Personal Objects and Dress as Instruments for Anchoring the Self, Remembering the Past, and Enhancing Well-Being[1]

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In William Faulkner's ([1951] 1996) *Requiem for a Nun*, the attorney Gavin Stevens states that "[t]he past is never dead. It isn't even past." This statement captures very well the nature of the past as something that is no more and yet stays with us, often kept alive by the emotions and mental images associated with it; the meanings we have attached to it; or people, places, and objects that remind us of it. The aim of this chapter is to present existing literature on the relevance of autobiographical memory for our sense of self and the role of personal objects in the memory-self relationship. The chapter begins with an introduction to autobiographical memory. Next, I focus on the way in which personal objects, including dress, are linked to the self and trigger memory retrieval. I argue that possessions can serve as both anchors of the self and threads which link our past, present, and future, thus influencing our perceptions of self-continuity and psychological well-being. I conclude by highlighting the need for further research which can help us to better understand the role of dress in our lives.

Understanding Autobiographical Memory and Its Functions

Broadly speaking, memory involves encoding and storing information that we can subsequently retrieve and use. We have different types of memory (see Baddeley, Eysenck, and Anderson 2015). We can, for example, remember facts or semantic information, such as the name of Albania's capital city. We can remember skills we may have acquired over time, such as knitting or riding a bicycle. We can also remember scenes from our lives. In fact, autobiographical memory involves memory for self-relevant information and episodes from

our personal past which happened in a specific time and place (Baddeley, Eysenck and Anderson 2015; Nelson and Fivush 2004).

Autobiographical memories serve three main functions: social, directive, and self (Bluck et al. 2005). The social function involves sharing personal experiences to develop, strengthen, or maintain interpersonal relationships. The directive function involves using our memories and the lessons learned from them to direct or manage our behavior as we go about our daily lives, for example as we make plans or decisions, solve problems, and adapt our behavior to the situations we find ourselves in. It helps make our behavior more efficient and potentially ensures our survival (Pillemer 2003). Finally, the self function involves using past experiences to construct a coherent and continuous sense of self which is conducive to psychological well-being (Bluck et al. 2005; Conway, Singer, and Tagini 2004; McAdams 2015). According to Dan P. McAdams (2015), we use our experiences to weave a narrative or life story which helps us understand who we used to be, who we are, and who we may become; how we came to be; and how we are one person despite all the different selves we have developed over time. This life story or narrative identity is an essential component of the self. Definitions of the self in psychology are often based on the conceptualization proposed by William James, one of the founders of the discipline. According to James (1890), the self involves the *I* and the *Me*. The *Me* encompasses what the *I* observes and attributes to itself, for example our individual personality traits, roles played in life, goals, values, and narrative identity. On the whole, the self enables us to reflect about ourselves and regulate our emotions and behaviors as we adapt to our environment (Leary and Tangney 2012).

The Memory-Self Relationship and Its Relevance for Psychological Well-Being

According to McAdams' (2015) model of personality, narrative identity starts developing in late adolescence and early adulthood, when our cognitive abilities become more complex and we face societal pressures to develop an identity. At this stage, we engage in autobiographical reasoning, a process in which we attempt to make sense of our experiences and link them to each other and to aspects of the self which are illustrated by

or have changed as a result of these experiences (Habermas and Bluck 2000). Among other things, during this process we try to make our personal history coherent and formulate self-event connections, which are statements indicating links between our experiences and our sense of self (Pasupathi, Mansour, and Brubaker 2007). For example, I can understand what I value as I make the self-event connection: "My negative reaction to seeing others treated unfairly shows how much I value justice and fairness." In this case, memories of episodes in which I have experienced anger and intervened in situations I considered unfair illustrate an aspect of myself. In the same way, I can think about how specific experiences have changed me and formulate self-event connections reflecting this change, for example: "The challenges I faced at university as a first-generation student made me more resilient." Even in this example, I am drawing a conclusion that helps me understand myself and my life.

The life story is a constant work in progress as we add, remove, or edit/reinterpret episodes or chapters from our past or anticipated future (McAdams 2015). As the story changes, so does our view of ourselves and our life, which may become more positive or more negative. The outcome depends on factors such as the way in which we interpret or narrate our experiences, which in turn is influenced by things like gender and culture (see, for example, McAdams 2015; Nelson and Fivush 2004; McLean and Syed 2015; Wang 2021). It also depends on the kind of experiences we have and remember. We forget most of the events we experience in any given day. The experiences that we remember in the long run and eventually include in our life story are usually relevant to our long-term goals (Conway and Pleydell-Pearce 2000; Singer and Salovey 1993; Conway, Singer, and Tagini 2004). This association between long-term autobiographical memories and goals is evident in the reminiscence bump, a phenomenon which involves adults' tendency to remember a disproportionate number of experiences from their adolescence and young adulthood – normally between the ages of ten and thirty (see, for example, Koppel and Berntsen 2019; Munawar, Kuhn, and Haque 2018). There are multiple explanations for its existence. For example, some accounts emphasize the fact that adolescence and young adulthood feature many memorable first-time experiences (Pillemer 2001), as well as experiences which are crucial to the development of our identity and long-term goals (Conway and Pleydell-Pearce 2000).

Because of their relevance for the self and factors such as enhanced recall, many of the memories from the reminiscence bump and the rest of the life span are what Singer and Salovey (1993) call self-defining memories. These memories are vivid and associated with intense affect, come to mind frequently, maintain close links with similar memories, and revolve around our enduring concerns. Ultimately, these memories become part of what the self-memory system (SMS) model refers to as the long-term self: a structure comprising conceptual information about one's self and autobiography (see, for example, Conway, Justice, and D'Argembeau 2019; Conway, Singer, and Tagini 2004). The content of this long-term self is thought to be organized in the form of goals and self-images which represent our past, present, future, desired, or feared selves (Conway, Justice, and D'Argembeau 2019). The SMS model proposes that we are able to adapt to and deal with our environment because, when we face shifts in our circumstances, a relevant self-defining memory and working self are activated. The working self consists of a subset of the goals and self-images of the long-term self. It is the aspect of the self that is "on air" or active at any point in time and guides our thinking, emotions, and behaviors. For example, when I enter a classroom, one of my "lecturer" working selves is activated and guides my teaching and interactions with students.

The SMS model is supported by evidence suggesting that, when we recall specific memories, the activation of a working self related to these memories may contribute to transient changes in emotions, self-perceptions or self-evaluations, and behavior (for a review, see Çili and Stopa 2019). For example, recalling positive memories is associated with experiencing positive emotions (Josephson, Singer, and Salovey 1996). Compared to recalling negative self-defining memories, recalling positive self-defining memories is also associated with experiencing higher self-esteem after recall (Çili and Stopa 2015). These effects are partly due to the fact that autobiographical memories are typically characterized by autonoesis, a sense of the self mentally traveling in time and reliving the events they depict (Tulving 2002). They are not necessarily confined to the moments following retrieval. In fact, autobiographical memories can have long-term effects on psychological well-being and mental health. Among other things, memories can be associated with low well-being and symptoms of psychological disorders. This can occur when they depict adverse or traumatic experiences, have an overall negative emotional tone, are described with a low

sense of agency (e.g., autonomy) and connection with others, and are associated with negative meanings or self-event connections (Adler et al. 2016; Çili and Stopa 2019; McLean et al. 2020).

Autobiographical memories may affect the self both when we voluntarily recall them and when they come to mind spontaneously. Their retrieval can be triggered by internal factors such as emotions. For example, intense anxiety may elicit the recall of one or more experiences in which this emotion was felt. Often, however, the retrieval of memories or associated mental images is triggered by stimuli in our environment, such as music (Belfi, Karlan, and Tranel 2016; Sakka and Saarikallio 2020) or smell (Hackländer, Janssen, and Bermeitinger 2019). Among the most important external cues to trigger memory retrieval are material possessions or personal objects. Following is an account of the role that these objects, including dress, play in the memory-self relationship.

Personal Objects, Autobiographical Memory, and the Self

There is an intimate relationship between material possessions and the self. In his seminal work *The Principles of Psychology*, James (1890) stated:

> *In its widest possible sense*, however, *a man's Self is the sum total of all that he* CAN *call his*, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down, - not necessarily in the same degree for each thing, but in much the same way for all (James 1890: 291-2 [original emphasis]).

According to James, the self consists of what individuals identify with and experience emotions toward. He argued that the "Me" (James 1890: 291) involves three related aspects: the social self (how we are recognized and regarded by others); the spiritual self (the subjective self comprising of our psychological attributes); and the material self

(concrete people, places, or objects that we identify as belonging to us). In the last century, the material self has attracted significant attention in psychology and areas such as sociology, philosophy, fashion, and marketing. Research has focused primarily on personal objects, which are usually defined as objects individuals have become attached to and emotionally invested in, potentially because they have acquired some special significance (see, for example, Csikszentmihalyi and Rochberg-Halton 1981). While they can be used for the purpose for which they were designed, objects can also be used symbolically (Belk 1988; Csikszentmihalyi and Rochberg-Halton 1981; Dittmar 1992; Habermas 2001; Habermas and Paha 2002). First, they can symbolize the self and help us communicate different aspects of it, such as our social position, ethnic background, or personality (Dittmar 1992). In fact, evidence suggests that we can draw relatively accurate conclusions about people's personality based on their possessions (Gosling et al. 2002). Second, objects can remind us of our experiences and selves (Belk 1988; Csikszentmihalyi and Rochberg-Halton 1981; Dittmar 1992; Miller 2008, 2010; Van den Hoven, Orth, and Zijlema 2021). They can thus serve as extensions of the self.

Russell W. Belk (1988) argues that the extended self includes what individuals consider to be theirs. This comprises, but is not limited to, the persons, places, and objects they feel attached to. According to Belk (1988: 159), possessions serve as manifestations of the self and as a "personal archive or museum" which enables us to reflect on our past, how we have changed over time, and where we are headed. Indeed, research suggests that objects can elicit the retrieval of autobiographical memories, transporting us to our past or to an imagined desired future (Breen, Scott, and McLean 2021; Habermas and Paha 2002; Kroger and Adair 2008; Zijlema, Van den Hoven, and Eggen 2019). Research on university students, for example, has found that they use different spaces in their dorm rooms to construct and reflect different past, present, or future selves or to reflect the same self in different ways through their belongings (Breen, Scott, and McLean 2021). They use personal objects not only to remind themselves of their past, but also to regulate their emotions (Habermas and Paha 2002). They may do this more frequently during times of role transition, such as starting university or relocating, which may involve separation from significant others and a discontinuity in the sense of self (Habermas and Paha 2002). Overall, research suggests that

"mnemoactive objects" which elicit memories are often valued more than other objects, regardless of their financial importance (Jones and Martin 2006: 1587).

Given the close relationship between memory and the self, Tilmann Habermas argues that using objects for mnemonic purposes can strengthen our sense of self-continuity and the idea that the different selves these objects remind us of are actually part of the same person (Habermas 2001; Habermas and Paha 2002). Objects associated with specific moments or periods in our lives can act as anchors for the person we were, feared, or aspired to become at the time. They have fixed those selves in time and can thus remind us of them through their physical presence or their presence in photo albums. By traveling back in time and remembering these past selves, we are able to establish links between them or between them and our current or future selves. Through objects, we can also reconcile different or conflicting selves and thus create a narrative about ourselves that is both continuous and coherent. Aaron C. Ahuvia (2005), for example, reports a case study on a young woman who grew up in a ranch in Nebraska, United States, but worked as a marketing executive in Chicago. Her loved objects, such as antique family heirlooms and cooking/entertaining gadgets, seemed to represent both her rancher and her urban selves. They helped her reconcile these different selves in a coherent life narrative which took into account her rancher past self and her urban "present and aspirational future self" (Ahuvia 2005: 179). Her antiques, however, seemed to represent both her rancher self and the sophisticated taste of her urban self. They thus enabled her to reduce any perceived tension between these two selves.

Further research supports the idea of material possessions as extensions which expand the self beyond our physical body or as anchors which fix specific past selves in our minds. For example, Rosellina Ferraro, Jennifer Edson Escalas, and James R. Bettman (2001) suggest that possessions become linked to the self if they reflect domains on which individuals base their self-worth, such as academic achievement, appearance, or relationships. Kimberly Rios Morrison and Camille S. Johnson (2011) found that possessions may be particularly important as self-extensions for individualists – people who base their self-definitions on their unique characteristics – when their self-views are threatened. Christina Buse and Julia Twigg (2014) suggest that for patients with dementia, who

experience memory loss and changes in their sense of self, objects can be particularly important in providing a sense of security and connection to past selves. Anna Pechurina (2020) demonstrates the relevance of objects from the homeland for migrants' identities. Other research highlights the fact that individuals tend to report distress and a sense of loss when they lose personal objects, for example as a result of damage, natural disasters, or moving into institutions such as care homes (Belk 1988; Kroger and Adair 2008; Lollar 2010). In fact, Belk (1988) argues that such objects are usually retained until they are no longer needed to maintain a sense of self, no longer correspond to our current or ideal self, or no longer fit with our narrative for our life. This pattern of retaining and discarding is reminiscent of the lifecycle of clothes which, as personal objects, can be highly relevant to the self.

Dress as Personal Object and Its Relationship with Memory, the Self, and Well-Being

As mentioned earlier, James (1890) believed that the material self also comprised one's clothes. He wrote:

> We so appropriate our clothes and identify ourselves with them that there are few of us who, if asked to choose between having a beautiful body clad in raiment perpetually shabby and unclean, and having an ugly and blemished form always spotlessly attired, would not hesitate a moment before making a decisive reply … We all have a blind impulse to watch over our body, to deck it with clothing of an ornamental sort (James 1890: 292-3).

This emphasis on clothes was expressed throughout his writings and, according to Cecelia A. Watson (2004), was also visible in his dressing style. James is described as wearing casual clothes unless formal dress was "absolutely necessary" (Watson 2004: 217). Even the formal dress he sports in his portraits included polka-dot ties which, according to Watson, were deemed unfashionable and made him stand out – something that was to be avoided by the "well-dressed man of the latter half of the 1800s" (2004: 218). For Watson, James' unique

style reflected his personality, particularly his energy and approachability. In fact, although dress may be part of the material self, it is closely related to the spiritual and social selves.

Like other material possessions, clothes are used for utilitarian purposes, such as protecting us from the elements, and for symbolic ones. In fact, we use dress to draw inferences about others regarding characteristics such as demographics, competence, personality, and mood (Lennon et al. 2014). We use it to express our individuality and distinctiveness, as well as our group membership (Cox and Dittmar 1995). We also use it to strategically manage the impressions we create on others, for example in the workplace (Peluchette, Karl, and Rust 2006); to camouflage perceived physical flaws or accentuate body parts that we are comfortable with or proud of (Clarke, Griffin, and Maliha 2009; Frith and Gleeson 2008; Tiggemann and Lacey 2009; Masuch and Hefferon 2014); to boost our morale (Tiggemann and Lacey 2009); and to manage emotions/mood (Kang, Johnson, and Kim 2013; Masuch and Hefferon 2014). Qualitative research by Alison Guy and Maura Banim (2000: 316) suggests that, at least among women, clothes may be associated with different aspects of the self: the actual self ("the woman I am most of the time"); the ideal or aspirational self ("the woman I want to be"); and the feared self ("the woman I fear I could be"). This is in line with Sophie Woodward's (2007) conclusion, also based on qualitative research, that women consider their knowledge of who they are and who they can be when choosing what to wear. Taken together, these findings support James' (1890) idea about an intimate connection between dress and the self. This connection seems to extend to multiple or possible selves, which are conceptualized as part of individuals' long-term self in psychological literature (see, for example, Conway, Justice, and D'Argembeau 2019; Markus and Nurius 1986).

Given its connection with the self, its constant presence in our lives, and the fact that we experience it through multiple sensory modalities (Slater 2014; Woodward 2007), it is not surprising that dress has mnemonic value and can be cherished like other personal objects. Clothes help maintain a record of our history and memories (Cox and Dittmar 1995; Woodward 2007). We may become particularly attached to and retain over time clothes which are associated with special occasions or emotional memories linked to our childhood and youth, significant people in our lives, love, or home (Bye and McKinney 2007; Niinimäki

and Armstrong 2013). These clothes may help establish a sense of self-coherence and self-continuity by anchoring the selves that were dominant or active at the time we wore them and by reminding us of these selves. A blouse my mother wore for over twenty years and recently gave to me reminds me of the early years in which she wore it – difficult and yet overall happy years in which I was moving from childhood to adolescence. The outfit I wore at my PhD graduation reminds me of the girl who was finally confident in her abilities and yet fearful of what came next in her life. As I reflect on who I have been through the clothes I see in my wardrobe and photo albums, I can see how I have changed over the years and how I am still, in many ways, the same person I was then. The fact that my clothing style has not changed much over the years strengthens my perceptions of consistency. When changes in one's life are accompanied by wardrobe changes, clothes may arguably remind individuals of more distinctive selves and turning points in their life. Woodward (2007: 52), in fact, suggests that women may use the clothing in their wardrobe "as a means to work through their biography." She describes a participant whose wardrobe reflected her transition from a working woman to a full-time mother and homemaker. For this participant, the work clothes that she no longer wore were powerful reminders of who she used to be and could be. In a similar vein, Buse and Twigg (2016) suggest that both kept and absent but remembered clothes help patients with dementia maintain a sense of self-continuity. Among other things, clothes can remind them of their occupational history and times when they were different from their current self, for example independent and energetic.

Because autobiographical memory is relevant for the self and psychological well-being, it is reasonable to assume that dress may affect well-being through its connection to both memory and the self. Research in this area is limited, but the existing literature suggests that dress may affect well-being through its short- and long-term impact on the self. In terms of short-term impact, evidence suggests that wearing specific clothes can influence our psychological processes. For example, Barbara L. Fredrickson et al. (1998) found that wearing a swimsuit rather than a sweater increased state self-objectification – the preoccupation with appearance and physical competence experienced during the research – in males and females. In females, this was associated with higher body shame and poorer performance in a mathematics test. According to the authors, the shame might

have been due to the fact that females face stronger cultural demands to meet specific appearance ideals. The poorer test performance, on the other hand, might have resulted from self-objectification exerting a negative impact on females' cognitive resources. In more recent research, Bettina Hannover and Ulrich Kühnen (2002) found that the way participants described themselves varied depending on what they were wearing. Participants wearing formal clothes to the experiment endorsed more formal adjectives such as "strategic" and fewer casual adjectives such as "easygoing" to describe themselves compared to participants wearing casual clothes (Hannover and Kühnen 2002: 2517). Hajo Adam and Adam D. Galinsky (2012) found that wearing clothes imbued with symbolic meaning can affect cognitive processes such as sustained attention, which is the ability to remain focused on an activity or stimulus for an extended period of time. In one of their experiments, participants wearing a white lab coat presented to them as a medical doctor's lab coat performed better in a task requiring sustained attention compared to participants wearing an identical lab coat presented as an artistic painter's coat and to participants who saw the lab coat presented as a doctor's lab coat but did not wear it (Adam and Galinsky 2012). Taken together, these quantitative psychological studies support the qualitative research coming from disciplines such as anthropology and material culture studies. Both Daniel Miller (2010) and Woodward (2007), for example, argue that dress does not just express the self; it also changes it. Adam and Galinsky (2012: 918) introduced the term "enclothed cognition" to describe this change, that is the systematic influence that clothes have on wearers' psychological processes and behavioral tendencies.

Repeated contact with clothes related to autobiographical memories and the self may also have a long-term impact on psychological well-being. Qualitative research by Christoph-Simon Masuch and Kate Hefferon (2014, 2018) found that participants viewed clothing practices as a source of positive emotions and feeling good about the self. These authors argue that, in this way, clothes contributed to their hedonic or subjective well-being. They suggest that clothes also contributed to participants' eudaimonic well-being, which involves a sense of meaning, authenticity, self-expressiveness, and self-actualization or realizing one's potential. This is because their participants reported a nostalgic attachment to clothes which were associated with specific meanings and reminded them of past selves, personal growth, and important relationships. Even when they were no longer worn or were worn

occasionally, clothes seemed to act as "meaning-making resources" which helped participants to reflect about the past and integrate their past selves, potentially contributing to a sense of self-continuity (Masuch and Hefferon 2018: 355). It may be argued that they facilitated autobiographical reasoning and the development of participants' narrative identity. Amy R. Loder and I also suggest that clothes may contribute to well-being. In our study (Loder and Çili, forthcoming), participants indicated a favorite garment; described a memory associated with it; rated memory characteristics such as positive and negative valence, intensity of the associated emotions, vividness, and the influence of the memory on their self-perceptions on a scale from 0 (not at all) to 10 (extremely); and completed a measure of psychological well-being. Participants' memory characteristics suggested that many of them were self-defining memories. Participants' level of psychological well-being was positively correlated with the extent to which their memory was positive. It was negatively correlated with the extent to which the memory was negative and with the intensity of the negative emotions associated with this memory.

The findings of Masuch and Hefferon (2014, 2018) and those of Loder and Çili (forthcoming) need to be treated with caution. The methodological limitations of our studies, including the small sample sizes, mean that none of us can make causal claims regarding the impact of clothes on participants' psychological well-being. Furthermore, it is important to keep in mind that individuals differ in the extent to which they cherish clothes for their symbolic or mnemonic value. For some, the utilitarian value of clothes is what matters and clothes may thus have a limited impact on their well-being or no impact at all. Nevertheless, these two studies suggest that clothes may contribute to psychological well-being not only by helping maintain a sense of self-continuity and self-coherence, but also through the transient changes they trigger when related autobiographical memories are retrieved. These changes may be related to enclothed cognition (Adam and Galinsky 2012). At their root may lie the activation of specific working selves. Based on the memory-self relationship literature presented earlier in this chapter, I propose that wearing, seeing, or remembering specific garments may be accompanied by the activation of working selves which are related to the symbolic meanings associated with these garments and/or with particular autobiographical memories. For example, in Hannover and Kühnen's (2002) study, wearing formal clothes may have triggered the activation of working selves that for

participants were related to formal settings or memories, such as educational or professional ones. When asked to endorse adjectives describing them, participants may have been describing these working selves. Since the activation of a working self may be associated with shifts in emotions, self-perceptions, and behavior (Çili and Stopa 2019; Conway, Singer, and Tagini 2004), I believe it may be the reason why individuals are able to use clothes to boost their morale (Tiggemann and Lacey 2009) or manage their emotions (Kang, Johnson, and Kim 2013).

The kind of working selves activated when individuals wear, see, or remember specific garments may depend on the memories or meanings they are associated with. For example, wearing clothes associated with positive memories and meanings may elicit the activation of working selves which contain positive self-images and trigger positive emotions. Expanding on Masuch and Hefferon's (2014, 2018) account, I propose that repeatedly wearing, seeing, or remembering these clothes may influence psychological well-being by potentially making positive working selves more accessible and positive emotions chronic. Increased accessibility of positive working selves may enhance individuals' self-esteem. Frequently experienced positive emotions may then contribute to well-being by promoting resilience and enhancing information processing and problem solving (Fredrickson 2001). Nostalgia, which can be elicited by specific garments (Masuch and Hefferon 2014, 2018), may also play a role. Defined as a bittersweet longing for one's past (Sedikides and Wildschut 2018), nostalgia can have both positive and negative effects on well-being (Newman et al. 2020). Among other things, it can enhance individuals' sense of connectedness with others and their sense of self-continuity, which can contribute to a sense that one's life is significant, purposeful, and coherent (Sedikides and Wildschut 2018). Through its association with specific autobiographical memories and a potential connection with related working selves, dress may thus promote a positive, continuous, and coherent sense of self. Ultimately, it may influence individuals' hedonic and eudaimonic well-being.

Conclusion

As the literature reviewed in this chapter suggests, autobiographical memory is crucial to our sense of self and psychological well-being. Personal objects and dress are strongly associated with both autobiographical memories and the self, in some ways helping autobiographical memory perform its directive and self functions. Despite what advertising slogans would have us believe, we are not merely the sum of our possessions or what we wear. Nevertheless, possessions – including dress – may be an important *part* of the self. It is for this reason that they have such important implications for the way we see ourselves and our life. Of course, more experimental and longitudinal research is needed in order to understand their role as cues for memory retrieval and their contribution to the self and well-being. Only then can we be confident about the causal mechanisms involved, the magnitude of their impact on well-being, and how this impact unfolds over time. A better understanding of these mechanisms may help us develop better interventions for patients with dementia or individuals such as forced migrants who struggle to establish a sense of self-coherence and self-continuity following a traumatic experience or loss of personal belongings. It may also help us develop strategies for encouraging attachment to clothes and promoting long ownership rather than quick disposal. In turn, this may help to reduce the negative environmental impact of the fashion industry. We can only hope that the growing research in this area, together with works such as the current volume, can push the field forward.

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