

CLOTHING VALUES OF NINTH GRADE INDIAN-AMERICAN  
AND CAUCASIAN GIRLS IN SOUTHWEST OKLAHOMA

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## CHAPTER I

### INTRODUCTION

Clothing is a very visible means of social expression and is especially important in the interaction of cultural and sub-cultural groups where verbal expression may be difficult. Roach and Eicher (1), in discussing the communicative aspects of dress, stated:

Through dress one may express individuality by stressing unique physical features or by using unique aesthetics. Or through dress one may express group affiliation or the values and standards of the group. In an expressive sense, therefore, clothing divulges something about each human being--his beliefs, his sentiments, his status and rank, his place within the power structure. Hence where he fits into his society and how he relates to others composing it.

A diversity of ethnic groups presents a unique challenge to all youth workers. The challenge lies in reaching every individual in the group and preventing cultural variations from becoming a barrier between youth and youth leaders. Some attempt must be made to maintain open avenues of communication in situations of this type and to meet the challenge of working with youth from diverse cultures.

Dress, as a means of communication, may be a key to understanding values and human behavior of different ethnic groups. This research focused on adolescent Oklahoma Plains Indian girls. As they enter the ninth grade, assume additional social responsibilities and become more independent of their parents, their value systems become more visible. Values expressed through clothing can perhaps open the door to a new



level of understanding and communication with Indian-American students.

### Statement of Problem

Understanding the values of young people is important to teachers, parents and others who work with them. This understanding is particularly applicable to the area of clothing. Here, the problem becomes one of recognizing clothing values that may be related to ethnic diversity. The investigator attempted to answer this question: Do the values of the Indian-American and Caucasian adolescents expressed through clothing differ?

### Objectives

Objectives of the study were:

1. To determine the relative importance of the aesthetic, economic, political, religious, sensory and social values placed on clothing by Indian-American adolescent girls.
2. To determine the relative importance of the aesthetic, economic, political, religious, sensory and social values placed on clothing by Caucasian adolescent girls.
3. To compare the relative importance of clothing values of Caucasian girls and Indian-American adolescent girls.

### Hypothesis

There will be no significant differences observed between the relative importance of clothing values of ninth grade Indian-American and ninth grade Caucasian girls in Southwest Oklahoma.

### Significance of the Study

A massive body of information on North American Indians has been compiled, yet gaps remain regarding knowledge of Indian-American youth who may participate in several sub-cultures. One example is the Indian-American in an integrated school situation. With the Indian-American school drop-out rate twice the national average, it is apparent their needs are not being met. Bryde (2) has suggested that the Indian child comes to the classroom with a set of values radically different from those of the average American child. To teach the Indian child successfully, the teacher must be cognizant of these differences and must above all else seek to understand, without disparagement, those ideas, values, and practices different from his own.

In view of the fundamental importance adolescents characteristically place on clothing and the expressive function served by clothing, the youth worker could and should play a vital role in reaching these young people. An examination of clothing values can serve as an important tool for understanding ethnic groups such as the Indian-American.

### Limitations

The sample was limited to ninth grade Plains Indian girls and ninth grade Caucasian girls attending integrated public schools in Southwest Oklahoma during the spring semester of 1973. Findings should not be generalized to other age groups, to other cultural groups or to students attending private or segregated school systems.

### Definition of Terms

Adolescent: Ages fourteen through seventeen (researcher's

definition for this study).

Clothing Values: Wishes, desires, interests, motives or goals which an individual considers worthwhile and thus function as major determinants of attitudes and behaviors in relation to clothing choices and usage (3).

(1) Aesthetic Value: Desire for, appreciation of, or concern with beauty in clothing (4).

(2) Economic Value: Desire for conservation of time, energy and money in relation to clothing use and selection (3).

(3) Political Value: Desire for prestige, distinction, leadership or influence through the use of clothing (4).

(4) Religious Value: Desire for a symbolically moral expression in clothing use (3).

(5) Sensory Value: Desire for comfort in clothing, such as warmth, coolness, smoothness, tightness, looseness or firmness in the use of clothing (3).

(6) Social Value: Concern for others in the use of clothing (3).

Cultural Background: A way of life that reflects customary beliefs, values, social forms and material traits, morals, art and other capabilities and habits (5).

Ethnic Group: A collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their parenthood (6).

Indian-American:

A person of Indian descent who continues to think of himself as an Indian and whom the community thinks of as an Indian (7).

Rural:

Communities of 7,000 population or less where agriculture is the primary industry (researcher's definition for this study).

Sub-culture:

The culture of an identifiable segment of a society. A sub-culture is part of the total culture of the society but it differs from the larger culture in certain respects--for example, in language, customs, values, or social norms (8).

Substate Planning Districts: The eleven Substate Planning Districts are multicounty areas delineated by the Oklahoma Industrial Development Department and approved by Executive Order of the Governor in May, 1971 as a means for coordinating functional planning and for delivering federal and state services (9).

## CHAPTER II

### BACKGROUND FOR THE STUDY

The background information pertinent to this study embraced the following areas: historical foundations of the Plains Indian culture; historical background of the Plains Indian dress; culture patterns and value orientations of the Plains Indian; population characteristics and growth patterns of Indian-Americans and the relationship of clothing behavior to individual values.

#### Historical Foundations of the Plains Indian Culture

The tribes of the Great Plains in the early nineteenth century represented a series of societies which successfully combined aboriginal patterns with culture traits of European origin to form a new and distinctive culture (10). The Plains Indian lifestyle hinged on the possession of horses. Horses had not been ridden by Indians prior to 1600. Once horses were discovered, the Plains became a melting pot where the most diverse tribes joined together in pursuit of the new wealth. The lifestyle which evolved was compounded of customs drawn from the east, west, north and south. The Plains Indian way of life was the most recent of all those followed by Indian-Americans (11).

Among the tribes that inhabited the southern plains territory were the Caddo, Comanche, Kiowa and Kiowa Apache. The Caddo Indians were

members of the Caddoan linguistic stock. The Caddoan-speaking people were the principal sedentary tribes in prehistoric Oklahoma (12). They spent their early years in the lower valley of the Red River of Louisiana. After the Louisiana Purchase in 1803, they moved to Texas and in 1859 fled to Oklahoma Indian territory. Today they retain practically nothing of their ancient culture (13).

The Comanche, Kiowa and Kiowa Apache were the principal representatives of the nomadic tribes inhabiting Oklahoma. In terms of superficial culture type, these three tribes do not show impressive differences among themselves (12). When the Kiowa arrived in the Arkansas Valley from the Northern Rocky Mountains they met the Comanche in hostile encounter for possession of the land. However, a lasting peace was established and since that time the two tribes have been closely affiliated. Together they were noted as the most predatory and bloodthirsty of all the Plains Indians. The Kiowa Apache, affiliated with the Kiowa, at least since written history began in western North America, moved in toward the main group before the tribes were assigned to the reservation in 1867, on the land that is now southwest Oklahoma. The reservation period lasted until 1901, when the reservation was broken up and opened for white settlement.

#### Historical Background of the Plains Indian Dress

A unique segment of the Plains Indian historical background is in patterns of dress and adornment. The Plains Indian had four different modes of dressing. His choice of these four modes was governed by his occupation and the state of the weather. He might wear only his breechcloth. The first addition to this would be his moccasins. These

two articles of dress were sufficient under ordinary conditions during the warm summer days. Leggings came next in importance, after which the shirt was added. The big buffalo robe was the last item added for warmth.

In their native habitat, the only garment worn by men was a "G" string or breechcloth. Conservative Comanche men continued to wear a vestige of the breechcloth well into the mid-twentieth century. It consisted of a braided cord passed between the legs and wrapped about the waist. It could not be seen, was not decorative but was magically protective of the male's sex organs (14).

Traditional Indian footwear was the comfortable moccasin and tribes of the Plains were among the last to abandon its use. The women wore distinctively and beautifully made knee length boots or leggings and moccasins of buckskin. Indian women took great pride in their footwear, and it became a characteristic identification of each tribe (14).

Shirts worn by the men in cold weather prior to the reservation era, were made from the skins of deer, antelope, or mountain sheep. Before the art of sewing became known the garments were tied together at the seams. The shirts were made by tying two pieces of hide together in such a way that the pattern conformed to the natural contour of the skins. The garment was generally richly fringed around the collar and sleeves.

Metal was obtainable at an early date and the Kiowa learned to use it to make hair-plates, belts, earrings, fingerrings, bracelets, necklaces, and horse trappings. By 1852 a wealth of metal ornaments had become a distinguishing feature of the costume of the tribe. They

could be identified at a distance by "the flashing of their silver ornaments in the sun" (15).

Contact with the white man brought cultural changes that had a distinct effect on the dress and adornment of the Plains Indians. Buckskin shirts, trousers and dresses were replaced with those made of cloth. Buffalo robes were replaced with blankets.

The styles of dresses also changed. The Comanche women adopted a long one-piece dress which was never copied by any tribe except the Kiowa. The unusual feature of the costume was the sleeves. The dress was made in kimona style with the sleeves falling about three inches below the shoulder. To this kimona sleeve, a long straight sleeve was attached, giving the effect of a set-in sleeve. However, the underarm seam was left free with both edges hemmed. This unusual sleeve treatment had a very definite purpose--the babies nursed from the armseye. A strip of brightly colored calico was wrapped around the waist to form an apron (16).

The Kiowa and Kiowa Apache Indians reflected strongly the dress of the Comanche. The same style dress was worn, differing primarily in accessories. The fabric selected for the apron was of the same fabric and color as the dress (16).

Gradually the Plains Indians adopted complete western dress. A casual visitor in southwest Oklahoma would be unable to identify tribal groups from the clothes that are worn today. In recent years the Plains Indians have become interested in adapting their native dress to current fashions. Other dresses are also being accessorized with Indian beaded jewelry and leatherwork made by Oklahoma Plains Indians. Beaded hair ornaments add an ethnic touch and laced boots substitute



for grandmothers' leggings (17). Indian jewelry has become especially fashionable. The older Indian craftsmen are passing along the art of making authentic jewelry of silver and turquoise. The current annual retail volume on Indian jewelry and other artifacts is sixty million dollars. Popularity of Indian jewelry is attributed to the growing awareness that the Indian-American has a meaningful culture and great artistic ability (18).

#### Value Orientations and Culture Patterns

The values expressed by the dress and adornment of the various Indian-American sub-cultures, as well as other cultures, has become a topic of interest to persons concerned with variations in value orientation. Value orientations differ from culture to culture, generation to generation and individual to individual. Ryan (19) suggested that:

Values are derived from an individual's experience, part of which is determined by the culture in which he lives. Thus certain values will be commonly held by members of a specific culture, but within each culture we also will find individual differences in the relative importance of various values.

Some may have a single value of such importance to them that dominates and is the principal motivating influence in their lives. Most, however, have a number of values, some more important than others.

Rokeach (20) defined values as having to do with modes of conduct and end-states of existence. He further stated:

A value is a single belief that transcendentally guides actions and judgments across specific objects and situations, and beyond immediate goals to more ultimate end-states of existence.

The relationship between certain dimensions of value systems and

background characteristics has been questioned. There is general agreement that attitudes and values have their origin in the home and with one's family. Sociological and psychological research has demonstrated that socio-cultural differences in attitudes and values exist. Although a common value structure seems to be present, variations exist within and among different cultural groups (21).

Brown (22), in Understanding Other Cultures, stressed the importance of studying cultural groups within their cultural context. She stated: "No custom, belief, or behavior, can be understood out of its social or cultural context." In order to work effectively with diverse cultural groups, one must understand the people as much as possible.

Indian-American youth are caught between two cultures: the dominant setting in which they live and their cultural heritage. They are participating simultaneously in several sub-cultures, with each sub-culture presumably having some of its own value orientations. When studying the effect of social forces on value orientations, contemporary approaches have taken three divergent directions (23).

In one widely held view the basic assumption is that young adults share common behavior patterns, attitudes, and values primarily with members of their own age group. This approach posits a sort of cultural discontinuity between the youth and adults in a society, and receives its public support in the argument of an increasing generation gap. It further supports the idea of isolation of the adolescent group from the larger society (24).

Another approach considers social class rather than the adolescent sub-culture as being highly significant in determining the value orientations of the youth society. This approach has received strong

support from empirical data in a number of studies (25).

The third approach is indicative of cultural continuity. Within the framework of cultural continuity, value differences among adolescents stem in part from the adult culture, transmitted from parents to children, or from teachers whose value orientations are similar to those of the cultural group they serve. Therefore, in different subcultures, cultural continuity could be explained by variations in value pattern (26).

Friesen's (23) 1972 study measured the difference in value orientations among adolescents and found evidence to support the cultural continuity theory. Munns (27) recently investigated whether adolescents conform to peer influence or to parental influence in determining values. The subjects for the study were college males. He concluded that for the theoretical, political, religious, and social value of the Allport-Vernon-Lindzey model, the subjects were more like their fathers, but for other values they conformed to the peer group.

Researchers in Indian-American affairs recognize that the status of the Indian-American is similar to other racial and cultural minorities. However, the Indian experience has been uniquely different, because unlike any other minority group in the nation, Indians were here, living in unified groups when the European settlers came. Havinghurst (28) has observed that most Indian groups have maintained enough of their traditional cultures to prevent them from adopting fully the Caucasian culture. Vogt (29) believes that despite all pressures for changing the ways of Indian-Americans, there are still basically Indian systems of social structure and culture persisting with variable vigor within conservative nuclei of Indian-American

populations.

Differences in behavior are apparent among various kinds of Caucasians and, likewise, among the various kinds of Indian-Americans. Observations strongly indicate that most Caucasians who live in the United States share ideas and practices about acceptable behavior that are unlike those shared by most Indian-Americans (30).

Although cultural variations exist among different Indian tribes, there seem to be almost universal psychological characteristics of Indians in general. Honigman (31) stated that a number of reports convincingly suggest that a high degree of psychological homogeneity characterizes the Indian-American.

In referring to Oklahoma Indians today, Rachlin (32) indicated that the Indian-American lifestyle does not fall into rigid categories. Instead, it is a complex of interlocking circles, each exerting pressures and control upon the others. An individual functions in different capacities in these sub-cultures. The family is the central unit of Indian society now, as it has been in the past.

In a descriptive analysis, psychologists and sociologists have recorded some major value orientations of the Indian-American. The primary value in the early days is listed as bravery. Bravery was needed for survival, as that was the over-all goal of the people. The value, still present today, is used differently. Today the value of bravery is applied in facing the eight-to-five world. It is often referred to as reliability (33). It should be noted that time, in the sense of measuring duration by clocks and days-of-the-week calendars, as is done in the dominant Caucasian culture, is not important in the Indian culture (34).

Individual freedom, the next important value, was related to bravery. In the Indian culture system, each person, whether a child or an adult, made his own decisions and no one forced him into a particular decision. This freedom was directed toward survival and not toward pleasure. Even though individual freedom was a primary value, the Indian-American learned to follow the advice of his elders, or receive a degrading punishment; others in his racial group made fun of him. This fear of shame and public ridicule served as his control mechanism. It resulted in a life-long need to please and need to prove oneself in the eyes of a critical public. During childhood and adolescence, this type of conscience led to a continual struggle between impulsive wish and fear of disapproval (35). Bryde (33) has listed the three important reasons for the necessity of the individual freedom value in the Indian culture as 1) to learn to make decisions, 2) to learn respect for the individual, and 3) a foundation for bravery.

The Indian-American social value includes food, shelter, praise and shame. The value denotes sharing first with family, then with relatives, and then with friends (33). Lurie (36) notes the strong negative sanctions on greed, envy, and even excessive material acquisitiveness, as well as selfishness. Exquisite craftsmanship is admired and prized in personal objects as Indian jewelry, costumes, and ritual paraphernalia, but these objects are parted with readily and proudly in generous gestures even to casual acquaintances. Reifel (34) explains that saving as a means to achieve economic development has not been a part of the economic life of the Indian.

Relationships with other people are often a misunderstood segment of the Indian-American culture system. Wax and Thomas (30) observe

that in an unfamiliar situation a person participating in the Caucasian culture is taught to react by aggressive experimentation. He keeps moving until he finds a satisfactory pattern. The Indian-American puts his faith in observation. He waits and watches until the others show him the correct pattern. This active experimenting disposition of many Caucasians and motionless alertness of Indians may be related to different cultural attitudes and values. In the Indian-American culture, children are not rewarded or praised for doing what is right or proper; they are expected to behave well. On the other hand the child who makes mistakes is shamed. As a result very few Indians will try to do something at which they are not adept.

Another Indian-American value, adjustment to nature, exists because the Indian is part of nature; therefore, he adjusts to it or gets along with it. The daily struggle for survival made living for the present the most important thing to enjoy (33). Through this value Indian-Americans have been noted for their adaptability. They live alternatively in the Caucasian and Indian worlds, and know on a conscious level what kind of behavior is called for in different situations. They seem to thrive on the richness of two traditions in the way the true bilingual does (36).

Reifel (34), in his analysis of cultural factors in social adjustment, suggested that the non-Indian life is one of "conquest over nature" as against the Indian way of "harmony in nature." In other words, the non-Indian exists in a state of anticipation, while the Indian finds nothing to look forward to and feels that the essence of living is to be found in the present timelessness.

The kind of knowledge an Indian-American possessed was directed toward understanding and getting along with people and understanding the world around him. This understanding flowed from Indian philosophy and theology and was the value of Indian wisdom. Bryde (33) suggested:

Just as the value of Indian wisdom does not judge people by their outside appearance (clothes, etc.), but looks inside of people and judges them by what they are, so does Indian wisdom look inside of all other things. In order to get the real meaning of the thing and the real idea behind it, Indian wisdom looks inside of the thing, rather than judges it by its outward appearance.

The Indian-American was naturally and deeply religious. Bryde said:

They were constantly aware of the presence of God in the world, working through all things and trying to communicate with man. Consequently, they had God constantly on their minds. There was hardly an action that they would do without first praying (33).

Peretti (37), speaking in terms of Indian-White relations, said of the Indian-American religious value:

Our religion gives deep satisfaction and direction to many lives. The American Indian has also found satisfaction in religion. It was, in fact, a much greater force in their lives than in ours. Everything they did was influenced by respect for or fear for their creator and the mysterious forces all about them.

Today among most Indians the old religions no longer have a genuinely spiritual significance. Non-Indian cultures have reached into the lives of the Indian people to such an extent that they have lost their old religious confictions and ways of life, although many of them have not firmly entered into the new way.

Rupert Costo (38), in the keynote address of the First Convocation of American Indian Scholars, spoke from the Indian perspective on Indian values.

I think that the true Indian values, however, persist. And I am proud to know this, and to know that my people still hold to their spiritual life and their love of their land.

I believe in their deep and profound goals. I believe that WE INDIANS have more to offer this world than any other section of society.

#### Educational Perspective

The relationship of value systems and background characteristics such as economic and social conditions is often associated with education. In 1971 more than one-half (63.3 percent) of all Indian children of school age (5-18) in the United States attended public schools (39).

Nationally, the median number of school years completed by Indians is fewer than eight. Between fifteen and twenty percent have never been to school at all. Of Indian children now of school age, almost seventeen percent are not enrolled in any school.

In Oklahoma there are 21,266 Indian-American students enrolled in 869 school systems. This represents 5.2 percent of the total state enrollment. Of those enrolled in school, 68.4 percent attend public schools, 25.8 percent attend federal schools and 5.8 percent attend mission or other schools (40). Sixty percent of the Indian-American students drop out before they finish high school.

Bryde (2), in a school achievement investigation, found that the Indian students in his study fell sharply behind the Caucasian group at the eighth grade level. Further investigation of the student achievement records of the youth investigated, revealed excellent performance on the California Achievement Tests from the fourth grade to the sixth grade, during which time the performance of these children excelled national norms. At the seventh grade level the Indian-Americans fell two months behind the norm, and at the eighth grade level were lagging five months. It was hypothesized that



psycho-cultural conflict during the period of adolescence causes personality problems which block educational achievement and that a comparison of the Indian students with Caucasians would reveal significant differences which reflect such personal turmoil.

Combs (41) and his associates reported similar findings:

. . . whereas the mean scores of the area groups were close to the published norms of the California Achievement Tests at grades four and five, they tended to fall progressively farther below the 'national' norms as the higher grades were reached. This phenomenon has characterized the scores of every area group in this study.

However, Boyce (42) found:

. . . that achievement medians of Indian children, regardless of language handicap, tend to be up to norm by the end of the sixth grade, Indian achievement medians in the three R's tend to be two or more grades below published norms.

The following statement by Havinghurst (28) best summarizes the thinking of social scientists about the intelligence of the Indian-American:

The conclusion which is drawn by most social scientists from the data on Indian cultures and Indian intelligence is that the American Indians of today have about the same innate equipment for learning as have the White children of America. But in those Indian tribes which have preserved their traditional cultures to some extent, there is a limited motivation of children for a high level performance in schools and colleges.

#### Population Characteristics and Growth Patterns

The territoriality of the Indian tribes has not changed drastically since the reservation days. Socially and politically the same regional alliances can be made. All Indian-Americans have daily contact with non-Indians. Thus, the Indians remain a minority in the complex culture of Oklahoma, rather than an isolated segment of its population (9).

The Indian-Americans participate in several ethnic sub-cu  
Since Oklahoma has no legal reservations, the Indian-Americans  
dispersed among the non-Indian population and have social contact  
all segments of Oklahoma culture.

Indian communities have been growing and today they are experienc-  
ing rapid population increase. There are twice as many persons of  
Indian descent now as at the turn of the century. From 1900 to 1950  
the number of Indians increased to over 400,000. Rapidly decreasing  
death rates account for most of this increase, but Indian population  
projected to 1975 will be about 720,000 for the United States. The  
increase represents a growth rate of over fifty percent in comparison  
with an over-all growth rate for the United States of less than forty  
percent (28). The Oklahoma Indian-American population has shown a  
percentage increase over the past ten years. In 1960, 2.8 percent of  
the population was Indian-American and by 1970 it had increased to 3.8  
percent (39).

#### Clothing Behavior and Individual Values

Since values act as a motivating force in all behavior, Ryan (19)  
has assumed that they will operate as a motivating force in the field  
of clothing behavior. In addition, Kefgen (43) has assumed that if one  
holds the aesthetic value highest, then clothing will be selected for  
its attractiveness of line.

The social-psychological aspects of clothing have been the source  
of much speculation and research. Many believe that teaching facts  
about fabric, price, and workmanship deals with only a part of the  
clothing problems of adolescents (44). Thus, the study of clothing

behavior becomes a necessary part of the study of clothing.

Hartmann (45) proposed that clothes are a carrier of values and asserted that the use of clothing is a psychological involvement by the individual. Commenting on individual value systems, Horn (46) stated:

Clothing is an expression both of the dominant value in themes in American society and of those attitudes and values held to be important by various sub-cultural groups and by individuals.

The identity of the self is a value which educators in the field of clothing and textiles can recognize and help preserve in selecting and making clothes to suit the tastes and personalities of oneself and others. It is important to select clothing to express one's own personality rather than that of some other person (47).

There is prevailing agreement among writers that clothing values are closely related to general values. One of the earliest studies concerning values and attitudes was conducted by Hurlock (48) in 1929. At that time clothing was not recognized as a status symbol but it was acknowledged that the estimate of a person was affected by the impression his clothes made. About one-half of the women in the survey indicated that they would deprive themselves of certain pleasures in life in order to be in fashion.

On the basis of Hurlock's survey, Barr (49) attempted to determine the relative strength of importance of group attitudes toward clothing. The study showed that the most fundamental attitudes associated with clothing values were 1) the desire to conform, 2) the desire for comfort, 3) economy, 4) the artistic impulse and 5) self-expression. These attitudes were thought to be universal in nature because they occurred so positively and so prevalently in such variables as educational background and economic status.

Altpeter (50) investigated the relationship between clothing values and certain aspects of consumer behavior. She concluded that general basic values are consistent with values in the clothing area and that these in turn are consistent with at least some attitudes concerning clothing and behavior in the selection and use of clothing.

Lapitsky (4) confirmed that "positive relations will exist between clothing values and parallel general values." Therefore, the use of clothing would relate to the values held by the individual and would be reflected in his behavior.

Creekmore (51) related specific clothing behaviors to specific value orientations and specific needs. She used the Allport-Vernon-Lindzey test of values and compared the results with a clothing-interest inventory and a test of needs. Creekmore found that some clothing behaviors related to specific values more often than others.

Finlayson's (52) 1959 study found a strong tendency for general values to be operative in the selection of certain components that bring satisfaction in clothing.

Another attempt to develop a test of clothing values and values measured by the Allport-Vernon test was made by Hoffman (53). She found that those who scored high on the social-value scale of Allport and Vernon showed greater preference for dressy clothes and for dressing up for home entertainment. There was a positive relationship between suitability of wardrobe and high economic value. However, she did not find positive relationships between the aesthetic value and relating factors in the respondents' wardrobe.

Individual value patterns usually change with advancing age. Young adults have been found to place greater emphasis on clothing as

a means of gaining acceptance and approval than do more mature persons. The more mature person usually values the effects of physical enhancement more highly (54).

Decision-making in terms of clothing choices is sometimes difficult because an individual often holds competing or conflicting values. Most conflict is resolved by placing one value over another, although in some cases, the individual may follow a deviant course of action (46).

Creekmore (51) has emphasized the extreme importance in the analysis of clothing values in the situational factor of cultural conflict. She has asserted that when there is a drastic element such as cultural conflict an individual's reaction may not reflect his values.

#### Summary

The background for the study regarding the Plains Indians of Southwest Oklahoma indicated that the territoriality of the tribes has changed little since reservation days. The Indian youth today participate simultaneously in the Indian-American and the Caucasian sub-culture. The studies also revealed that the effect of such social forces on value orientations have taken three divergent directions: 1) cultural discontinuity, 2) social class and 3) cultural continuity.

Clothes are a carrier of values and there is prevailing agreement among writers that clothing values are closely related to general values. There is a tendency for general values to be operative in the selection of certain components that bring satisfaction in clothing.

## CHAPTER III

### METHOD AND PROCEDURE

#### Research Setting

An exploratory approach was employed to measure aesthetic, economic, political, religious, sensory and social clothing values of Indian-American and Caucasian girls. Data for this study were obtained from all girls enrolled in the ninth grade homemaking classes in nine Southwestern Oklahoma public school systems with similar ethnic populations. The schools were selected from Substate Planning Area Nine. (See Appendix B.) The schools included were: Apache, Eakly, Fort Cobb, Gracemont, Anadarko, Carnegie, Indianahoma, Cache and Walters. The public schools selected had a wide range of students ranging from full-blood Indian-Americans to all-Caucasian students. No attempt was made to determine the degree of Indian blood of the participants. A limited number of Spanish-American and Black-American adolescents attended the schools included in the study and completed questionnaires. However, their responses were not analyzed due to the objectives of this study.

#### Instrument

A search of the literature did not disclose suitable instruments for measuring clothing values of Indian-American youth. The available instruments were based largely on English verbalism, were

written primarily from a Caucasian perspective and pertained to the dominant Caucasian culture. The instrument developed by the researcher for this study was a fifteen statement questionnaire adapted from an instrument designed by Creekmore (3). (See Appendix C.) The instrument was revised by referring to textbooks with which the ninth graders involved would be familiar regardless of cultural background. The paired comparison type scale consisted of partial statements with alternate endings. The subject chose one statement as being more descriptive of his attitudes. The statements were arranged so that a rank ordering was forced. Each of the six values was paired with every other value one time, therefore, the total number of pairs was determined by  ${}_n C_2 = \frac{n(n-1)}{2}$  where  ${}_n C_2$  is the number of combinations of  $n$  things taken two at a time (59).

The instrument was pre-tested in a school of similar ethnic population, social and economic characteristics of the schools to be included in the research study. After the pre-test, wording of some questions was revised.

#### Procedure

The assistance and cooperation of the administrators and homemaking teachers in the selected school systems in Southwest Oklahoma was secured through personal visits. The questionnaires were later administered to all ninth grade girls enrolled in homemaking. The home economics teacher administered the test at the time most convenient for her. All of the questionnaires were returned. A chi-square statistical test was used in the statistical analysis of the data.

## CHAPTER IV

### FINDINGS AND ANALYSIS

#### Findings

Useable responses of the ninth grade girls from the nine schools participating in the research study were separated into Indian-American and Caucasian categories. This distribution included fifty-nine (32 percent) Indian-American girls and one-hundred twenty three (68 percent) Caucasian girls.

Occupational and educational characteristics of the Indian-American and Caucasian girls' parents are presented in Table I. Parents of the Indian-American girls who participated in the study ranged in occupational level from "not working" (34 percent) to "professional" (4 percent), with equal percentages classified as "unskilled" (31 percent) and skilled (31 percent). The educational level of the head of household ranged from those who had "attended grade school" (15 percent) to those who were "college graduates" (4 percent). The greatest percentage (34 percent) were "high school graduates." An additional ten percent had attended high school but did not graduate, seven percent attended college but did not graduate. Thirty percent of the Indian-American girls did not specify the educational level of their parents. The parents of the Caucasian girls who participated in the study ranged in occupational level from "not working" (6 percent)



TABLE I  
 OCCUPATIONAL AND EDUCATIONAL CHARACTERISTICS OF PARENTS  
 OF NINTH GRADE INDIAN-AMERICAN AND CAUCASIAN GIRLS  
 BY NUMBER AND PERCENTAGE

Variable	Classification	Indian-American N = 59		Caucasian N = 123		Total N = 182	
		Number	Percent	Number	Percent	Number	Percent
Occupation (Head of Household)	not working	21	34	7	6	28	15
	unskilled or semi-skilled	18	31	53	43	70	38
	skilled	18	31	54	44	72	41
	professional	2	4	9	7	11	6
Education (Head of Household)	attended grade school	9	15	18	15	27	15
	attended high school	6	10	16	13	22	12
	high school graduate	20	34	52	42	72	40
	attended college	5	7	19	16	24	13
	college graduate	2	4	8	6	10	5
	not specified	17	30	10	8	27	15

to "professional" (7 percent), with the greatest percentage in the "unskilled" (43 percent) and "skilled" (44 percent) classification. The educational level of the head of household ranged from "attended grade school" (15 percent) to "college graduate" (6 percent). The greatest percentage (42 percent) were high school graduates.

The summary of occupational and educational characteristics of the total sample are also presented in Table I. While few differences were observed between the Indian-American and Caucasian girls' parents' educational and occupational levels, wide differences were noted in the number of employed household heads.

Clothing value preferences for Indian-American and Caucasian girls are shown in Table II. The preferred values indicated by the responses of the Caucasian girls are ranked as: religion (23.9 percent); social (20.3 percent); economic (20.1 percent); sensory (13.9 percent); political (11.4 percent); and aesthetic (10.4 percent). The preferences indicated by the responses of the Indian-American girls are ranked as: religion (21.6 percent); social (20.1 percent); economic (18.9 percent); sensory (16.4 percent); political (11.7 percent) and aesthetic (11.3 percent).

The chi-square analysis was employed to examine the null hypothesis. This hypothesis stating that no significant difference would be observed between the relative importance of clothing values of ninth grade Indian-American girls and ninth grade Caucasian girls in Southwest Oklahoma was supported.

#### Analysis and Interpretation

With degrees of freedom equal to fifteen, a chi-square value of

TABLE II

SUMMARY OF PREFERRED VALUES ASSOCIATED WITH CLOTHING IN  
 RANK ORDER FOR NINTH GRADE INDIAN-AMERICAN AND  
 CAUCASIAN GIRLS BY NUMBER AND PERCENTAGE

Preferred Value	Rank Order	Indian-American Girls N = 59		Caucasian Girls N = 123	
		Number	Percentage	Number	Percentage
Religious	1	191	21.6	442	23.9
Social	2	178	20.1	374	20.3
Economic	3	167	18.9	370	20.1
Sensory	4	145	16.4	257	13.9
Political	5	104	11.7	210	11.4
Aesthetic	6	100	11.3	192	10.4

641.329 was highly significant. It was concluded, therefore, that the 182 participants were in agreement in their comparative judgements. This did not imply that there were no inconsistencies in the comparative judgements; it did mean that the participants were in agreement in their inconsistencies as well as their consistencies.

Differences in value preference according to ethnic background were revealed in the extent of support for the individual clothing values. (See Table III.) The religious value was much more important than the aesthetic and sensory values to the Caucasian girls than to the Indian-American girls ( $p=.01$ ). The difference may be explained not by the lack of preference for the religious value of the Indian-American, but rather by the stronger support of the sensory and aesthetic values. As previously indicated, comfort and beauty were traditionally important in the dress and adornment of the Indian-American.

The Indian-American girls' preference for the political value over the economic value was significantly greater than the Caucasian girls' ( $p=.05$ ). (See Table III.) This may relate to the peer acceptance perspectives of the adolescent girl. If the Indian-American girl is striving to be accepted in an integrated situation, the prestige and leadership influence of clothes may be more important psychologically than the cost and care of them.

The Indian-American girls' preference for the sensory value over the aesthetic value was significantly greater than the Caucasian girls' ( $p=.01$ ). (See Table III.) The difference between the two groups may be explained in terms of the comfort factor in the traditional Indian-American culture.

TABLE III

SUMMARY OF CHI-SQUARE VALUES REFLECTING DIFFERENCES  
IN PREFERENCES OF SELECTED CLOTHING VALUES FOR  
INDIAN-AMERICAN AND CAUCASIAN NINTH GRADE  
GIRLS BY NUMBER AND PERCENTAGE

Values Compared	Indian-American N = 59		Caucasian N = 123		Observed $\chi^2$ Values	Level of Signif- icance
	Number	Percent	Number	Percent		
Religious	40	67.8	104	84.5	6.79	.01
Aesthetic	19	32.2	19	15.5		
Religious	40	67.8	88	71.6	.26	N.S.
Economic	19	32.2	35	28.4		
Religious	52	88.2	96	78.1	2.67	N.S.
Political	7	11.8	27	21.9		
Religious	35	59.4	99	80.5	9.19	.01
Sensory	24	40.6	24	19.5		
Religious	24	40.6	55	44.8	.23	N.S.
Social	35	59.4	68	55.2		
Economic	46	77.9	92	74.8	.22	N.S.
Social	13	22.1	31	25.2		
Economic	55	93.2	108	87.8	1.25	N.S.
Sensory	4	06.8	15	12.2		
Economic	20	33.9	63	51.2	4.82	.05
Political	39	66.1	60	48.8		

TABLE III (Continued)

Values Compared	Indian-American N = 59		Caucasian N = 123		Observed $X^2$ Values	Level of Signif- icance
	Number	Percent	Number	Percent		
Economic	27	45.76	72	58.54	2.62	N.S.
Aesthetic	32	54.24	51	46.46		
Sensory	49	83.05	101	82.11	.02	N.S.
Political	10	16.95	22	17.89		
Sensory	43	72.88	59	47.97	10.04	.01
Aesthetic	16	27.22	64	52.03		
Sensory	25	42.37	58	47.15	.36	N.S.
Social	34	57.63	65	52.85		
Political	32	54.24	78	63.41	1.41	N.S.
Aesthetic	27	45.76	45	36.59		
Political	16	27.12	23	18.18	1.67	N.S.
Social	43	72.88	100	81.82		
Aesthetic	6	10.17	13	10.57	.00	N.S.
Social	53	89.83	110	89.43		

## CHAPTER V

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

The relationship between values expressed in clothing by ninth grade Indian-American and Caucasian girls was investigated. The research sample was limited to the ninth grade Indian-American and Caucasian girls attending school in nine Southwest Oklahoma public school systems. The data for the study were collected during April, 1973. Of the one hundred eighty-two participants, fifty-nine were Indian-Americans (32 percent) and one hundred twenty-three (68 percent) were Caucasians. A clothing values questionnaire was adapted for use in obtaining clothing value preference rankings. Fifteen clothing related paired comparison questions requiring forced answers and referring to six values were included in the instrument. The following values were investigated: aesthetic, economic, political, religious, social, and sensory. Background information provided by participants included their age, school attended, ethnic group, and the occupational and educational level of their parents.

Percentages and chi-square tests were used to analyze the data. The participants' value rankings were divided according to ethnic group. The values were ranked within each group and then a comparison was made of the two groups, Indian-American and Caucasian. The chi-square test revealed a significant agreement between the two groups in the ranking

of the six values lending support to current adolescent sub-culture theory rather than the cultural continuity theory. The preferred values were ranked by each group in descending order as follows: religious, social, economic, sensory, political, and aesthetic. However, significant differences were observed between Indian-American and Caucasian girls' values for several paired value groupings.

### Conclusions

Findings of this research have implications for the support of the adolescent sub-culture theory over the cultural continuity theory and the social class theory, although the major purpose of this investigation was neither to prove nor disprove the existence of any theory. The purpose of this investigation was to analyze the relationship of selected values to clothing values within the framework of an adolescent's cultural background.

It was concluded from this study that in an integrated community, adolescents with an Indian-American cultural background generally possess the same clothing values as Caucasian adolescents living in the same community. Statistically significant agreement was found between the relative importance of clothing values of ninth grade Indian-American girls and ninth grade Caucasian girls in Southwest Oklahoma.

### Recommendations

1. A longitudinal study, by ethnic group, of pre-adolescents to determine when clothing values begin to crystalize.



2. An investigation to determine if clothing values of the Plains Indians living in Western Oklahoma parallel the clothing values of the Five Civilized Tribes living in Eastern Oklahoma.
3. Comparative study of the clothing values of Indian-American adolescents attending segregated, private and public schools.
4. An investigation to discover similarities and differences in clothing values among other ethnic and sub-cultural groups.

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APPENDIX A

RANKING OF CLOTHING VALUES BY INDIAN-AMERICAN  
AND CAUCASIAN NINTH GRADE GIRLS

TABLE IV  
 FIVE VALUES COMPARED WITH THE RELIGIOUS  
 VALUE FOR NINTH GRADE INDIAN-AMERICAN  
 AND CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE

N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Religious	40	67.80	104	84.55
Aesthetic	19	32.20	19	15.45
Religious	40	67.80	88	71.54
Economic	19	32.20	35	28.46
Religious	52	88.14	95	78.05
Political	7	11.86	27	21.95
Religious	35	59.32	99	80.49
Sensory	24	40.68	24	19.51
Religious	24	40.68	55	44.72
Social	35	59.32	68	55.28



TABLE V  
 FIVE VALUES COMPARED WITH THE POLITICAL  
 VALUE FOR NINTH GRADE INDIAN-AMERICAN  
 AND CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE  
 N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Political	32	54.24	78	63.41
Aesthetic	27	45.76	45	35.59
Political	39	66.10	60	48.78
Economic	20	33.90	63	51.22
Political	7	11.86	27	21.95
Religious	52	88.14	96	78.05
Political	10	16.95	22	17.89
Sensory	40	83.05	101	82.11
Political	16	27.12	23	18.18
Social	43	72.88	100	81.82

TABLE VI  
 FIVE VALUES COMPARED WITH THE SENSORY VALUE  
 FOR NINTH GRADE INDIAN-AMERICAN AND  
 CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE  
 N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Sensory	43	72.88	59	47.97
Aesthetic	16	27.12	64	52.03
Sensory	4	06.78	15	12.20
Economic	55	93.22	108	87.80
Sensory	49	83.05	101	82.11
Political	10	16.95	22	17.89
Sensory	24	40.68	24	19.51
Religious	35	95.32	99	80.49
Sensory	25	42.37	58	47.15
Social	34	57.63	65	52.85

TABLE VII  
 FIVE VALUES COMPARED WITH THE AESTHETIC  
 VALUE FOR NINTH GRADE INDIAN-AMERICAN  
 AND CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE  
 N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Aesthetic	6	10.17	13	10.57
Social	53	89.83	110	89.43
Aesthetic	16	27.12	64	52.03
Sensory	43	72.88	59	47.97
Aesthetic	19	32.20	19	15.45
Religious	40	67.80	104	84.55
Aesthetic	27	45.76	45	36.59
Political	32	54.24	78	63.41
Aesthetic	32	54.24	51	41.46
Economic	27	45.76	72	58.54

TABLE VIII  
 FIVE VALUES COMPARED WITH THE ECONOMIC VALUE  
 FOR NINTH GRADE INDIAN-AMERICAN AND  
 CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE  
 N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Economic	46	77.97	92	74.80
Social	13	22.03	31	25.20
Economic	55	93.22	108	87.80
Sensory	4	06.78	15	12.20
Economic	19	32.20	35	28.46
Religious	40	67.80	88	71.54
Economic	20	33.90	63	51.22
Political	39	66.10	60	48.78
Economic	27	45.76	72	58.54
Aesthetic	32	54.24	51	41.46

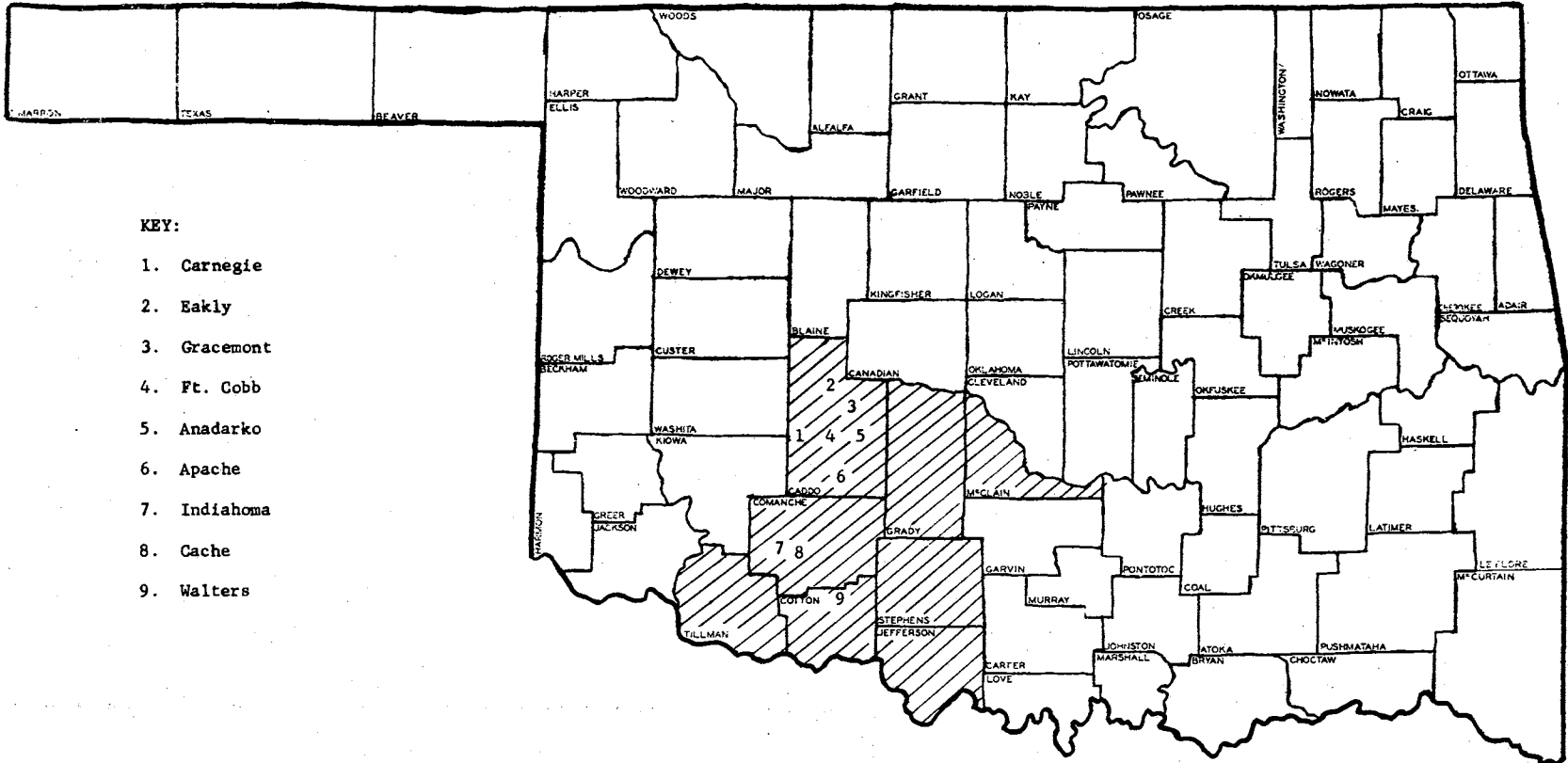
TABLE IX  
 FIVE VALUES COMPARED WITH THE SOCIAL VALUE  
 FOR NINTH GRADE INDIAN-AMERICAN AND  
 CAUCASIAN GIRLS BY NUMBER  
 AND PERCENTAGE

N = 182

Values Compared	Indian-American		Caucasian	
	Number	Percentage	Number	Percentage
Social	53	89.83	110	89.43
Aesthetic	6	10.17	13	10.57
Social	13	22.03	31	25.20
Economic	46	77.97	92	74.80
Social	43	72.88	100	81.30
Political	16	27.12	23	18.70
Social	35	59.32	68	55.28
Religious	24	40.68	55	44.72
Social	32	57.63	65	52.85
Sensory	25	42.37	58	47.15

APPENDIX B

GEOGRAPHICAL CHARACTERISTICS



- KEY:
- 1. Carnegie
  - 2. Eakly
  - 3. Gracemont
  - 4. Ft. Cobb
  - 5. Anadarko
  - 6. Apache
  - 7. Indianhoma
  - 8. Cache
  - 9. Walters

[/////] SUBSTATE PLANNING DISTRICT NINE

## POPULATION CHARACTERISTICS\*

<u>City</u>	<u>Population</u>
Eakly	217
Gracemont	306
Fort Cobb	687
Carnegie	1,723
Anadarko	6,299
Apache	1,421
Cache	1,106
Indiahoma	378
Walters	2,825

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\* Based on 1970 United States Census Survey.



APPENDIX C

CLOTHING VALUES QUESTIONNAIRE ADMINISTERED

TO INDIAN-AMERICAN AND CAUCASIAN

NINTH GRADE GIRLS

INSTRUCTIONS

You have been chosen to participate in a clothing research study. The questions which follow have no right or wrong answers, just give your opinion.

It is important to answer all the questions. Do not leave any question unanswered. Do not sign your name.

Complete the following information, then continue to the next page.

Age \_\_\_\_\_ I attend school at \_\_\_\_\_

Race (check one)

\_\_\_\_ Black-American

\_\_\_\_ Spanish-American

\_\_\_\_ Indian-American

\_\_\_\_ Caucasian

\_\_\_\_ Other (Please identify) \_\_\_\_\_

Father's Occupation \_\_\_\_\_

Mother's Occupation \_\_\_\_\_

Highest grade in school completed by father \_\_\_\_\_

Highest grade in school completed by mother \_\_\_\_\_

Number of older sisters living at home \_\_\_\_\_

## CLOTHING VALUES

**INSTRUCTIONS:** Finish each sentence with the ending that best describes you. Place an (X) to the left of the ending you choose. Even though it may be difficult to make a choice on some of the questions, it is important that you answer each question. Do not mark more than one answer for each question. (Author's note: Omit value identifications when administering questionnaire)

1. If I had a choice between two school outfits, I would choose--
  - a. the one which was very pretty but rather expensive; (Aesth)
  - b. the one that was really a bargain but not quite so pretty. (Econ)
  
2. If I were going to an important party, I would
  - a. be dressed in the latest fashion; (Pol)
  - b. be sure my dress and shoes matched. (Aesth)
  
3. If a friend and I were shopping and both saw and liked a blouse on the rack, I would
  - a. choose it for myself because it is more becoming to me; (Aesth)
  - b. let my friend buy it since it was the only one available and she liked it very much. (Soc)
  
4. When going for a visit away from home, I would take,
  - a. clothes which require little care; (Econ)
  - b. clothes which make a good impression on others. (Pol)
  
5. If I had to choose between two outfits to wear to a church service, I would select
  - a. the outfit with the unusual cut and design; (Pol)
  - b. the plainer, more conservative style. (Rel)
  
6. If I owned a diamond necklace, I would
  - a. wear it even though I knew none of my friends would have such an expensive item. (Pol)
  - b. not wear it when around school friends. (Soc)

7. If I were going to a large town shopping on a very hot summer day, I would wear:
- \_\_\_a. a cool comfortable halter and shorts set; (Sen)
  - \_\_\_b. a more covered up but comfortable sports outfit. (Rel)
8. I think it is more important
- \_\_\_a. for clothes to be beautiful (Aesth)
  - \_\_\_b. for clothes to reflect what is morally right. (Rel)
9. If I needed a dressy dress and had to make a choice between two, I would
- \_\_\_a. select one with better lines for me but not so comfortable; (Aesth)
  - \_\_\_b. select the most comfortable one even though the design was not as good for me. (Sen)
10. Most of the time people
- \_\_\_a. reveal their moral character by the clothes they wear; (Rel)
  - \_\_\_b. wear what they find easiest to take care of. (Econ)
11. If I needed a new blouse for dress up, I would
- \_\_\_a. buy the luxurious, smooth, pure silk one; (Sen)
  - \_\_\_b. look for a similar one in a less expensive easy-care fabric. (Econ)
12. I would be more interested in studying about
- \_\_\_a. clothing needs of the under-privileged; (Soc)
  - \_\_\_b. buying clothing to save money. (Econ)
13. I insist that my clothing
- \_\_\_a. be very fashionable; (Pol)
  - \_\_\_b. be very comfortable and easy to wear. (Sen)
14. If I were taking a trip to visit a friend, I would
- \_\_\_a. wear an old outfit that is very comfortable for traveling; (Sen)
  - \_\_\_b. wear my best outfit since I will be meeting friends. (Soc)

15. I think that people should wear

\_\_\_a. only what is morally right to wear according to the church's teachings; (Rel)

\_\_\_b. the same type of clothes as others are wearing. (Soc)

VITA <sup>1</sup>

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Master of Science

Thesis: CLOTHING VALUES OF NINTH GRADE INDIAN-AMERICAN AND CAUCASIAN  
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