (Laver, 2002, p. 64). The abandonment of the veil, a symbol of female purity and an extension of her home where she was expected to stay hidden, began the progressive movement of fashion away from religiously held modes of dress.

Instead of the veil women began wearing elaborate headdresses as “attempts to use the veil as a decorative attraction, the opposite of its original purpose” and according to Laver, “to this extent the denunciation of contemporary moralists may seem justified”

(Laver, 2002, p.67). As religious garments began to be used for different purposes than their original intentions, their meanings and religious ties slowly began to fade in the minds of many people in these religious societies as time moved on. It is not until the sixteenth century during the religious reformation that the church's influence on individuals began to decline even more with the separation of the church.

The Religious Reformation

The religious reformation in Europe of the 16th century spearheaded by Martin Luther and John Calvin sparked a decline in the authority of the church as well as lowered its influence among its followers and the people governed by the church. In a book review of *The Unintended Reformation: How a Religious Revolution Secularized Society* written by Brad Gregory, Robert Yelle writes, "The book's main thesis is that the Reformation, against the intentions of those who inaugurated and prosecuted it, contributed to a decline in the prestige and social currency of Christianity that enabled the rise of doctrinal and moral relativism, or what Gregory refers to as "hyperpluralism" (11, 21, 369), meaning the limitlessly individualistic and voluntaristic culture we inhabit today (Yelle, 2012, p. 919). According to Gregory, the religious reformation of the 16th century, with the disagreements between the church and its people along with its separation, discredited the church and moved society into the secular culture we know today. The move into secular society sparked by the religious reformation was slow as religious leaders tried desperately to keep the teachings of their religions relevant and upheld by society as a whole.

The Puritans wishing to separate themselves from the tainted Church of England came to New England in 1630 and became a significant influence in the establishment of

the English Colonies in North America. Their beliefs on simplicity and religious purity are the foundation of early American religious culture. As Puritans tried to uphold their religious views on modesty they dressed somber and plain, dressing in greys and dark colors. While the French and English were wearing elaborately designed damasks, silks, embroideries, and bright, flamboyant colors, the Puritan settlers tried to keep with their religious teachings and dressed modestly. Still, Yelle writes that the reformation unwittingly caused society to move into a more secular state, “All of this led to consequences that had been very far from the minds of the Reformers, who had much more in common with the Catholicism that they helped to dismantle than with the society to which they unwittingly gave birth” (Yelle, 2012, p. 919).

The religious reformation in all its confusion, splits, and disputes within the church was the beginning of a new era and signaled the weakening of the old one. The breaking up of the church created a slow movement away from its religious ideals beginning with the generation that witnessed the start of its decline, and from what is known about humans and habit the slow decline in the strength of the church’s influence only got stronger and stronger as the centuries passed.

Social and Cultural Influences on Modesty

As fashions changed and centuries passed, the decline in the influence of the church and its views on modesty in society becomes more apparent. New societal norms began to emerge in the form of dress and modesty. Clothing styles changed with each decade and the majority of individuals began to wear clothing as it evolved and changed with the times instead of based on religious views and beliefs. Amy D. Scarborough and Patricia Hunt-Hurst, authors of *The Making of an Erogenous Zone: The Role of*

Exoticism, Dance, and the Movies in Midriff Exposure, 1900-1946 write, “Various cultural occurrences throughout the early twentieth century were combined with changes in modesty that were heightened during the 1920s” (Scarborough and Hunt-Hurst, 2014, p. 49). As clothing styles began to change in the twentieth century social and cultural factors of different decades influenced the construction and styles of clothing worn and views on modesty slowly began to shift; with the 1920s being the age that propelled new views on modesty norms and standards in American society.

According to *Costume and Fashion: A Concise History*, in the early 1900s “a considerable number of young women of the middle classes were now beginning to earn their living as governesses, typists and shop assistants, and it would have been impossible for them to pursue their occupations in the elaborate garden party dresses” of the time (Laver, 2002, p. 221). The elaborate garden party dresses were no longer relevant to the middle working class woman because they were too large and cumbersome and would not allow her to move around as is needed while working. The early twentieth century woman’s clothing was made of less fabric and was easier to wear and move around in because the social factor of the time demanded it. Social factors continued to influence fashions but, it was not until after the First World War that fashion took on new life and a new era began. In the 1920’s women’s fashion took on a boyish look, the waistline disappeared, and a tubular silhouette was the fashion of the time.

After the war, the fashion of the 1920s took on a youthful feel as people tried to move away from the somber years of the war and wanted to celebrate life. This is evident in the extravagant party lives of the people of the 1920’s as depicted in books such as *The Great Gatsby*. The youthful nature of the era is also evident in the clothing. Hemlines

rose up from the floor to the ankles and continued to rise in the 1920s as the decade progressed. In the 1920s “a new type of woman had come into existence. The new erotic ideal was androgyne: girls strove to look as much as boys as possible. All curves -- that female attribute so long admired – were completely abandoned. And, as if to give the crowning touch to their attempted boyishness, all young women cut off their hair” (Laver, 2002, p.233). This new style of boyish defiance was perhaps a means for the 1920s girl to move away from the old stuffy views and dress of her parents and grandparents before her and establish a new sense of self-image.

Another decade that shaped the view of changing modesty in America is the 1940s. In this decade the Second World War created new social and cultural factors that again influenced changing views of established norms in dress and fashion. As men went off to war women took their places in factories and the work place. With this social change, women’s fashion also had to change. Women working in factories began wearing pants as clothing became more utilitarian, and material shortages caused hemlines to rise to the knee. “The stocking shortage helped to increase the popularity of trousers, which were enthusiastically adopted by many younger women working in factories and on the land” (Laver, 2002, p.254). World War II was a sort of propeller for social change when it comes to women’s clothing. The previously scandalous bifurcated garments of the late 1800s had now evolved and became an accepted fashion for women by the 1940s.

Social change continued to influence American views on modesty as the decades passed. The 1960s were a time of youth and rebellion. During the 1960s a combination of youth rebellion against the war in Vietnam, along with the sexual revolution, and the invention of birth control created the perfect crucible for social and fashion changes.

According to Laver, “The chief fashion story of the period was the miniskirt. Hemlines rose just above the knee in 1961 and had reached the upper thighs by 1966. Stockings and suspenders were replaced by brightly colored tights, and underwear was reduced to brief, unstructured bras and pants” (Laver, 2002, p.261). The 1960s were a time of youth and “individualism and self-expression were paramount” (Laver, 2002, p.267). The 1960s and the social and cultural factors that influenced changing attitudes and fashions during this time were the catalyst for what is now modern societal norms. According to Laver, “it was in fact this period which paved the way for the stylistic pluralism of the present day” (Laver, 2002, p.266). Stylistic pluralism which encouraged change in many other aspects of U.S. culture and society. As the decades passed modesty became less prominent as America moved into the 1980s and 1990s or the “Me Decade” where self-expression and individualism was sought by everyone. The seeking of individualism in the late 20th century push already established boundaries in modesty as individuals tried to show their uniqueness in dress and cared less about covering up and more about being different.

Media Influences and a New Religion

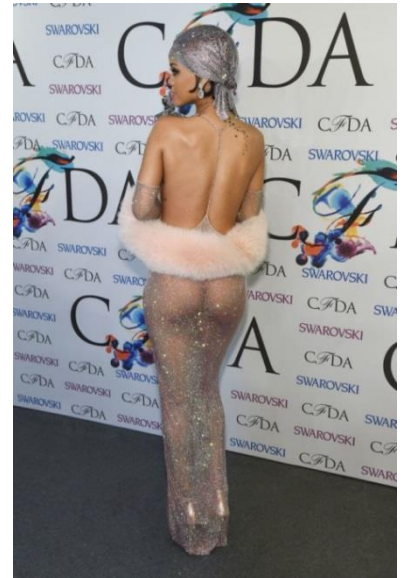
As even more aspects of cultural changes from each decade are explored it becomes apparent that modesty’s death has come about slowly. During the centuries following the religious reformation modern society’s attention focused on things other than religion. In *The Making of an Erogenous Zone: The Role of Exoticism, Dance, and the Movies in Midriff Exposure, 1900-1946*, authors Amy D. Scarborough and Patricia Hunt-Hurst state that Americans’ fascination with entertainment in the early twentieth century along with the exposure of women’s bodies in movies, ballets, and advertisements was a leading factor in the changing views on modesty in American

society. Americans had become increasingly fascinated with movie stars and celebrities by the 1930's. "Movies in the 1930's offered relief from the harsh economic environment of the time and gave audiences the chance to immerse themselves in lively stories of wealth and glamour" (Scarborough and Hunt-Hurst, 2014, p. 56-57). Movies became an escape for the people of the 1930s and the influence of what the stars were wearing or doing became apparent as magazines and newspapers followed the fashions of the movies. "As dress historian Patricia Campbell Warner pointed out, 'the movies fed, and ultimately shaped, not only the new social realities of the 1930s but the clothing as well'" (Scarborough and Hunt-Hurst, 2014, p. 57).

As the influence of entertainment, movies, and its stars rose, beginning in the 1930s, America took on a sort of "new religion" and began to follow the influential celebrities of the time. The influence of celebrities has only risen, and today the majority of society is influenced by what they see on television, in movies, or hear in song lyrics. People today are attracted to the lifestyles of celebrities, heiresses, and the rich, therefore they are more likely to do and wear what they see celebrities wearing and doing. The new era set forth from the 1920s and 1960s has created a society today that is more focused on the individual than religion. The factors that have contributed to the death of modesty and a decline in the church's influence as well as changing modesty standards has continued to gain strength as religious influences on modesty have gotten weaker.

Today the "new religion" of celebrity following is paramount. Celebrity singers such as Miley Cyrus, Lady Gaga, and Beyoncé have their own group of followers. Individuals who idolize and praise everything these celebrities do. Lady Gaga's "Little Monsters," Miley Cyrus's "Smileys," and Beyoncé's "Beyhive" are just some examples

of the subgroups created by celebrity followers, each with their own specific cultures. Today celebrities such as Rihanna are looked to as fashion leaders, and her style influences some of the biggest designers. One of her most recent ensembles include a racy see-through dress worn on the red carpet at the CFDA awards in 2014.



Even though your average soccer mom would not go to a dinner party wearing Rihanna's dress, her wearing it is a symbol of just how much modesty standards have changed in America. With her huge base of fans and onlookers, her style and rejection of culturally accepted views of exposure will undoubtedly influence the ever changing modesty standards in American society today.

Another example of celebrity influence on modesty in today's society is Kim Kardashian and her "Breaking the Internet" in late 2014. In November of 2014 Paper Magazine released its winter issue. Kim Kardashian's nude and racy pictures graced the cover and featured the celebrity fully nude as well as her famous derriere.



According to Time Magazine, “On Nov. 11, when Paper Magazine posted the photos online, traffic to Papermag.com surged from minuscule to huge overnight, according to the analytics firm SimilarWeb. The site averaged about 25,000 visits a day during October, according to SimilarWeb. On Nov. 12 that number ballooned by 1,400% to 395,000” (Shields, 2014). With her over 24 million Twitter followers, Kim Kardashian’s photos hit the mainstream and were shared, retweeted, and viewed a record number of times which by the title of the magazine cover, “Break the Internet Kim Kardashian,” was the point. Her celebrated and shared nude pictures in the mainstream media shows a huge shift in what Americans view as acceptable when it comes to modesty and nudity, and shows the continual evolution of modesty standards in America. With her huge celebrity influence and following, her “breaking the internet” helps mold what modesty is seen as today and will be seen as for coming generations.

Modern Modesty

The subject of nudity and modesty has always been controversial in American society. The fact that Kim Kardashian's nude and suggestive pictures were so enthusiastically shared and celebrated all over the internet shows a huge shift in modesty standards in America. The female breasts and naked body are no longer something to gasp about, and with such huge celebrities such as Rihanna and Kim breaking down modesty norms, the U.S. will undoubtedly continue to change and accept its new found standards and ideals in modesty.

The United States is currently in a period of extreme cultural change. With many states now accepting the use of marijuana as well as the very slow but progressive LGBT equality movement, the evolving U.S. modesty standards and norms are in a state of great change, and celebrities such as Rihanna and Kim Kardashian are the new spearheads of a modest or immodest movement. Proof of how much religion has lost its influence in America today and just how much modesty, in relation to its original intent, has died.

Conclusion

The death of modesty has been a slow process since its creation. The importance of religion and religious influences laid the foundation for what modesty is today; however, a combination of social and cultural factors of each decade in the twentieth century along with the decline in the influence of religion and the church has sparked a new era, and created other influences on modesty in the process. Influences such as the media and celebrities play a huge role today in society's view on modesty. The religious reformation of the 16th century also played a vital role in dismantling the influence on modesty governed by the church.

The church's separation lost much of its authority among followers and encouraged the movement away from more religiously accepted standards of modesty. It also sparked the progression of less religiously held modes of dress. Many individuals felt as if the church was no longer the ruling authority of the way they should dress or behave and began to seek out other influences and found them, whether in entertainment, celebrities, or simply succumbing to the zeitgeist of their eras.

The slow movement of fashion and clothing away from more modest presentations shows the continual evolution of society's standards and ideals. The "elaborate party dresses" of the early 1900's which included several layers, and covered the arms, ankles, and chest to today's more unstructured crop tops and bikinis are just a few examples that show the stark contrast of modesty then and modesty now. The death of modesty shows societal changes. Change is inevitable. It surrounds us in every facet of our everyday lives. Change is beautiful, its wondrous, and most importantly it is necessary.

America's changing views on modesty shows its progression and leaves anticipation for what other changes U.S. society will accept or adapt. In the future Rihanna's dress may be seen as normal or even old fashioned. It is unquestionably certain that the death of modesty will continue, as American standards and ideals perpetually evolve. The core fundamental value of modesty has set the tone for what the ideal is today; and as this ideal evolves a set of new standards are created. Standards that will grow and expand, cultivating a continual evolution of American standards in modesty.

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