

AN INVESTIGATION OF SOME FACTORS RELATING TO
THE TEACHING OF CLOTHING CONSTRUCTION,
TO TEENAGE INDIAN GIRLS

By

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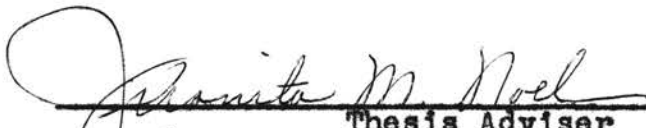
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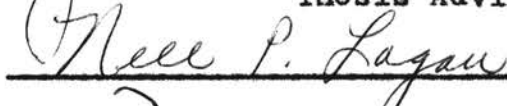
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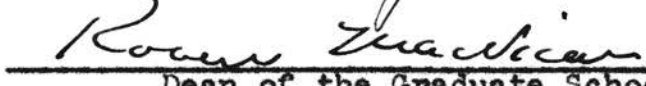
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CHAPTER I

INTRODUCTION

Indians and Eskimos frequently have been appealing subjects for writers of many romantic books for children. These writers have portrayed the habits and customs of both Indians and Eskimos quite vividly. However, neither these writers nor those writers who have given more serious attention to these people, have pointed up one of their outstanding characteristics; the simplicity of their uncomplicated lives. Historians have seldom included these people, in any significant way, in the progress of mankind. Instead the progress of mankind has been revealed through the history of more highly civilized cultures, such as the European culture often referred to as the past. Mead called attention to this point:

This exercise of the imagination of moving others into our culture, and moving ourselves, experimentally, back to be reared in theirs, provides the kind of background within which it is possible to have faith in where mankind--come so far with just our present abilities--may be able to go.¹

Bergan reported that children of Indian blood should be equipped with the tools of learning, experience and training to provide those skills which would enable them to adapt to

¹Margaret Mead, "Where Do We Live in Time," Grade Teacher LXXVIII (September, 1960), 12.

"the American way of life" so that young people will be on a level of competition with non-Indian people in economic living, health standards, social and moral living. Many authorities have recognized that much learning is required in order to accomplish this goal. "Foundational learning" is not enough; group learning, emphasizing social learning, should be provided. The concomitant learnings from associations with non-Indian people in non-segregated schools should be provided. Such experience contributes much to the successful integration of Indian people in non-Indian communities. Programs of education in such an appropriate avenue seem to contribute provisions for this experience of integrated living.²

One assumption currently held by many educators is that no curriculum program is functional unless it is related to the present needs of today's youth and the society in which they live. In order for a teacher of home economics to develop an effective program in this area, she should have a functional philosophy (1) of education, (2) of the total secondary school curriculum, and (3) of home economics. It appears that educational leaders of Indians must become even more aware of the need for a functional program in the schools today. Many educational programs have often been complicated by the language and speech problems appearing to be reflected in Indian teenagers and this is also true of the home economics program.

²K. W. Bergan, "The Secondary School and the Acculturation of Indian People," National Association of Secondary-School Principals, XLIII (October, 1959), 115-117.

It is important that all aspects of the secondary school curriculum, including home economics, be planned with this need of Indian youth in view.

Statement of the Problem

This study was concerned particularly with one aspect of the home economics program, namely, to investigate (1) some of the practices of Indian homemakers relating to clothing construction and (2) selected aspects of background factors of Indian teenagers which appear to be related to clothing construction practices followed in Indian families and which may influence the behaviors of these teenagers in home economics classes.

Assumptions

Three assumptions were relevant to the study:

1. Differences in the patterns of thought and behavior make it difficult, if not perhaps impossible, for one race to have a complete and full understanding of another race.
2. Planning programs in clothing construction have been complicated by the language and speech problems Indian women often encounter and these problems appear to be related to the problems teenagers have in home economics classes.
3. There may be some relationship between the experiences which teenage Indian girls have had at home with

clothing construction and the skills and understandings demonstrated in the classroom.

Scope of the Study

Haskell Institute is a Federal, co-educational boarding school for students of one-fourth or more degree Indian descent and is located in Lawrence, Kansas. It is comprised of grades ten through two years post high school. Some seventy-seven Indian tribes from twenty-one states are represented in the school. Upon reaching the junior year of high school a student may elect to begin two hours training per day in a selected vocation or pre-training for professional education and continue until graduation from high school or post high school in the case of a trades vocation. Students who elect professional training may continue to live at Haskell and commute to the University of Kansas, which is also located near the campus.

One of the objectives of Indian schools is to provide the training necessary to obtain and hold a job away from the reservation area for those students who desire or need such training.³ For example, young men who desire to study a trades vocation may elect such vocations as baking or commercial cooking which provides employment in cafeterias, restaurants or hospital kitchens upon completion of the training program. Young women find employment in factories, alteration departments,

³Willard W. Beatty. Education for Cultural Change. Chilocco, Oklahoma: Printing Department, 1953, p. 13.

dress shops or ownership of a private dressmaking shop upon completion of training in the costume shop program.

Since many young Indian women choose these kinds of employment, the curriculum in home economics, especially that in clothing construction, seems somewhat limited in providing any resources which would aid them in finding employment in this area. At the present time there is no data which sheds any light upon this aspect of their training, yet any contribution home economics could probably make appears rather limited.

This study was an attempt to investigate some of the practices of Indian homemakers relating to clothing construction and selected aspects of background factors which may give some insight into Indian people and their clothing construction problems and the influence these factors may have upon girls in home economics classes. It appeared that the study might reveal data supporting the need for greater depth in the area of clothing construction since many girls do not elect further work in clothing construction after the completion of the one semester course and the girls do need employment. The course in home economics consists of the learning of techniques in making a blouse, a straight skirt and one dress. In the junior year, girls in home economics may elect costume shop as a vocational objective. The length of this training is two hours per day in the junior year, three hours per day in the senior year and two full years in the post high school program or one and one-half years of classroom training in the post high

school and six months of satisfactory "on the job training."

This study was limited to two sections of tenth grade girls who were enrolled in the second year of clothing construction at Haskell Institute during the second semester, 1961-1962.

Organization of the Study

The report of the study is organized into five chapters. Chapter I has presented the problem, assumptions, scope and the organization of the study.

Chapter II presents a review of literature pertaining to the study.

Chapter III presents the construction and administration of instruments used in obtaining the data.

Chapter IV presents the findings from the questionnaire and an analysis of data.

Chapter V presents a summary of the study and conclusions reached as a result of the investigation.

CHAPTER II

REVIEW OF LITERATURE

Indian teenagers are caught between two cultures, the dominant setting in which they live and that of their own tribe. The deep-rooted and significant values of the tribe are transmitted to the next generation through the young people. Teenagers can be helped to face their problems largely through appropriate education and the understanding shown to them by other cultures. Indian teenagers may be faced with problems that appear quite different and perhaps may be even greater than those facing the non-Indian teenager.

Indian teenagers are living near, often among, and yet in a world apart from other cultures. They are not in a world apart from other cultures because they dress differently, for most Indians have adopted the modern mode of dress, nor are they apart because their dwelling places look different, for some dwellings often do look different and some do not. They are apart because their values and ways of life are different from those usually accepted by the Western world. The culture of Indians also differs among tribes as much or more than some of their ways differ from other cultures.

Not all Indians still live in the Indian's world, any more than all European ancestry still live in the cultural past of Europe.

The schools in the United States are looked upon as one of the primary institutions for transmitting cultural values from one generation to the next one. The responsibility of education in the process of cultural transition affecting Indian children is highly important. Thompson defined this role of education by saying:

In aiding the Indian child to grow today and to prepare for living in a future far different from the past of his fathers, every effort should be made on the part of those in the dominant culture to understand those elements of Indian life which are of deep significance. To replace one element without great care can result only in disintegration and rootlessness for the child. As an adult he may become a personal and social casualty.¹

Pratt has also expressed concern that attention should be focused upon education as a means of decreasing cultural barriers. He states:

Indian parents and leaders are now almost unanimous in their desire and support of education for their children and even for themselves. Education bridges cultural barriers. The right kind of education bridges cultural gaps with the least damage to the inner security of the child. Today over 70,000 Indian children attend the public schools of the state where they reside; some 40,000 attend federally operated schools; approximately 10,000 are in mission schools.²

Indian education in the past has proceeded largely on the basis that it is necessary to remove the Indian child as far as possible from his home environment. Whereas, the present point of view in education and social work stresses

¹Hildegard Thompson, Role of Education in Relation to the Bureau's Total Responsibility for Children, Indian Education, No. 237 (Lawrence, Kansas, 1953), pp. 1-2.

²Wayne T. Pratt, "Living Beside Us--Worlds Apart," Childhood Education, XXXIV (December, 1957), 165-168.

the rearing of children in the natural setting of home and family life. The Indian educational program appears to be in need of the kind of approach that recognizes this principle; that is less concerned with a conventional school system and more concerned with designing an educational program which will be related to and concerned with the needs of Indian youth.

Critics have stated that Indian pupils in public schools, following the State course of study, are superior to Indian pupils in Federal schools following the same basic course of study in academic achievement. It appears fair to ask that the critics go one step further and define Indian pupils.

Peterson reported academic achievement in a three year comparative study made of Indian students in Federal, mission and public schools.

The average Indian pupil in the public school is of mixed blood, coming from a home equal to those of the Caucasians in the area, in which one or more adults are Caucasian familiar with Caucasian culture patterns, in which the English language is spoken, and where books, magazines and newspapers are found. The average Indian pupil in the Federal day school is a four-fourths degree Indian coming from a primitive Indian home lacking modern conveniences, in which only an Indian language is spoken, no aspects of Caucasian culture are present, and no books, magazines and newspapers are likely to be found. Most of the parents of Indian children attending public schools have had considerable education and so have many of the grandparents while many of the pupils of the day school are the first

members of Indian families to attend school, or the parents of these children have had only limited schooling. Forty-nine per cent of the four-fourths degree Indians, attending Federal schools, remain in school to graduate from high school; whereas only thirty-six per cent of the four-fourths degree Indians attending public schools, continue until high school graduation.³

Peterson further stated:

Education by a native people must take into consideration three factors--the background or previous cultural environment, the present social and economic condition, and the goals the administrators wish to attain.⁴

McKeel stated that it is unwise to educate or condition an individual too far from the standards set by his community. A person educated in this manner is thrown into serious conflicts with family, friends and community institutions, and must either throw off education to re-establish rapport with the group, or leave the reservation to identify himself with a Caucasian community.⁵ McKeel also stated:

A culture cannot be changed adequately just by educating each individual. It must be accompanied by a re-formation or redirection of the institutions within that society. This latter process is accomplished only by a period of time far in excess of the life-time of one individual.⁶

³Homer H. Howard, In Step with the States. Interior: Haskell Press, 1949, p. 8.

⁴Ibid., p. 8.

⁵H. Scudder McKeel, "An Anthropologist's Observation on Indian Education," Progressive Education, XIII (March, 1936), 151-159.

⁶Ibid., p. 156.

McKeel concluded by stating that the great failing of Indian education is that the life values and drives possessed by a Caucasian community have not been, and perhaps never can be, transferred to the Indian. Furthermore there is a lack of knowledge of how to provide for the transfer. Caucasian administration should understand and utilize the native culture in the educational system, whatever the goal.⁷

The first anthropological truth which must be understood is that cultures are what cultures are because they have grown up in a particular society with a particular culture. Martin and Stendler have stated that two important concepts of cultural perspective are (1) society and (2) culture.

Society, as used in the anthropological sense, differs from the way society is used in everyday living. Thus, Western society means members of the Western world having a way of life in common. American society refers to the geographical boundaries of the United States and sharing common ways of living. This means that if an individual is going to function successfully in society, he must assume certain stereotyped forms of behavior in those areas considered important by his society.

Culture is the learned behavior of a people. There is no genetic explanation, such as racial endowments, for the many diverse ways of living in different societies. Rather,

⁷Ibid., p. 157.

men differ from society to society because of a differently learned culture.⁸

According to Martin and Stendler Americans become Americans and Chinese become Chinese, not because they are born as such, but because they grow up in a particular society with a particular culture. Man everywhere, because of his nature, faces the same basic problems and many diverse ways have been developed for meeting these problems. All of the ways of behaving which exist within a society cannot be learned but only certain ones appropriate to age, sex, and position in society. Social class membership influences cultural participation in American society.⁹

Development is more than the unfolding of a pre-determined design, as implied in some descriptive anthropological studies. Development is a process that is influenced to a considerable extent by the social conditions under which it takes place. What a child is and does is largely determined by the nature of those conditions. The Samoan and the American differ because of having learned under different conditions.

Anthropologists have collected a great deal of information about child rearing in other societies. Most of the studies have been of primitive societies; a few have focused on industrial societies other than their own. All have emphasized the

⁸William E. Martin and Celia Burns Stendler, Child Development: The Process of Growing Up in Society. New York: Harcourt, Brace and Co., 1953, pp. 148-154.

⁹Ibid., p. 182.

relationship between the kind of society in which the child grows up and the course of his development. Thus, we see that the child's personality is molded as he learns the accepted ways of behaving in his society. Benedict has reported:

Not every culture is characterized by a dominant character, but it seems probable that the more intimate our knowledge of the cultural drives that actuate the behavior of the individual, the more we shall find that certain controls of emotion, certain ideals of conduct, prevail that account for what seem to us as abnormal attitudes when viewed from the standpoint of our civilization.¹⁰

Some anthropologists have stated that a comparative study of different selected cultures will reveal tendencies of development that recur so often that significant generalizations regarding the processes of cultural growth will be discovered. It appears that a systematic description of human activities would give some insight into the mental attitudes of the individual.

Thoughts and actions appear merely as expressions of rigidly defined cultural forms. Little is learned about rational thinking, friendships and conflicts with fellowmen. The way in which the personality reacts to culture is a matter that should concern others deeply and makes the study of different cultures a fruitful and useful field of research.

The role of home economics in the total educational program should be a concern for people. Our next concern should be to consider the type of program necessary for preparing the professional home economist to assume this exacting role.

¹⁰Ruth Benedict, Patterns of Culture. New York: The American Library of World Literature, Inc., 1950, p. iii.

Modern educational programs of home economics include psychology, anthropology, sociology, child development and education. The emphasis in home economics education in the secondary schools, college-level curriculums, graduate programs, research and extension services has been changing within the past fifteen years. Many professional people in home economics have publicized their viewpoint concerning some of these changes in the *Journal of Home Economics*, the official organ of the American Home Economics Association. These writers have called attention to the need for applying the social and natural sciences to problems relating to homemaking and thereby decreasing the emphasis upon skills usually receiving major attention. Lehman has emphasized this point by stating that home economics needs more depth in related fields, effective application of the related fields, and less emphasis upon the skills ordinarily associated with the teaching of home economics.¹¹

Likewise, others are concerned with a similar point of view. Reiff, who has served as president of the Department of Home Economics of the National Education Association, has stated that home economics should contribute to the social and aesthetic development of pupils. In striving for standards of skill perfection, we often destroy the very thing that is uniquely ours, aesthetic appreciation.¹²

¹¹Ruth T. Lehman, "What the Doctoral Program Needs," *Journal of Home Economics*, LIV (March, 1962), 188-190.

¹²Florence M. Reiff, "How Good Are Your Classes," *Journal of Home Economics* LI (December, 1959), 843-845.

In a changing society, probably few changes occur so often as the symbols of taste in clothing. Thus, the choice of clothing may be viewed as one means whereby women can further the development of aesthetic appreciation and thereby further the development of the culture.

Lerner states that the society which produces changing fashions must itself be changing and the transformation of the middle class has constituted the crucial class change in America. But American women are likely to wear their clothes not so much to impress other classes of people but to show the distinction and individuality of their own class level. Dressing for these women then becomes an expression of status and a form of creativeness.¹³

Few societies in history have been as fashion conscious as the American, and there have been few societies in which styles and clothes have changed so often. Lerner further states that students of human society know that changing fashions are an index of the pace of social change within the society; in the great Oriental civilizations, which were closed societies for centuries, there was little change in styles of clothing, either for men or women; the stability of dress expressed the stability of status. The creative role of woman is in the woman herself and her culture. On the American scene, however, women's fashions have changed more rapidly than can be accounted

¹³Max Lerner, America As a Civilization. New York: Simon and Schuster, 1957, pp. 646-647.

for by shifting class relations. Revolutions and counterrevolutions in fashions succeed each other with bewildering rapidity.¹⁴

No definite statement can be made as to why clothing in Indian families has received so little attention in research studies. The problems of teenagers have been the subject of many investigations, books, articles and speeches within recent years. The anthropological approach to teaching teenagers to solve their clothing construction problems has remained relatively unexplored, but this cannot be attributed to the lack of recognition that clothing construction practices are not important in Indian families. Thus, this investigation has proposed to focus attention upon one of the problems relating to the curriculum in home economics, specifically an investigation of some of the practices of Indian homemakers relating to clothing construction and selected aspects of background factors of Indian teenagers which appear to be related to clothing construction practices followed in Indian families and which may influence the behaviors of these teenagers in home economics classes.

¹⁴Ibid., p. 647.

CHAPTER III

PROCEDURE

Construction of Instruments

A careful survey was made of the literature describing instruments that could be used for identifying some of the information which seemed pertinent to the present problem.

A questionnaire was designed to obtain data which might reveal the clothing construction practices followed in Indian families. It appeared appropriate to include in the questionnaire some items which might identify other factors relating to problems the teenage Indian girl is likely to have in home economics classes.

The assumption was stated that planning programs in clothing construction have been complicated by the language and speech problems Indian women often encounter and these problems appear to be reflected in teenagers.

Likewise, it appeared appropriate to include items which would reveal whether one might infer certain problems in the teaching of clothing construction that might be related to language and speech problems. Although it was not explicitly stated that comprehension of the English language was necessary for those engaged in clothing construction, some of the more complicated problems of clothing construction are dependent

upon one's ability to read and interpret printed instructions.

Because of this language and speech problem it was decided to include items which would reveal whether mothers or guardians had had some type of home economics training in the area of clothing construction.

Other items included in the questionnaire were those which might reveal some relationship between the experiences in clothing construction problems teenage Indian girls have had at home and the home economics curriculum.

The questionnaire was divided into two parts, namely, selected aspects of background factors which appear to be related to clothing construction problems because of their relativity to practices followed and some of the practices of Indian homemakers related to clothing construction.

Administration of the Questionnaire

This study was limited to two sections of tenth grade girls, who are at least one-fourth degree Indian descent, and were enrolled in the second year of clothing construction at Haskell Institute, Lawrence, Kansas during the second semester, 1961-1962. This researcher was the instructor in the course.

During the second semester of 1962, thirty-three girls were asked to participate in this study. The questionnaire was given during the regular class period. However, three girls did not participate because their mothers or guardians did not do any sewing in the home. Therefore, the total number of respondents was thirty. Following the administration

of the questionnaire the data were tabulated and analyzed according to the stated objectives of the study.

A presentation and analysis of the data will be discussed in Chapter IV.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The purposes of this study were to investigate (1) some of the practices of Indian homemakers relating to clothing construction and (2) selected aspects of background factors of Indian teenagers which appear to be related to clothing construction practices followed in Indian families and which may influence the behaviors of these teenagers in home economics classes.

An analysis of the responses made by the tenth grade girls at Haskell Institute was made according to the two major divisions of the questionnaire: (1) practices of Indian homemakers relating to clothing construction and (2) selected aspects of background factors which appear to be related to clothing construction practices in Indian families. These tabulations are shown in Tables I, II, and III (see Appendix A, p. 35). The divisions of the analysis of data follow the organization followed in the questionnaire.

An analysis of the responses identifying some selected background factors which may be related to clothing construction practices are shown in Table I (see Appendix A, p. 36). The distribution of the total number of respondents is given.

Section I

A. Language

Of the thirty-three girls responding to Section I of the questionnaire (see Table I, Appendix A, p. 36), ninety and nine-tenths per cent had mothers or guardians who speak English; nine and one-tenth per cent had mothers or guardians who do not speak English.

B. Reading

Ninety-three and nine-tenths per cent of the mothers or guardians understand and read English while five and seven-tenths per cent neither read nor understand English.

C. Living Arrangements Reported by the Respondents

Sixty-three and six-tenths per cent of the girls indicated they had lived from two to sixteen years with their parents, twelve and one-tenth per cent have lived from one to eleven years with guardians or from one to ten years in government boarding schools. None indicated ever living in orphanages.

D. Type of Training Mothers or Guardians Have Received in Clothing Construction

Of the thirty girls who indicated that their mothers or guardians did some type of clothing construction, twenty-six and six-tenths per cent had received training in high school home economics classes or had learned by herself. None indicated ever having had clothing courses in college. No item was included in the questionnaire which would

reveal the amount of education the mothers or guardians of the teenage Indian girls have received.

An analysis of the responses identifying some of the clothing construction practices are shown in Tables II and III (see Appendix A, p. 37). The distribution of the total number of respondents is given.

Section II

A. Construction of Clothing and Household Articles, Including Handwork

In this study the tabulations for the construction of dresses, aprons and children's clothing, using the machine, indicate that these articles are constructed more often than other articles of clothing. Ninety-six and six-tenths per cent of the respondents indicated that their mothers or guardians construct dresses, while eighty-three and three-tenths per cent reported that aprons and children's clothing were generally constructed. Fewer tabulations were noted for the construction of coats (13.3 per cent).

Tabulations for household articles indicated that approximately two-thirds (66.6 per cent) of the mothers or guardians make curtains by machine while only sixteen and six-tenths per cent indicated that bedspreads, napkins and diapers were constructed.

There was a decided decrease in the number of articles constructed by hand as reported by the respondents. Aprons and numerous other articles tended to occupy the most prominent places in clothing construction.

and represented six and six-tenths per cent of the responses. Responses indicated that slacks and coats were never constructed by hand in Indian families.

Tabulations revealed that curtains were made by hand more than other household articles (23.3 per cent).

B. Selected Construction Techniques

Two items relating to selected construction techniques were included in the questionnaire: (1) types of buttonholes most usually made and (2) types of garment fastenings most frequently used. Nearly three-fourths (73.3 per cent) of the respondents indicated that mothers or guardians make handmade buttonholes while six and six-tenths per cent reported that no buttonholes of any type were made. Mothers or guardians (93.3 per cent) were reported as using buttonholes for garment fastenings, with hooks and eyes and snaps representing the next selection. Only three per cent of the respondents reported that no garment fastenings of any type were made.

C. Types of Repair

Respondents reported that eighty-six and six-tenths per cent of the time clothing was repaired in their home by machine. The repairs reported represented slightly less than three-fourths or seventy-three and three-tenths per cent of the total responses. The use of press-on patches was reported by forty-six

and six-tenths per cent, while six and six-tenths per cent reported no type of clothing repair.

D. Construction in Beginning Stages

Authorities in the area of clothing construction are often divided in their opinion of two specific techniques used in the beginning stages of clothing construction, namely, basting and the use of pins. In this study nearly two-thirds (63.3 per cent) of the respondents reported that their mothers or guardians pin a large amount of the first stages of clothing construction while thirty-six and six-tenths per cent baste.

E. Types of Handwork

Eighty-six and six-tenths per cent of the respondents reported that their mothers or guardians do embroidery or quilting as their choice of handwork while only sixteen and six-tenths per cent chose tatting.

Section III

A. Commercial Patterns

Approximately three-fifths (60 per cent) of the respondents indicated that their mothers or guardians use a commercial pattern occasionally for clothing construction, twenty-six and six-tenths per cent never use one and thirteen and three-tenths per cent always use one.

B. Use of the Guidesheet

Responses in the tabulations revealed that forty-

six and six-tenths per cent of the mothers or guardians occasionally use the guidesheet in the commercial pattern while twenty per cent are reported as always using one and approximately one-third (33.3 per cent) never use the guidesheet.

C. Sewing Equipment

Appropriate equipment is necessary for the development of any skill. In the construction of clothing and household articles this is especially true. Equipment recommended in this area includes a machine, iron, ironing board and a wide variety of other items.

Tabulation of the responses revealed that fifty-three and three-tenths per cent of the mothers or guardians have use of a treadle sewing machine and fifty-six and six-tenths per cent have an electric machine. Three families indicated that they had both electric and treadle sewing machines.

Electric irons were reported in ninety per cent of the Indian homes while ten per cent reported having non-electric irons. However, ironing boards were found in only eighty per cent of the homes according to the tabulations. Of the ninety per cent using electric irons, sixty-three and three-tenths per cent were steam while forty per cent were dry irons. However, only one respondent indicated that the family possessed both steam and dry irons.

According to the respondents needles and scissors

were found in every Indian home. Pins were reported available in ninety-three and three-tenths per cent of the homes while nearly three-fourths (73.3 per cent) had access to the use of a tape measure.

There was a wide assortment of machine attachments reported although some few items seem to be used more frequently than others. In this study the zipper foot and buttonhole attachments were found more frequently in Indian families, for example, seventy-three and three-tenths per cent of the respondents reported zipper feet and fifty-three and three-tenths per cent reported possessing buttonhole attachments. Numerous machine attachments were reported as being available, although the per centages of individual attachments were so low that it did not merit further consideration.

Many people who sew find the dress form a valuable aid to clothing construction. In this study nine and six-tenths per cent of the respondents indicated that they had a dress form of wire, paper or molded type; ninety per cent of the respondents were reported as owning no dress form at all.

D. Types of Fabrics Used

Cotton gingham was the most widely preferred fabric for clothing construction by the mothers or guardians of the respondents with cotton broadcloth being their next preference. Linen was preferred by sixty-three and three-tenths per cent as reported by

the respondents. The respondents indicated that the newer fibers, such as saran, were never used. Only a small per centage used acrilan, dynel or asbestos for clothing construction.

CHAPTER V

SUMMARY AND CONCLUSIONS

The purposes of this study were to investigate (1) some of the practices of Indian homemakers relating to clothing construction and (2) selected aspects of background factors of Indian teenagers which appear to be related to clothing construction practices followed in Indian families and which may influence the behaviors of these teenagers in home economics classes.

It was assumed that differences in the patterns of thought and behavior make it difficult, if not perhaps impossible, for one race to have a complete and full understanding of another race; that planning programs in clothing construction have been complicated by the language and speech problems Indian women often encounter and these problems appear to be reflected in teenagers; and that there may be some relationship between the experiences which teenage Indian girls have had at home with clothing construction and the skills demonstrated in the classroom.

The study was limited to two sections of tenth grade girls who were enrolled in the second year of clothing construction at Haskell Institute, Lawrence, Kansas during the second semester, 1961-1962.

A questionnaire consisting of two parts was used for obtaining the data. The first part was designed to identify some selected aspects of background factors which appear to be related to clothing construction problems because of their relativity to practices followed. The second part was designed to identify some of the practices of Indian homemakers relating to clothing construction.

An analysis of the data obtained from the check list of some of the selected background factors as related to clothing construction in Indian families revealed that the majority of mothers or guardians speak, read and understand English. The majority of the Indian girls have lived the greater part of their lives with their parents.

The type of training the mothers or guardians have received in clothing construction did not reveal any significant trend.

An analysis of the data relating to the clothing construction practices in Indian families, as revealed by teenage Indian girls, indicated that their mothers or guardians engage in various kinds of clothing construction; the construction is usually done by machine; large amounts of handwork are done; buttonholes are their choice for garment fastenings and many handmade buttonholes are made. Furthermore, a wide majority reported repairing clothing in the home by machine and by hand. Pinning was reported as used in the beginning stages of clothing construction rather than basting.

The tabulations indicated that commercial patterns, including the guidesheet in the pattern, were being used occasionally.

A wide variety of sewing equipment was reported as being available in Indian families. However, various machine attachments in only limited amounts were noted. Very few homes indicated the possession of a dress form.

It was interesting to note that a wide variety of fabrics was used for garment construction although cotton fabrics were usually preferred.

Conclusions

The following conclusions seem relevant to the data obtained:

1. A fairly wide variety of sewing equipment is found in the homes of Indian families, but a small percentage of articles are being constructed. This data seemed important to the investigator because it may have some bearing upon the understanding girls from these homes reveal in their classes.
2. A wide variety of articles ranging from simple articles of wearing apparel to simple articles of household articles, with rather limited articles such as dresses and coats are being constructed in Indian families. It may be that the construction of some of the more complicated garments, such as coats and dresses is limited because Indian women are unable to comprehend the printed instructions in commercial patterns. This suggested implications for curriculum planning in clothing construction classes.

More research is needed in the area of clothing construction in Indian families in order to help solve some of the problems teenage Indian girls may have. This investigation covered only one Federal Indian school and possibly would show a difference if compared with clothing construction problems of teenage Indian girls in other Federal Indian schools throughout the different areas of the United States.

This investigator believes that only by learning more about the background and practices of teenage Indian girls, can Indian people be helped with their clothing construction problems. Information gained can be used to teach more meaningful clothing construction courses to young Indian girls who are enrolled in Federal boarding schools today.

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APPENDIX A

DATA USED IN THE STUDY

TABLE I

SELECTED ASPECTS OF BACKGROUND FACTORS
 APPEARING TO BE RELATED TO HOME
 ECONOMICS PROGRAMS FOR
 TEENAGE INDIAN GIRLS

	Respondents	
	No.	Per Cent
Language:		
Mother or guardian speaks English	30	90.9
Mother or guardian does not speak English	3	9.1
Reading:		
Mother or guardian understands and reads English	31	93.9
Mother or guardian does not understand and read English	2	5.7
Living Arrangements for Majority of Life:		
Parents	22	63.6
Relatives	2	5.7
Guardians	4	12.1
Government boarding schools	4	12.1
Mission schools	1	3.0
Orphanages	0	0.0
Others	0	0.0
Type of Training Mother or Guardian Has Received in Clothing Construction:		
High school home economics classes	8	26.6
Singer sewing classes	1	3.0
Adult education classes	1	3.0
Mother's instructions	3	10.0
Relatives' or guardian's instructions	1	3.0
College home economics classes	0	0.0
Sewing factories	1	3.0
Sewing classes in trade schools	2	6.6
4-H Club	2	6.6
Has attended or is a graduate of the Haskell costume shop	1	3.0
Learned by herself	8	26.6
Others	2	6.6

TABLE III

CLOTHING CONSTRUCTION PRACTICES IN
INDIAN FAMILIES AS REPORTED BY
TEENAGE INDIAN GIRLS IN
HOME ECONOMICS CLASSES

	Respondents	
	No.	Per Cent
Types of Handwork:		
Embroidery	26	86.6
Quilting	26	86.6
Tatting	5	16.6
Crocheting	21	70.0
Applique	6	20.0
Smocking	6	20.0
Weaving	8	26.6
Others	6	20.0
None	0	0.0
Selected Construction Techniques:		
Types of Buttonholes:		
Handmade	22	73.3
Machine-made	17	56.6
Bound	2	6.6
None	2	6.6
Types of Garment Fastenings:		
Hooks and eyes	22	73.3
Buttonholes	28	93.3
Snaps	24	80.0
Gripper snaps	4	13.3
Zipper	26	86.6
Porcupine	1	3.0
Continuous plackets	5	16.6
Others	2	6.6
None	1	3.0
Types of Repair:		
Hand darning	22	73.3
Machine patching	26	86.6
Press-on patching	14	46.6
None	2	6.6
Construction in Beginning Stages:		
Basting	11	36.6
Pinning	19	63.3

TABLE III (CONT.)

	Respondents	
	No.	Per Cent
Use of Commercial Patterns:		
Always	4	13.3
Occasionally	18	60.0
Never	8	26.6
Use of Guidesheet:		
Yes	6	20.0
No	10	33.3
Occasionally	14	46.6
Availability of Sewing Equipment:		
Pins	28	93.3
Scissors	30	100.0
Needles	30	100.0
Pinking shears	11	36.6
Tape measure	22	73.3
Tracing paper	5	16.6
Tracing wheel	6	20.0
Ironing board	24	80.0
Sleeveboard	3	10.0
Tailor's ham	1	3.0
Sewing machine:		
Treadle	16	53.3
Electric	17	56.6
Iron:		
Electric	27	90.0
Non-electric	3	10.0
Steam	19	63.3
Dry	12	40.0
Machine attachments:		
Bias cutting guage	3	10.0
Binder	4	13.3
Foot hemmer	8	26.6
Adjustable hemmer	7	23.3
Edge stitcher	6	20.0
Gatherer	13	43.3
Ruffler	9	30.0
Buttonhole attachment	16	53.3

TABLE III (CONT.)

	Respondents	
	No.	Per Cent
Zigzag attachment	12	40.0
Ripper, threader and material gripper	2	6.6
Darning and embroidery attachment	8	26.6
Walking presser foot	9	30.0
Zipper foot	22	73.3
Quilter	9	30.0
Braider	3	10.0
Dress Form:		
Wire	0	0.0
Molded	2	6.6
Paper	1	3.0
None	27	90.0
Types of Fabrics Used:		
Eyelet embroidery	12	40.0
Cotton seersucker	9	30.0
Cotton cord	15	50.0
Cotton sailcloth	9	30.0
Denim	20	66.6
Indian Head	14	46.6
Chintz	9	30.0
Quilted cotton	14	46.6
Cotton corduroy	17	56.6
Flannelette	18	60.0
Organdy	11	36.6
Cotton lace	16	53.3
Knit jersey	3	10.0
Gingham	29	96.6
Chambray	8	26.6
Cotton broadcloth	28	93.3
Print	23	76.6
Polished cotton	16	53.3
Terry cloth	10	33.3
Percale	12	40.0
Cotton plisse	11	36.6
Dotted Swiss	8	26.6
Squaw cloth	12	40.0

TABLE III (CONT.)

	Respondents	
	No.	Per Cent
Cotton and rayon shantung	10	33.3
Dacron and cotton broadcloth	17	56.6
Arnel and cotton	12	40.0
Acetate	8	26.6
Rayon satin	2	6.6
Rayon taffeta	8	26.6
Net	10	33.3
Shantung	2	6.6
Velvet	9	30.0
Silk	13	43.3
Dacron	10	33.3
Linen	19	63.3
Arnel sharkskin	1	3.0
Wool felt	9	30.0
Wool broadcloth	4	13.3
Wool tweed	10	33.3
Nylon sheer	3	10.0
Orlon	7	23.3
Acrilan	1	3.0
Dynel	1	3.0
Saran	0	0.0
Teflon	3	10.0
Asbestos	1	3.0
Fiberglas	4	13.3
Plastic	5	16.6
Pelon	2	6.6
Buckskin	10	33.3
Others	9	30.0

APPENDIX B
THE QUESTIONNAIRE

CLOTHING QUESTIONNAIRE

This survey is being made to obtain information about the background of sewing being done in your home. You are asked to cooperate in this study being made by giving each question careful consideration and to answer it to the best of your knowledge.

1. Write the number of years you have spent in each of the following places during your life.

_____ With parents.
_____ With relatives.
_____ With guardians.
_____ In government boarding schools.
_____ In mission schools.
_____ In orphanages.
_____ Others.

2. Does your mother or guardian speak English?

_____ Yes
_____ No

3. Does your mother or guardian understand and read English?

_____ Yes
_____ No

4. Does your mother or guardian sew?

_____ Yes
_____ No

5. If your answer is "yes" to the preceding question, where did your mother or guardian receive her training in sewing?

High school home economics classes

Singer sewing classes

Adult education classes

Mother's instructions

Relatives' or guardian's instructions

College home economics classes

Sewing factories

Sewing classes in trade schools

4-H Club

Has attended or is a graduate of the Haskell costume shop

Learned by herself

Others

6. To what extent does your mother or guardian use commercial patterns for home sewing?

Always

Occasionally

Never

7. Does your mother or guardian use the guidesheet in commercial patterns?

Yes

No

Occasionally

8. In the construction of garments, is a large amount of the first stages of construction done by: (Check one.)

Basting

Pinning

9. Which of the following types of articles does your mother or guardian sew? (Check as many as desired.)

A. Makes by Machine:

- Apron
- Blouse
- Dress
- Coat
- Children's Clothing
- Skirt
- Shirt
- Slacks
- Pajamas
- Curtains
- Bedspreads
- Slipcovers
- Tablecloths
- Napkins
- Diapers
- Sheets
- Baby's Clothing
- Make-overs
- Others

B. Makes by Hand:

- Apron
- Blouse
- Dress
- Coat

_____ Children's Clothing

_____ Skirt

_____ Shirt

_____ Slacks

_____ Pajamas

_____ Curtains

_____ Bedspreads

_____ Slipcovers

_____ Tablecloths

_____ Napkins

_____ Diapers

_____ Sheets

_____ Baby's Clothing

_____ Make-overs

_____ Others

10. Which of the following sewing equipment is available to your mother or guardian in her home for sewing? (Check as many as you wish.)

_____ Pins

_____ Scissors

_____ Needles

_____ Pinking Shears

_____ Tape Measure

_____ Tracing Paper

_____ Tracing Wheel

_____ Ironing Board

_____ Sleeveboard

_____ Tailor's Ham

_____ Sewing Machine (Check one below.)

_____ Treadle

_____ Electric

_____ Iron (Check one below.)

_____ Electric

_____ Non-electric (Check one below.)

_____ Steam

_____ Dry

11. Which of the following machine attachments are used for sewing in your home?

_____ Bias cutting guage

_____ Binder

_____ Foot hemmer

_____ Adjustable hemmer

_____ Edge stitcher

_____ Gatherer

_____ Ruffler

_____ Buttonhole attachment

_____ Zigzag attachment

_____ Ripper, threader and material gripper

_____ Darning and embroidery attachment

_____ Walking presser foot

_____ Zipper foot

_____ Quilter

_____ Braider

12. Does your mother or guardian have a dress form?

_____ Yes

_____ No

13. If the above question was answered "yes", check the type of dress form which your mother or guardian has.

Wire

Molded

Paper

14. Does your mother or guardian repair clothing at home?

Yes

No

15. Check the following types or type of repair done in your home.

Hand darning

Machine patching

Press-on patching

None

16. Does your mother or guardian do any of the following?
(Check as many as you need.)

Embroidery

Quilting

Tatting

Crocheting

Applique

Smocking

Weaving

Others

None

17. Does your mother or guardian do any type of pattern alteration?

Yes

No

18. Does your mother or guardian make any of the following kinds of buttonholes? (You may check more than one.)

Handmade

Machine-made

Bound

None

19. Does your mother or guardian make any of the following types of fastenings in garments? (Check as many as you need.)

Hooks and eyes

Buttons

Snaps

Gripper snaps

Zipper

Porcupine

Continuous plackets

Others

None

20. What type of fabrics does your mother or guardian use for clothing construction? Check as many as you wish from the suggested list below. List any others that they have sewn on or are familiar with.

Eyelet embroidery

Cotton seersucker

Cotton cord

Cotton sailcloth

Denim

Indian Head

Chintz

Quilted cotton

_____ Cotton corduroy
_____ Flannelette
_____ Organdy
_____ Cotton lace
_____ Knit jersey
_____ Gingham
_____ Chambray
_____ Cotton broadcloth
_____ Print
_____ Polished cotton
_____ Terry cloth
_____ Percale
_____ Dotted Swiss
_____ Squaw cloth
_____ Cotton plisse
_____ Cotton and rayon shantung
_____ Dacron and cotton broadcloth
_____ Arnel and cotton
_____ Acetate
_____ Rayon satin
_____ Rayon taffeta
_____ Net
_____ Shantung
_____ Velvet
_____ Silk
_____ Dacron
_____ Linen

_____ Arnel sharkskin
_____ Wool felt
_____ Wool broadcloth
_____ Wool tweed
_____ Nylon sheer
_____ Orlon
_____ Acrilan
_____ Dynel
_____ Saran
_____ Teflon
_____ Asbestos
_____ Fiberglas
_____ Plastic
_____ Pelon
_____ Buckskin
_____ Others

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