

Clothing Values of Filipino Women Residing in Winnipeg

by

Soledad S. Senga

A thesis  
presented to the University of Manitoba  
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## ABSTRACT

Clothing values refer to the underlying reasons determining an individual's attitude and behavior in the use of clothing. This study examined the clothing values of a particular ethnic group, Filipinos, residing in Winnipeg, Canada.

The objectives of this study were to determine the clothing value hierarchy of the Filipino women subjects and to determine the relationships between their clothing values and specific demographic and socio-economic variables. A Clothing Values Measure and a background information questionnaire were mailed to a random sample of 500 Filipino women living in Winnipeg. One hundred fifty returned questionnaires were used in the analysis.

Results of the study showed that the Filipino women subjects ranked the clothing values, from the most to least important, in the order: Sensuous, Aesthetic, Economic, Theoretical, Exploratory, Political, Religious, and Social. Among the variables studied, age, income, level of education, occupation, place(s) of residence in the West, and length of residence in the West, were found to be related to clothing values. It was concluded that the clothing values of Filipino women did not change drastically over the years

of staying in the West. However, the relationship found between the Economic value and length of residence in the West may imply that they are starting to acquire Western values. It was further concluded that age and social structure are better predictors of clothing values than culture.

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Chapter I  
INTRODUCTION

This thesis is an examination of the clothing values of a particular cultural group, Filipinos, residing in Winnipeg, Canada.

Social scientists have long been interested in the concept of values. Values have been the focus of much noteworthy research in various fields in the social sciences. They have been found to underlie a person's behavior, that is they have a basic influence on his or her behavior.

Values are generally defined as deep-seated elements centrally located within one's belief system. They are thought to be the basis of a person's attitudes and consequently, of his or her behavior. Rokeach asserts that a value is either consciously or unconsciously "a standard or criterion for guiding action" and for "developing and maintaining attitudes towards objects and situations" (Rokeach, 1968, p.160). Thus, if we can understand a person's value system, we can better account for his or her behavior.

One area of behavior which has received considerable attention in the last two decades is clothing behavior. Several studies have investigated the relationship of certain

aspects of clothing behavior to values. The findings of these studies revealed that values motivate the individual in clothing behavior and clothing choices.

A number of research studies done have dealt specifically with clothing values. This refers to "the wishes, desires, interests, motives or goals which an individual considers worthwhile and thus are influential in determining his or her attitudes and behavior in the use of clothing" (Lapitsky, 1961). Lapitsky (1961), Altpeter (1963), Mendoza (1965), Creekmore (1965), Conrad (1973), Fratzke (1976), Hart (1977), Johnson (1978), and Dodson (1980) have made important contributions in this area. Some of these studies have found that clothing values may be an indication of general values.

Several studies have also been done on the influence of external forces on value formation. One such external force concluded to have a profound effect upon values is culture. Ryan said:

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... (Ryan, 1966, p. 99).

Kluckhohn and Strodtbeck (1961) point out that it is a common tendency of people to borrow the many aspects of culture and then adapt these to their own value system (Kluckhohn & Strodtbeck, 1961, p. 45). Although values may be

considered as relatively more enduring than either beliefs or attitudes, an individual's contact with another culture can effect changes in his values. Length of exposure to a different culture, however, makes a difference on the degree of change.

Social and economic factors are also considered influential in determining the values of an individual, which in turn predict his or her clothing behavior. These factors include the influence of regional customs and local patterns, distinctions between classes of people, and fast, continuous social change.

The cultural group under study, Filipinos, come from the Philippines, a country of some 7,000 islands in Southeast Asia. Their migration to Canada is closely tied to U. S. Immigration policy (Eustaquio, 1984). At the end of World War II, many Filipinos who went to the United States for post-graduate studies moved to Canada while waiting for the approval of their application for immigrant status in the United States. As U. S. Immigration policies became stricter, though, many of these Filipinos decided to stay in Canada (Eustaquio, 1984).

The Filipino population in Winnipeg started to grow in the 1960's. During this period, some of the Filipinos who had moved to Canada from the U. S. settled in this city. It was also during this time that small groups of teachers and

nurses were recruited in the Philippines by Canadian employers to meet the growing needs of Manitoba schools and hospitals. The majority of Filipinos in Winnipeg, however, started coming in 1968, and these were mainly garment sewers recruited to work in the burgeoning garment industry of Winnipeg (Buduhan & Oandason, 1981, p. 1). These people have since sponsored their spouses and other family members to join them in Canada. In 1983, it was estimated that there were about 25,000 Filipinos residing in the province of Manitoba, with the majority residing in Winnipeg (Consulate General of the Philippines, Winnipeg, 1983). It is the second largest group of Filipinos in Canada, the largest group being in Ontario (Eustaquio, 1984).

Studies of the clothing values of cultural groups have dealt mostly with groups of people residing in their countries of origin. Mendoza (1965) studied American subjects in Pennsylvania and Filipino subjects in the Philippines. Hao (1971) had Chinese subjects residing in Taiwan and American subjects from Tennessee. Clothing values of an ethnic group which has migrated to a foreign country have not been as fully explored. The purpose of this research is to investigate the clothing values of Filipino women residing in Winnipeg, and the relationships of these values to selected demographic and socio-economic variables.

Specifically, the objectives of this investigation are:

1. To determine the clothing values of Filipino women residing in Winnipeg; and
2. To determine the relationships between their clothing values and the following variables:
  - a) age
  - b) marital status
  - c) level of education
  - d) religion
  - e) employment status
  - f) occupation
  - g) income
  - h) length of residence in the West
  - i) place(s) of residence in the West
  - j) place of birth
  - k) place of residence in the Philippines (Rural/Urban) during the individual's
    - i) childhood (Birth to 12 years),
    - ii) adolescence (13 to 19 years),
    - iii) adulthood (20 years and older); and
  - l) way of life in the Philippines (Rural/Urban).

## Chapter II

### REVIEW OF LITERATURE

A review of relevant literature has been undertaken to provide background information for the study. The studies reviewed deal with:

1. The concept and measurement of general values and selected applications.
2. Applications of value classification to clothing behavior.
3. Variations in values with culture and other independent variables.
4. Cultural traits of Filipinos.

#### 2.1 THE CONCEPT AND MEASUREMENT OF GENERAL VALUES

Spranger (1928), a German philosopher, is one of the most well-known writers in the area of general values. In his book Types of Men, he proposed that people could be classified into distinct ideal types according to their dominant value orientation. He presented the view that the mental character of man is principally determined through a value system by means of which he lives and shapes his own life, and that within an individual, there was a tendency toward

one dominant value. The six types of men, according to Spranger, are:

1. Theoretic: The main interest of the theoretic man is the discovery of truth, facts, and information. His most important aim in life is to order and systematize his knowledge.
2. Economic: The Economic man is principally concerned with what is useful and practical. He is interested in the accumulation of wealth and in the practical affairs of the business world such as the production, marketing and consumption of goods.
3. Aesthetic: The aesthetic man is interested primarily in beauty. Individuality is a part of his nature, so he tends toward eccentricity and self-importance in his social relations.
4. Social: The main concern of the social man is love of people. He is kind, sympathetic, unselfish, and considers others more important than himself.
5. Political: The political man is interested primarily in power, influence, and fame. Leaders in any field generally have high political values.
6. Religious: The religious man is mystical. He relates himself to the entire universe as a complete and orderly system and he sees the divine in every event.

The Study of Values is a pioneer instrument in the measurement of human values. It was developed by Allport and

Vernon in 1931 and later revised by Allport, Vernon, and Lindzey in 1951 and 1960. The instrument, based upon Spranger's six value types, was developed to test the relative importance of value types. The instrument consists of two parts. In Part I, the respondent is asked thirty questions, each question having two alternatives representing two different values. The respondent is asked to distribute three points according to the degree of importance of each alternative to him. Part II consists of fifteen questions, each having four parts, each part representing four different values. Subjects are asked to rank the values in order of personal preference. This measure has been widely used in studies on general values.

Gordon (1960) proposed that individuals may be described in terms of values that they hold and by how they react in given classes of situations, that is, in terms of their temperaments. People's immediate decisions, as well as their long-range plans are influenced by their value systems. Their personal satisfaction is dependent, to a large extent, upon the degree to which their values find expression in everyday life.

One approach that may be used in measuring the individual's values, Gordon proposed, is to determine what the person considers to be important. By knowing this, we can infer what this person's values are. Using this approach, Gordon developed the Survey of Interpersonal Values in 1960

and later revised it in 1976. The Survey of Interpersonal Values is designed to measure certain prominent values involving the individual's relationships with other people. The six values measured are:

1. Support: receiving kind and considerate treatment;
2. Conformity: doing what is socially acceptable and proper;
3. Recognition: being admired, considered important, receiving recognition;
4. Independence: being free to do what one wants to do, doing things in one's own way;
5. Leadership: being a leader, having authority over others;
6. Benevolence: doing things for others, being generous.

Employing a forced-choice format, the instrument consists of thirty sets of statements or triads. Within each triad, three different value dimensions are represented. Respondents are asked to choose one of the three statements representing what they consider to be most important and one statement representing what is least important to themselves.

Florence Kluckhohn (1961) developed a theory of value orientation and later devised an instrument based on this theory. She theorized that ordered variation in value ori-

entation is a key factor in the understanding of any culture. She defines value orientation as follows:

Value orientations are complex but definitely patterned (rank-ordered) principles resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process-- the cognitive, the affective, and the directive elements -- which give order and direction to the everflowing stream of human acts and thoughts as these relate to the solution of 'common human' problems (Kluckhohn and Strodtbeck, 1961, p. 4).

According to Kluckhohn, almost all aspects of the social life of a people give expression, in varying degrees, to the basic values which are characteristic of one culture. The ideas and techniques people either "borrow from" or have been forced upon them by another culture are most often adapted to their usual way of life.

Kluckhohn's Value Orientation Schedule was developed in relation to a study of five groups of people, all from different cultural backgrounds. A method of eliciting value differences, it consists of twenty-two items which were divided among four general value orientations. These are:

1. Man-Nature orientation: relation of man to nature.
2. Time orientation: temporal focus of life,
3. Activity orientation: modality of human activity,
4. Relational orientation: modality of man's relationship to other men.

England (1965) developed the Personal Values Questionnaire based on the rationale that the meanings attached by an individual to a carefully specified set of concepts will provide a useful description of his personal value system. His personal value system, in turn, may be related to his behavior in systematic ways. This questionnaire is designed to assess five categories of values which are relevant to specific aspects of organizational decision-making and the business environment. The five categories of values are: goals of business organizations, personal goals of individuals, goals of groups of people and institutions, ideas associated with people, and ideas about general topics. This instrument consists of sixty-six concepts which deal with the five separate categories of values.

Rokeach (1968, 1973) has also written extensively on values. He defines a value as "a centrally held, enduring belief which guides actions and judgments across specific situations and beyond immediate goals, to more ultimate end-states of existence". He speaks of two types of values: means or instrumental values, and ends or terminal values. An instrumental value is a mode of behavior and a terminal value is an end-state of existence or a goal in life (Rokeach, 1973, pp. 5-7). These represent two separate but functionally-related systems wherein instrumental values are the means to the attainment of terminal values. Working with this concept, Rokeach developed a value instrument

called the Value Survey in 1973, in which the respondent is presented with eighteen terminal and eighteen instrumental values, arranged in alphabetical order in each set. The respondent is asked to rank the values in each set in order of importance to him or her.

### 2.1.1 Selected Applications

In the previous section, various concepts and corresponding instruments for the measurement of values were discussed. Following is a brief examination of selected studies on values that made use of these concepts and measurements.

Since its publication in 1931, the Study of Values has been used in a number of studies on values. Cantril and Allport (1933) published a comprehensive review of investigations that made use of the Study of Values at that time. In 1940, Duffy made a similar review of studies published subsequent to Cantril and Allport's review. Since 1961, the Study of Values or a variation of it, has been used in a number of studies relating values and clothing behavior. These studies are discussed in the next section of this chapter.

Recent investigations in the area of general values have been done in the fields of sociology and psychology. Most

of these studies have utilized Gordon's Survey of Interpersonal Values and Rokeach's Value Survey, in the measurement of general values.

Studies that used the Survey of Interpersonal Values include those of Schwab and Schwab (1978), a study on the interpersonal values held by American and Japanese marital partners; Rosen (1979), in research that compared the values of women who abuse their children with those of non-abusive women; Gordon and Kelly (1980), who investigated high school counsellors' abilities to perceive the values of their student-clients; and Shapurian, Hojat and Merenda (1980), who studied the patterns of interpersonal values among Iranian high school and college students.

A number of recent investigations have made use of Rokeach's Value Survey or variations of it. These studies include: McCarrey, Edwards and Jones' (1978) study of personal values of Canadian Anglophones and Francophones; Weisbord, Sherman and Sherman's (1980) study on values and religious commitment; Brown and Lawson's (1980) investigation of the values of students in parochial and public schools; Paloutzian's (1981) study of values and the changes in purpose in life over time following religious conversion; and Dodson's (1980) investigation of the relationships of dress to conjugal power, human values and attitudes.

## 2.2 APPLICATIONS OF VALUE CLASSIFICATIONS IN CLOTHING BEHAVIOR

Research has recognized that values are directive forces in behavior and decision making. Values that direct other behavior will also direct clothing behavior. A number of studies have investigated the relationship of values and clothing behavior.

Lapitsky (1961) investigated the relative importance of values in the clothing behavior patterns of women, the relation between general values and clothing values, and the relationship between feelings of security-insecurity and clothing values. She used the Allport-Vernon-Lindzey Study of Values in measuring the general values Aesthetic, Economic, Political, Social, Religious, and Theoretical. From this base, she developed a parallel measure of four clothing values. The four clothing values are:

1. Aesthetic: the desire for, appreciation of, or concern with beauty in clothing;
2. Economic: the desire for comfort in clothing, and for the conservation of time, energy and money in relation to clothing use and selection;
3. Political: the desire for obtaining prestige, distinction, leadership, or influence through clothing usage; and
4. Social: the expression of regard for fellow beings through clothing behavior. The individual to whom

this value would be of greatest concern would not wear clothes which are more expensive or fashionable than those worn by his or her friends. Further, clothing would be shared with others even though it might be returned soiled or somewhat damaged.

An additional value, Social II, was added to her measure because Lapitsky felt that the Social value as defined in the Study of Values, love for mankind, did not parallel the Social value as commonly interpreted in the clothing field. Social II was defined as "the desire for obtaining social approval through clothing usage with conformity playing a prominent role".

Lapitsky administered three measures, the Study of Values, the parallel Clothing Values Measure, and a measure for Social Insecurity, to a sample of eighty teachers and eighty students at the Pennsylvania State University. Findings obtained in her study confirmed her hypothesis that the Aesthetic and Economic values will have more dominant positions in the value configurations of the women in both groups. Results also showed that positive relations exist between clothing values and their parallel general values. It was also found that the Aesthetic clothing value was ranked higher by the socially secure subjects in both teacher and student groups. The Social II clothing value was ranked higher by the socially insecure subjects in the two groups.

Creekmore (1963) studied the relationship between clothing behavior, general values, and the relative fulfillment of human needs. In this study, she extended the Allport-Vernon-Lindzey Study of Values to include Sensuous and Exploratory values. Allport et al. have indicated in their Study of Values that Spranger's system did not cover enough value types. A sensuous individual, as defined by Creekmore, is primarily interested in objects, things, activities which appeal to, soothe, or stimulate the senses of sight, sound, touch and taste at a primarily psychological level. The exploratory person is described as one who is usually experimenting with things.

Creekmore administered her extension of the Study of Values -- the General Values Measure, an Activities measure, and a Clothing Interest Inventory to a group of three hundred female university students. Her study revealed significant relationships between clothing behavior and values. The following relationships between clothing behavior and values were developed by Creekmore in her research:

Clothing Behavior	Value Rated High
Management of clothing -----	Economic -----
Status Symbol -----	Political -----
Experimenting with clothing -----	Exploratory -----
Appearance -----	Aesthetic -----
Conformity -----	Social -----
Fashion -----	Political -----
Modesty -----	Religious -----

*Symbolic  
Factual*

Altpeter (1963) studied the relationships between clothing values and buying practices such as place of buying clothes, types of clothes bought, and feelings about shopping and sales. She also compared two methods of determining clothing values -- the Clothing Values Measure developed by Lapitsky and the Adjustable Pie Graph (used by Finlayson, 1959). The Adjustable Pie Graph, as used by Altpeter had six movable sections, each labeled with one of the five values in Lapitsky's measure and the sixth labeled as 'Being Comfortable', a second aspect of Lapitsky's economic value. The respondents were asked to arrange the sections so that the values which were of greater importance to them would take up a relatively greater amount of space around the circumference of the circle. The number of degrees of each section given to a particular value was measured with a protractor. One or more sections could be completely eliminated. The above two instruments, plus a questionnaire on consumer behavior to determine the shopping practices were administered to the subjects in the study. Results obtained from the two measures showed that the majority of women rated the values Aesthetic and Economic as most important. Relationships were also found between clothing buying practices, interest in clothes, and clothing values.

Comparisons of the results of the two clothing values measuring devices showed that the instruments were measuring the intensity of the values somewhat differently. Correlat-

tions were closer between the Aesthetic, Economic, and Political values than between the Social I and Social II values.

Mendoza (1965) conducted a cross-cultural investigation of the relative importance of values in the clothing behavior patterns of women, and the relationship between clothing values and general values. Using an interdisciplinary approach (psychology and anthropology), she used the Study of Values with Creekmore's expansion and her own modification. Mendoza observed that in Creekmore's expansion of the Study of Values, the additional new values, Sensuous and Exploratory, were paired only once with the six other value types in Part I of the instrument, while in the Study of Values, each value was paired twice in this section. She modified the instrument by adding items so that all eight values were paired twice in Part I. Kluckhohn's Value Orientation Schedule was also used to give an anthropological perspective. Four general value orientations were included: Relational, Time, Man-Nature, and Activity. Two clothing value measures were also used in the study. Mendoza revised and expanded Lapitsky's Clothing Values Measure to include the eight types of values parallel to Creekmore's expansion of the Study of Values. The additional values to Lapitsky's original Clothing Values Measure are:

1. Religious: the expression of man's deepest values or the expression of his relation to some larger scheme as is found in the functional use of clothing;

2. Theoretical: the desire to understand and explain why clothing is needed, used, and why it satisfies;
3. Exploratory, the desire for and appreciation of clothing and its parts as sources of raw materials suitable for experimentations; and
4. Sensuous: the desire for comfort in clothing in regard to warmth, coolness, smoothness, tightness, looseness, firmness, etc. in clothing usage.

Mendoza also revised the definition for the Economic clothing value because the comfort aspect of Lapitsky's definition for this value overlaps that of the Sensuous value. The Economic value was now defined as "the desire for the practical in the conservation of time, energy, and money in relation to clothing use and selection".

The Social II value in the Lapitsky Clothing Values Measure was not included in Mendoza's version of the Clothing Values Measure. Mendoza also developed another clothing value instrument which is parallel to that of Kluckhohn's general value instrument, since no such instrument was available for her study. The above tests were administered to two groups of university women, 160 Americans in Pennsylvania and 160 Filipinos in the Philippines.

Results from the study showed that within each culture, there are variations in the types of rank-order patterns of the general and clothing value orientations. The Filipino

group ranked the eight general values, from the most important to the least, as follows: Religious, Social, Economic, Exploratory, Theoretic, Aesthetic, Sensuous, and Political. The eight clothing values were ranked by the same group as follows: Sensuous, Economic, Aesthetic, Theoretical, Exploratory, Religious, Political, and Social. The American group ranked the general values in the order: Aesthetic, Exploratory, Religious, Social, Economic, Sensuous, Political, and Theoretical. The same group ranked the clothing values as follows: Aesthetic, Sensuous, Exploratory, Economic, Political, Theoretical, Social, and Religious.

Mendoza also found that comparison of the two cultures revealed similarities and differences in the rank-order patterns of general and clothing value orientations, and also similarities and differences in the types of relationships that exist between clothing values and general values. An overall positive relationship was also found to exist between some clothing values and their parallel general values.

In the same year of Mendoza's study, Creekmore (1965) refined a clothing values measure whose theoretical framework originated from her earlier study. Both Allport-Vernon-Lindzey's Study of Values and Lapitsky's Clothing Values Measure were used in the development of her instrument. The clothing values Exploratory and Sensory were added to Lapitsky's Clothing Values Measure, as they were in Mendoza's,

although in the latter measure, the value Sensory is called Sensuous. Creekmore and Mendoza defined the two values in the same way.

Figure 1 illustrates the development of the clothing values instruments.

In another cross-cultural study, Hao (1971) investigated the relationship between clothing behavior and values. The revised Study of Values was used to measure general values. Clothing behaviors were measured by the Clothing Interest Inventory developed by Creekmore (1963). The sample comprised thirty single Chinese students in a university in Taiwan and thirty single American university students in Tennessee. Analysis of the data revealed that the two groups ranked the six general values in different orders of importance. Several relationships between general values and clothing behaviors were found in the Chinese group. These included a positive relationship between Theoretical value and comfort in clothing, and a negative relationship between Social value and aesthetic clothing behavior. For the American group, only one significant relationship was found and that was a negative relationship between Political value and aesthetic clothing behavior.

Conrad (1973) compared French and English Canadians in terms of clothing value orientations and their relationships to personality factors and selected demographic variables.

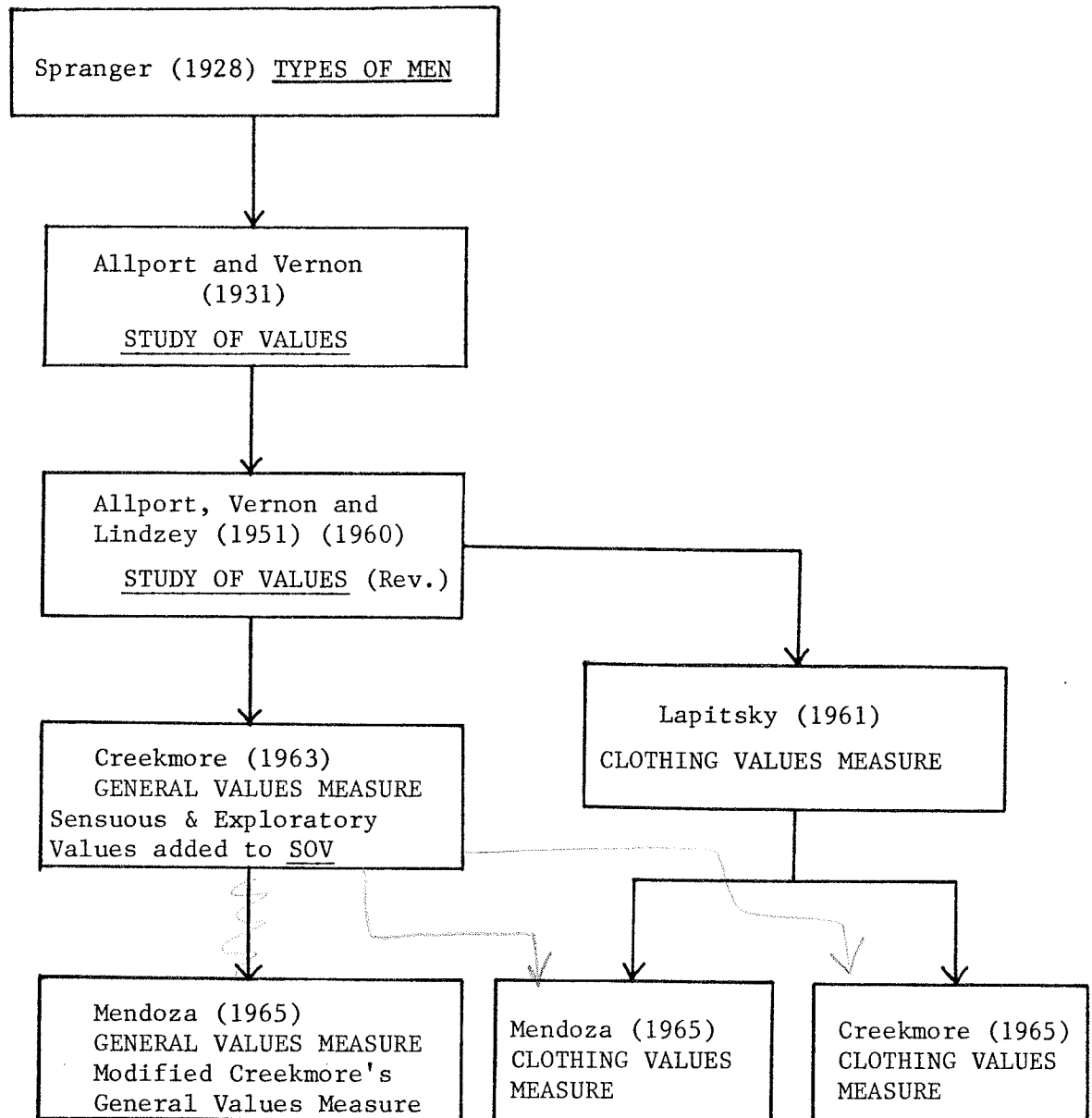


Figure 1. Development of the Clothing Values Instruments

The subjects of her study consisted of two groups of university women: one hundred English Canadians and eighty-two French Canadians. Measures for the study included Mendoza's version of the Clothing Values Measure and Cattell's Personality Factor Questionnaire. A set of questions devised to obtain demographic information was also used. Results showed that clothing values were ranked differently by the English and French Canadians (See Figure 2).

French Canadians	English Canadians
Aesthetic	Sensuous
Sensuous	Aesthetic
Economic	Economic
Exploratory	Exploratory
Theoretical	Theoretical
Social	Social
Religious	Political
Political	Religious

Figure 2: Ranking of Clothing Values by the French and English Canadian Subjects in Conrad's (1973) study

Although there were differences in the hierarchy of the clothing values for the two groups, these were not significant. Other findings in the study showed differences in the relationships between clothing values and demographic factors in the two groups. Only one similarity between the two groups was noted, that of a positive relationship between the Economic clothing value and the Conscientious personality factor.

A study by Fratzke in 1976 explored whether an association existed between a person's clothing values and clothing consumption practices. Respondents were 102 women belonging to various organizations in Iowa who were married and/or had children living at home. A Likert-type version of Creekmore's (1965) Clothing Values Measure was used in the study, along with a questionnaire that dealt with clothing consumption. Very few associations were found between clothing values and clothing consumption. Fratzke attributed this to Creekmore's idea that needs may have a greater effect on clothing behavior than on values. Among all the values, Political and Exploratory values were found to be more closely related to the clothing consumption practices studied.

Another study comparing the clothing values of two groups from different ethnic backgrounds was undertaken by Hart (1977). The study involved one hundred high school girls, representing two ethnic groups -- Anglo-Americans and Afro-Americans. Using a modified form of Creekmore's (1965) clothing value scale, Hart found that both groups rank-ordered clothing values in the same way: Economic, Exploratory, Social, Religious, Theoretical, Aesthetic, Sensuous, and Political.

Johnson (1978) studied the relationships between clothing values and the values used in the selection of bridal apparel by brides. She hypothesized that the bride's general

value patterns would not differ from her bridal values. An instrument, similar to the existing Clothing Values Measure, was devised to measure bridal values. Bridal values were defined as "the wishes, desires, interests, motives, or goals which an individual considers worthwhile and thus are influential in determining attitudes and behavior in the choice of bridal apparel". Only six of the values were used in this study. Exploratory and Theoretical values were omitted because Johnson felt that brides would not use these values in choosing bridal apparel.

One hundred and twenty-six future brides, sixteen to thirty-five years old, who attended bridal shows, were the subjects in this study. Findings revealed that in choosing bridal apparel, the bride will use her bridal value system rather than her general value system. Clothing values or general values (used interchangeably in this study) of the bride were ranked from most important to the least in the order: Social, Aesthetic, Economic, Comfort (Sensuous), Religious, and Political. Bridal values were ranked: Comfort (Sensuous), Aesthetic, Economic, Religious, Social, and Political.

A study on the relationships of dress to conjugal power, human values, and attitudes was undertaken by Dodson (1980). To determine the priority rankings of the terminal and instrumental values, a measure similar to that used by Rokeach (1973) in his Value Survey was utilized. Subjects were 209

married women who were interviewed in their homes. The interview included four tasks: (1) rank-ordering terminal and instrumental values; (2) sorting forty-five statements of belief into groups of similar items; (3) responding to a series of questions representing decision-making; and (4) completing a questionnaire on demographic characteristics. Information obtained in the study showed that the decisions regarding dress are dominated by the wife. The types of conjugal power (Syncretic, Wife-Dominant, and Autonomic) exercised by the subjects in decision-making concerning dress did not affect rank-ordering of either terminal or instrumental values.

Similar studies relating values and clothing behavior also include: Walker's (1968) exploratory study relating clothing expenditure to values, self-actualization and buying practices; Nordquist's (1969) investigation of clothing values and attitudes toward clothing; and Brown's (1971) study on the influence of values of teen-agers to clothing selection.

### 2.3 VARIATIONS IN VALUES WITH CULTURE AND OTHER INDEPENDENT VARIABLES

External forces, such as culture, have been documented as having an influence on value formation. Kluckhohn points out that the better integrated a value-orientation system is, the greater will be its power of resistance to the ef-

fects of outside forces. This, however, does not mean that values can be completely free of the influence of culture. The common tendency of people is to borrow certain aspects of culture and adapt these to their own value system (Kluckhohn, 1961, p.45). However painfully and slowly, the peoples of one culture often become assimilated into the ways of another culture.

Similarities and differences in values can occur between two cultures. A study of personal values conducted by McCarrey, Edwards, and Jones (1978) on Canadian Anglophones and Francophones revealed this. Specifically, the study investigated the influence of ethnolinguistic group membership, sex, and position level on terminal and instrumental value hierarchies. The investigators administered Rokeach's Value Survey to 690 Anglophones and 250 Francophones working in the Public Service of Canada throughout the country. Value profile data showed high overall value similarity across ethnolinguistic, sex, and position-level groupings. Francophones gave a greater importance to a social value orientation, and Anglophones to a more personal one. Females emphasized a more immediate need-gratification orientation. Supervisors stressed a more delayed "work ethic" gratification orientation, while recruit level employees stressed a more interpersonal immediate need-gratification orientation.

Schwab and Schwab (1978) studied the interpersonal values held by American and Japanese marital partners. The Survey of Interpersonal Values was administered to sixty American and Japanese couples who had assessed their current marital lives as satisfactory. Cross-cultural comparisons showed the Americans scoring higher on the Support scale and lower on the Conformity scale. Similar profiles of interpersonal values of the American and Japanese couples were also found. This suggests that there are certain patterns of interpersonal values which contribute to a satisfactory marital relationship.

Several studies have also concluded that variables such as sex, occupation, and religious commitment effect variations in values. In an investigation of value similarity in same-sex friendship, Hill and Stull (1981) found that women who choose each other as roommates are more similar in values than those who have been assigned to be roommates. The same pattern, however, was not observed among the men studied. McCarrey et al. (1978) also dealt with this variable, sex, in their study which was discussed earlier.

Weisbord, Sherman and Sherman (1980) and Paloutzian (1981) have conducted recent studies on values and religious commitment. In their study, Weisbord et al. (1980) examined the values of three groups of Jews: (1) an Orthodox group (traditional) who lived and worked in an exclusively religious community, (2) an Orthodox group (traditional) who

lived and worked in the general community, and (3) a Reformed group (non-traditional). Using Rokeach's Value Survey, the study revealed that ten out of eighteen terminal values differed significantly between the traditional and non-traditional groups. No significant differences were found between the two traditional groups. In a similar study, Paloutzian (1981) reports differences in values considered important by religious converts and non-converts.

Studies made on values and occupation include those conducted by McCarrey, Edwards, and Jones (1978), and by Posner and Munson (1981). McCarrey et al.'s study dealt specifically with the variable position level. The results of this study were discussed earlier. Posner and Munson (1981) compared the value system of business students, business faculty, and corporate recruiters. The study was conducted at a small private university where 148 senior business students who had been interviewed through the Campus Placement Center were surveyed, as were thirty-one faculty in the College of Business. One-hundred-two corporate recruiters who had interviewed on campus were used in the study. Using England's Personal Values Questionnaire, the study showed significant differences in values among the three groups.

#### 2.4 CULTURAL TRAITS OF FILIPINOS

The Filipinos are a mixture of races, customs, religious traditions, and ways of life. They are a hospitable and Western-oriented people who, except for minor tribes, are basically Mongoloid with a Malay culture. Their culture has been modified by centuries of contact with the Chinese, Japanese, Hindus, Arabs, Spaniards, and Americans (Nelson, 1968, p. 17).

The dominant character of the Filipinos is determined by the Christians who constitute approximately ninety percent of the population. However, within this majority exists noticeable local diversity. Regionalism exists in manners and customs, as well as in temperament and the use of dialect. These differences, however, are not deep-seated and the distinctions are rapidly disappearing due to increasing physical mobility and the move towards urbanization. Intermarriages and mass media have also brought about changes.

The two most significant cultural institutions brought in from the West were Christianity from Spain, and politics from the United States. Four centuries of Spanish colonization have left their deepest mark upon the religious beliefs of the Filipinos (Burley, 1973, p. 129). Ninety percent of the Christian Filipinos are Catholics and the Roman Catholic church has greatly influenced the Filipino's attitude and behavior. Divorce is forbidden by both the government and

the church. Fiestas or feasts honoring a place's patron saint, still form an important part of Philippine life. Priests, nuns, ministers, and other religious leaders exert a great deal of influence over their followers. Regardless of denomination, religion is a strong factor in determining and conditioning the daily life of almost everyone. Religion is more family-centred than church-centred (Nelson, 1968, p.101), and fulfillment of religious obligations is considered a family affair.

Until the promulgation of the present constitution in 1973, the government of the Philippines took a form similar to that of the United States. Yet, a Filipino politician can not be compared to his American counterpart. The constituency of the Filipino politician is communities of differing cultures and the voters who elect him view politics and government from different perspectives. At the local level, political life is "Sicilian" in nature (Nakpil, 1982, p.13). An influential, usually wealthy "godfather" is considered as lord and parent to scores of people in his town. To a large extent, the corrupt system of political patronage derives from this institution.

Whatever their origin, the elements of Filipino culture derived from other societies were "Filipinized" in the process, and are now distinctively Filipino (Corpuz, 1965, p. 6). For the majority of Filipinos now, making a living and maintaining smooth relationships with others are their basic concerns (Corpuz, 1965, p.6).

Social relationships revolve around the family, the strongest institution in the Philippines. "The Filipino 'family' includes all the immediate relatives of the mother and father and also cousins to the nth degree, godparents, and various other satellite kin who may include business associates and neighbors" (Burley, 1973, p. 158). Children are taught filial obedience to elders in a family environment that strongly conditions their attitude to life. Traditionally, decisions regarding marriage, career, disposal of property, and personal relationships are made according to the wishes of one's family (Nelson, 1968, p. 99).

Two sectors comprise the cultural picture. One is urban, with cities like Manila, which is modernized and exemplifies many of the characteristics usually associated with Western industrial societies. The other is rural, which is more traditional and reflects the indigenous pre-Western culture. The dichotomy, however, is not rigid and clear-cut. The Filipinos who move from the rural areas to the cities still live a semi-rural life (Lightfoot, 1973, p. 160), and have not entirely divested themselves of the ethics and values of their traditional society.

At present, six out of seven Filipinos live in 30,000 barrios or villages scattered all over the country (Nakpil, 1982, p. 15). Unlike many Western cultures, Filipinos do not give much importance to privacy and they live their lives like "friendly, permanent public exhibitions" (Nakpil,

1982, p. 15). Thus, barrios have a noisy, friendly and open atmosphere. Life there, however, is so rigorous that many people move out and flock to the cities, especially to Manila, in search of a more exciting life, better job, and higher education. It is estimated that there are more than three million Filipino migrants (Nakpil, 1982, p.15). Migration has not been confined to towns or cities within the Philippines. Hawaii, the West Coast of the United States, Canada, Europe, and lately, the Middle East have been the common destination of these Filipino migrants.

#### 2.4.1 Selected Literature on Philippine Values

Lynch (1968) describes three basic aims that motivate and control a great amount of Filipino behavior. These aims are: (1) to be accepted by others for what a person is, what he or she thinks him/herself to be, or what he or she would like to be, and be given the treatment due to his or her social standing; (2) to be economically secure, at least to the extent of ordinarily being free of debt; and (3) to move higher on the socio-economic scale.

Lynch considers the first aim as the most important. He terms it as social acceptance and distinguishes it from social approval. He emphasizes that social approval includes a positive expression of liking which is not essential to social acceptance among Filipinos. Smooth interpersonal relations, or the facility of getting along with others in

such a way as to avoid outward signs of conflict, best describes this aim. This is acquired and preserved principally by three means namely, pakikisama, euphemism, and the use of a go-between. Pakikisama, in its restricted sense, means giving in or following the lead or suggestion of another person. Euphemism is stating an unpleasant truth, opinion, or request as pleasantly as possible. The go-between is used "preventively" in a number of situations. The embarrassing request, complaint, or decision is communicated through a middle-man, to avoid the shame or hiya of a face-to-face encounter.

Bulatao (1968) investigated Filipinos' values using a modified Thematic Apperception Technique (TAT). His subjects consisted of fifty men and forty women ranging in age from eighteen to thirty-five years. They were mostly workers in four Manila factories or were job applicants. The study came up with a classification of Filipino values. They are: (1) Emotional closeness and security in a family, (2) Authority, (3) Economic and social betterment, and (4) Patience, suffering, and endurance. They are described briefly below:

1. Emotional closeness and security in a family: The family is seen as serving two functions. First, it provides an outlet for the need of a person to get out of him/herself and come into contact with another person in a free and unguarded emotional exchange.

Second, it provides understanding, acceptance, a place where a person can always return to, no matter how far or wrongly he or she has wandered.

2. Authority: This may be defined as approval by the authority figure and by society, authority's surrogate. It is a concern for what the important person is thinking about somebody and a tendency to shape one's behavior accordingly. There is a fear of stirring up conflict with "people who count", this fear in turn giving rise to a need for smooth interpersonal relations.
3. Economic and social betterment: This is a basic desire to raise the standard of living of a person's family or hometown, often as repayment for his or her debt of gratitude to parents and relatives. Usually, a person is after mere sufficiency and economic security but sometimes the value is expressed as a desire for individual success.
4. Patience, suffering, endurance: This value conceives a frustrating force such as poverty, injustice, or sickness as too powerful to overcome. It has become associated with the religious value for it seems that a Supreme Power is called upon when all other means fail. It also sometimes appear with a certain magical quality about it. For example, a person can make him/herself worthy of Divine blessing simply by being patient and long-suffering.

Bulatao feels, however, that the above classification has a great deal of artificiality about it since all four values merge into one another. They are subordinated to each other in all sorts of means-ends relationships. He theorizes that all four can be unified in the concept of a person's need of security and protection. This he finds in a secure relationship with his or her family, by maintaining smooth interpersonal relations, by seeking the approval and protection of important people, and by preferring to suffer a loss in patience, since suffering is preferable to insecurity.

## 2.5 SUMMARY

The review of literature has shown that there are several conceptualizations of values, as well as various ways of measuring them. Research has shown that relationships exist between behavior, including clothing behavior, and values. Clothing values have also been found to be indicative of general values.

Variation in values with culture was most often found in studies comparing groups of people living in different countries. However, studies made on different ethnic groups living in the same place showed similarities in values. Differences in values with variables such as religious commitment, occupation, and sex found in many investigations were also reviewed.

The cultural background of the ethnic group under study was discussed to facilitate understanding the clothing value profile of this group.

Chapter III  
RESEARCH DESIGN

3.1 HYPOTHESES

This study was designed to investigate the clothing values of Filipino women residing in Winnipeg and the relationship of these values to specific demographic and socio-economic characteristics. The following hypotheses were formulated:

1. There are no significant differences among the clothing values of Filipino women residing in Winnipeg on the three measures of clothing values: Clothing Values I, Clothing Values II, and Clothing Values III.
2. There is no significant relationship between clothing values and age of Filipino women residing in Winnipeg.
3. There is no significant relationship between clothing values and marital status of Filipino women residing in Winnipeg.
4. There is no significant relationship between clothing values and level of education of Filipino women residing in Winnipeg.

5. There is no significant relationship between clothing values and religion of Filipino women residing in Winnipeg.
6. There is no significant relationship between clothing values and employment status of Filipino women residing in Winnipeg.
7. There is no significant relationship between clothing values and occupation of Filipino women residing in Winnipeg.
8. There is no significant relationship between clothing values and income of Filipino women residing in Winnipeg.
9. There is no significant relationship between clothing values and place(s) of residence in the West of Filipino women residing in Winnipeg.
10. There is no significant relationship between clothing values and length of residence in the West of Filipino women residing in Winnipeg.
11. There is no significant relationship between clothing values and place of birth of Filipino women residing in Winnipeg.
12. There is no significant relationship between clothing values and place(s) of residence in the Philippines of Filipino women residing in Winnipeg.
13. There is no significant relationship between clothing values and way of life in the Philippines of Filipino women residing in Winnipeg.

### 3.2 SELECTION AND DEVELOPMENT OF MEASURES

To test the above hypotheses, the following measures were used: (1) a clothing values measure and (2) a demographic variables instrument.

#### 3.2.1 Clothing Values Measure

The Clothing Values Measure, devised by Lapitsky (1961) and revised by Mendoza (1965) was selected for use in this study. The measure will, hereafter, be referred to as Mendoza's Clothing Values Measure or simply the Clothing Values Measure. The instrument, which consists of two parts, was devised to determine the relative importance of clothing values in the individual. The eight clothing values: the Aesthetic, Economic, Exploratory, Political, Religious, Sensuous, Social, and Theoretical were defined in the preceding chapter.

Part I is made up of fifty-six partial statements with two alternative endings, each representing a clothing value. The respondent is asked to distribute three points to two alternative endings in any of the following combinations: 3-0, 0-3, 2-1, or 1-2. The points given to the statements representing each value are totalled and this represents the respondent's score for that value in Part I. Each of the eight clothing values were paired twice, giving a total of

fifty-six items. The possible range of score for every value is 0 to 42, since each value would appear fourteen times. If a value consistently receives a score of 0, the total score for that value will be 0, while if it consistently gets a score of 3, the total score for that value will be the maximum which is 42.

Part II is composed of seven items presented with eight endings, each ending representing one of the clothing values. The statements are to be given a rank-order of preference and the possible range of scores for each value is 7 to 56. If a value consistently gets a score of 1 in each of the seven items, the total score for that value will be 7; if it consistently receives a score of 8, the total score for that value will be 56.

A subject's score for each value on the entire measure is the sum of scores for that value in Parts I and II. A subject can have a score range of 7 to 98 for each value on the entire measure.

In most of the previous research which made use of this Clothing Values Measure or variations of it, the subjects were university students. A pre-test of the instrument was made to find out how the subjects in the present study would answer the measure.

In the pre-test conducted by the investigator, it was concluded that most of the subjects found the task of dis-

tributing points to the two statements in Part I too difficult. Besides, there was a general tendency to use the 3-0 or 0-3 combinations more often than the 2-1 or 1-2 combinations.

Because of the results of the pre-test, it was decided to modify the instrument for the present study. Instead of asking the respondents to distribute points to the statements, they were asked to check the statement that they preferred. One point was given for each of the statements that was checked and no point was given for the unchecked statements. It was felt that this manner of scoring the values would produce similar results to using the former technique. Rank-order correlations were computed on the results of the pre-test using both techniques. Computations showed that both techniques produced similar results. The latter technique has also been used by Carpenter (1977) and Hart (1977) in their studies.

Another modification to Mendoza's Clothing Values Measure in this study was the reduction in the number of statements. Instead of the original fifty-six statements in Part I, the investigator used only twenty-eight statements, or only one pairing of each of the clothing values. Including all fifty-six statements would make the questionnaire very lengthy and might discourage subjects from responding. With modifications in scoring and in the number of statements, the range of scores for each value was now 0 to 7. In Part II,

only five of the seven statements in Mendoza's measure were used. The investigator decided to include only the statements that would be most suitable to the sample. With this change, the range of scores for each value in Part II is 0 to 40. Pre-test results showed that not all respondents ranked all eight values, thus it was possible that a value would receive a score of 0 for this part. For the entire measure, a score range of 0 to 47 for each value was possible.

For the rest of this thesis, Part I scores on the Clothing Values Measure will be referred to as Clothing Values I. The terms Aesthetic I, Economic I, Exploratory I, Political I, Religious I, Sensuous I, Social I, and Theoretical I will be used to refer to the scores for each value in Part I.

Part II scores will be referred to as Clothing Values II, and the total score for each value in Part II will be referred to as Aesthetic II, Economic II, Exploratory II, Political II, Religious II, Sensuous II, Social II, and Theoretical II.

The sum of the scores in Parts I and II is the subject's score for each value on the entire measure. This score will be referred to as Clothing Values III or Aesthetic III, Economic III, Exploratory III, Political III, Religious III, Sensuous III, Social III, and Theoretical III when referring to each value.

### 3.2.2 Demographic Variables

A questionnaire was devised to obtain background information about the subjects participating in the study. Background information requested included: age, occupation, employment status, income, religion, marital status, level of education, place of birth, place(s) of residence in the Philippines, way of life in the Philippines, place(s) of residence in the West, and length of residence in the West, including stays in Canada, the United States, and Europe.

The variables age, income, and length of residence in the West were measured on an ordinal scale, where the subject could be ranked on each of these variables. Occupation, employment status, marital status, religion, education, place of birth, place(s) of residence in the Philippines, way of life, and place(s) of residence in the West were all measured at the nominal level.

### 3.3 SELECTION OF SUBJECTS

To obtain a representative sample of the female Filipino population in Winnipeg, the various Filipino organizations in the province of Manitoba were contacted. The investigator requested these organizations to provide a list of the names and addresses of their Filipino women members residing in Winnipeg. The lists obtained were then cross-checked to eliminate duplication of names and formed a master list.

Using the reported ratio of male to female in the Census Metropolitan Area of Winnipeg (Statistics Canada, 1981), the estimated number of Filipino women in this city is 12,931. For statistical inference, a frequently recommended sample size is 1/10 of the population (Champion, 1970, p. 15) or 1,293 in this case. In this study, however, constraints in time and resources limited the sample size to 500. The names were selected from the master list by random sampling.

#### 3.4 ADMINISTRATION OF QUESTIONNAIRES

In previous research employing the Clothing Values Measure, the instrument was administered in person by the investigators. In the present study, it was felt that bias would be created if the questions were administered in person through the organizations, which was the most feasible way. Another possibility was to contact the subjects individually but this would be tiresome and tedious for the investigator to administer the questionnaire to all 500 subjects in this manner.

It was ultimately decided, therefore, to administer the questionnaires, the Clothing Values Measure and the Background Information Questionnaire, by mail. Two contacts were made with each of the subjects. These were:

1. A covering letter and the questionnaire; and
2. A follow-up letter.

A covering letter explaining the nature and purpose of the study, together with the questionnaire and a stamped return envelope were mailed to the respondents. A follow-up letter was sent approximately one week after the first mailing. This served as both a letter of thanks for those who had already responded and a reminder for those who had not.

### 3.5 STATISTICAL TREATMENT OF THE DATA

Statistical description and analysis of the data were carried out to give the following information:

1. a demographic and socio-economic profile of the sample,
2. the relative importance or rank-order of the clothing values, and
3. the relationships between clothing values and the demographic variables.

Demographic information obtained from the questionnaire was described by frequency and percentage distributions. Frequency and percentage distributions were also used to describe the subjects' scores on the Clothing Values Measure. Mean scores and standard deviations were computed for each value and the values were rank-ordered based on their mean scores. T-tests were used to test for significant differences between the means of each value and the next lowest value in the rank-order.

Previous research which made use of Mendoza's Clothing Values obtained the clothing value hierarchies by using the total number of points for each value on the entire measure. Neither Mendoza nor the authors of the Study of Values after which the Clothing Values Measure was patterned, indicated the reason for having two types of structures of questions in the values instrument, that is Part I and Part II. In the present study, an attempt was made to compare the hierarchies of Clothing Values I, Clothing Values II, and Clothing Values III. This was done using Spearman's rank-order correlation. Relationships between the variables and Clothing Values I, relationships between the variables and Clothing Values II, and relationships between the variables and Clothing Values III were also compared. This was to measure the internal validity of the instrument.

To determine the relationships between the clothing values and the independent variables age, income level, and length of residence in the West, Spearman's rank correlation coefficient was used. As the measures are ordinal, it was appropriate to test the hypotheses using non-parametric statistical tests. The Spearman rank correlation coefficient is one of the appropriate tests (Siegel, 1956, p. 25). It is a measure of association which requires that both variables be measured on at least an ordinal scale so that the objects or individuals being studied may be ranked in two ordered series (Siegel, 1956, p. 202).

The rank correlation coefficient is given by:

$$r = 1 - \frac{6\sum d^2}{N(N-1)}$$

where:  $d$  = difference between the two ranks

$N$  = number of subjects.

The chi-square test was used to test the hypotheses pertaining to marital status, religion, occupation, employment status, education, place(s) of residence in the West, place of birth, place(s) of residence in the Philippines, and way of life, as these variables were measured at the nominal level. The chi-square statistic indicates the discrepancy between expected and observed frequencies in each category of the variables. If the value of chi-square is equal to or greater than the critical value required for significance at the accepted significance level for the appropriate degree of freedom, the null hypothesis is rejected. The chi-square statistic is given by:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

where  $O$  and  $E$  denote the observed and expected frequencies respectively.

The analyses were carried out separately with Clothing Values I, Clothing Values II, and Clothing Values III. The level of significance at which the hypotheses were accepted or rejected was  $p \leq .05$ .

## Chapter IV

### RESULTS

This chapter describes the sample and presents an analysis of respondents' scores on the clothing values instrument.

Out of the 500 questionnaires mailed, 185 were returned. Of the returned questionnaires, 150 were used for the analysis. Thirty-three were returned with the addressee moved or unknown, one was excluded because it was answered by a thirteen-year-old girl and one arrived too late to be included in the analysis.

#### 4.1 PROFILE OF THE SAMPLE

##### 4.1.1 Age

Respondents' ages were from fifteen to seventy-two. The ages were classified into four groups. Table 1 shows the distribution of respondents among these four groups. From the table, it can be seen that the majority (68.8%) of the respondents fall into the age groups between 25 and 44. The 1981 Census of the Metropolitan Area of Winnipeg shows that only 35.3% of the female population over age 15 belongs to

this age group. The largest percentage (41.5%) were 45 years old and over (Statistics Canada, 1981). Comparison with the age distribution of the Filipino female population in Winnipeg was not possible as no such data were available.

Table 1. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY AGE

Age Group	Frequency	Percentage
15-24	19	13.2
25-34	45	31.3
35-44	54	37.5
45-72	26	18.1
Total	144	100.1

#### 4.1.2 Marital Status

The respondents were classified into three categories according to their marital status (See Table 2). The respondents in the Divorced, Separated and Widowed categories were grouped together since the number of respondents in each of these categories was very small. The majority (57.0%) of respondents were married, although a substantial percentage (37.6%) were never married. The 1981 Census of the Metropolitan Area of Winnipeg shows that 61.7% of the female population over age 15 were married. A percentage of 28.13 were single. This suggests that the distribution of the sample by marital status is reasonably comparable with the female population in Winnipeg in general.

Table 2. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY MARITAL STATUS

Marital Status	Frequency	Percentage
Never Married	56	37.6
Married	85	57.0
Widowed, Separated, or Divorced	8	5.4
Total	149	100.0

#### 4.1.3 Religion

Out of the 141 respondents who indicated their religious preference, 87.2% (123) were Catholics. This figure is not surprising since the Philippines is a predominantly Catholic country, having been colonized by Spain for four centuries (Burley, 1973, p. 129). The remainder (12.8%) were Protestants, Aglipayan, Iglesia ni Kristo, or Baptist.

#### 4.1.4 Employment Status

All of the respondents indicated their employment statuses. Responses were classified into two categories. Those employed full-time or part-time were placed in one category while the retired, housewives, students, and unemployed were grouped together in a second category (See Table 3).

Table 3. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY EMPLOYMENT STATUS

Employment Status	Frequency	Percentage
Employed	128	85.3
Unemployed, Retired, Housewives, Students	22	14.7
Total	150	100.0

#### 4.1.5 Occupation

Occupation of the respondents were classified using the Pineo, Porter and McRoberts (1977) Classification of Occupations. For purposes of statistical analysis, several categories were collapsed together resulting in five classifications of occupations. These are shown in Table 4. Occupations were varied and included doctors, nurses, teachers, garment sewers, domestic helpers, hairdressers, nurses' aides and hotel personnel. Students, housewives and retired respondents were not included in this categorization.

Table 4 shows the frequencies and percentage distributions of the subjects by their occupations. A large percentage of the respondents (55.6%) were classified as semi-skilled. This group comprised mainly garment sewers.

Table 4. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY OCCUPATION

Occupation	Frequency	Percentage
Professionals/Semi-Professionals	14	10.5
Middle Management/Supervisors	11	8.3
Skilled Workers/Technicians	11	8.3
Semi-skilled Workers	74	55.6
Unskilled Workers	23	17.3
Total	133	100.0

4.1.6 Education

There were 143 respondents for this item. Respondents were classified into four levels of educational attainment. The frequencies and percentage distributions of the respondents by level of education are shown in Table 5. It is interesting to note that the largest percentage of respondents (58.0%) have had some college education or have college degrees. This, in conjunction with the occupational findings, suggests that a large number of respondents who have college education or degrees are employed as semi-skilled workers.

Table 5. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY EDUCATION

Education	Frequency	Percentage
1 Grade School	9	6.3
2 High School	36	25.2
3 College	83	58.0
4 Graduate Studies	15	10.5
Total	143	100.0

4.1.7 Income

The annual gross household incomes of the respondents for the year 1982 were classified into four categories. Table 6 shows quite a range in income levels with the largest percentage (37.6%) falling into the \$10,000-19,999 bracket.

Table 6. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY ANNUAL GROSS HOUSEHOLD INCOME FOR 1982

	Income	Frequency	Percentage
1	Less than \$10,000	36	28.8
2	\$10,000 - \$19,999	47	37.6
3	\$20,000 - \$29,999	20	16.0
4	\$30,000 and Over	22	17.6
	Total	125	100.0

#### 4.1.8 Length of Residence in the West

Table 7 is a frequency and percentage distribution of the respondents according to their length of residence in the West. This is defined here as the length of time that the subjects have spent in Canada, the United States and Europe altogether. There is a substantial number of respondents on each of the three categories (See Table 7).

Table 7. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY THEIR LENGTH OF RESIDENCE IN THE WEST

Number of Years	Frequency	Percentage
1 - 5	41	28.3
6 - 10	47	32.4
11 Years and Over	57	39.3
Total	145	100.0

#### 4.1.9 Place(s) of Residence in the West

A great majority of the respondents, 115 (88.5%) have resided in Canada alone. A mere 15 respondents or 11.5% have resided in the United States and Europe aside from living in Canada.

#### 4.1.10 Place of Birth

In this item, respondents were classified according to their place of birth. Two separate classifications were done. The first was whether the respondent was born in the Philippines or not, and the second was whether the birth-place was rural or urban. Of the 141 respondents, 140 (99.3%) were born in the Philippines. Only one respondent was born outside of the Philippines.

One-hundred and thirty-nine (139) respondents indicated their place of birth in the Philippines, and of these, 80 (57.6%) were born in the rural areas.

#### 4.1.11 Place(s) of Residence in the Philippines

This question pertaining to the place(s) of residence in the Philippines was structured to show the respondent's place of residence during her childhood (1-12 years old), adolescence (13-19 years old), and adulthood (20 years old and later).

Tables 8, 9, and 10 show the frequencies and percentage distributions of the subjects by their places of residence in the Philippines during the three above-mentioned periods. There were more respondents who lived in the rural areas in their childhood than in either their adolescence or adulthood. On the other hand, there was a larger percentage of

respondents who spent their adolescence and adulthood in the urban areas. It should be noted in Table 10 that there was an increase in the percentage of respondents who spent their adult life in the urban areas. This could be explained by the fact that there is a tendency for rural Filipinos to move to the cities as they grow older to either seek a higher education or find better jobs (Nakpil, 1982, p. 15).

Table 8. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY PLACE OF RESIDENCE IN THE PHILIPPINES - CHILDHOOD

Place of Residence	Frequency	Percentage
Rural	72	57.1
Urban	54	42.9
Total	126	100.0

Table 9. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY PLACE OF RESIDENCE IN THE PHILIPPINES - ADOLESCENCE

Place of Residence	Frequency	Percentage
Rural	59	47.6
Urban	65	52.4
Total	124	100.0

Table 10. DISTRIBUTION OF FILIPINO WOMEN SUBJECTS BY PLACE OF RESIDENCE IN THE PHILIPPINES - ADULTHOOD

Place of Residence	Frequency	Percentage
Rural	39	34.8
Urban	73	65.2
Total	112	100.0

#### 4.1.12 Way of Life

This item pertains to the way of life in the Philippines with which the subjects identify themselves. Out of the 131 respondents to this question, 64 (48.9%) identified with the rural way of life. Sixty-seven (51.1%) identified with the urban way of life.

#### 4.1.13 Summary

The Filipino women subjects in this study were between 15 and 72 years old, predominantly married, Catholics, employed as semi-skilled workers and college-educated. They had an annual gross household income of between \$10,000 and \$19,999 for the year 1982. Most of them have lived in the West for eleven years or more and most have lived only in Canada. The majority were born in rural areas of the Philippines and

spent their childhood in rural areas as well. Although most of them spent their adolescence and adulthood in urban areas, a great number continued to identify themselves with the rural way of life.

#### 4.2 ANALYSIS OF SCORES ON THE VALUES INSTRUMENT

##### 4.2.1 Relative Importance of Clothing Values

In Chapter 3, a comparison of Clothing Values I, Clothing Values II, and Clothing Values III was proposed. However, because of the modifications to the Clothing Values Measure based on the pre-test results, the scores on Clothing Values I had only a limited range of 0 to 7. The relative importance of Clothing Values I (Table 11) differed from those of Clothing Values II and Clothing Values III (Tables 12 and 13). The Economic I value was considered most important while the Political I value was considered as least important. Because of the limited range of scores in Clothing Values I, it was felt that these results might not be really indicative of the relative importance of the clothing values. It was also felt that correlations with this limited range of scores were not very meaningful and so it was ultimately decided to limit the comparisons to Clothing Values II and Clothing Values III. This still permits comparisons with the results of previous studies where only the total score (Clothing Values III) was used.

Table 11. MEAN SCORES AND STANDARD DEVIATIONS FOR CLOTHING VALUES I OF FILIPINO WOMEN SUBJECTS

(N = 121)

<u>Clothing Values I</u>	<u>Means</u>	<u>Rank</u>	<u>Standard Deviation</u>
Economic	4.01	1	1.45
Theoretical	3.93	2	1.19
Exploratory	3.83	3	1.44
Sensuous	3.69	4	1.20
Social	3.61	5	1.19
Aesthetic	3.41	6	1.46
Religious	3.26	7	1.11
Political	2.00	8	1.26

Tables 12 and 13 show the relative importance of Clothing Values II and Clothing Values III, respectively, of the Filipino women subjects. The Sensuous value, with a rank of 1 was considered to be the most important while the Social value, with a rank of 8 was considered to be the least important. This is true in both Clothing Values II and Clothing Values III since the limited range of scores in Clothing Values I made little difference when added to Clothing Values II to obtain Clothing Values III.

Spearman's rank-order correlation was computed to determine whether the ranking of Clothing Values II was significantly different from that of Clothing Values III. Results showed that there was no significant difference between the two rankings.

T-tests were also done to test the significance of differences between the means of the rank-ordered clothing values. While there was a difference in the rank-order of the Political and the Religious values in Clothing Values II and Clothing Values III, the differences were not significant.

Table 12. MEAN SCORES AND STANDARD DEVIATIONS FOR CLOTHING VALUES II OF FILIPINO WOMEN SUBJECTS AND  $\bar{t}$  VALUES FOR DIFFERENCES BETWEEN MEANS IN RANK ORDER

(N = 121)

<u>Clothing Values II</u>	<u>Means</u>	<u>Rank</u>	<u>Standard Deviation</u>	<u><math>\bar{t}</math></u>
Sensuous	30.83	1	8.52	4.88*
Aesthetic	25.67	2	7.92	2.14*
Economic	23.54	3	7.54	0.65
Theoretical	22.94	4	6.91	0.92
Exploratory	22.13	5	6.77	5.55*
Political	16.83	6	8.02	1.22
Religious	15.69	7	6.38	3.18*
Social	13.09	8	6.35	

\*significant at  $p \leq .05$  ( $\bar{t} = 1.658$ )

Table 13. MEAN SCORES AND STANDARD DEVIATIONS FOR CLOTHING VALUES III OF FILIPINO WOMEN SUBJECTS AND  $\underline{t}$  VALUES FOR DIFFERENCES BETWEEN MEANS IN RANK ORDER

(N = 121)

<u>Clothing Values III</u>	<u>Means</u>	<u>Rank</u>	<u>Standard Deviation</u>	<u>t</u>
Sensuous	34.51	1	8.63	4.98*
Aesthetic	29.08	2	8.33	1.50
Economic	27.55	3	7.55	0.73
Theoretical	26.87	4	6.91	1.01
Exploratory	25.96	5	7.08	7.87*
Religious	18.96	6	6.76	0.13
Political	18.83	7	8.53	2.19*
Social	16.70	8	6.48	

\*significant at  $p \leq .05$  ( $\underline{t} = 1.658$ )

#### 4.2.2 Relationships Between Clothing Values and Demographic and Socio-economic Variables

##### 4.2.2.1 Relationships Between Clothing Values and Age, Income and Length of Residence in the West

Spearman's rank-order correlations were computed between clothing values and each of the variable age, income, and length of residence in the West. Tables 14 and 15 show the results of these analyses.

Significant positive correlations were found to exist between age and the Social II value, and between age and the Theoretical II value. Significant negative correlations were found between age and Aesthetic II value and between age and the Exploratory II value. Significant correlations in the same directions were also found between age and Clothing Values III, for the parallel values.

There was only one significant positive correlation found between income and Clothing Values II. This is the relationship between income and the Economic II value. A significant negative correlation was found between income and the Religious II value. Three significant correlations were found between income and Clothing Values III. A significant positive correlation was obtained between income and the Economic III value. Also, significant negative correlations were found between income and the Religious III value, and between income and the Social III value. Only this last relationship was found to be different from all the signifi-

Table 14. CORRELATIONS BETWEEN CLOTHING VALUES II AND THE VARIABLES AGE, INCOME, AND LENGTH OF RESIDENCE IN THE WEST

(N = 121)

<u>Clothing Values II</u>	<u>Age</u>	<u>Income</u>	<u>Length of Res. in the West</u>
Aesthetic	-0.22*	0.13	-0.05
Economic	0.13	0.35*	0.19*
Exploratory	-0.19*	0.02	0.03
Political	-0.17	-0.07	-0.09
Religious	-0.08	-0.25*	-0.08
Sensuous	0.04	0.08	0.14
Social	0.21*	-0.30	-0.03
Theoretical	0.18*	-0.01	0.03

\*significant at  $p \leq .05$

Table 15. CORRELATIONS BETWEEN CLOTHING VALUES III AND THE VARIABLES AGE, INCOME, AND LENGTH OF RESIDENCE IN THE WEST

(N = 121)

<u>Clothing Values III</u>	<u>Age</u>	<u>Income</u>	<u>Length of Res. in the West</u>
Aesthetic	-0.19*	0.17	-0.02
Economic	0.11	0.29*	0.18*
Exploratory	-0.20*	0.0005	0.01
Political	-0.16	-0.07	-0.10
Religious	-0.07	-0.23*	-0.10
Sensuous	0.05	0.06	0.12
Social	0.22*	-0.27*	0.03
Theoretical	0.19*	0.002	0.04

\*significant at  $p \leq .05$

cant relationships between Clothing Values II and the variables age, income, and length of residence in the West.

There was only one significant relationship found between the length of residence in the West and Clothing Values II and this is a positive correlation with the Economic II value. A significant positive correlation was likewise found between length of residence in the West and the Economic III value.

#### 4.2.2.2 Relationships Between Clothing Values and Other Socio-economic and Demographic Variables

The chi-square test of independence was used to determine relationships between clothing values and the demographic variables: education, occupation, employment status, marital status, religion, place(s) of residence in the West, place of birth, place(s) of residence in the Philippines, and way of life. Contingency tables were constructed wherein the different categories of each variable occupied the columns and the three score divisions for each clothing value occupied the rows.

Because of the nature of the Clothing Values Measure, the respondents' scores on each of the clothing values were broadly distributed. This posed a problem in setting a score range for low, medium, and high common to all eight values. Dividing the scores in the same ranges resulted in sparse cells in the contingency tables and expected frequen-

cies of less than five. To avoid having sparse cells, it was decided to divide the scores on each of the eight clothing values so that approximately 30% of the respondents fell in the low level, 40% on the average level, and 30% on the high level. As a result of this division, the actual score range for low, average, and high varied somewhat for each clothing value. (The score ranges for each clothing value are shown in Appendix C.) With this division, analyses of the scores were made relative to the average score for each clothing value rather than directly comparing one clothing value directly with another.

Tables 16 to 23 show the chi-square values for the relationships between clothing values and the demographic and socio-economic variables.

Two significant relationships were found between clothing values and the socio-economic variables. These were relationships between the Economic II value and education, and between the Aesthetic II value and occupation. Only one significant relationship was found between Clothing Values III and the socio-economic variables and this was the relationship between Aesthetic II and occupation. Only this relationship was found to be similarly significant as the relationships between Clothing Values II and the socio-economic variables (See Tables 16 and 20).

No significant relationship was found between any of the clothing values and marital status and religion (See Tables 17 and 21).

A significant relationship was found between the Exploratory II clothing value and place of residence in the West. A significant relationship was also found between the Aesthetic III clothing value and place of residence in the West. No other relationships were found among the clothing values and birthplace, way of life, and place(s) of residence in the West (See Tables 18 and 22).

No significant relationship was found between Clothing Values II and place(s) of residence in the Philippines during the respondents' childhood, adolescence, and adulthood. This was also true for Clothing Values III (See Tables 19 and 23).

Table 16. RELATIONSHIPS BETWEEN CLOTHING VALUES II AND SOCIO-ECONOMIC VARIABLES

<u>Clothing Values II</u>	<u>Chi-Square Values</u>		
	<u>Education</u> (df = 6)	<u>Empl. Status</u> (df = 2)	<u>Occupation</u> (df = 8)
Aesthetic	4.68	0.43	16.30*
Economic	13.61*	0.78	8.69
Exploratory	4.09	0.73	7.51
Political	6.41	2.16	9.65
Religious	3.28	1.07	4.99
Sensuous	5.38	1.26	8.39
Social	9.36	3.35	15.46
Theoretical	8.63	1.93	5.51

\*significant at  $p \leq .05$

Table 17. RELATIONSHIPS BETWEEN CLOTHING VALUES II AND MARITAL STATUS AND RELIGION

<u>Clothing Values II</u>	<u>Chi-Square Values</u>	
	<u>Marital Status</u> (df = 4)	<u>Religion</u> (df = 2)
Aesthetic	2.01	1.33
Economic	3.42	0.82
Exploratory	2.14	3.31
Political	2.89	2.27
Religious	2.98	3.65
Sensuous	2.61	1.15
Social	7.59	1.15
Theoretical	0.36	1.70

Table 18. RELATIONSHIPS BETWEEN CLOTHING VALUES II AND BIRTHPLACE, WAY OF LIFE AND PLACE(S) OF RESIDENCE IN THE WEST

<u>Clothing Values II</u>	<u>Chi-Square Values</u>		
	<u>Birthplace</u> (df = 2)	<u>Way of Life</u> (df = 2)	<u>Pl. Res. West</u> (df = 2)
Aesthetic	2.42	9.41	5.22
Economic	2.16	1.32	0.85
Exploratory	0.61	2.19	6.06*
Political	3.62	0.88	1.99
Religious	3.15	0.70	3.39
Sensuous	0.60	0.08	3.61
Social	3.98	2.37	1.20
Theoretical	3.31	0.38	0.57

\*significant at  $p \leq .05$

Table 19. RELATIONSHIPS BETWEEN CLOTHING VALUES II AND PLACE(S) OF RESIDENCE IN THE PHILIPPINES

<u>Clothing Values II</u>	<u>Chi-Square Values</u>		
	<u>Childhood</u> (df = 2)	<u>Adolescence</u> (df = 2)	<u>Adulthood</u> (df = 2)
Aesthetic	1.93	1.90	4.42
Economic	4.15	1.44	1.21
Exploratory	2.39	2.26	1.57
Political	2.89	0.23	2.04
Religious	0.26	0.26	0.43
Sensuous	2.93	3.28	5.23
Social	5.00	2.36	4.07
Theoretical	0.49	0.16	0.85

Table 20. RELATIONSHIPS BETWEEN CLOTHING VALUES III AND SOCIO-ECONOMIC VARIABLES

<u>Clothing Values III</u>	<u>Chi-Square Values</u>		
	<u>Education</u> (df = 6)	<u>Empl. Status</u> (df = 2)	<u>Occupation</u> (df = 8)
Aesthetic	12.40	2.22	17.41*
Economic	11.69	3.98	9.28
Exploratory	3.59	0.06	5.41
Political	6.87	1.62	11.46
Religious	2.44	0.78	4.61
Sensuous	2.56	2.02	5.26
Social	10.36	3.59	10.57
Theoretical	8.19	2.86	4.09

\*significant at  $p \leq .05$

Table 21. RELATIONSHIPS BETWEEN CLOTHING VALUES III AND MARITAL STATUS AND RELIGION

<u>Clothing Values III</u>	<u>Chi-Square Values</u>	
	<u>Marital Status</u> (df = 4)	<u>Religion</u> (df = 2)
Aesthetic	0.57	0.65
Economic	3.56	0.37
Exploratory	2.76	0.39
Political	2.35	4.87
Religious	4.37	3.20
Sensuous	1.25	1.43
Social	7.75	1.04
Theoretical	1.80	0.47

Table 22. RELATIONSHIPS BETWEEN CLOTHING VALUES III AND BIRTHPLACE, WAY OF LIFE AND PLACE(S) OF RESIDENCE IN THE WEST

<u>Clothing Values III</u>	<u>Chi-Square Values</u>		
	<u>Birthplace</u> (df = 2)	<u>Way of Life</u> (df = 2)	<u>Pl. Res. West</u> (df = 2)
Aesthetic	2.74	4.85	7.18*
Economic	1.63	0.91	0.39
Exploratory	1.56	0.96	3.53
Political	4.02	0.87	0.66
Religious	0.05	0.06	2.99
Sensuous	0.69	0.23	2.18
Social	4.23	0.14	1.98
Theoretical	3.58	0.25	0.30

\*significant at  $p \leq .05$

Table 23. RELATIONSHIPS BETWEEN CLOTHING VALUES III AND PLACE(S) OF RESIDENCE IN THE PHILIPPINES

<u>Clothing Values III</u>	<u>Chi-Square Values</u>		
	<u>Childhood</u> (df = 2)	<u>Adolescence</u> (df = 2)	<u>Adulthood</u> (df = 2)
Aesthetic	3.34	2.05	5.34
Economic	3.49	1.10	1.31
Exploratory	2.29	3.26	1.20
Political	3.52	1.11	2.50
Religious	0.05	0.23	0.04
Sensuous	1.91	1.31	1.93
Social	5.52	2.23	2.08
Theoretical	1.00	0.29	0.76

## Chapter V

### HYPOTHESES TESTING AND DISCUSSION

The hypotheses presented in Chapter 3 are discussed in the first section of this chapter. Discussion of the results and inferences drawn from the hypotheses testing follow in the next section. Comparisons are drawn between the findings of this study and other studies of clothing values and clothing behavior.

#### 5.1 HYPOTHESES TESTING

##### 5.1.1 Hypothesis 1

There are no significant differences among the clothing values of Filipino women residing in Winnipeg on the three measures of clothing values: Clothing Values I, Clothing Values II and Clothing Values III.

As explained in the preceding chapter, comparisons of the measures of clothing values were limited between Clothing Values II and Clothing Values III. Since no significant differences were found between Clothing Values II and Clothing Values III, the part of this hypothesis which states that there is no significant relationship between Clothing Values II and Clothing Values III was accepted.

### 5.1.2 Hypothesis 2

There is no significant relationship between clothing values and age of Filipino women residing in Winnipeg.

Significant relationships were found between age and the clothing values Aesthetic II, Exploratory II, Social II, and Theoretical II. The same relationships were found between age and the parallel Clothing Values III. Therefore, this hypothesis was rejected for these values.

### 5.1.3 Hypothesis 3

There is no significant relationship between clothing values and marital status of Filipino women residing in Winnipeg.

No significant relationship was found between any of the clothing values and marital status of Filipino women residing in Winnipeg. This null hypothesis was accepted.

### 5.1.4 Hypothesis 4

There is no significant relationship between clothing values and education of Filipino women residing in Winnipeg.

A significant relationship was found between the Economic II clothing value and education. Therefore, this hypothesis was rejected for this value.

#### 5.1.5 Hypothesis 5

There is no significant relationship between clothing values and religion of Filipino women residing in Winnipeg.

Since no significant relationship was found between religion and any of the clothing values, this hypothesis was accepted.

#### 5.1.6 Hypothesis 6

There is no significant relationship between clothing values and employment status of Filipino women residing in Winnipeg.

No significant relationship was found between clothing values and employment status. This hypothesis was accepted.

#### 5.1.7 Hypothesis 7

There is no significant relationship between clothing values and occupation of Filipino women residing in Winnipeg.

Two clothing values were found to have significant relationships with occupation. These were Aesthetic II and Aesthetic III. This hypothesis, therefore, was rejected for these clothing values.

#### 5.1.8 Hypothesis 8

There is no significant relationship between clothing values and income of Filipino women residing in Winnipeg.

Significant relationships were found between income and each of the clothing values: Economic II, Economic III, Religious II, Religious III, and Social III. Therefore, this null hypothesis was rejected for these values.

#### 5.1.9 Hypothesis 9

There is no significant relationship between clothing values and place(s) of residence in the West of Filipino women residing in Winnipeg.

Two significant relationships were found between clothing values and place(s) of residence in the West. These were the relationships between Aesthetic II and Exploratory II, and the place(s) of residence in the West. The above hypothesis was rejected for these two values.

#### 5.1.10 Hypothesis 10

There is no significant relationship between clothing values and length of residence in the West of Filipino women residing in Winnipeg.

Significant relationships were found between the length of residence in the West and the clothing value Economic II and Economic III. This hypothesis was rejected for these values.

#### 5.1.11 Hypothesis 11

There is no significant relationship between clothing values and place of birth of Filipino women residing in Winnipeg.

There was no significant relationship found between clothing values and place of birth. This hypothesis, therefore, was accepted.

#### 5.1.12 Hypothesis 12

There is no significant relationship between clothing values and place(s) of residence in the Philippines of Filipino women residing in Winnipeg.

No significant relationship was found between any of the clothing values and place(s) of residence in the Philippines during the respondents' childhood, adolescence, or adulthood. This hypothesis was accepted.

### 5.1.13 Hypothesis 13

There is no significant relationship between clothing values and way of life in the Philippines of Filipino women residing in Winnipeg.

There was no significant relationship found between any of the clothing values and way of life in the Philippines. This hypothesis was accepted.

## 5.2 DISCUSSION

### 5.2.1 The Three Measures of Clothing Values: Clothing Values I, Clothing Values II and Clothing Values III

The purpose in comparing Clothing Values I, Clothing Values II, and Clothing Values III was to determine the internal validity of the measure, that is, whether a part of the measure could be used independently and still obtain accurate results. However, the modification to the scoring method of the questionnaire, necessitated by the pre-test results, prevented the intended comparisons from being made. Because of the limited score range in Clothing Values I, adding this score to Clothing Values II to obtain Clothing Values III did not make much of a difference between Clothing Values II and Clothing Values III. Also, the relative importance of Clothing Values I differed from those of Clothing Values II and Clothing Values III and it was felt

that Clothing Values I was not really indicative of the relative importance of clothing values.

Statistical analyses also showed that there was no significant difference between the hierarchies of Clothing Values II and Clothing Values III. Although the Political and the Religious clothing values occupied different ranks in Clothing Values II and Clothing Values III, the differences between their means were not significant.

Comparing the results of this study with the clothing values of the Filipino women in Mendoza's (1965) study, the results were similar in that both groups ranked the Sensuous clothing value as the most important and the Social clothing value as the least important. In the same study by Mendoza, the American subjects ranked the Sensuous value as the second most important in their hierarchy of clothing values. The Sensuous clothing value was also ranked by the English-Canadian women in Conrad's (1972) study as the most important among the eight clothing values. The French-Canadian group in Conrad's study ranked Sensuous as the second most important clothing value. Johnson (1978) found that the Sensuous value was most important to future brides choosing their bridal apparel. ✓

Comfort, which is an aspect of the Sensuous clothing value, was also considered as important by the middle-aged women in Edmond's (1982) study. It was ranked as the second most important factor in measuring clothing interest.

By contrast, in Hart's (1977) study, Sensuous was ranked as the second least important of all eight clothing values by both Afro-American and Anglo-American subjects. It should be noted, however, that the subjects in Hart's study were junior high school girls and are much younger than the subjects in the studies previously cited. Perhaps, the Sensuous clothing value takes a less dominant position in the clothing value hierarchies of younger women.

The Social I clothing value in Lapitsky's study, which is parallel to the Social clothing value in the present study, was ranked by both teacher and student groups as the least important of all five clothing values included in that study. In the other studies cited, the Social clothing value occupied varying ranks in the hierarchies of clothing values: sixth most important for both French-Canadians and English-Canadians in Conrad's (1972) study, third most important for the subjects in Hart's (1977) study, and first among the clothing values included in Johnson's (1978) study. In the last study, future brides considered the Social value as the second most important in choosing bridal apparel.

Looking at the ranks of the other values, the Aesthetic clothing value often occupied a dominant position in the hierarchies of values identified in earlier studies. In the present study, it appeared as the second most important clothing value for the Filipino women subjects. In Mendo-

za's (1965) study, it was ranked third by the Filipino group although there was no significant difference between its mean score and the mean score of the Economic clothing value, which occupied the second most important position. It was the most important clothing value for the American group in Mendoza's (1965) study, for both teacher and student groups in Lapitsky's (1961) study and also for the French-Canadians in Conrad's (1972) investigation.

#### 5.2.2 Clothing Values and Age

Age was found to be negatively correlated with the value which measures how much a person values the aesthetic properties of clothing. This means that for this group of subjects, concern for beauty in clothing decreases with an increase in age. Findings for Mendoza's (1965) Filipino group showed a positive correlation between age and the Aesthetic value. Other studies reviewed found no significant relationship between the Aesthetic clothing value and age. Williams' (1977) conclusions, however, support the findings of this study when she stated that in North America, older women are no longer accorded status and attention and therefore feel that they are unlovable, ugly and worthless. Perhaps older women no longer feel that beauty in clothing is important and functionality of dress takes precedence.

The Exploratory clothing value was also found to be negatively correlated with age. This value measures how much a

person values experimenting with clothes. Tyrchniewicz (1972) found in her study that clothing interest decreases with age. As the definition of clothing interest in Tyrchniewicz's study parallels that of the Exploratory clothing value in this study, the findings of this study supports Tyrchniewicz's findings. Younger people are more likely to try new fashions and be more daring in their clothing choices. They perhaps need to establish their own role identities by experimenting with new and different clothing.

In Conrad's (1972) study, however, a significant positive relationship was found between the Exploratory clothing value and the age of her English-Canadian subjects. The majority of the English-Canadian subjects were between 19 and 25 years old while the majority of the subjects in both Tyrchniewicz's study and the present study were between 30 and 40 years old. This may imply that when women reach the ages of 30 to 40 years, their interest in experimenting with clothes decrease and this interest continues to decrease as they grow older. Perhaps for this age group, conventional and staple clothing are the most popular.

Significant positive relationships were found between age and the Social clothing value. Several research studies have found that the Social clothing value was negatively related to age (Mendoza, 1965; Conrad, 1972). These studies have found that younger people are more conforming when it comes to clothing choices. Perhaps, younger people have

stronger desires to become "part of the group" so that peer group preferences play an important role in determining their clothing behavior. They would dress like their friends even if it means wearing unusual or immodest attires. The subjects in these studies, however, are much younger and the age ranges were not as large as those of the subjects in the present study. This fact may account for the difference in the findings of this study.

Significant positive relationships were also found between age and the Theoretical value or that value which measures the individual's desire to understand and explain why clothing is needed and why it satisfies. None of the studies reviewed supports this finding.

### 5.2.3 Clothing Values and Marital Status

Certain relationships were expected between clothing values and marital status. Single women were expected to have high Aesthetic and Exploratory clothing values. They were expected to be more concerned about being well-dressed and would be more likely to wear unusual clothes or items of clothing that are new in fashion. On the other hand, married women were expected to have high Economic values. Being married means that they have to make purchases not only for themselves but also for their families. They tend to be more careful about how their money is spent. This may be

especially true of the woman with growing children who finds that her children have more clothing needs that have to be met and most often, clothing purchases for herself are delayed in favor of those of the children. Having been reduced to fewer clothing purchases for herself, she tends to be very careful when buying her clothes and makes sure that she gets the most out of her money. Divorced, widowed, or separated women were expected to have high Social values. These women, after becoming 'single' again, may have a difficult time socially and feel like the extra women in a group of couples. Perhaps, being dressed the 'right' way like everyone else would make her feel more at ease socially.

In this study, however, none of these expected relationships was found.

#### 5.2.4 Clothing Values and Education

The contingency table of the Economic II and Education relationship is shown in Appendix D (Table D-1). From this table, it can be observed that among the chi-square values of each cell, the chi-square value of the cell of high school education by low Economic II has the highest contribution (3.5) to the chi-square value of the whole table. This means that this causes the lack of independence between the Economic value and education. In other words, there is

a strong relationship between low economic value and high school level of education. The chi-square value (2.6) of the cell of high school education by high economic value is the second highest chi-square value on the whole table. This also indicates a relationship between the two.

The Economic clothing value is associated with practicality in clothing use and selection and it could be assumed that a high level of education strengthens the importance of conserving time, energy and money in relation to clothing. It is possible that women with lower levels of education do not have much knowledge about quality of clothes and therefore use price as an index of the quality of the clothes they buy. Perhaps women with higher levels of education have more knowledge about the clothes they buy. They may be more aware of the choices and possibilities open to them and are more confident of their judgments in making clothing decisions. Education may have also freed them from their inhibitions and have made them more comfortable in shopping for clothes on sale, at bargain basements, at second-hand shops, or at factory outlets.

#### 5.2.5 Clothing Values and Employment Status

Findings of this study revealed that being employed or unemployed did not make a difference to the clothing values of the Filipino women subjects. It was expected that being

employed would be significantly related to the Aesthetic and Political clothing values. However, this was not supported in this study. Other factors such as type of occupation more strongly influence clothing values rather than simply employment status. This was found in this study and is discussed in the following section.

#### 5.2.6 Clothing Values and Occupation

It was revealed in this study that occupation is significantly related to the Aesthetic value. From Tables D-2 and D-3 in Appendix D, it can be observed that the categories of Professionals and Semi-Professionals, and that of the Skilled Workers and Technicians, had relationships with high Aesthetic value scores. This is evidenced by the high cell chi-squares of their cross-tabulations.

The findings show that the Filipino women who were employed as professionals, semi-professionals, skilled workers and technicians placed greater emphasis on beauty in clothing. Perhaps, those engaged in these types of occupations are more exposed to "beautiful" clothes, for example, from the people they meet through their jobs, or through their co-workers themselves. They probably feel that they are compelled to be well-dressed when they go to work, like all their other co-workers. Also, professionals and semi-professionals have greater opportunities to meet prominent peo-

ple in their jobs and may feel compelled to wear attractive clothes for work in order to make good impressions on the people they meet.

The subjects in the middle management and supervisor category do not place too much importance on beauty in clothing perhaps because of the fact that they are the ones who have direct contact with the workers or junior employees in their jobs. They perhaps feel that they should not dress very differently from the workers so as to establish better rapport with them. To them, dressing appropriately enough to command respect and attention is sufficient.

#### 5.2.7 Clothing Values and Income

This study found that income was positively related to the economic clothing value. This means that for this group of subjects, the economic clothing value or the desire for practicality in clothing use and selection increases as income increases. None of the studies reviewed found significant relationships between income and the economic clothing value.

Considering that the majority (66.4%) of the subjects in this study fell in the \$19,999 and lower bracket, it could be assumed that the subjects in these income brackets tend to attach more importance to getting their money's worth in

clothing purchases and retain this clothing value even as their income increases.

The Religious clothing value was found to have a significant negative relationship with income. Mendoza (1965) found a negative relationship between the Religious clothing value and the occupational level of the father on the Filipino group in her study. Assuming that income increases as the occupational level of the father goes higher, it can be concluded that the relationship found between income and the Religious value parallels that found by Mendoza. This relationship is also supported by the findings of Bibby in a Project Canada survey. Bibby's study found that Canadians experiencing financial, physical, and friendship deprivation are slightly more inclined than others to attend church services regularly, to see themselves as religious, and to have a traditional Christian orientation (Hagedorn, 1980, p. 407).

The Social clothing value was also found to have a significant negative relationship with income. However, this was only true for the Social III clothing value. This means that a woman with a low income will tend to avoid wearing clothing which is more expensive or more fashionable than those worn by her friends and would also lend clothing to others. This agrees with Edmond's (1982) findings that higher levels of clothing conformity were found in women earning less than \$20,000 than those earning over \$20,000.

This also seems to relate to the fact that women in higher income brackets can afford to buy more fashionable and/or one-of-a-kind dresses. Also, it would not be considered as acceptable for women in high income brackets to borrow or lend clothing to others.

#### 5.2.8 Clothing Values and Place(s) of Residence in the West

From the contingency table of the relationship between Exploratory II and place(s) of residence in the West (Table D-4, Appendix D), it can be observed that the chi-squares of the cell low Exploratory by Canada, U. S., and Europe, and of the cell average Exploratory by Canada, U. S., and Europe have the two highest values. This means that strong relationships exist between low and average Exploratory clothing value and living in Canada, U. S., and Europe.

Having lived in several places in the West, the subjects in the second category have probably had more access to fashion information such as how to wear specific kinds of clothing and how to accessorize them. Perhaps they felt that what is suggested and prescribed by the so-called fashion leaders are the only best methods of wearing certain items of clothing. They, therefore, do not feel the need to experiment with new ways of accessorizing clothing or wearing unusual clothes but instead follow what has been suggested and is widely accepted in Western society.

In Table D-5 (Appendix D), it can be observed that the chi-square of the cell of high Aesthetic score by Canada, U.S., and Europe has the highest value. This means that those who have lived in Canada, U.S., and Europe give much importance to beauty in clothing. This could be attributed also to the fact that those who have lived in several places in the West have had a greater amount of exposure to fashion information, fashion centers and merchandise. They have had chances of seeing or perhaps buying high fashion and expensive clothes. Because of these exposures, it is possible that they have developed a habit of being well-dressed all the time and have acquired a number of attractive clothes.

#### 5.2.9 Clothing Values and Length of Residence in the West

Length of residence in the West was found to have a significant positive relationship with the Economic clothing value. This means that the longer the Filipino women subjects have lived in the West, the greater importance they give to the efficient management of time, energy, and money in clothing use and selection.

This relationship can be attributed to acculturation or the process of learning a culture different from the one in which a person was originally raised.

In Philippine society, there is a general subconscious feeling of inferiority so that aggressiveness is not generally acceptable (Burley, 1973, p. 290). Being too demanding or complaining about purchases is considered aggressive. In North American society, however, people have high materialistic expectations (Beckman, 1975, p. 32) and customers are used to receiving a great deal of services from stores such as a 'no-questions-asked' policy on returns and exchanges (Roush, 1969, p. 15). Perhaps, Filipino women acquire North American economic value over the years of residing in the West. Or perhaps, their socio-economic status have changed after years of staying in the West and consequently, their clothing values were affected.

Another point which might be connected to this relationship is the foremost reason for many Filipinos moving to Canada, that is to seek a better life and upgrade their position on the socio-economic ladder. It is possible that they give more emphasis to getting the most out of their money when making clothing purchases because they feel that they have worked hard for that.

#### 5.2.10 Clothing Values and Place of Birth

Being born in the Philippines or outside the Philippines was thought to have a relationship with the clothing values of the Filipino women subjects. However, this relationship

could not be tested as all of the subjects except one, were born in the Philippines. Analysis of this relationship was not pursued because results would not be conclusive.

It was also expected that relationships exist between clothing values and place of birth in the Philippines, rural or urban. No significant relationship between clothing values and place of birth in the Philippines was found, however. Perhaps, simply being born in a certain place is not enough for a person to acquire the values of the people in that place. Living in that place and assimilating knowledge there would probably have more influence.

#### 5.2.11 Clothing Values and Place(s) of Residence in the Philippines

Experiences during childhood and adolescence were thought to be influential in value formation. It was therefore anticipated that place of residence during the different stages in life of the respondents: childhood, adolescence, and adulthood might reveal certain patterns of relationships with clothing values. However, the results showed no significant relationship. People who spent their childhood and adolescence in rural areas were expected to be more religious, economic, and social than their urban counterparts. On the other hand, those who grew up in the urban areas were thought to have high aesthetic and exploratory clothing val-

ues because of their exposure to a modern, more fashion-oriented society. Rural-raised individuals are more likely to be conservative in clothing styles, wear clothes for their function, and not wear clothes that are unusual or different from the clothes that all others are wearing. Values acquired during childhood and adolescence were expected to endure even when the place of residence changes during adulthood.

#### 5.2.12 Clothing Values and Way of Life in the Philippines

Like the variable place(s) of residence in the Philippines, it was thought that way of life, rural or urban, might make a difference in the clothing values of the respondents. However, no such significant relationship was found.

It is interesting to note that a number of respondents who spent their childhood and adolescence in the rural areas and moved to the urban areas in their adulthood indicated that they identified with the rural way of life. However, respondents who moved to the urban areas during adolescence identified with the urban way of life. This implies that adolescence may have a stronger influence on value formation than childhood alone.

### 5.2.13 Summary

To summarize, significant relationships were found between the clothing values of the Filipino women subjects and the variables age, income, education, occupation, length of residence in the West, and place(s) of residence in the West. These relationships point to the effects of age and social structure on clothing values. Perhaps, clothing values are not culturally determined. The remarkable stability of values across cultures support this premise.

Social structure may be better predictors of clothing values. After a period of time of residing in the West, the Filipino women subjects may have acquired higher education which has eventually led to changes in occupations and possibly, higher incomes. This may have increased their interest and desire for a more fashionable appearance. They may have also overcome their "fear of the new" and have become more daring in their clothing choices.

It is also worthwhile to note the striking similarity of the clothing value hierarchy of the Filipino women subjects to those of the subjects in other studies. It is evident from the results that even with a time span of almost twenty years, the clothing value hierarchy of the Filipino women subjects was very much the same as that of the Filipino university women in the Philippines in Mendoza's (1965) study. With the difference in time, not to mention the factor of

immigration to a Western country, it was expected that the Filipino women subjects would have a different clothing value hierarchy. The great similarity may be attributable to the existence of so much Western influence in the Philippines that those Filipino women who immigrated to the West did not experience major culture change. The changes that they experienced, perhaps, were not as great as what immigrants from less Westernized countries would have undergone. Their move to the West may, however, have resulted in them having a different socio-economic status. Likewise, similarities were also found with the clothing value hierarchies of both Conrad's (1973) French- and English-Canadian subjects and Mendoza's (1965) American subjects. Only Hart's (1977) subjects, who were generally younger than the aforementioned groups, had a different clothing value hierarchy. This again supports the conclusion that age and social structure may be better predictors of clothing values than culture.

Chapter VI  
CONCLUSIONS

Within the limitations of this study, several conclusions can be drawn. Filipino women residing in Winnipeg consider the Sensuous value as the most important and the Social value as the least important in their hierarchy of clothing values. Their clothing value hierarchy is very similar to that of the Filipino university women in the Philippines studied by Mendoza (1965) nearly twenty years ago. This leads to the conclusion that clothing values are not determined by culture.

Compared with other groups, the clothing values of the subjects in this study are also very similar to those of the other groups in studies cited. Specifically, the clothing value hierarchies of both English- and French-Canadians in Conrad's (1973) study and that of the American group in Mendoza's (1965) study are very similar to the clothing value hierarchy of the subjects in the present study. Because of the presence of strong Western influence in the Philippines, the Filipino women subjects experienced insufficient culture change when they moved to the West to modify their clothing values substantially.

The study also showed that relationships exist between clothing values and each of the following variables: age, income, education, occupation, place(s) of residence in the West, and length of residence in the West. This indicates that age and social structure are better predictors of clothing values than culture.

Among the Filipino women residing in Winnipeg, older women have higher theoretical values than younger women. On the other hand, younger women have higher aesthetic and exploratory clothing values. The economic clothing value was higher for those who had lived in the West for a long period of time than for those who are new in the West. Those who had lived in the United States, Canada, and Europe gave much more importance to the aesthetic clothing value than those who had lived only in Canada. Level of education is also related to the economic clothing value and occupation is related to the aesthetic clothing value.

From the above conclusions, it can be further stated that the values of the Filipino women subjects are affected after a period of staying in the West. This was evident in the relationship found between the Economic value and the length of residence in the West. However, this relationship may not be attributed solely to the length of stay in the West but also to a change in the social structure of the Filipino women after a period of time. Perhaps, these women acquire higher education, change occupations and obtain higher in-

comes after a period of time. They move higher on the socio-economic ladder and their clothing values are reorganized to adjust to their new socio-economic status. A new job, a different circle of friends or more disposable income may cause them to modify their clothing behavior.

It was also concluded in the study that both Clothing Values II (scores in Part II of the Clothing Values Measure) and Clothing Values III (total scores on the Clothing Values Measure) could be used interchangeably to measure clothing values. However, it was observed that some respondents had difficulties in completing Part II of the measure. A modification on the scoring method of Part II is suggested or perhaps, the measure should be administered in person where the respondents can have additional explanations about the directions for completion. Some of the statements on the Clothing Values Measure also need modifications when used in the general population, as in the present study. The original measure was geared to university women and several questions were unfamiliar to the respondents and perhaps, difficult to identify with.

The present study is not without limitations. Its sample was drawn from members of Filipino organizations and therefore, non-members of the contacted organizations were left out. The sample was also generally younger than the female population in Winnipeg. Therefore, generalizations were limited to the present sample of women. It should be noted,

however, that the sample of the present study were taken from the general population, rather than from university women, as most studies on clothing values have done.

Age and socio-economic factors are determining variables of clothing values. It is suggested that further research be done on the clothing value hierarchies of different age and socio-economic groups. A similar study on the clothing values of Filipino women in the Philippines in the present time is also suggested.

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## Appendix A-1. Letter Sent to Filipino Organizations in Winnipeg

UNIVERSITY OF MANITOBA

FACULTY OF HUMAN ECOLOGY  
Department of Clothing and TextilesWinnipeg, Manitoba  
Canada R3T 2N2

(204) 474-9913

(204) 474-8509 Textile Testing Service

Dear Sir/Madam:

I am a graduate student at the University of Manitoba working for my M.Sc. thesis on a study of clothing values of Filipino women residing in Winnipeg. Clothing values refer to an individual's feelings about and their use of clothing. Specifically, I am interested in finding out how clothing values differ among Filipino women and how their length of stay in another country has affected their values.

In order to obtain a representative sample of the female Filipino population in Winnipeg, I would like to have as complete a list as possible of the names of these women. May I request you, therefore, to provide me with a list of the female members of your organization and their mailing addresses?

You may be assured that the information you give will be kept completely confidential. I can assure you that the list that you would provide would be used solely for the purpose of this study and will be destroyed or returned afterwards.

I would be happy to answer any questions you might have. Please call me if you have any questions at 474-8509 between 9:00 a.m. and 4:00 p.m., Monday to Friday, or at 269-4656 during the evenings.

Thank you for your assistance.

Yours sincerely,

SS/ad



## Appendix A-2. Covering Letter for Questionnaire

UNIVERSITY OF MANITOBA

FACULTY OF HUMAN ECOLOGY  
Department of Clothing and TextilesWinnipeg, Manitoba  
Canada R3T 2N2

(204) 474-9913

(204) 474-8509 Textile Testing Service

June 2, 1983

Name:

Address:

Dear

I am a graduate student at the University of Manitoba working for my M.Sc. thesis on a study of clothing values of Filipino women residing in Winnipeg. Clothing values refer to an individual's feelings about and their use of clothing. Specifically, I am interested in finding out how clothing values differ among Filipino women and how their length of stay in another country has affected their values.

You are one of a small number of people being asked to answer the enclosed questionnaire. Your name was drawn in a random sample of Filipino women residing in Winnipeg. So that the results will truly represent the values of this group, I would like as many questionnaires as possible to be completed and returned. Would you therefore please complete the attached questionnaire and return it to me as soon as possible in the enclosed envelope? It will take no more than thirty minutes. Your participation in this study is completely voluntary.

You may be assured that the information you give will be kept completely confidential. Your responses will in no way be associated with your name.

You may receive a summary of results by leaving your name and address at any of the telephone numbers below or by sending me a postcard with your name and address. Please do not send the postcard together with the questionnaire.

I would be most happy to answer any questions you might have. Please call me if you have any questions at 474-8509 between 9:00 a.m. and 4:00 p.m., Monday to Friday or at 269-4656 during the evenings.

Thank you for your cooperation.

Yours sincerely,

SS/ad



## Appendix A-3. Follow-up/Thank you Letter

UNIVERSITY OF MANITOBA

FACULTY OF HUMAN ECOLOGY  
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July 11, 1983

Dear Madam:

Recently, a questionnaire about clothing values was sent to you. Your name was drawn in a random sample of Filipino women residing in Winnipeg.

If you have already completed and returned it to me, please accept my sincere thanks. If not, would you please do so today? It has been sent to only a small, but representative sample of Filipino women. Although participation in this study is voluntary, I am anxious to have as many questionnaires as possible returned if the results are to accurately represent the clothing values of Filipino women residing in Winnipeg.

If by some chance you did not receive the questionnaire or it got misplaced, please call me at 474-8509 during regular office hours and I will send another one in the mail to you today.

Sincerely yours,

A large, rectangular area that is extremely faded and illegible, likely containing a signature or name.

## Appendix B

## CLOTHING VALUES MEASURE

Part I

Each of the following questions is presented with two alternative answers. For each question, check the answer that is more descriptive of you or is more acceptable to you. There are no right nor wrong answers. When your choice is not clear, guess.

1. If you were asked to help someone who did not like her clothes, which would you rather do --
  - (EXP) a. experiment with several things to find something she liked;
  - (THE) b. look over her clothes to see why she had clothes she did not like.
2. If you happen to see some church vestments for the first time, what would interest you more --
  - (REL) a. the religious symbolic meanings of the vestment;
  - (AES) b. the intricate embroidery and overall aesthetic effect of the vestments.
3. If your sister or best friend who was somewhat heavier than you wanted to borrow your blouse, would you --
  - (ECO) a. try to avoid lending it to her since she probably would pull it out at the seams;
  - (SOC) b. let her borrow it anyway.
4. I would rather read a book entitled --
  - (REL) a. "The History of Religious Costume";
  - (THE) b. "Why People Wear the Clothes They Do".
5. If you were attending an important social function, which would you rather work on --
  - (POL) a. that you are dressed in the latest fashion;
  - (AES) b. that you are beautifully dressed.
6. If you needed a new dressy blouse, would you --
  - (SEN) a. buy a silk one, with a delightful smooth texture but which may not be easy to care for;
  - (ECO) b. look for a similar one in an easy care fabric.
7. If you were shopping with a friend and she became tired, would you --
  - (SOC) a. plan to stop after checking in the next store;
  - (EXP) b. take her home or to a more comfortable place and return to go on to other places to see what they have.
8. If you were going downtown shopping on a hot summer day, would you choose to wear --
  - (SEN) a. a cool, comfortable but low cut dress;
  - (REL) b. a more covered up, but less comfortable one.
9. If you and a friend were shopping and you saw a beautiful dress which both of you had wanted to buy very much, would you --

- (AES) a. rather buy it yourself especially if your friend insisted since you had seen it first;
- (SOC) b. let your friend buy it since it was the only one available.
10. I would rather --
- (EXP) a. look at the merchandise in several stores before buying;
- (POL) b. go directly to one of the best stores in town and buy the needed items.
11. If a friend asked to borrow one of your belts and you were sure it would not go with her dress, would you --
- (SOC) a. let her have it rather than hurt her feelings;
- (THE) b. explain to her why it would not be a good choice.
12. I think that --
- (REL) a. what you wear to church is just secondary; any clean, decent dress would serve the purpose;
- (POL) b. what you wear to church must be included in you "dressy clothes" category since the occasion calls for it.
13. Which newspaper headline strikes you more --
- (ECO) a. Government Lowers Textile Import Duties: Lower Prices Predicted;
- (REL) b. Church Groups Launched Campaign for "Decent" Clothes.
14. If a radically new and different style of shoes came out, which might be uncomfortable, would you --
- (EXP) a. just the same, try a pair to see how they looked and felt on you;
- (SEN) b. ignore it and try a more comfortable looking one.
15. If you found a new blouse that you liked and the price was more than what you expected, would you --
- (THE) a. try to find out why it had this price;
- (ECO) b. immediately look for something that is cheaper.
16. If the newest fashion in prints were the so-called "modernistic prints" would you --
- (EXP) a. buy one just to see what they are like;
- (AES) b. refuse to buy one since you thought that the designs were so poor.
17. Which would interest you more --
- (SEN) a. texture as it affects the skin and comfort;
- (THE) b. reason or reasons why a person wears what she wears.
18. If you had a garment that you had worn out, would you --
- (THE) a. try to decide why you like it before replacing it;
- (AES) b. try to find one like it, since it was becoming to you.
19. When you are shopping for a new pair of shoes, do you --
- (EXP) a. try on many pairs in several price ranges;
- (ECO) b. look at and try on only those that you can afford to buy.
20. If you happen to see a rather striking blouse in a display window,

which would attract you more --

- (POL) a. the "distinguished look" that the blouse gives;  
 (THE) b. why and how such an inexpensive material was used for such a style.

21. If you were buying sweaters, which would you consider first --

- (AES) a. the color and design;  
 (SEN) b. the way it feels against the skin.

22. If these were the labels on two blouses, which would you rather buy --

- (POL) a. Tailored in Paris, France;  
 (ECO) b. Fabric by Dan River of 100% Pima Cotton.

23. If your friends wanted to wear very dressy clothes to church and you normally did not wear such clothes to church, would you --

- (SOC) a. wear the same type of clothes as they, even though you didn't really want to;  
 (REL) b. wear the clothes you normally wear to church because to you, there are more important things to think of in going to church than clothes.

24. If you saw a beautiful dress material which costs 25 per cent more than you had planned to spend, would you --

- (AES) a. disregard the price and buy it anyway;  
 (ECO) b. not buy it because it costs more than you had planned to spend.

25. When the bikini bathing suit was first introduced, did you --

- (REL) a. just buy the more modest type without trying one of the new type;  
 (EXP) b. try on several to see how they looked.

26. I would rather wear clothes which --

- (POL) a. make me stand out in a group;  
 (SEN) b. feel pleasant and comfortable to me but not particularly noticeable.

27. If you and your sister often wore each other's sweaters and you had a choice between buying two, would you rather --

- (SOC) a. buy one whose style your sister likes;  
 (SEN) b. buy one which your sister likes for the feeling of it, but which you do not particularly want.

28. Would you rather --

- (SOC) a. buy clothes in about the same price as your friends;  
 (POL) b. buy clothes which are more expensive than those which your friends buy.

Part II

Each of the following statements or questions is followed by eight endings or answers. Arrange these answers in the order of your choice by writing in the space beside each letter, a score of 8, 7, 6, 5, 4, 3, 2, 1. To the statement that you prefer most, give 8; to the statement that you prefer second, give 7, and so on. Please try to answer all the statements in this manner. Be sure not to assign more than one 8, one 7, etc. in each group of answers.

\*Remember to give your first choice 8, and your last choice 1.

1. I would rather wear clothes which --

- (POL) a. make me look distinguished in a group
- (ECO) b. take as little time in care as possible
- (SEN) c. feel good when I have them on
- (EXP) d. I can combine together in many ways
- (AES) e. have very good combinations of colors, design, and textures
- (REL) f. show others what I believe
- (THE) g. are of a suitable fabric for the purpose
- (SOC) h. are not more expensive or more fashionable than those my friends can afford

2. In regard to my clothing, it is important to me that --

- (AES) a. the design be specially good
- (SEN) b. the fit be most comfortable
- (EXP) c. the colors be neutral so as to provide a good background for experimenting with different accessories
- (POL) d. it makes me look successful
- (SOC) e. it makes my friend socially comfortable
- (THE) f. I understand why clothing is a part of the communication system -- as an "unspoken language"
- (ECO) g. I get the most for my money
- (REL) h. it is plain and simple and does not call attention to it

3. Which would be most important to you --

- (SOC) a. to have the reputation for being generous when it comes to lending your clothes to others
- (POL) b. to be one of the most fashionably dressed in your group
- (ECO) c. to be a very smart shopper who gets the most of her money when it comes to buying clothes
- (AES) d. to have beautiful taste in clothing
- (THE) e. to understand an individual through the appearance and type of clothes she wears
- (SEN) f. to have clothes that feel right to you
- (REL) g. to learn more about the church's beliefs in clothing
- (EXP) h. to be able to select, choose, and experiment with ways to wear your clothes

4. In general, I prefer clothes which --

- (ECO) a. require a minimum of time, energy, or money in their upkeep
- (THE) b. help me understand the satisfactions derived from clothing
- (POL) c. have the look of being costly

- (SEN)d. have the pleasing texture combinations  
 (SOC)e. make my friends feel at ease because they are not more costly or more fashionable than theirs  
 (EXP)f. are extremely versatile in styles  
 (AES)g. are exceptionally well-designed  
 (REL)h. would not detract from spirituality
5. If you were attending an important social function, would it be more important to you to be --
- (ECO)a. dressed in a practical manner suitable to any occasion  
 (AES)b. very beautifully dressed  
 (SOC)c. dressed like your friends who couldn't afford to spend as much money as you  
 (SEN)d. very comfortably dressed  
 (REL)e. dressed in one that suggests tranquility and repose in nature  
 (EXP)f. dressed in a costume you had assembled yourself  
 (POL)g. very fashionably dressed  
 (THE)h. dressed in a manner that reflected yourself

#### BACKGROUND INFORMATION QUESTIONNAIRE

The following questions ask about some background information about yourself. Your responses to these questions will be held in strict confidence and will in no way be associated with your name.

Q-1 Your present marital status: (Circle number)

- 1 NEVER MARRIED
- 2 MARRIED
- 3 DIVORCED
- 4 SEPARATED
- 5 WIDOWED

Q-2 Your present age: \_\_\_\_\_ YEARS

Q-3 Are you at present: (Circle number)

- 1 EMPLOYED FULL TIME
- 2 EMPLOYED PART TIME
- 3 UNEMPLOYED
- 4 RETIRED
- 5 FULL TIME HOUSEWIFE
- 6 FULL TIME STUDENT
- 7 PART TIME STUDENT

Q-4 Please describe your usual occupation. (If at present unemployed or retired, describe the usual occupation before unemployment or retirement).

TITLE : \_\_\_\_\_  
 KIND OF WORK YOU DO : \_\_\_\_\_

Q-4 (cont.)

KIND OF COMPANY OR BUSINESS: \_\_\_\_\_

Q-5 What was your household's gross income from all sources in 1982?  
(Circle number)

- 1 LESS THAN \$5,000
- 2 5,000 TO 9,999
- 3 10,000 TO 14,999
- 4 15,000 TO 19,999
- 5 20,000 TO 24,999
- 6 25,000 TO 29,999
- 7 30,000 TO 34,999
- 8 35,000 TO 39,999
- 9 \$40,000 AND OVER

Q-6 Which is the highest level of education that you have completed?  
(Circle number)

- 1 NO FORMAL EDUCATION
- 2 SOME GRADE SCHOOL
- 3 COMPLETED GRADE SCHOOL
- 4 SOME HIGH SCHOOL
- 5 COMPLETED HIGH SCHOOL
- 6 SOME COLLEGE
- 7 COMPLETED COLLEGE (Specify Major) \_\_\_\_\_
- 8 SOME GRADUATE WORK
- 9 A GRADUATE DEGREE (Specify Degree and Major) \_\_\_\_\_

Q-7 What is your religious preference? (Circle number)

- 1 CATHOLIC
- 2 PROTESTANT
- 3 AGLIPAY
- 4 IGLESIA NI KRISTO
- 5 OTHER (Specify) \_\_\_\_\_
- 6 NONE

Q-8 How long have you been residing in the West (including Canada, the United States and Europe)? (Please indicate below)

NO. OF YEARS: \_\_\_\_\_

Q-9 What places in the West have you lived in? When? (Please indicate below)

<u>PLACES</u>	<u>FROM</u>	<u>TO</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

Q-10 What was your place of birth? (Please indicate below)

TOWN/CITY: \_\_\_\_\_  
 PROVINCE : \_\_\_\_\_

Q-11 What was your place of residence in the Philippines? (Please indicate below. If you had resided in more than one place, please indicate the places and the years that you lived in these places)

<u>TOWN/CITY</u>	<u>PROVINCE</u>	<u>FROM</u>	<u>TO</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Q-12 Which way of life in the Philippines did you identify yourself with?  
 (Circle number)

- 1 RURAL
- 2 URBAN

THANK YOU VERY MUCH FOR YOUR TIME AND COOPERATION !!!

## APPENDIX C

SCORE RANGES OF THE FILIPINO WOMEN SUBJECTS ON THE CLOTHING  
VALUES MEASURE

<u>Clothing Values</u>	<u>Low</u>	<u>Average</u>	<u>High</u>
Aesthetic II	0-21	22-29	30-40
Economic II	0-20	21-28	29-40
Exploratory II	0-19	20-25	26-40
Political II	0-11	12-20	21-40
Religious II	0-11	12-19	20-40
Sensuous II	0-29	30-34	35-40
Social II	0-8	9-15	16-40
Theoretical II	0-20	21-26	27-40
Aesthetic III	0-26	21-26	27-47
Economic III	0-24	25-31	32-47
Exploratory III	0-23	24-29	30-47
Political III	0-13	14-22	23-47
Religious III	0-14	15-22	23-47
Sensuous III	0-33	34-40	41-47
Social III	0-12	13-19	20-47
Theoretical III	0-24	25-30	31-47

APPENDIX D. CONTINGENCY TABLES OF SIGNIFICANT  
RELATIONSHIPS BETWEEN CLOTHING VALUES  
AND OTHER DEMOGRAPHIC AND SOCIO-ECONOMIC  
VARIABLES.

Table D-1. CONTINGENCY TABLE OF THE RELATIONSHIPS BETWEEN ECONOMIC II AND EDUCATION

<u>ECONOMIC II</u>		<u>EDUCATION</u>				
Frequency		GRADE SCHOOL	HIGH SCHOOL	COLLEGE	POST-GRAD	TOTAL
Expected						
Cell Chi-Sq.						
Row Percent						
Col. Percent						
LOW		5	17	19	2	43
		2.7	10.8	25	4.5	
		1.9	3.5	1.4	1.4	
		11.6	39.5	44.2	4.7	30.1%
		55.6	47.2	22.9	13.3	
AVERAGE		2	15	40	8	65
		4.1	16.4	37.7	6.8	
		1.1	0.1	0.1	0.2	
		3.1	23.1	61.5	12.3	45.5%
		22.2	41.7	48.2	53.3	
HIGH		2	4	24	5	35
		2.2	8.8	20.3	3.7	
		0.0	2.6	0.7	0.5	
		5.7	11.4	68.6	14.3	24.5%
		22.2	11.1	28.9	33.3	
TOTAL		9	36	83	15	143
		6.3%	25.2%	58.0%	10.5%	100.0%

Chi-square value = 13.6

Degrees of freedom = 6

Probability = .03

Table D-2. CONTINGENCY TABLE OF THE RELATIONSHIPS BETWEEN AESTHETIC II AND OCCUPATION

<u>AESTHETIC II</u>		<u>OCCUPATION</u>					
Frequency		PROFESSIONALS/ SEMI-PROF'LS.	MIDDLE MGT./ SUPERVISORS	SKILLED/ TECHNICIANS	SEMI- SKILLED	UNSKILLED	TOTAL
Expected	Cell Chi-Sq.						
Row Percent	Col. Percent						
LOW		1	3	1	19	8	32
		3.4	2.6	2.6	17.8	5.5	
		1.7	0.0	1.0	0.1	1.1	
		3.1	9.4	3.1	59.4	25.0	24.1%
		7.1	27.3	9.1	25.7	34.8	
AVERAGE		5	5	2	36	10	58
		6.1	4.8	4.8	32.3	10.0	
		0.2	0.0	1.6	0.4	0.0	
		8.6	8.6	3.5	62.1	17.2	43.6%
		35.7	45.5	18.2	48.7	43.5	
HIGH		8	3	8	19	5	43
		4.5	3.6	3.6	23.9	7.4	
		2.7	0.1	5.6	1.0	0.8	
		18.6	7.0	18.6	44.2	11.6	32.3%
		57.1	27.3	72.7	25.7	21.7	
TOTAL		14	11	11	74	23	133
		10.5%	8.3%	8.3%	55.6%	17.3%	100.0%

Chi-square value = 16.3

Degrees of freedom = 8

Probability = .04

Table D-3. CONTINGENCY TABLE OF THE RELATIONSHIPS BETWEEN AESTHETIC III AND OCCUPATION

<u>AESTHETIC III</u>		<u>OCCUPATION</u>					
Frequency Expected Cell Chi-Sq. Row Percent Col. Percent	PROFESSIONALS/ SEMI-PROF'LS.	MIDDLE MGT./ SUPERVISORS	SKILLED/ TECHNICIANS	SEMI- SKILLED	UNSKILLED	TOTAL	
LOW	2	3	1	28	11	45	
	4.7	3.7	3.7	25.0	7.8		
	1.6	0.1	2.0	0.4	1.3		
	4.4	6.7	2.2	62.2	24.4	33.8%	
	14.3	27.3	9.1	37.8	47.8		
AVERAGE	4	5	3	30	8		
	5.3	4.1	4.1	27.8	8.6		
	0.3	0.2	0.3	0.2	0.0		
	8.0	10.0	6.0	60.0	16.0	37.6%	
	28.6	45.5	27.3	40.5	34.8		
HIGH	8	3	7	16	4	38	
	4.0	3.1	3.1	21.1	6.6		
	4.0	0.0	4.7	1.3	1.0		
	21.1	7.9	18.4	42.1	10.5	28.6%	
	57.1	27.3	63.6	21.6	17.4		
TOTAL	14	11	11	74	23	133	
	10.5%	8.3%	8.3%	55.6%	17.3%	100.0%	

Chi-square value = 17.4

Degrees of freedom = 8

Probability = .03

Table D-4. CONTINGENCY TABLE OF THE RELATIONSHIPS BETWEEN EXPLORATORY II AND PLACE(S) OF RESIDENCE IN THE WEST

<u>EXPLORATORY II</u>	<u>PLACE(S) OF RESIDENCE IN THE WEST</u>		
	CANADA ONLY	CANADA, U. S., EUROPE	TOTAL
Frequency			
Expected			
Cell Chi-Sq.			
Row Percent			
Col. Percent			
LOW	37 33.6 0.3 97.4 32.2	1 4.4 2.6 2.6 6.7	38   29.2%
AVERAGE	42 46.0 0.3 80.8 36.5	10 6.0 2.7 19.2 66.7	52   40.0%
HIGH	36 35.4 0.0 90.0 31.3	4 4.6 0.1 10.0 26.7	40   30.8%
TOTAL	115 88.5%	15 11.5%	130 100.0%

Chi-square value = 6.1

Degrees of freedom = 2

Probability = .04

Table D-5. CONTINGENCY TABLE OF THE RELATIONSHIPS BETWEEN AESTHETIC III AND PLACE(S) OF RESIDENCE IN THE WEST

<u>AESTHETIC III</u>	<u>PLACE(S) OF RESIDENCE IN THE WEST</u>		
	CANADA ONLY	CANADA, U. S., EUROPE	TOTAL
Frequency			
Expected			
Cell Chi-Sq.			
Row Percent			
Col. Percent			
LOW	42 40.7 0.0 91.3 36.5	4 5.3 0.3 8.7 26.7	46   35.4%
AVERAGE	42 38.9 0.2 95.5 36.5	2 5.1 1.9 4.6 13.3	44   33.9%
HIGH	31 35.4 0.5 77.5 27.0	9 4.6 4.2 22.5 60.0	40   30.8%
TOTAL	115 88.5%	15 11.5%	130 100.0%

Chi-square value = 7.2

Degrees of freedom = 2

Probability = .03