

**EXPLORING CLOTHING VALUES AMONG FILIPINO-CANADIAN WOMEN:
AN APPLICATION OF THE FOCUS GROUP TECHNIQUE**

by

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A Thesis

Submitted to the Faculty of Graduate Studies

in Partial Fulfilment of the Requirements for the Degree of

MASTER OF SCIENCE

**Department of Clothing and Textiles
Faculty of Human Ecology
University of Manitoba**

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DEDICATION

**I dedicate this thesis
to Dad,
who shared with me his love of life and learning from a very young age,
and whose memory will never fade with time,
&
to Mum
who showed by example to never give up
on your endeavour.**

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ABSTRACT

Clothing literature has demonstrated relationships among attitudes, behaviours and a person's values. However, most studies have used instruments with a singular focus that are based on Spranger's (1928) *Types of Men* and the Allport, Vernon and Lindzey (AVL) (1960) *Study of Values*. These instruments were standardized on North American Anglo-based groups of college students and, as a result, are very ethnocentric and literacy-dependent. Different approaches to the study of clothing and values need to be developed.

Literature related to the exploration of clothing values is reviewed under four themes: (a) general values; (b) clothing and values; (c) culture, clothing and values; and (d) Manitoba Filipino culture. In discussing past practices in clothing values research, the author demonstrates the singular theoretical approach taken by most researchers through a network analysis that utilizes the citation network method. Limitations of established data collection instruments are reviewed; the most significant has been the inability to capture and reflect the modern day reality both in terms of Canada's culturally pluralistic society and present day social norms. Another approach is presented that has the capacity to address these shortcomings.

This study explores a qualitative alternative to the quantitative methods used in previous research on clothing values. The present study has two objectives: (a) to yield new information regarding clothing values through probing the group's perceptions, attitudes and behaviours, and (b) to identify

values towards clothing held by a Filipino cultural group. The focus group method was chosen because it enables the investigator to examine responses for greater detail. Three groups of young Filipino women were formed with a total of 12 participants. Grounded Theory was used to interpret and analyze the transcripts. The analysis of the focus group discussions reveal the overriding role of both the root and host cultures and that the participants are more family-centred regarding clothing than respondents involved in earlier research. The participants identified family and context as significant in decisions regarding clothing use. Results indicated that family and context are primary considerations whereas comfort, mood and budget are secondary. Participants identified sub-components of comfort and budget, one of which was the concept of psychological comfort. This concept does not appear to have been explored in research conducted during the past 20 to 30 years.

A hierarchy of value influences, developed from the group discussions, supports ideas from theorists in other disciplines. This focus group approach was useful as the investigator was able to identify the complex relationship of values, in which some influences suggested a hierarchy, while others appeared to be present at similar levels within the hierarchical structure. These two concepts have been discussed by current theorists. In summary, this study has met the objectives, as outlined. The method chosen was very useful in revealing the information sought and the results support previous theories in areas other than clothing and textiles.

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CHAPTER ONE

Introduction

Clothing is a highly visible aspect of the physical self and often used by observers as a means of determining a person's intentions, moods, attitudes and possible behaviours. Creekmore (1963) states that clothing behaviour is part of the communication system, "an unspoken 'language' accepted and understood by individuals of the same culture in its symbolic meaning" (p. 2). Recently Roach-Higgins and Eicher (1992) have used a more comprehensive term "dress" to describe any "assemblage of modifications of the body and/or supplements to the body" (p. 1). Roach-Higgins and Eicher's (1992) definition of dress is universal, unbiased, value-free, able to cross national and cross-cultural boundaries and is inclusive of all the elements involved in appearance modifications. Researchers have also studied the adornment modes of other cultures in which body modifications serve the same purpose as covering body parts with fabric.

Dress can also be considered a reflection of personal values. Values, an intangible part of every individual's life, become the guiding principles by which humans make choices and decisions (Kaiser, 1990). Various scales have been developed to measure the different concepts of values (Allport, Vernon & Lindzey [AVL], 1960; Kahle, 1984; Kluckhohn & Strodtbeck, 1961; Morris, 1956; Rokeach, 1973), and authors refer to values by different labels, such as values, general values, societal values, personal values, or social values. Due

to the nebulous nature of values, there are various definitions which are highly dependent on the type and purpose of research being performed.

Clothing and textile literature has established that values are reflected in, and reflected by, an individual's choice of clothing (Creekmore, 1963; Kaiser, 1990; Lapitsky, 1961; Mendoza, 1965). A review of the literature indicates that core concepts can be traced to Spranger (1928). Spranger's typology of six types of men, their attitudes and consequent behaviours, has proven to be very useful in determining why people dress in the manner that they do. However, the original research is quite dated, and may not be an accurate reflection or complete explanation of present day clothing behaviour. The world has developed in many ways, and become 'smaller.' The influences in a person's life are much more diverse than before. Both the lifestyles of the average Canadian citizen and the composition of the Canadian population have changed considerably throughout recent decades. Anglo-conformity is no longer as dominant as it once was, and Canadian culture is increasingly reflective of numerous cultural influences (Fleras & Elliott, 1992).

A criticism which has been levelled against previous clothing and textiles research involving non-Euro cultures, is that the instruments developed have all reflected an Anglo North American value system. For example, Vernon and Allport (1931) developed and standardized their test for personal values on an American college sample in the late 1920s. When Lindzey joined the team in the 1960s, revisions were made only to the scoring and weighting of the variables of the study, but not to the basic definitions or types of values studied

(Allport et al., 1960). A research question that flows from this is whether or not this instrument adequately reflects the values of people coming from different parts of the world and different cultural groups.

This current study proposes to explore the possibility that the values which influence a Canadian minority and/or immigrant population may be better determined in a manner different from the methods used previously in clothing and textiles research. In order to do so without prejudice, a new approach is required. Kahle (1984) points to the need for a "healthy tolerance of diversity in measurement methodology" (p. 63) and that these methods be evaluated to discern the most useful way in which values might be measured. Schlater and Sontag (1994) recently stated that there is a need to develop an approach to the study of clothing values that makes minimal assumptions about value elements and the ways in which a person organizes and uses them. These authors assert that any method in which statements and/or questions are prepared ahead of time will make assumptions as to the nature of the respondents' values. All previous clothing values research found during this study used pen-and-paper style instruments which can be very limiting in reaching a person's inner thoughts and drives; therefore, the researcher obtains answers only to the experimenter-set questions, rather than insight into any other ideas (Gardner, 1993). A key shortcoming is that researchers have failed to ask individuals what they think or feel about an event, object or situation (Gardner, 1993). A less structured, more comfortable atmosphere can promote true perceptions and ideas, and foster less verbal aspects of life. Focus group

discussions are one means by which this can be accomplished through the use of open-ended questions, probes and group dynamics. This investigator proposes to use a focus group situation in which discussion can explore any ideas or opinions that are addressed by participants, without the use of structured closed-ended questions.

An immigrant group may lack an understanding of the written English language, therefore, being able to speak may facilitate their contributions. In a group situation, other members may help the participant to find words and/or translate for them. Therefore, the focus group has an added bonus in aiding a researcher to overcome cultural barriers.

Justification

Sontag and Schlater (1995) categorized clothing values research into a two-dimensional matrix which looks at the focus of the research and the subject-object approach. They conclude that there is a need to address methodological issues of measurement before accumulating a coherent body of knowledge. Furthermore, they "hold little promise for the continued use of Rokeach's *Value Survey* (1973) or variations of the *AVL Study of Values* (1960) ... in advancing knowledge about clothing and human values" (Sontag & Schlater, 1995, p. 8). These two instruments, (*AVL Study of Values* more so than the *Rokeach Value Survey*), have historically been widely used in clothing research investigating values. A new approach is necessary in order to obtain

maximum credibility for new values studies (Schlater & Sontag, 1994) and to stop re-inventing the wheel in clothing research.

This study will use a focus group in order to allow the investigator:

1. the opportunity to "get in tune with the reality of the interviewee(s)" (Krueger, 1988, p. 19);
2. the possibility of approaching a greater number of persons, compared to one-on-one interviews (Kilby, 1993) ;
3. to make the least number of assumptions about the elements of a person's values and ways in which a person organizes and uses them (Sontag & Schlater, 1995).

For example, in Sontag's doctoral dissertation (1978), one simply stated open-ended question yielded 16 clothing values, expanding the list currently utilized by clothing researchers. The question asked: "What are some of the most important reasons *why* you feel as you do about clothing?" (p. 186). If one question can generate so much information, then further discussion in a group context should be able to clarify the values.

Non-directive techniques allow the investigator to minimize assumptions and to probe unanticipated responses in ways that are not possible in more structured research procedures. Focus groups place the respondents in settings which capitalize on group dynamics, and can often relax inhibitions found in a one-on-one interview situation (Krueger, 1988). For the reasons stated above, the investigator believes that a focus group interview is feasible for this exploratory study. This qualitative method may be a novel research approach

for clothing values research (Abraham-Murali & Littrell, 1995), but has been used successfully in other disciplines.

Written questionnaires assume a certain level of literacy and reflect only the cognitive aspect of human life and not the behavioural component. The instruments used to date have been developed from North American college/university campuses. Members of non-Euro cultural groups may answer what they think the researcher is looking for and not what the respondents may truly feel and may answer if given the opportunity. This would lead to obtaining normative answers instead of the real feelings, perceptions and thoughts of the respondents. In a group discussion, there would be certain values/ideas which are not reflected in the currently used instruments which may be reflective of the respondents' culture. Only through providing an opportunity for participants to express a full range of feelings and perceptions, and then probing answers and ideas generated, will these distinctions become clearer.

Research Question

The problem recognized in this study is the shortcoming of previously used methods in reaching a respondent's real clothing values. These methods use statements and/or questions which are prepared ahead of time and make assumptions as to the nature of the respondent's values. The investigator proposes that the focus group interview will begin to overcome these shortcomings by using a method in which very few assumptions are made.

Broad open-ended questions will be posed to elicit experiential responses from the participants, rather than responses guided by assumptions held by the investigator and/or the research instrument. This exploratory study will contribute to the clothing values knowledge base for non-Euro cultural groups and will help bridge the knowledge gap identified by Sontag and Schlater (1995).

Objectives

This study will investigate an alternative approach to the study of values towards clothing in a non-Euro culture. The research objectives are:

1. to yield new information regarding clothing values through probing the group's perceptions, attitudes and behaviours; and
2. to identify values towards clothing held by a non-Euro cultural group.

Definitions

The following definitions will be adhered to in this study.

Anglo culture: refers to cultural groups for which the English language is the mother tongue and whose ancestry can be traced to the United Kingdom.

Clothing Values: refers to "the wishes, desires, interests, motives, or goals which an individual considers worthwhile and thus are major determinants of attitudes and behaviour in relation to clothing choices and usage" (Lapitsky, 1961, p. 3).

Culture: refers to "the complex of beliefs, morals, customs, laws, and habits which people share as a consequence of their group experiences. Culture also includes material aspects such as art, technology, and objects which represent a people's expression of their struggle with their physical and socio-economic environment" (Hiller, 1991, p. 139).

Euro culture: refers to cultural groups whose ancestry can be traced to countries now belonging to the European Union, and who have, to a large extent, defined Canadian culture.

Filipina: refers to the gender label for females from the Philippines.

Focus Group: refers to "a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, nonthreatening environment" (Krueger, 1988, p. 18).

Host culture: refers to the culture into which an individual or group moves; this culture is the dominant culture in a country - i.e. in Canada the Euro culture is dominant.

Immigrant: refers to a person whose birthplace is not Canada.

Minority: refers to persons who are racially and/or ethnically distinct and distinguished from the majority of the population by physiological, social or cultural characteristics. This term is used to describe the power exercised over subordinate groups by the dominant group within the Canadian population (Fleras & Elliott, 1992).

Participant: refers to research subjects who participate in a discussion style data collection method.

Respondent: refers to research subjects who respond to a survey-style instrument.

Root culture: refers to the culture from which an individual or group originates; one's birth culture may be the culture in which one resides (e.g., for a Filipina her root culture would be the Filipino culture).

Values: are the guiding principles which explicitly or implicitly influence the choices made and/or actions taken by an individual or a group (C. Kluckhohn, 1959).

Assumptions

The following assumptions have been identified and will be adhered to in this study:

1. the literacy level and the English competency level of the participants will not affect the results through misunderstanding or non-response;
2. qualitative methods, such as focus groups, allow participants to express their own clothing attitudes without being confined by preconceived concepts developed in previous studies (Krueger, 1988);
3. values (Inglehart, 1990; Kahle, 1984; Kluckhohn, 1950; Morris, 1956; Rokeach, 1973) related to clothing may exist beyond those previously identified in clothing studies;

4. **clothing values are derived from one's personal values, and are held in common with other members of a cultural group (Creekmore, 1963; Lapitsky, 1961); and**
5. **general values and clothing values are influenced by a variety of societal variables such as age, ethnicity, gender, socio-cultural environment, socio-economic situation, and geographical region (Creekmore, 1963; Inglehart, 1990; Lapitsky, 1961).**

Limitations

The following limitations have been identified for this study:

1. **the selection process used to identify focus group participants may not give the necessary degree of unfamiliarity to promote full self-disclosure; and**
2. **homogeneity of the groups may be limited by the selection process used to identify focus group participants.**

CHAPTER TWO

Literature Review

Literature pertaining to clothing and values can take on a narrow focus or can cover a broad cross-disciplinary search encompassing a range of aspects of human life including attributes, attitudes and beliefs. This research will utilize the narrower search, since a broader review of the literature would generate material beyond that required of this research. The author's search has been described pictorially using a variation of a citation network analysis, fashioned after the citation network method outlined by Cawkell (1974) (See Appendix A). The network incorporates only the instruments used by researchers rather than all the work cited, and will demonstrate the singularity of focus in clothing and textiles research. Literature related to the topic, exploring clothing values among Filipino-Canadian women will be reviewed under four themes: (a) general values; (b) clothing and values; (c) culture, clothing and values; and (d) Manitoba Filipino culture.

General Values

Spranger's (1928) *Types of Men*, was developed into an empirical instrument by Allport et al. (AVL) in their *Study of Values* (1960). In the 1930s, Vernon and Allport developed an instrument to measure the relative prominence of the six types of men as outlined by Spranger. The scale consists of questions, based on familiar situations, to which two alternative

answers (in Part I) and four alternative answers (in Part II) are provided. A total of 120 answers reflect 20 questions for each of the six values. The six values consisting of Aesthetic, Economic, Political, Religious, Social, and Theoretical are considered to be interdependent where a high score on one value correlated to a low score on another. Appendix B has the definitions for the six types of men. The instrument was revised by Vernon and Allport in 1951 and again with Lindzey in 1960 and 1970. These revisions focused mainly on the weighting of the values during the scoring process, rather than revising and/or changing the core values or definitions. The scale today still consists of questions from the 1930s. However, as the questions are based on situations common to the 1930s, how appropriate are they for the 1990s?

Florence Kluckhohn (1950) reported that a dominant value orientation existed for every problem in society and a number of orientations could exist for each problem. Intuitively, with an appropriate instrument, human values could be measured across cultures. Florence Kluckhohn and Strodtbeck (1961) outlined a multi-disciplinary approach to values which viewed the ordered "variation of value orientation" within a culture as the key factor. The conceptualization of the orientations was stated as a set of five questions:

- What is the character of innate human nature? (*human nature orientation*)
- What is the relation of man to nature (and supernature)? (*man-nature orientation*)
- What is the temporal focus of human life? (*time orientation*)

- What is the modality of human activity? (*activity orientation*)
- What is the modality of man's relationship to other men? (*relational orientation*) (Kluckhohn, 1950)

This approach viewed the interplay of three elements of the evaluative process - the cognitive, the affective, and the directive elements (behavioral) - providing order and direction to human action and thoughts as they related to solving collective human problems (Kluckhohn & Strodtbeck, 1961). Kluckhohn's Value Orientation (1951) rests on three basic assumptions:

- there is a limited number of common human problems for which all people must find solutions;
- there is a limited range of variability in the solutions;
- all the variations of solutions are present, in varying degrees, in all societies at all times.

Rokeach (1973) maintained that values were the cognitive representations of needs, and suggested that there was no way of knowing completely the values that might underlie a given attitude. At the same time, the fact that different people held the same given attitude did not necessarily mean that they all held the same values or subset of values. The Rokeach Value Survey (RVS) is a ranking of 18 Instrumental Values (i.e., those by which every day is lived) and 18 Terminal Values (i.e., those to which we aspire). Appendix C gives a complete listing of Rokeach's 36 values. Respondents were asked to rank items in the Instrumental and Terminal lists from 1 to 18, reflecting the values which acted as guiding principles in the respondent's life.

In addition, the respondents completed a questionnaire which reflected their opinion on issues of the day. Although the instrument may be time bound, one advantage was that it could be used successfully with those who had less than a college education. While this research involved no consideration of dress, it raised some questions about measurements used in clothing research to date. Rokeach (1973) surmised that if values were standards which guided attitudes and actions, then it followed that knowing one's values, one's behaviour could be predicted. Since the processes of acquiring and using clothing are considered to be human behaviour, they fall into the realm where values can guide and predict behaviour.

Allport et al. (1960) asserted that there was a trade-off between values whenever one was found to be dominant. However, this has been questioned in recent years by Australian researchers Braithwaite and Scott (1991) and American researcher Rokeach (1973). After administering the RVS to a group of individuals, Braithwaite and Scott sat down with the respondents to ask them about their perception of the RVS. Respondents challenged a key assumption guiding Allport's research when they noted that all values were not necessarily in conflict with each other. Braithwaite and Scott's (1991) research suggested that some values could exist simultaneously to the same degree and the prioritization of values might be situational. Therefore, Rokeach's ranking system was not necessarily indicative of the respondent's values profile, and a rating system could give more meaningful information.

Value concepts which reflect alternative lifestyles or anti-social movements from the past three decades (e.g., anti-nuclear, hippie, punk, grunge, etc.) may not be part of the existing instruments. For example, Unger and Raymond (1974) found subjects who dressed "deviantly" rated Rokeach's instrumental values differently than those who dressed "conventionally". A shortcoming of Unger and Raymond's study was the failure to provide an operational definition of "deviant" versus "conventional" dress. The study did, however, reiterate the idea that values and dress were related, and that deviant behaviour needed to be considered when studying this relationship.

Another approach was developed by researchers at the University of Michigan Survey Research Centre (Kahle, Beatty, & Homer, 1986). The List of Values (LOV) "was developed from a theoretical base of Feather's (1975), Maslow's (1954), and Rokeach's (1973) work on values . . . [and] is tied most closely to social adaptation theory (Kahle, 1983, 1984a)" (Kahle et al., 1986, p.406). Kahle and Kennedy (1989) observed that it "has been hypothesized that values directly influence interests, time-use activities, and roles, which in turn influence consumer behaviours" (p. 6). The LOV requests that respondents rank their first and second most important values from a list of nine. The nine values, developed from Rokeach's 18 terminal values, Maslow's hierarchy of needs and other contemporaries in values research (see Kahle & Kennedy, 1989), are self-respect, sense of accomplishment, being well respected, security, warm relationships with others, sense of belonging, fun and enjoyment in life, self-fulfilment, and excitement (Kahle & Kennedy, 1989; Kahle

et al., 1986). As clothing is a major consumer item, the LOV instrument does merit further consideration as a tool for clothing researchers.

The LOV has been used by Goldsmith, Heitmeyer, and Freiden (1991) in a study examining differences in the importance placed on social values by fashion leaders compared with fashion followers. The results supported the hypothesis that the more fashion-conscious women place greater importance on the values of fun/enjoyment and excitement. Although this research could not be generalized beyond the sample, it did show the applicability of a different instrument for measuring values (Goldsmith et al., 1991).

Sontag and Schlater (1995) developed a model for classifying human values research and have demonstrated its utility in clothing research which was conducted between 1960 and 1992. The two-dimensional matrix, based on a human ecological perspective, is a means of classifying the focus of research (content, structure and process) and the measurement approach based on subject-object inclusion (subject-only, subject-object reactive, and subject-object interactive). Their review of clothing values research revealed a concentration of studies in the subject-object reactive focus measured by names/labels (content) and a specified relationship of values hierarchies or means-end relationships (structure) (Sontag & Schlater, 1995). There has been little research asking "why?" questions (process) to discover deeper relationships between values and clothing. As part of a larger project for a doctoral dissertation, Sontag (1978) asked the question: "What are some of the most important reasons *why* you feel as you do about your clothing?" (p. 295),

the answers resulted in 16 clothing-related values, some of them being new to clothing studies. These 16 clothing values were: fun, independence or freedom, beauty and attractiveness, freedom from bother and annoyance, safety, accomplishing something, acceptance and inclusion by others, standard of living, self-regard, self-expression, fashion, variety, economy, creativity, functionality, and sexuality (Sontag, 1978). However, because these research results were published under lifestyles research, clothing researchers have not acknowledged or employed them.

Sontag's (1978) list of 16 values expands the list of nine values currently employed in clothing research (see Fomey & Rabolt, 1990), and reflects some of those listed in the RVS and LOV instruments. Further, Sontag's doctoral study involved both males and females, which increased its relevance for future clothing research as many studies have focussed only on female respondents. This study will attempt to move towards a subject-object interactive focus using a process type of measurement. The process type of measurement applies to "values formation, development, clarification, transmission, and change as well as to the overarching process of valuation" (Sontag & Schlater, 1995, p. 3). The participants will be asked "why" questions as well as "what is" about their values and values holdings. As Sontag and Schlater (1995) pointed out, a project using the "process focus" is too comprehensive to be used successfully in a short-term study. Given this, the current research is intended to be preliminary and exploratory in nature.

Clothing and Values

The network analysis (see Appendix A) illustrates how the clothing values literature evolves from one main piece of work, Spranger's (1928) *Types of Men*, and the instrument, the AVL *Study of Values*. Two landmark clothing studies (Lapitsky, 1961; Creekmore, 1963) which used the AVL *Study of Values* were conducted at Pennsylvania State University. These studies appear to be the earliest located that link an interest in clothing to general values. Lapitsky (1961) investigated the relative importance of values in clothing behaviour patterns of women, the relationship between clothing values and general values, and the relationship between feelings of security-insecurity and clothing values. The general values were measured using the AVL instrument. A limitation of Lapitsky's research was the assumption that religious and theoretic values were not important motives underlying clothing choices for a large number of people, and therefore were not included. The consequences of such a decision calls into question the validity of the assumption and the bias present as there were no data collected on these two values.

Using the AVL *Study of Values* as a base, Lapitsky developed her own instrument to measure clothing values on the assumption that a relationship existed between a person's general values and their attitudes towards clothing. These attitudes would shape how an individual could use clothing and the degree to which an individual would be interested in clothing. The results found a positive correlation indicating a parallel between clothing and general values, and confirmed the hypothesis that aesthetic and economic values were

dominant. Furthermore, the aesthetic value was ranked higher by socially secure subjects and the social II (acceptance by others) was ranked higher by the socially insecure subjects (Lapitsky, 1961).

Creekmore (1963) expanded Spranger's list of values to eight, adding an exploratory value and a sensory value, and included the theoretic and religious values. The exploratory person was defined as one who investigated or experimented with things; the person possessed a spontaneous curiosity with which they explored new activities or made new things. The sensuous person delighted in any object or activity which stimulated the senses of sight, sound, touch, and taste at a primarily physiological level (Creekmore, 1963).

Creekmore (1963) explored the satisfaction of needs which encompassed the seven categories or hierarchy of needs as outlined by Maslow (1954), and an action need defined by the researcher as having an effect on clothing behaviour. The investigation was based upon the theory that needs were basic to human beings and that, in the process of striving to satisfy these needs, values emerged (Fetterman, 1968). In an attempt to explore this relationship further, Creekmore (1966) later revised her Likert-type summated rating scale to develop the Creekmore Scales of Eight Clothing Variables which addressed different aspects of human behaviour towards clothing. These revised variables included: aesthetics, modesty, interest, social approval, management, comfort, special attention, and psychological dependence. The inclusion of needs in the investigation of clothing behaviour led to the concept that a hierarchy existed within the usage of clothing and the degree of interest

which one displayed toward clothing. Maslow (1954) stated that the basic motivations provided a ready-made hierarchy of values which were related to each other as higher needs and lower needs, as well as stronger and weaker ones.

Research on values has not necessitated an examination of Maslow's first level of needs -- physical needs. Most studies used college students; therefore, the assumption could be made that this stratum of society would have a roof over their heads, food on the table, and at minimum, a functional wardrobe. These college respondents were not concerned about basic physical needs and would respond within the context of a higher level of the hierarchy.

In her revised instrument, Creekmore (1966) dropped the relationship between general values and clothing values as it was amply demonstrated earlier. With a grant from the General Research Fund, Oregon State University, and graduate students from Michigan State University, researchers further tested the instrument. Fifty-two junior and senior home economics students were involved in a second pre-test in Spring 1964, and 123 female freshmen students were involved in a third pre-test in December 1964 (Creekmore, 1966). Unfortunately, the results of these pre-tests were never published. However, the instrument as it exists today is a result of these revisions and therefore it is necessary to mention that this research took place.

At Cornell University, Altpeter (1963) used two instruments to measure clothing values, the Lapitsky Clothing Value test and the Adjustable Pie Graph. These were first used by Finlayson in an unpublished 1959 master's thesis

(cited by Altpeter, 1963), and adapted for Altpeter's project. The results from both instruments showed that the women placed a high priority on both the aesthetic value and the economic value. These findings were consistent with Lapitsky. However, in the final analysis these two instruments were found to measure the intensity of the various values somewhat differently (Altpeter, 1963).

Dunlap (1971) investigated intensity levels of corresponding general and clothing values using single, undergraduate college females. The results of Dunlap's exploratory study showed a difference between levels of intensity in general and clothing values scores (Dunlap, 1971), but since it was only an exploratory study, the results were seen as tenuous. However, her research pointed to the need for a more comprehensive instrument to be developed as researchers had not been getting at the heart of what values were expressing.

Despite various calls for further instrument development, clothing researchers persevered with the existing theoretical and methodological bases to investigate various relationships between values and clothing behaviour for adolescents (Francis & Liu, 1990; Liu, 1987), marketing and consumer behaviour (Finlayson, 1959; Walker, 1968; Witter, 1976), male university students (Richards & Hawthorne, 1971), self-esteem (Klaasen, 1967), income level, social status, and educational levels (Nygaard, 1967), type of mobility and extrinsic-reward orientation (Gates, 1960), and intensity levels of values (Dunlap, 1971). All studies used a form of the *AVL Study of Values* and/or Lapitsky's or Creekmore's clothing scales.

In more recent work, Rose, Shoham, Kahle and Batra (1994) have demonstrated empirically the link between social values (i.e., general values) and more concrete fashion-related phenomena. Kahle's LOV was administered to both male and female heads of households. The results confirmed that:

- socially oriented individuals showed a greater need for affiliation;
- social values were associated with high levels of group identification;
- conformity was positively related to an increased importance in style and brand name;
- conformity was positively related to the utilitarian qualities of clothes (Rose et al., 1994).

In short, the authors concluded that "values play an important part in determining the importance placed on clothing features" (Rose et al., 1994, p. 1516). Their study further illustrated the relationship between dress and values.

Culture, Clothing and Values

Numerous studies have reported cross-cultural investigations under various relationships of values and/or clothing values. Mendoza (1965) used a modified version of the Lapitsky instrument and Kluckhohn's (1951) Value Orientations. The purpose of the research was to investigate the relative importance of selected values in the clothing behaviour patterns of Filipino and American women and the relationship between clothing values and general values across cultures using an interdisciplinary approach (Psychology and Anthropology). The results showed a different hierarchy for both populations.

The Filipino women considered the sensuous value to be the most dominant, the economic second and the aesthetic third. The American women rated the aesthetic value first and the sensuous second. At first glance, these results seem to be contradictory to Lapitsky's research. Mendoza did note that the economic value in Lapitsky's research involved the comfort factor; however, Mendoza incorporated the comfort factor as part of the sensuous value. A significant positive correlation was found between the General Values I and the Clothing Values I (Lapitsky instrument), as expected. A non-significant positive correlation was found between the General Values II and the Clothing Values II (Kluckhohn's Value Orientation) and, although they were non-significant, the American group showed higher correlations (Mendoza, 1965). A different approach to values, such as Kluckhohn's (1951) Value Orientation, should not be ignored just because it produced non-significant results. Potentially valuable material could aid researchers in grasping a deeper knowledge of the value concept from the non-significant as well as from significant results. Perhaps a method other than pen-and-paper instruments would reduce assumptions and increase the discovery of the respondents' realities.

Gardner (1993) suggested that finding an individual's "ideal" was a means by which one could gain an understanding of their perceived reality. Subsequently, this ideal could be used as a benchmark against which people make judgements. By definition, the ideal has been a convenient research concept which could allow a probe for concepts about reality as seen by individuals (Gardner, 1993). This ideal comes from within a person's very being

and cannot be perceived before it is explored by the researcher in a realistic context. Therefore, it is only by using techniques which start with an individual's constructs and verbal labels that one can say the person's internal reality has been explored from the individual's perspectives (Gardner, 1993). These verbal labels are particularly important when bridging language barriers. Only through open interviews can further clarifications be sought.

Various cross-cultural studies have included Mexican and Mexican-American women (Kaigler-Walker & Ericksen, 1989), whites attraction towards blacks (Walker & Campbell, 1982), African-American women (Keller & Bergstrom, 1993), female students in India (Sharma, 1980), female Francophone and Anglophone university students (Conrad & Densmore, 1977; Conrad, 1973), female New Zealand and American university students (Fomey, Rabolt & Friend, 1993), women from Qatar and Saudi Arabia (Fomey & Rabolt, 1990), Asian and American students (Hao, 1971; Miller, 1977), and the Winnipeg Filipina population (Senga, Brown & Gonzales, 1987; Senga, 1984). Again, all studies used a form of the AVL *Study of Values* and/or Lapitsky's or Creekmore's clothing scales.

In the mid-1980's, Senga (1984) branched out beyond the traditionally used college samples to the Filipino community of Winnipeg, Manitoba. The objectives of her study were to discover the clothing values hierarchy of the Filipino women and to look at the relationship between their clothing values and specific demographic and socio-economic variables. The instruments, Mendoza's (1965) Clothing Values Measure and a demographic questionnaire

developed by Senga, were mailed to 500 Filipino households. A response of 150 was realized. The results showed a ranking of clothing values in the following order: sensuous, aesthetic, economic, theoretical, exploratory, political, religious and social. The respondents were between 25 and 44 years of age (68.8%), Catholic (87.2%), semi-skilled workers (55.6%), college educated (58.0%), and married (57.0%). These variables, plus the place and length of residence in the west were all related to the clothing values.

Senga's study (1984) was the first located in the literature which attempted to use the AVL scale on a sample drawn from outside a college population. The number of non-respondents might have been due to the complexity of the instrument used. A lack of English comprehension, interest, and/or a shortage of time could have contributed to the non-response by the other 350 households. The characteristics of this large number of non-respondents may have been different than those who responded.

Senga et al. (1987), looking at the same data, suggested that a mechanism other than culture might be influencing the clothing values of these women. The authors cited age and social situation (i.e., the context) as having more of an impact on clothing values than culture, as the immigrants could have acquired higher education, better jobs and higher incomes since coming to North America. Only by asking the respondents about their "ideal" could these issues become clearer (Gardner, 1993).

Since research has revealed associations among an individual's values, clothing interest, clothing acquisitions and the social values generally held

within society, inferences about social values could be assessed through an exploration of an individual's attitudes, behaviour and interest towards dress (Creekmore, 1963; Lapitsky, 1961). According to Kaiser (1990), researchers have agreed on the importance of understanding the clothing values system(s) in both subcultural and different cultural settings. Researchers (Engel, Blackwell, & Miniard, 1993; Henry, 1976) have made a strong connection between consumer goods and cultural values. Engel, Blackwell, and Miniard (1993) reported that cultural values could affect consumer behaviour.

An understanding about cultural values can only benefit retailers and manufacturers, not only clothing but also any consumer product. Clothing values research lags behind developments in other socio-psychological areas of clothing. The next chapter will outline a new approach to be tried in this project as an initial step in bringing clothing values research into the present day arena.

Manitoba Filipino Culture

The major influx of Filipinos to Manitoba occurred between 1975 and 1985, when approximately 10,000 immigrated. At that time the literacy rate was 88% in the Philippines, and approximately 76% of Filipino immigrants spoke English; approximately 85% were Roman Catholic (Immigration & Settlement Branch [ISB], 1987). By 1980, it was estimated that the Filipino community totalled 20,000, making this the largest Asian group in Manitoba (Buduhan & Oandason, 1981). The majority of these Filipino immigrants were Tagalogs.

As with all immigrants, major components of the Filipino culture immigrated with the people. Given this, a brief historical perspective of Filipino culture would provide a necessary context for the discussion of study results.

The Tagalog culture has been the most dominant in the Philippine Islands, and has been the foundation on which other groups have developed their cultures and social organizations, excluding the "pagan" groups to the north and the Moslem groups to the south (Stoodley, 1957).

The family is considered to be the smallest social unit in the Filipino tradition, whereas the individual is the smallest social unit in the Euro-Canadian tradition (Holsteen, 1988). This has great implications for the Filipinos growing up in a Canadian culture, and may possibly produce varying levels of conflict until the members can find a way to resolve the differences. The family is then surrounded by the immediate, or micro-environment, which is encompassed by the larger, or macro-environment, as depicted in the Human Ecological System (for more discussion on the Human Ecosystem see Bubolz, Eicher and Sontag, 1979).

The family, both immediate and extended, plays a very important role in a Filipino's life, often resulting in three or more generations under the same roof (ISB, 1987). The family and the immediate community are closely related, with members having obligations to neighbours, to the group, as well as to kin (Stoodley, 1957). The "consciousness of kin" (Stoodley, 1957, p. 240) is so strong that even remote blood relations are considered important. Single aunts and uncles may live in the house until they are married. However, marriage

does not constitute an eviction order, as they may move, live there temporarily, or stay and raise their own children in the household (ISB, 1987).

The family provides for free and unguarded emotional exchange, as well as a place of unconditional acceptance and understanding (Bulatao, 1968). Socialization occurs in the immediate family, the extended family and the community at large; therefore, equally strong bonds are formed with mothers, aunts, grandparents, and older siblings (Stoodley, 1957). The roles of various family members (i.e., father, sister, grandparent, grandchild) is extended throughout the larger community to appropriate persons (Buduhan & Oandason, 1981). This relationship with the larger community is reflective of the language used within the group. Children use generic terms to address adults, rather than their names. For example "father" encompasses all men about the father's age group, and "grandmother/grandfather" includes all contemporaries of the grandparents (ISB, 1987).

The Filipino lumps the members of the community into these family roles thereby submerging the immediate family into the wider community (Buduhan & Oandason, 1981, p. 13).

Filipino relationships are very complicated, following many different rules often dependent on the birth order. Gender-specific terms are not used to address children, and birth order determines a child's privileges, status, work and socialization (ISB, 1987; Buduhan & Oandason, 1981). Filipino children are given the respect to initiate greetings with adults, as it is considered rude for a child to wait for the adult to greet him/her (ISB, 1987). Children are highly prized and indulged throughout the first two or three years; however, at about

three years the child is expected to conform to a rather complicated authority system (Stoodley, 1957).

Relationships are considered very precious; therefore, in order to protect them, two basic "values" are considered paramount in the Filipino culture:

- social acceptance and smooth interpersonal relations; and
- security (Buduhan & Oandason, 1981).

When a Filipino appears to be ambiguous in a discussion with others it is an attempt to not ruffle the other person's feathers. A number of sayings outline the importance of the spoken word being soft and agreeable:

- *Ang marahang pangungusap so puso'y makalulunas.*
(A gentle manner of speaking soothes the heart)
- *Ang salitang matatamis so puso'y nakaaakit, nagpapahibog ng galit.*
(Sweet words win the heart and dispel anger)
- *Ang sugat ng itak ay mas mahanay kaysa sugat ng masamang pangungusap.*
(The wound from a knife is more bearable than the wound from an offensive word)
- *Hindi baleng huwag mo akong mahalín; huwag mo lang akong hiyain.*
(It doesn't matter if you don't love me; just don't shame me)
(Buduhan & Oandason, 1981, p. 12).

"Security is interdependence" (Buduhan & Oandason, 1981, p. 13), and is highly prized in the Filipino culture. It is considered good to be dependent on relatives and friends for both material assistance and social support and is achieved through the group membership (Buduhan & Oandason, 1981). This group membership includes family, friends and the larger community. From this interdependence comes the very complicated cultural value that all debts must be reciprocated in some form, perhaps not immediately, with the exception of the one debt owed to one's parents for the gift of life (ISB, 1987; Buduhan &

Oandason, 1981). It is this debt which ties the child to the family structure, and is the basis for the parent-child relationship and the respect towards the parents demanded of the child.

"Children are expected not only to be obedient and respectful to their parents, but also to show reverence to them When the children grow up and marry, the obligation to show respect remains unchanged, but the duty of obedience is softened to a duty of consultation"
(Stoodley, 1957, p. 241).

Growing up in Canada can be a challenge for the Filipino immersed in two cultures with very distinct characteristics. The social codes in the Filipino community that are assigned highest priority and adhered to very strictly include friendliness, helpfulness, kindness, humility, happiness and close family ties (Buduhan & Oandason, 1981). The Filipino culture stresses group or community as having paramount importance over the individual (Bulatao, 1968), whereas in Canada the individual is the smallest unit of consideration (Holsteen, 1988). Filipino children learn that independence is anti-social and objectionable to the community and are rewarded for successful group work as students. As Buduhan and Oandason (1981) point out, this is fundamentally different from the Canadian system where individualistic and competitive students are rewarded:

". . . the constant parental admonition to be non-aggressive and to be respectful of elders is not congruent with what children experience in the [Canadian] community or with what they see on T.V. where cartoons depict violence and family shows depict confrontations" (Buduhan & Oandason, 1981, p. 17).

Filipino family roles differ from those of the Canadian family, where neither the male nor the female is considered dominant, and authority is

structured by birth order rather than by gender (Stoodley, 1957). Tagalog family structure appears to favour the woman's competence and interest. As the mother is not the sole caregiver in the home, she is free to pursue possibilities such as a career outside the home.

"traditionally there is considerable leeway in the family for a struggle for 'power'. Also, the extended family system tends to prevent family status from being as closely bound up with occupational status as it is in the United States" (Stoodley, 1957, p. 248)

The Filipino cultural system means that more than one person will share the responsibility for the family, and possibly more people, other than husband and/or wife, will provide income.

Buduhan and Oandason (1981) summarize a Filipino child's upbringing very well.

"In summary, the child grows up with an extended family and is subjected to multiple socializers. He experiences a great deal of physical closeness, has no privacy in sleeping quarters, and is dissuaded from ever being alone. The child is conditioned to getting along with others and is constantly in interpersonal relationships in a way that is alien to most Canadian children" (p. 15).

Summary

Given the exploratory nature of the research, the literature review had a four pronged purpose: a) to touch upon and shed light on issues related to values in general; b) to explore issues related to values and clothing in particular; c) to review critiques of current instruments used in clothing and values research; and d) to delve into cultural considerations that are specific to and/or very important in the Filipino community. An exhaustive literature review

was beyond the scope of this research. However, the literature reviewed yielded a number of themes and issues that point to the pertinence of undertaking a study of this kind.

The values literature, on a general level, and more specifically as it pertains to clothing, clearly establishes the complexity of this area of study. The use of close-ended quantitative pen-and-paper questions would not likely have anticipated all possible influences. Given this, a qualitative approach that enabled the researcher to further explore issues and values appeared a worthwhile endeavour.

A further critique of established models and research tools pointed to the need to move beyond the theoretical framework within which research has been conducted, and the instruments used to examine clothing values. The literature established that instruments, such as the AVL, were standardized on groups of Anglo-American university students, and they possessed: (a) an ethnocentric bias and (b) a requirement for a post-secondary understanding of the English language. Both of these are inappropriate when examining clothing values in other cultural groups, particularly those that are non-European. Again, this supported pursuing research that addresses these concerns.

The brief review of literature addressing Filipino culture added to the context within which the study has been placed, by highlighting the strong role that culture plays in the Filipino values system. The review provided the investigator with an insight into the major influences which could shape decisions in the Winnipeg Filipino cultural environment. The information

demonstrated the role of the root and host cultures. Clearly it is essential for research to take this influence into account in order to avoid discounting the role that cultural values may play. Furthermore, the literature review was instructive in providing a framework within which the study could be pursued.

CHAPTER THREE

Research Design

The literature review of clothing values data collection has revealed that the method by which data are collected can affect the outcome of the analysis. This chapter highlights the strengths and weaknesses of both quantitative and qualitative research methodologies. After reviewing the shortcomings of existing methodologies, a research methodology is presented which has the capacity to explore culture, clothing and values.

Perceived Weaknesses of Previous Methodology

Clothing and textile research dealing with clothing values has used a single methodology fuelled by a theoretical perspective dating back to Spranger's 1928 typology of men. Clothing values data has been collected using pen-and-paper instruments which evolved from the AVL *Study of Values* (1960) (see Appendix A). Both clothing values and *Study of Values* instruments were standardized on American college populations. A number of methodological shortcomings in this approach have been noted. These include: shortcomings attributable to the quantitative nature of the research instruments, biases resulting from the ethnocentricity of the instruments and biases due to educational and socio-economic factors.

Qualitative versus Quantitative

To debate the drawbacks and benefits of quantitative and qualitative research paradigms opens up a Pandora's Box of questions and plausible answers. One key shortcoming associated with closed-ended questions is that the options available for information gathering are narrowed by providing the respondents a set of answers to choose from. This approach may bias the results through oversight or omission on the part of the researcher (Krueger, 1988). While the use of open-ended questions generates a plethora of information, much of which may be extraneous, it does not have the same potential to limit information gathering. The potential for soliciting unanticipated information from the respondents is essential in exploratory research, and qualitative methods allow for such solicitation.

Cultural Biases

The *Study of Values* was standardized on a 1920s college population, therefore, reflecting a White Anglo-Saxon Protestant (WASP) American ideology. This instrument has the potential to be both outdated and ethnocentric in its content. Most values instruments were developed mainly on college level Anglo North American populations. Current methods of pen-and-paper instruments have raised some criticism regarding their appropriateness in analyzing sub-cultural and cross-cultural samples (Kaigler-Walker & Ericksen, 1989), and for members of non-Euro cultures residing in Canada, these instruments might not reflect their true clothing values. A large chasm can be

detected here, and the research question that emerges is how to bridge the gap that exists.

Education and Socioeconomic Biases

Allport et al. (1960) stated that respondents to the *Study of Values* required at least a post-secondary education. Further, generalizing clothing values from previous research has been a problem for populations with lower literacy levels and poor English comprehension.

To date, both values and clothing values questionnaires have been administered to respondents without apparent regard for their cultural background and/or level of education. Previous research has not considered the unique characteristics of the group being studied and has assumed that all groups would fit with Anglo-American cultural characteristics.

An Alternative Approach

After reviewing the wider literature on values (Inglehart, 1990; Kahle, 1984; Kluckhohn, 1950; Morris, 1956; Rokeach, 1973) the question still remains: "Are there other methods by which to explore the clothing values directing a person's clothing choices and usage?". An approach is needed which reduces researcher bias, reduces the number of assumptions made prior to data collection and has the capacity to explore the possibility that other values may exist among non-Euro cultural groups. Schlater and Sontag (1995) stressed the need to address methods of measurement before researchers

could begin to accumulate a coherent body of knowledge relating clothing values to human action.

Qualitative methods can be used to gain fresh and novel slants on research areas about which much is already known as well as phenomena about which little is known (Strauss & Corbin, 1990). Qualitative analysis provides the opportunity for grass-root perceptions and ideas to be considered in studying clothing values as these methods lend themselves to uncovering the nature of a person's experiences with a phenomenon (Strauss & Corbin, 1990). A qualitative methodology may lead to an exploration of the motives and behaviours which influence the use and acquisition of clothing without the preconceived notions and restrictions inherent in quantitative methods.

Therefore, the purpose of this study is to investigate the relationship between clothing and values in a non-Euro root culture in a mid-western Canadian city using the data gathering technique of a focus group interview.

Focus Group Data Gathering Technique

A focus group interview was chosen as the means of generating ideas about the relationship between clothing, values, and/or culture. As with all methods of data collection, there are strengths and weaknesses to the use of a focus group approach.

Advantages of Focus Groups

The advantages to using the focus group method include:

- the participants are placed in a socially-oriented life-like situation;
- the moderator is able to probe thoughts and ideas raised by the participants;
- relatively low in cost;
- the method enables the researcher to increase the sample size of qualitative studies, over one-on-one interviews (Krueger, 1988).

The focus group is also unique in that it allows for interaction and greater insight into the perceptions and ideas of the participants, and the group members influence each other by responding to ideas and comments in the discussion (Krueger, 1988). Although group dynamics may introduce some distortions and change group members' ideas and perceptions, Kilby (1993) cites Haan's theoretical position in which real-life value interactions would reflect such distortions. Morse and Field (1995) lend support in stating that attitudes and perceptions are not developed in isolation but rather through interaction with other people. Creekmore (1963) pointed to evidence that individuals, in attempting to adapt to their environment, reflect their thought processes, needs and values either directly, or indirectly through their conscious and unconscious behaviour. Therefore, the group dynamic is essential in order for participants to verbalize their clothing values holdings, about which they may or may not be conscious.

Disadvantages of Focus Groups

The disadvantages of the focus group include:

- the moderator has less control in group versus individual interviews;
- data are more difficult to analyze, as it is necessary to "sift" through the conversation;
- the process requires carefully trained moderator(s);
- groups can vary considerably;
- groups are difficult to assemble; and
- discussion must be conducted in an environment conducive to conversation (Krueger, 1988).

Qualitative approaches, such as the focus group interview, may require a longer analysis time, as the transcription from the recorded to written medium can be very cumbersome. It is also necessary to read and re-read the transcribed documents in order to recognize the categories and concepts. After the categories and concepts are recognized they must be synthesized into a meaningful and readable form.

Optimal Group Size and Make Up

Eight to ten participants are invited to attend a focus group session. Ideally, the participants should be unfamiliar to each other, although this may not always be possible. The group discussion process is repeated using participants with similar backgrounds, until no new information is received and the moderator can predict the next answer/statement. Focus group sessions

should promote self-disclosure amongst the participants with a series of open-ended questions (Krueger, 1988). These questions allow responses without setting boundaries or giving clues for potential response categories.

Group members who are familiar with each other tend to respond on known past experiences, events or discussions (Krueger, 1988). These interactions require prior knowledge of implied meanings developed during past relationships which are unavailable to the moderator. A lack of familiarity among group members has proven most effective in promoting self-disclosure. The focus group is "not intended to develop consensus, to arrive at an agreeable plan, or to make decisions about which course of action to take" (Krueger, 1988, p. 29). Participants are encouraged to disagree with each other and to express and explore negative points of view. It is only through avoiding consensus that the true makeup of opinions within a group can be captured. Importantly, all human beings are individuals with differences and it is from these differences that multi-faceted themes and ideas are generated.

Optimal Moderator Role

The moderator will guide the discussion through a series of questions, while maintaining a natural flow to the conversation and ensuring all participants have the opportunity to contribute. The moderator will have a fairly low degree of involvement, using probes in order to clarify ideas and obtain more information on seemingly pertinent ideas. Low levels of moderator involvement are important for exploratory research (Morgan, 1988). In order for new ideas

to emerge, the moderator cannot be highly involved in orchestrating the direction of the discussion. The participants are invited to discuss or share ideas with others on an informal basis.

The questions are simple, and the group dynamics enable members both to form or further develop their own personal viewpoints, and to hear other viewpoints. A permissive and nonjudgemental environment is essential for these interactions to occur, and to enhance self-disclosure (Krueger, 1988). "The focus group discussion is particularly effective in providing information about *why* people think or feel the way they do" (Krueger, 1988, p. 14).

Non-Euro Cultural Group Chosen for Study

The Filipino population of Winnipeg was chosen as an accessible group through the Filipino student association at the University of Manitoba. In order to obtain as homogeneous a group as possible, currently enrolled students and recent graduates were approached. These women would all be daughters of immigrants. Homogeneity in the groups reduces perceived risks, promotes self-disclosure (Morse & Field, 1995) and minimizes conflicting generational concepts between first and second generations.

Procedures

The investigator received approval from the Faculty's Ethics Committee (Appendix D) before the pilot study commenced. The pilot study gave the investigator an insight into the dynamics of the focus group interview process. The pilot study tapes were transcribed verbatim and reviewed to ensure that the questions, as structured, would meet the purpose of the main study. Prospective participants for the main study were initially contacted by telephone using a prepared script (Appendix E). Three focus group interview sessions were carried out over a two month interval. Data were analyzed by the Grounded Theory approach in which general recurring themes are identified and then built into categories in order to develop a descriptive picture of the participants.

Participants

Pilot Study. Female employees at a restaurant in Winnipeg, where the investigator works part-time, were invited to participate in a discussion about the influences and motivations for the acquisition and use of clothing. The purpose for this group was to provide an opportunity to try out the open-ended questions and the focus group process, as the moderator was a novice. This group was chosen due to its convenience to the investigator/moderator. It was not considered to be a deterrent that these participants were not members of any specific ethnic group, as the exercise was purely to try out the

methodology. The criteria for selection were: (a) 18 years or older; and (b) an employee of the restaurant.

Main Study. The moderator/investigator gave a brief description of her study and asked for volunteers from the Filipino Student Association during the Annual General Meeting in the Spring of 1995 (Appendix I). Once volunteers signed up, they were telephoned by the moderator and a focus group time set up (Appendix E). The criteria for selection were: (a) 18 years or older, and (b) a student.

Informed Consent

Pilot Study. Upon agreeing to participate in the discussion group, female staff members were given a meeting place, time and date. Verbal consent was received from each participant before the focus group discussion commenced.

Main Study. Upon agreeing to participate, the Filipina participants were given a meeting place, time and date. Upon arrival each participant was given a letter of introduction to read and a consent form to sign (see Appendix F). The moderator collected all consent forms before starting the session.

Focus Group Format

The investigator invited 8 to 10 participants to each session as an upper limit in order to obtain approximately 6 to 8 participants, which is considered to be the group size that optimizes group dynamics (Krueger, 1988). The discussions were audio taped; however, total confidentiality of the taped transcripts was assured by the principal investigator and her advisor.

In the group discussion, the participants were invited to use pseudonyms, if desired, to ensure anonymity. The participants were also informed that the moderator would not report their names or any other identifying characteristics in the transcripts and that the tapes would be destroyed upon completion of the project.

The moderator transcribed the tapes verbatim within days of each focus group. An initial reading of the transcripts occurred between each session in order to identify any ideas or concepts which might need further exploration in subsequent focus groups. The moderator coded each participant by a letter and a number to be used in any written transcript (i.e., participant #1 in the pilot study was given the code 'P01' while participant #6 in the first group [A] of the main study [S] was coded 'SA06'). The members of the focus group were assured that they could leave at any time and did not have to complete the interview process.

The moderator was assisted by a female research assistant who had some experience in helping with focus groups. The role of the assistant during the focus group interviews was passive, primarily related to record-keeping

duties, verifying the order of speaking on the audio tapes and noting non-verbal behaviour. The written transcripts were also reviewed by the assistant during the analysis stage.

At the start of each focus group session the moderator introduced herself and her assistant, and provided a brief background description of herself and the research using a prepared script (Appendix G). The conversation began quite simply with a sharing of personal information to relax the participants. Questioning then commenced with the participants providing a description of their favourite clothing as a means of opening up the discussion on a personal level. Further questions asked participants to discuss what they considered when choosing certain clothing and the reasons they felt as they did about their clothing (see Appendix H).

Questions for Group Discussion

The moderator formulated four basic questions before the focus group interviews commenced. These four questions, outlined below, were asked throughout each focus group session.

- Please describe to us your favourite clothes?;
- How do clothes have an influence in everyday activities?;
- What do you consider when deciding what to wear for a special occasion?
- What are some of the most important reasons *why* you feel as you do about clothing? (Sontag, 1978, p.186). Permission was received

from Sontag through private communication to use this question (Appendix H).

Due to the nature of the method, a complete list of questions is unavailable as subsequent and probing questions would materialize during the discussions. A sample of probes has been included in Appendix H; however, the questions and probes used were determined by the group dynamics. This qualitative method obtained information related to the participants' experiential reality and could not be anticipated beforehand.

Analysis by Grounded Theory Method

Grounded theory is a technique for analyzing qualitative data that was originally developed by two sociologists, Barney Glaser and Anselm Strauss (for further discussion of the origin of grounded theory, see Strauss & Corbin, 1990). It is a "systematic method of research whose purpose is to generate rather than to test theory" (Corbin, 1986a, p. 91). The advantage of this process is that it can capture the complexity and richness of everyday life and, with minimal training, a researcher can build a simple descriptive grounded theory with basic logic (Corbin, 1986a). This method does not involve counting, but rather looking for general patterns (Corbin, 1986a).

Categories are the major units of analysis in the grounded theory method, they are "abstractions of phenomena observed in the data" (Corbin, 1986b, p. 94). Memos and diagrams aid this process. Strauss and Corbin (1990) stress the importance of these elements in the analysis process and

insist that they evolve and grow as the analysis proceeds "Memos represent the written forms of our abstract thinking about data. *Diagrams*. . . are the graphic representations or visual images of the relationships between concepts" (Strauss & Corbin, 1990, p. 198). This process involves a careful reading and rereading of the transcripts. During this process the researcher separates him/herself from the data through the use of memos and diagrams. In turn, these tools serve to ground the conceptual picture back to the data (Strauss & Corbin, 1990). It is essential that the conceptual picture "fit" the data, that is that the picture is representative of the data.

The grounded theory method of analysis was chosen due to the exploratory nature of the project. Therefore, the emphasis will be placed on developing and refining concepts that describe the participants' relationship between clothing and values within their cultural group in Winnipeg.

The first step was to code the data into recurring concepts that represented a relationship between clothing, values, and/or culture. The data was then be re-coded and built into categories. Categories are generated in daily life, where people, places, things, behaviours, and such are categorized without conscious effort (Corbin, 1986b). These categories serve as a building block between the data and the theory and, in order to define a category, it must be talked about, its characteristics listed, and comparisons made (Swanson, 1986).

Memos and diagrams will aid the investigator and the assistant in building up categories. Once the initial categories have been identified, they

must be described fully (Swanson, 1986). The relationship between categories is hypothesized and linked in an attempt to identify core category(ies) around which the final theory will be developed (Corbin, 1986b). The technique called *theoretical coding* enables the researcher to organize the categories, clarify the relationship between the categories and to develop theoretical links between the categories in order to generate the theory (Swanson, 1986). This process is very systematic, time consuming and tedious, however it is an essential part of building a logical coherent theory about a phenomenon (Corbin, 1986b). These steps must be repeated until categories are saturated, and both an explanatory category and theoretical process are identified (Swanson, 1986). These categories will then be further developed, defined, and integrated to generate a descriptive picture of the participants.

CHAPTER FOUR

Results, Interpretation and Discussion

The pilot study, conducted with women of non-Filipino background, fulfilled a three-fold purpose: (a) to explore the focus group technique, (b) to gain experience as a moderator, and (c) to test the questions for appropriateness. The pilot study group provided an excellent opportunity for skill refinement and making minor adjustments to the procedure. Once the transcript had been read to identify potential problems, appropriate changes were made for the main study.

The investigator received a list of potential participants for the main study from the 1995-1996 president of the Association of Filipino Students at the University of Manitoba (AFSUM). Potential participants were contacted by telephone. They were informed of the referral source, given a brief summary of the study and asked if they would like to participate (see Appendix E). Once individuals agreed to participate, a meeting time and place was determined. A letter of introduction and a consent form (see Appendix F) were read by each participant. The consent form was signed and returned to the moderator before the commencement of each discussion. Three focus groups were held with a total of twelve participants. All three groups met on the university campus. Two groups met in the evening, and one group, upon their request, met at lunchtime.

The first focus group was held in early March 1996 in the evening. Three participants attended and the discussion lasted for 2 ½ hours. The audio tapes were then transcribed verbatim and any personal identifiers were coded to ensure the participants' anonymity. The transcript was then reviewed a number of times in order to note where additional probes could be added and to identify areas of discussion which might be expanded during following focus groups.

The second focus group was held two weeks later during an extended lunch hour. Six participants attended and the discussion lasted for 2 hours. The discussion was cut short so that participants could attend lectures and labs. Once again, the audio tapes were transcribed verbatim, coded, and reviewed to identify any missed cues for probing and possible areas of discussion that could be explored further.

The third focus group was held in early May, 1996 during the evening. Three participants attended and the discussion lasted for 2 hours. The audio tapes were transcribed verbatim, coded and reviewed. The examination of these three written transcripts has been reported later in the analysis, interpretation and discussion of results.

The Pilot Study

Three participants were recruited from a restaurant where the moderator works part-time. All three participants were born in Winnipeg, and represented various ethnic and demographic backgrounds. They ranged in age from early 20s to mid 30s.

While a number of challenges were encountered in the pilot study, none was insurmountable for continuing the study. This group was facilitated solely by the moderator. The moderator determined an assistant was necessary for future groups to ensure the technical details were met, along with the operation of the recording devices. The presence of an assistant would allow the moderator to concentrate fully on the discussion. The moderator felt that she might have missed opportunities to probe when she was busy ensuring that the tape recorders were working properly, recording the order of speaking, etc.

Certain features of the tape cassette decks were not as useful as noted by the manufacturers. For example, the voice-activated feature could be deceiving as a certain decibel level must be achieved in order to activate the recording. Micro-cassettes were not useful for groups, even small intimate ones, as they were not strong enough to pick up a conversation occurring even a short distance from the person's voice. Some of the discussion was not recorded during the pilot study because the voice-activated feature and a micro-cassette were used. The main study, therefore, used two full size cassette recorders without the voice-activated features.

Familiarity among participants proved to be a problem in that it provided for a great deal of implied meaning which needed to be explored further in order to be made explicit. This was noted, and watched for in subsequent sessions so that valuable information would not be lost. In addition, the dynamics of a group setting lent itself to members interrupting and speaking all at once when excited, which made for difficulties in comprehension on certain parts of the tape. As a result of this experience, in subsequent sessions the moderator asked for a repetition of all comments separately when several comments were made simultaneously.

Demographics of Filipino Groups

All but one of the participants were students at the University of Manitoba in faculties such as Arts, Sciences, Nursing, Education and Human Ecology. One person, who was 18 and in her final year of high school, asked if she could participate. The investigator did not see any reason why she should not be included as she was only a matter of months away from being able to attend university.

Two participants were born in the Philippine Islands, coming to Canada at very young ages. One participant was born in Ontario and the remaining nine were born in Winnipeg. Ages ranged from 18 to mid 20s. While the majority of the participants grew up in the Filipino community, three grew up in diverse Canadian communities. All participants understood Tagalog, the major dialect of the Philippines, a few could speak it if necessary, and two were fully

bilingual. The educational levels ranged from senior high school to post-baccalaureate study.

Filipina Focus Group Analysis

The data were analyzed using the Grounded Theory Method which is a "systematic method of research whose purpose is to generate rather than to test theory" (Corbin, 1986a, p. 91). Initially, broad concepts were identified, then categories were developed. The relationship between these categories was then refined and integrated to generate a descriptive picture of the participants regarding their attitudes towards clothing, their use of clothing and finally their clothing values.

Literature has demonstrated the connection between behaviours and attitudes, and a person's values. Therefore, the categories of behaviours and attitudes that emerge from the discussions should be reflective of the participants' values in regards to clothing acquisition and use. In reviewing these categories, one must keep in mind this relationship. As values are intangible and immeasurable, the behaviours and attitudes couched in these categories should be important indicators of the participants' values.

The three transcripts were read and evaluated to identify categories which were present throughout the three groups. Family, context, comfort, mood and budget were identified as the five categories influencing clothing acquisition and use within the realm of both the host and the root cultures.

Once identified, the categories were then organized into an understandable diagram to aid comprehension. Comfort and budget were then subdivided further. It will be within this framework that the following excerpts of conversation are reported. The analysis drew upon these categories in order to build a "story" about the group being studied.

Family

The family was the primary influence on clothing in the lives of these Filipina participants living in the Winnipeg Filipino community. All participants indicated that their family was by far the most important influence in their lives, past and present. The Filipino family was defined by the participants as including the immediate family, extended family, as well as the larger Filipino community, as was noted earlier in Chapter Two. Many decisions were made based upon the family's position, and this influence extended to clothing choices as well.

A number of comments were made about the role which parents, grandparents, and the Filipino community played. There was a great deal of respect bestowed upon parents; however, in Canada it may be modified. This respect was identified through the following comments.

"The rest of Canadian kids, the non-Filipino. They see their mothers, yeah, like they don't have as much respect We're not like that" (SB04, p. 32).

" . . . I still respect my parents. But to be honest . . . we're not making fun of the fact that our parents are strict and we can't wear it. It's . . . just as well, if I had kids, I would probably still keep those same values. Even though, I know that in changing times, I had wanted to wear certain things" (SB03, p. 31).

"I think I would still have that same sort of mentality that I grew up with. Actually, I would want to keep the same values that I was taught" (SB04, p. 31).

". . . but then eventually when we do have our own families we're going to be just like our parents [everyone giggles in agreement]" (SB02, p. 31).

"I don't regret it, though. Even though at times it seems really frustrating. I don't regret it at all, to tell you the truth. I think that if anything it just helped me be the way that I am now, . . . I mean there may have been something you didn't like, but . . . (SB03, p. 39). [SB02 finishes the thought] . . . they always have your best interests at heart. Like their mentality, they always had your best interests, and it came from the heart. That's what I just have to think about when I get frustrated" (SB02, p. 39).

"You have to respect your elder and you may have your opinion, but you can't voice it My parents are getting better now" (SB03, p. 31).

"We still love our parents and we still listen to our parents, but we do that in a different way" (SA01, p. 10).

"You don't God fear your parents as they do. . . . I notice that when I go to the Philippines, they are more 'yes, yes' . . . and they do something else when they're (their parents) not looking I respect authority, but I don't want them to push" (SA03, p. 11).

"I'm 23 and I still have a lot of rules I have to go by, a lot of rules! I think it's just because, they realize that this is Canada, and they are beginning to realize that it is different. Like, uhm, they've only been here for 25 years, but the environment that my sister is growing up in high school is different, it's totally different, now than when I was in high school. So, now, I think they are sort of realizing even though they are still really strict, they are realizing . . . that they have to adapt and change. Because if they were to adhere to it, it would just cause us to rebel and go" (SB03, p. 35).

"Because I think we, uhm, sort of understand more of what is going on behind the generation gap thing, we understand kind of what our parents expect from us, so, we dress up to meet their expectations" (SC03, pp. 9-10).

When it came to clothing choices, while participants indicated respecting and responding to their parents' opinions, they did use their own judgement at times. The following comments give a sampling of the situations in which participants found themselves.

". . . so there have been a few days when my grandma caught me walking out of the house [in ripped jeans] when she was staying with us and she'd look at me and she'd go 'You're not going to school in that!' . . . and it's like, 'But! But!' and she'd send me back upstairs" (SA01, p. 2).

"It was something my mom suggested to me, and I thought it would be different . . . so, yeah, we ordered it [a modified La Sia as a grad dress] through an aunt down in the Philippines" (SA01, p. 17).

"I came out in this outfit and my mom goes 'You're not wearing that are you?' [group laughs] and I go 'Yeah!' and she goes 'No! No! No!'. I don't like it when she does that because if my mom doesn't like it then, whoa . . . I know I shouldn't care but she, it just didn't seem appropriate for me to wear it, so I took it off and went in something else [which ended up being the dress she was trying to avoid]" (SA03, p. 8).

". . . if I were to dress with a low back, but it was a really classy looking dress, very simple, then my mom would probably go 'Oh, that is really nice!', but if I was to wear a dress that had, was like, but was really formal . . . holes [shows placement of holes at navel] . . . no that's not our culture, I think our mothers are really conservative, and very [SB02 interjects] and very feminine" (SB03, p. 11).

"And going shopping with my mom, when I have to buy a dress for a semi-formal . . . for singing festival, and I've seen the dress already, but the thing is I have to run it through with her, first. Like I do have to show her, she won't just buy it for me, or give me the money for it, unless she says, 'Yes, you can wear it', sort of thing. So, if that does have an affect on what I'm going to wear" (SB05, pp. 11-12).

"Only if she [mom] says it doesn't look good. But I take into consideration that if I like it, I'm still going to wear it. And plus, she knows that I'm old enough to know what I want to wear, she goes 'Well, you're wearing it, not me!' . . ." (SB02, pp. 12-13).

". . . if my parents say it's ugly then I'll take it off. . . I sort of get dressed up and I'll say 'Is this nice? [Pause] . . . On my body?' Because it doesn't always fit right on me, so I'm very serious about their opinion. I'll take it into consideration" (SC03, p. 9).

The importance attached to family expectations was also voiced by a participant (SC03) who attempted to break ties with the Filipino community when she had a child without getting married as expected. However, despite her apparent departure from the community (mentally if not physically), the participant's comments indicated that her respect for her parents was still very much alive. This was apparent in the following statement made about her upcoming wedding day.

"Well, if I had my choice I would wear black [as her wedding dress], but my dad wouldn't take too well to that, so, that's about as traditional as we're getting [laughter] White!" (SC03 p. 30).

Further dialogue reiterated the sensitivity of the children to their parent's desire not to be perceived as non-providers or as poor. Comments noted compliance with parent's wishes (e.g., SA01 would go back upstairs and change out of the trendy ripped jeans). Other remarks on this theme included the following comments.

"I think the only reason that she [grandma] objected to me wearing what I was wearing was because the jeans had holes in them, they were ripped [indicating the fashionable ripped knees in jeans], and it's just they say you are a child of a poor person" (SA01, pp. 7-8).

"Yes! The child of a poor person [Filipino term was indiscernible]" (SA03, p. 8).

"My mom says you have to look, not look nice for everyone else, but you have to look good for [thought pattern changes]. . . . she used to pick out my clothes and she made sure that it wasn't old clothes I am going to school in" (SA03, p. 21).

However, some dialogue described times when participants would choose what they wanted to wear, despite their parent's protest.

". . . for special occasions [i.e., weddings, baptism, debuts, etc.] like you were talking about it's, uhm, I dress for me. I don't dress for my family, that sort of thing. Uhm, I dress because it's comfortable, because I think I look good in it [another participant interjects a comment about 'taller, skinnier']. Exactly, if it makes me look taller or skinnier, I'll buy it [group laughs]" (SA01, p. 15).

Other participants said they would wear one type of outfit with their parents and the Filipino community, and another outfit to go out with their peers. The following remarks support these different behaviours.

"I'll get something simple so that if I go with my parents to a function, and if I know I am going to be with them, then . . . if I'm not with them, I'll always hide it or I'll change . . . I've done that before" (SB04, p.12).

"We dress up, but conservatively because even if you're not with your parents [i.e., at a wedding], all the other people in the community know you and know . . . [SB04 interjects] know you and your family" (SB03, p.15).

"Even with my in-laws, or my future in-laws, I find that you dress a certain way when you go over for dinner. Then when you leave you rip them off, you rip the clothes off and say 'Ahhhhh', you know!" (SC03, p. 9).

"I don't care. It's like my dad. I don't care, I'll wear it anyways. . . I guess it's kind of like the men in my life [dad and boyfriend], you know what I mean, who kind of like, and I guess my mom sometimes, too. If I show too much body, it's like 'Whoooa, you're going to wear a sweater with that!', even if it's a spaghetti strap dress" (SC01, p. 13). This participant would wear the sweater until she was out of sight of her dad and/or boyfriend, and then remove it.

Comments made indicated that deviations from the traditional path were even more marked when the Filipinas (SA01, SA02, and SB02) grow up outside a Filipino community. These participants noted that their parents were more relaxed because they didn't live in the Filipino community.

"Yeah, I think that growing up in a situation where there was no other real Filipino influence, uhm, allowed my mom and dad to be kind of relaxed, because they wanted us to fit in. They wanted us to enjoy growing up [Pause] so they let us grow up 'Canadian'. It's hard to explain . . ." (SA01, p. 20).

"I'm pretty lucky because my mom was like, pretty relaxed. So, we were really caught in the middle, because . . . compared to our friends from school, we had strict parents, but compared to our Filipino friends our moms were just the best, because they let us go. There were the two of us [twins]. We were really truly in the middle. The thing they [parents] wanted, actually, was respect" (SB02, p. 32).

However, despite their apparent distance from the community, these families maintained a certain degree of the familial tradition and closeness, as SA01 still had her Grandma living with her during her stays in Winnipeg, SA02 had cousins living close by, and SB02 maintained some contact with the Filipino community in Winnipeg. Variations among the participants could be attributed to individual differences that may have existed even if the children had remained in the Philippines. Comments made during the discussion pointed to the influence of the Canadian host culture.

"If you had people our age who had grown up in the Philippines, I think they would adhere more to the cultural values I think we're just modifying it" (SB03, p. 31).

"Why should I fight harder for the same thing that someone else has so easy?" (SB04, p. 39). This participant is expressing her frustration about the strictness of her parents compared to non-Filipino Canadian friends.

"I think that we're more influenced by the culture we're in . . ." (SC03, p. 10).

One participant provided the following explanation of her parent's position.

". . . they're the first ones that have to try to adapt to a different way of teaching their children, and they can't really apply everything that they were taught, or everything that they believe in the Philippines, because it's a different country and a lot of those things just won't work here" (SB03, p. 40).

The comments made throughout all three focus groups pointed out that, in the hierarchy of decision-making, the Filipino family was by far one of the most important factors considered by the participants. The maintenance of family closeness was also essential and decisions were made with these thoughts in mind.

Context

Another frequently recurring theme was the context in which the clothing was going to be worn. Context included the people, the participants encountered, and the time and/or place at which the clothing was worn. The following remarks summarize how context is a major determinant of what is worn:

"How many different roles you play. That's what you think about when you get up in the morning, the different types of roles that you play. So, if you're going to school in the morning, then you're a student and you put on your jeans and your sweater and you go. If you're going to work, then you dress up in your pantyhose and your blazer, and if you're a mom, you can sort of dress the way you are as a student, but you have to be more comfortable. So you put on your sweatpants instead of your jeans, type thing. So, it depends on the role that you play!" (SC03, p. 4).

Participants' comments indicated that where they were going or who they were with influenced what they chose to wear. Participants remarked that if community members were present who knew the participant's parents, then their parents might as well have been there. Accordingly, attire that conformed to their parents' tastes would be worn. In contrast, if attending a social event with peers, participants generally indicated they would wear something else. Participants were unclear, and it was not probed, as to whether or not their peer events were strictly Filipino or a mix of Filipino and non-Filipinos; this would need clarification in further research.

"It depends who I'm with" (SA03, p. 7).

"I think it has a lot to do with the people I go with. Because whenever they go to the bar they dress up a little more. So, if we go as a group, it's kind of the thing to do It's like a 'lemming thing' [group laughs in agreement]" (SA01, p. 6).

"If you're at a wedding, I think that all of us, we don't wear casual we dress up, but conservatively, because even if you're not with your parents, all the other people in the community know you . . . but then our social [sweeping motion to all participants around the table with her hand] on Friday, there's no limits. You can wear whatever you want to wear" (SB03, p. 15).

"I think that if you're with adults you dress a certain way, and when you're with your friends you dress a certain way Say you're going [directs comments to other participants] do you get that, too, when you're going to a meeting with a bunch of prominent type Filipino . . . you have to dress up? Say you're with your friends, and you can let loose, so who cares" (SC03, p. 9).

". . . I guess it depends where I'm going. Like, if I'm going to school, then I don't really have to choose anything to wear [participant goes to private school and wears a uniform]; like if I have to go to work, then the same thing. I put on my uniform shirt, and I put on a pair of jeans, anything that's comfortable. And then if I'm just going out, with some friends, or whatever, then I guess I'll just throw on whatever I have around" (SC01, p. 5).

One participant related an amusing anecdote of sneaking out of the house with one thing on, then changing when out of her parent's sight.

"I do that . . . like my dad I have this velvet cat suit, and, like, we were going out to a function, it was just a social, and I had [voice drops] . . . and he says 'Oh, did you forget your skirt?' [laughter breaks out]. So, now, I just wear the skirt I take the skirt off once I'm out" (SB06, p. 12).

Another influence on clothing choices was that most participants held part-time or full-time work. These positions included various occupations such as sales personnel in retail stores, servers in restaurants, private tutor for piano lessons and family support person in a funeral home. Comments indicated that jobs affect what is worn while at work as compared to general wardrobe choices, although the two were not always mutually exclusive.

". . . I work at a clothing store, and what I wear to work is . . . the role I play is different from the type of clothes I wear at my other job [in a drugstore]" (SB03, pp. 6-7).

"... when I worked at the **** [gives name of private club] downtown, we were asked to wear skirts if possible and, so, I went out and bought this whole wardrobe of skirts, even the ugliest ones you've ever seen [pulls a face], just so that I could present myself for work, to the, uh, members" (SB02, p. 7).

"I just realized that the store I work with right now, has a lot to do with the way I dress . . . I've worked there for years, and because we have to wear the clothes while we are working, that has a lot of influence on what I wear to school. Mainly because it is most of the stuff I have in my closet, clothes like the sweats and the sweatshirts and that kind of thing. I find it, too, a lot easier to sell the clothes because I know what they're like and I've had them for years" (SA01, p. 39).

"... well I have kind of two jobs. . . private tutor where I go to the kid's house. I usually just wear whatever I wear, I usually go after school, so I just wear whatever. But, I also work for a [laughs] . . . funeral home. So, I'm just like, I'm like family support, so I just work with the family and guests and stuff like that. So, I have to, I'm sort of forced to dress with darker shades of clothing, very formal. Because that's just a requirement for me" (SC02, p. 5).

"No, actually they [clothes from work] do fit in [to her wardrobe]. But I think that's just because . . . they have a really wide range of clothing, now. They have the basics, but they do really have the trendy, fashionable type of clothes . . . I think it's up to me to choose what in there fits into my wardrobe and if it doesn't then I just go with the basics, which I would normally wear" (SB03, p. 7).

The following excerpts indicated how the context of student life had a great deal to do with what was worn by the participants.

"Right now, at this point of my life, for some reason, I just live in jeans. Jeans and, like, pants that are like easy care and that sort of thing" (SA01, p. 6).

"You can tell when I have a test, basically, my hair is underneath . . . under this great pot hat I have" (SA03, p. 7).

"Most of the time I have to dress comfortable, for when I'm sitting in class or whatever, you know something really dressy or whatever is going to wrinkle and get all messed up. I wear jeans and sweaters or whatever around school" (SB02, p. 4).

". . . . I have like ten pairs of jeans, but when they're like all in the wash at the same time, then I go crazy I go to an all-girl's school, so I have a uniform, and so, I wear a skirt for a whole eight hours a day. So, I'm just not a skirt person, I guess. So, when I come to my jeans . . . more freedom, I guess" (SC01, p. 4).

The presence or absence of religion in the participants' lives provided another example of how context played a significant role. However, participants' adherence to religion ranged from very laissez-faire attendance and belief to the presence of altars in their homes. The following comments were made about church and religion.

". . . . I don't have to go to church to be spiritual" (SB04, p. 16).

". . . . We're religious enough for ourselves" (SA03, p. 12).

There was a general acknowledgement among participants that the older generation was much stronger in their faith.

". . . things even like, their religion, they're stronger in their faith than our generation. Because you see them going to church every Sunday and they bring it into the home and even with looking nice" (SC03, p.10).

". . . my grandma . . . says the rosary every day . . . my mom does when my grandma is here" (SA01, p. 12).

". . . we have an altar in our house too. Yeah, then we do like a prayer or something every day. My mom used to say the rosary actually" (SA02, p. 11).

"Uhm, I used to [go to church] when I was a kid, but I work on weekends now My mom always goes, my dad not as much" (SB05, p. 16).

The North American culture (i.e., the host culture) may have some effect on religiosity. However, the participants also pointed to barriers in attending church on Sunday, such as having to work or not having a car.

There was a general level of consensus about dressing up for church attendance, as seen in the following excerpts from the discussion.

" It is disrespectful [to wear blue jeans] . . . that's what my Dad calls it" (SA03, p.16).

" It is a family thing and in terms of dressing for church we don't really believe that it is a material thing . . . well they [parents] kind of like to dress conservatively. . ." (SB06, p.16).

" . . . sometimes you go to church and its not really Sunday best anymore . . . usually it is presentable" (SC02, p. 11).

The context category along with the previous family category were identified as external influences on the participants' clothing choices. Both had a significant impact on the participants' behaviour towards clothing. External influences appeared to play a more important role than those internalized by the participants.

Participants' Internal Motives

Three further categories identified as comfort, mood and budget emerged from the discussion. Each could be considered to have a similar level of importance to the participants. Comfort was further divided into physical and psychological components. Several interesting comments were made about the role that mood (i.e., happy, grumpy, etc.) played. Finally, three components emerged from the budget category; they were economy, versatility and seasonality. Each category and component will be dealt with individually.

Comfort: There was a general consensus among participants that comfort was an important factor in choosing clothing. A great deal of

emphasis was put on physical comfort because of long hours sitting in lectures or working in laboratories. Physically comfortable clothes were specified as jeans, t-shirts, sweatpants and sweatshirts. One participant preferred to wear skirts.

"Most of the time I have to dress comfortable, for when I'm sitting in class or whatever, you know something really dressy or whatever is going to wrinkle and get all messed up. I wear jeans and sweaters or whatever around school" (SB02, p. 4).

". . . for example, because I go to school . . . very comfortable" (SA02, p. 15).

"Basically, whenever I put something on I look for comfort, and it's got to be comfortable because when I come to school here, I'm like here all day" (SA01, p. 2).

"Jeans [favourite clothes] . . . they're comfortable . . . they're easy to wear" (SC01, p. 2).

"I like my skirts because they are comfortable and easy to pull up, and just go out type thing" (SC02, p. 3).

Psychological comfort was a notable consideration in choosing clothes for everyday wear. It was a variable in defining "who they are" (SA02, p. 36), in a psychological manner. The following statements exemplify this idea.

". . . I think that when you're comfortable where you are, that you're in a setting where you know it, and you feel a sort of control over it, then you don't have a need as much to make that punchline statement [with clothing]" (SA02, p.36).

". . . how I see it is if you're really comfortable with what you are wearing and if you think you look good, for some reason I think it'll carry on for the whole day" (SB04, p. 6).

"And it's like Mr. Rogers [children's TV character], taking off your blazer and putting on your sweater, and you're, you're doing okay!" (SC03, p. 4).

This psychological comfort factor emerged very clearly and the majority of participants stated they would choose "comfort" over "fashion", unless the two went hand in hand. However, while comfort was the rule for everyday activities, formal occasions required a different hierarchy of variables. Formal occasions, as defined by the various participants, were what might be more commonly referred to as special occasions and/or rites of passage. These involved christenings, weddings, debuts and important birthdays and would be associated with the context category identified earlier in this chapter.

"It's like 1, 7, 18 are big bashes . . ." (SC02, p. 14). SC03 continues "13, 16, and 18" (p. 14).

Comments described how formal occasions involve a great fuss over what will be worn. The same article of clothing, generally, cannot be worn to two different functions. The participants had a sense of humour regarding this great commotion.

". . . . I don't really fuss about clothes all that much, unless it's formal. A formal evening, then I go crazy, kind of thing, and I have nothing to wear . . . but I have like three closets!" (SC01, p. 5).

[regarding choosing clothing for a special occasion] "You go 'maybe I'll look in my closet first', and then I go to my closet and I go 'No, okay we gotta go [laughter] . . . gotta go buy new clothes!' " (SA03, p. 33).

"When I end up going out I like to make a statement, whether it's a statement of bold, like something funky, or whether . . . it's just to look better than I do at school, kind of statement" (SA02, p. 15).

Two participants in group three referred to the wardrobe worn by a recent debutante in the Winnipeg Filipino community. This debut was a "rite of passage" or a large celebration for a Filipino family to introduce their daughter

on her 18th birthday to the Filipino community. The debutante changed seven times in one evening between 6:30 pm and 1:30 am. She wore a different dress for each part of the program.

"She had a shaking hands dress. So when the guests come in to welcome them, she had the one dress. She changed for dinner. She changed again for . . . the program, the 18 roses, the 18 candles, she had another dress. She went and changed . . . then she had a modern . . . her and her group of friends did a little dance, she was wearing shorts and just a shirt . . . After that she changed into this Eva Gabor with the scarf and stuff like that . . ." (SC02, p. 15).

"No, then she had her evening gown . . . to mingle, and then after that at the end of the night she changed into this Chinese skirt" (SC01, p. 15).

What went unspoken in this group, but was stated in other groups, was that all the guests were obliged to dress up formally for such an occasion. Most participants concurred that they went with whatever looked good on them and what was considered suitable by their parents and/or community, as was reported earlier. Fashion did not play a large role in most participants' clothing choices, even for formal occasions.

"I want to be trendy but it kind of constricted me . . . because some of the clothes now won't hang on me properly. Like, I don't want to wear something that is . . . it's trendy, but it doesn't suit me" (SA03, pp. 4-5).

"You go with what looks good on you" (SB03, p. 4).

"And when I go to parties I like to wear whatever looks good on me . . . if it looks okay, and I can walk out the door and feel okay, then, sure!" (SB02, pp.4-5).

"But when I think of formal occasions, I like to dress up . . ." (SC02, p. 12).

"When I end up going out I like to make a statement, whether it's a statement of bold, like something funky, or whether it just, like you know, it's just to look better than I do at school, kind of statement. It's just it says something about me, and depending on the kind of clothes I wear, and depending on how much emphasis I put on how much the clothes define me, then I walk straighter, and I will hold myself differently, and I'll just be more aware of what I'm wearing So, if . . . I think if a lot of it depends on how much emphasis you . . . want your clothes to say about you" (SA02, p. 15).

Mood: Participants described situations where mood appeared to have a reciprocal relationship with clothing. The following excerpts noted the reciprocal relationship between clothing choices and mood:

"But it also depends on how I wake up in the morning . . . sometimes if I feel really crappy in the morning, that makes me want to look better during the day so that people don't necessarily know that I feel crappy. So, I'll put on something a little nicer, a nicer top, maybe a nicer pair of jeans or even a skirt, depending on what the temperature is Then there are just some other days, when I don't feel crappy when I wake up, but I just don't care, so I just stick on a sweatshirt and stick on some jeans . . ." (SA02, p. 5).

SA02 described her choice of clothing and moods in a different manner from most of the other participants. However, her explanation reflects the relationship of how mood affected clothing choice. Other participants had the following comments.

"Plus my mood, if I feel like sulking then I wear something sulky" (SA03, p. 7).

". . . sometimes if it's a bad day, I'll be like hiding. I'll have the hat and the sweats and the sweatshirt, and you kind of like disappear" (SA01, p. 20).

"I've always believed that clothing is an outlet, or whatever, and sometimes I think 'Oh, I just want to be such a bum, I'll just wear whatever'. Some days, if I feel like, if I feel good about myself I'll wear something really nice" (SB04, p. 3).

"Like, sometimes you feel good, you just want to look good, then you want to dress good" (SB03, p. 10).

Participants also gave examples where the selection of a particular type of clothing would subsequently influence their mood.

"Sometimes, uhm, dressing up can affect your mood. If you feel grumpy then you try to dress up sometimes it could lift . . . [thought broke off]" (SB06, p. 9).

". . . sometimes to give myself a lift, I will wear something, but it's, I'll wear this red sweater. It's my favourite red sweater, and when I put it on it makes me happy . . . just because it's red, it's bright, it's there [pause]. . . kind of thing It just makes me happy" (SB05, p. 10).

"Well, I guess if I didn't have a pair of jeans. I feel kind of like, if I have like ten pairs of jeans, but when they're like all in the wash at the same time, then I go crazy. I wouldn't go out because I haven't any jeans!" (SC01, p. 4).

Budget: Numerous comments were made throughout all three discussions about restricted budgets, insufficient funds for the clothing desired, and the monetary restrictions of being a student. These ideas were best expressed through the issues that flowed from the budget theme.

"I kind of want to say I like brand names and stuff like that, but you know . . . budget . . . and stuff like that . . ." (SA03, p. 5).

"I don't like to wear a lot of jewellery, or earrings. Just my watch! I guess, I will in the future, but now, can't afford it! [Group laughs]" (SB05, p. 3).

"I personally . . . like I have a lot of other expenses, so I kind of think money wise, 'Oh, okay, this is good for me', or whatever" (SB04, p. 17).

A number of participants linked having substantial budget concerns to their student status. For example,

"Yeah, but ever since I came back to school, I, I've definitely found it difficult not to go out there and buy stuff I didn't need anymore. It's like, it's just one of those things, it's either tuition and books or clothes and shoes, sort of thing" (SA01, p. 31).

"When I was working, I mean 'Oh my God!' I was buying left, right, and centre. I had new shoes every like two weeks. Now that I'm in school [snorts]. Last time I went shoe shopping [Pause]. . . was last summer when I had money and that was to buy winter boots [laughs]" (SA01, p. 22).

The economy, versatility and seasonality of clothing all reflected various aspects of budgetary concerns. With reference to economy, participants were concerned about how much wear they would get from a garment for the purchase price.

"I love cardigans, because they are practical and, uh, you can wear them either with SC02's skirts or SC01's jeans. So they go with everything" (SC03, p. 3).

"Well, my budget is very limited, too. So, you have to go with things that you can mix and match with either the clothing you wear for school, and for being a mom, and for working You have to be able to mix and match on a limited budget!" (SC03, pp. 4-5).

SC03 truly held the idea of economy in clothing because when asked the questions "What sort of thing would you buy if you had an absolutely unlimited budget?" and "What kind of thing would you go for first?" SC03 replied:

"I'd go to **** [a department store] and buy those khaki pants that don't wrinkle, and those cotton shirts that don't wrinkle and I'd go to . . . [store name inaudible] . . . and buy a pair of sandals" (p. 22).

Versatility concerns were reflected in statements suggesting that clothing should be suitable for wearing to more than one type of event, with the most notable exception that generally participants would not wear the same outfit to two formal occasions.

"Jeans and like pants that are like easy care and that sort of thing" (SA01, p. 6).

"I agree with SB05, I like clothing that is versatile, I truly do. It's good all around, money wise and seasonality" (SB04, p. 3).

"It's [the colour black] not one of my favourites . . . it's versatile!" (SB06, p. 10).

"I always like something versatile. It's always been like that for me. Uhm, I like being able to mix things . . ." (SB04, p. 17).

"In buying clothing, though, like shoes, the more blacks and darker clothing, but not only because it is kind of universal, but I can also wear it out, or to work, too. But, uhm, it's just that I like to be able to wear it to different places, you know what I mean?" (SC02, p. 6).

"Jeans are just, you know you wore them in 1970, you can wear them today" (SC03, p. 18).

"But, like, haircuts are usually universal. Dress pants are universal. Uhm, skirts and stuff like that are universal, that's why I got those good types of clothing I choose" (SC02, p. 19).

Seasonality was also brought up by more than one participant with the expressed desire that certain fundamental clothing articles should be suitable for wear throughout the year, or for at least more than one season.

"I do like seasonality, I like to wear winter stuff in the summer and, because it just goes, it changes . . . you present yourself differently each time . . ." (SB04, p. 3).

". . . there's always those classics, for more than like one fashion season . . ." (SB04, p. 17).

"You put, mix and match. So, you buy pants then you buy a shirt and you buy them off-season . . . say it's winter clothing . . . and summer clothing in the fall" (SC03, p. 18).

Overall, categories identified throughout this section on the analysis of the focus group discussions have reflected various aspects of consumer behaviour. There were some very extreme cases of shopping behaviour which might be an idiosyncrasy of the participants, but were nonetheless reflective of their behaviours and attitudes and hence their value holdings. The following comments illustrate this point.

"I have this card in my room that says 'if it's on sale, you need it! " (SA03, p. 22).

"I guess it's just that, that student mentality, where I'll go out and splurge on myself at the end of the summer and then that's it. I don't know where the rest of my money went [laughter] . . . but at least I can point to something and say I bought that this summer" (SA01, p. 34).

"Uhm, I used to buy stuff that I didn't need [when working]. If it was on sale, and I liked it, I bought it. My sister and my mother got so mad at me simply because there was stuff in my closet that still had tags on it, that I hadn't worn, yet. This was a year or two later . . . that's what I used to do. I didn't need it but I liked it, you know, so I figured 'Hey, I can't live without it' "(SA01, pp. 29-30).

These three comments reflect the idiosyncratic behaviour which occurs when these participants are shopping. They may not be logical to the reader, but they are nonetheless reflective of the economic concerns the participants had when shopping.

"Oh, I always seem to buy things 'Just in case!'. So, well, 'I don't have green!', so I thought, 'Well, I'm sure one day I'll feel like wearing green'...but, you know, but I make sure I get something green, you know, I make sure I get something that's going to make me feel comfortable . . . but there's always basics, black, white and natural" (SB04, p. 11).

This participant is considering mood in her purchases of clothing, so that she will always be ready for any mood which may come upon her. In this way, she can just reach into her closet and pull out whatever suits her mood at that point in time.

"Just the normal, how everyone else chooses. Whatever's on sale at **** [a trendy chain boutique]. Actually, no sometimes it's like that. 'Oh, I need a dress, we need to go at 6:00' and it's 3:00 and you're wandering around **** [a large shopping mall] and you're like 'Oh, no!' and you're like 'okay, hold!' I want to put a dress on hold at **** [a specialty store] and then you run over to [thought left unfinished] Yeah it's like that" (SC02, p. 12).

This participant is concerned with acquiring the right dress for the specific occasion that she is going to. However, she has left it to the last minute, therefore, the shopping becomes more of a whirlwind escapade than a logical and relaxed shopping trip.

"I've seen the dress already [for a singing festival], but the thing is I have to run it through with her [Mother], first. Like I do have to show her, she won't just buy it for me, or give me the money for it, unless she says, 'Yes, you can wear it'" (SB05)

". . . a couple of weeks ago I went grad dress shopping, Okay, and I fell in love with this lacy front dress. The first time my parents saw it, it was like 'You're going to get that?' because it's pearl-bind sequins and they're like 'Why are you going to wear that?' . . . then I tried it on and they went 'Okay, that looks good!' But then my dad saw the back of the dress and it was, it's not really low cut, but it's kind of showed a lot of my back, and he's 'How come your back is like that? I can't let you get that dress. Your back is too low'. Then he's asking the other sales clerks, 'Don't you have any dresses that have higher backs?' Oh yeah. He gave me the money, too (laughter). You know, I had to talk him into it. 'Oh, this isn't even low. I could go lower' " (SC01, p. 8)

These two participants were both 18 years of age; an age where the parents still appear to purchase clothing items for their daughters. Therefore, these two

participants had to consider their parents' clothing ideas before selecting dresses which they would wear to the respective functions, no matter how much "talking into it" the dress would require.

The analysis presented here has identified a number of categories or themes which influenced the participants' choice and use of clothing. Some categories such as family, or context appeared to influence other categories such as comfort, mood and budget. Comfort and budget were subdivided further. The analysis, therefore, is suggesting that different levels of influence on behaviour towards clothing may exist for the Filipina participants. A hierarchical framework of categories is explored in the next section on interpretation.

Focus Group Interpretation

The focus groups were effective in capitalizing on group dynamics and relaxing the participants. Despite the involvement of students from a small community in which almost everyone knew everyone else, the familiarity actually aided in gaining the members' participation. Often participants showed up because others they knew were attending. The Filipino contact used to gain entrance into this community strongly advised the investigator to mention her name in order to gain individuals' confidence and/or increase their willingness to participate.

Comments made reflected the strong influence of certain aspects of life, particularly that family influence permeates most decisions made and actions taken by participants, both consciously and unconsciously. Discussions highlighted subtle variations in the roles that clothing played depending on the place, the purpose and the people. It is questionable whether a pen-and-paper instrument would have captured the complexity and subtleties that emerged through discussions. The focus group approach allowed the investigator to identify the unique aspects of the group's value orientations, and to distinguish how growing up and living in a Winnipeg Filipino subculture (root culture influence) within a mainstream Euro-Canadian culture (host culture influence) affected their clothing acquisition and use.

A framework emerged from the data, as shown by Figure 1, which illustrates the values orientation and influence regarding clothing choices.

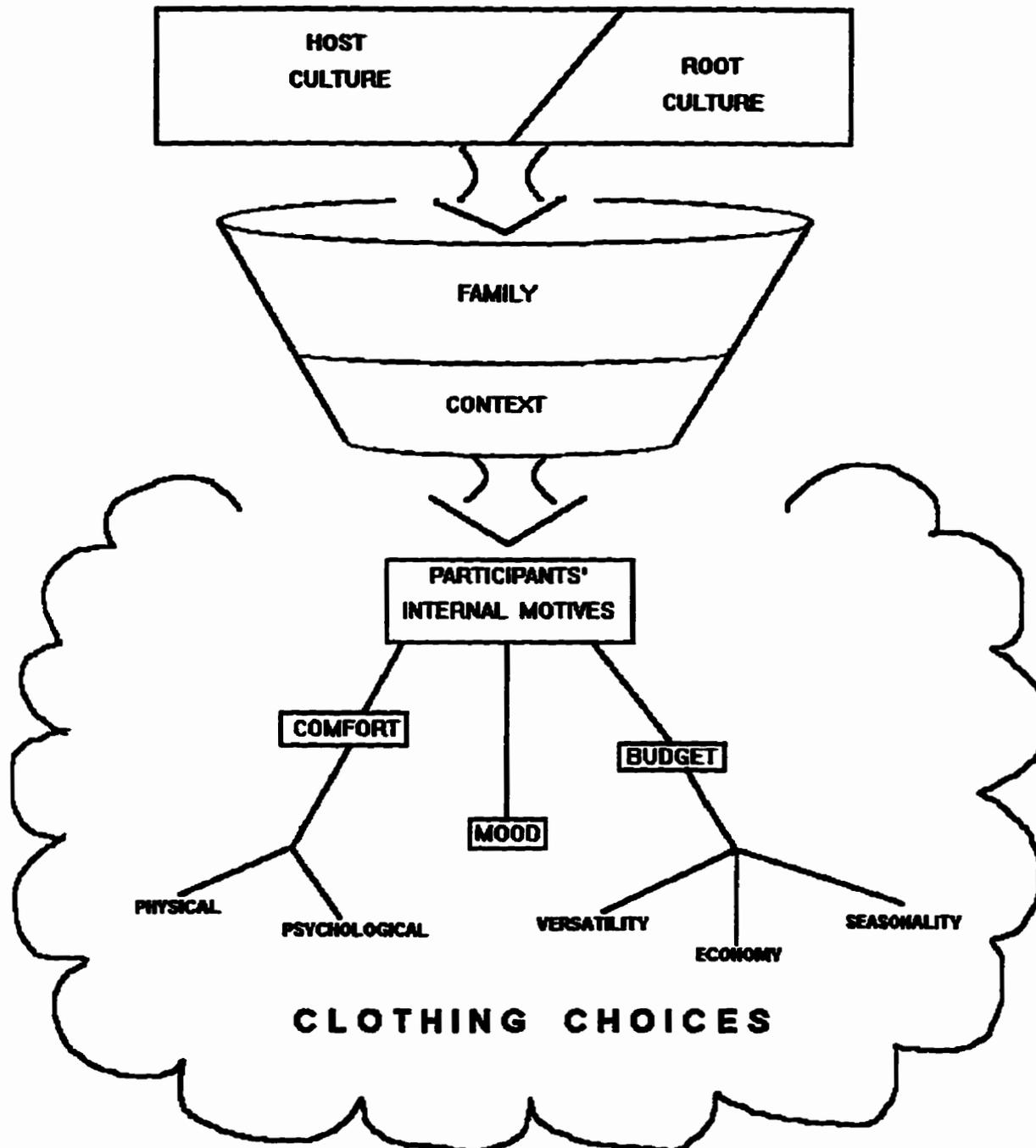


Fig. 1. Values Orientation of Filipina Students' Acquisition and Use of Clothing.

Different levels of behavioural influence have been identified in regards to the acquisition and use of clothing by young Filipina students in Winnipeg.

Discussion will take place within the context of this framework.

Culture is the overriding influence and can be subdivided into host and root components. The host culture is the dominant culture in which the participants reside, being the greater Canadian culture, and the root culture is that from which the individual or group originates, in this case the Filipino culture. The cultural influence filters through the family and the context and both categories appear to determine all clothing choices. The family is the most immediate and powerful influence which is under the umbrella of both the host and root cultures. The participants defined the family as including immediate family, extended family and the Filipino community and context as including the people who will be around, and the time and place at which the clothing will be worn.

While the participants confirmed the importance of family, they noted that Canadian culture (the host culture) had modified the ways in which respect is shown to their parents. SA01 referred to this in the statement that "We still love our parents and we still listen to our parents, but we do that in a different way" (p. 10). In this passage she was comparing herself to children in the Philippines. The participants also noted that while parents still demand the respect they were socialized to expect, they do realize that they now live in a different cultural setting and modifications have to be made to a certain extent. For example, the participants in group two commented that in the Philippine

Islands females were trained to be good housewives. Although they laughed and disagreed with such "primitive" training, they did say that they would probably teach their own daughters the same skills; however, it would not be for the same purpose, but rather because cooking, cleaning, laundry and general household duties are good life-skills to have. Group one also discussed how it is customary to wear black for a specified time period after a family member dies; however, as many Filipino immigrants work in hospitals or other institutions here in Canada and wear uniforms, they have had to substitute black armbands, and other such signifiers, thereby modifying the cultural tradition. The host culture influences most of the day-to-day situations such as work and school, while the root culture influences the more traditional occasions and cultural events such as family and religious gatherings.

The complexities of growing up and being a member of a Filipino family in a Canadian city was well illustrated in the discussions. Buduhan and Oandason (1981) noted that Filipino-Canadian children undergo a socialization process which differs greatly from that of a child in the Philippines. A Filipina individual does not consider herself, but rather the family, as the smallest and most important unit of the society (Holsteen, 1988). The paramount importance of the family was illustrated by the emphasis placed by the participants on maintaining strong family ties through demonstrating behaviours and attitudes that received parental approval. However, the attitudes towards sneaking out in different dress that might not receive parental consent was one of "Well, what they (parents) don't know won't hurt them" which may be considered a gentler,

less confrontational approach as opposed to a blatant "I don't care what they think or say."

When comparing the Filipino (root) culture to a Euro-Canadian (host) culture, a dichotomy emerges between some basic cultural tenets. The fundamental difference is the role of the individual within the family framework, with the individual being of secondary importance to the family in the Filipino culture. In contrast the individual is considered paramount in the Euro-Canadian culture (Holsteen, 1988). Further qualitative research is needed in order to confirm the role of the individual in the Euro-Canadian culture in regards to clothing acquisition and use.

In describing the process through which conflicts are resolved, some participants became quite animated in explaining the pressures resulting from balancing the family loyalty that is demanded, as well as respect and love for their families, juxtaposed against attractive aspects of the Canadian culture. SBO4 expressed frustration in her statement: "Why should I fight harder for the same thing that someone else has so easy?" (p. 39). Other participants dealt with frustration by changing clothing or having specific outfits for occasions attended with their family. The diversity in behaviours is reflective of individual problem solving, something that quantitative instruments may have trouble measuring. For example, it can be asked, how much a respondent loves and respects her parents (e.g., on a Likert scale from 1 to 5 or 7), however, the additional insights that occur during conversation cannot be captured by picking

a number on a scale. Also details about situational aspects may not be captured by a survey question.

The participants commented that they are pulled between Filipino tradition and European-based Canadian culture. The "human ecosystem" is a model which facilitates a greater understanding of the role played by different facets of the human environment, including the natural biological environment, the human constructed environment, and the behavioural environment (see Bubolz, Eicher, & Sontag, 1979). The premise is that the human unit is affected by the expectations and norms associated with each environmental component. For the participants involved in the study, the components expand to include the sometimes conflicting environmental aspects of both the root and host culture. How each participant resolves the inherent tension between these two sets of environmental factors would be guided, at least in part, by their values. Discussion clearly indicated that family expectations and influences carry significant weight and affect decisions made by the participants. This is compatible with cultural research (Holsteen, 1988) indicating that the smallest unit in the Filipino culture is the family, whereas Euro-Canadians consider the individual the smallest unit. This has implications for how a person deals with decisions as the number of people to be considered can affect the outcome. The discussion groups amply demonstrated the important role played by the family in the Filipino culture.

Influences also come from the individual's peer group which forms part of the human ecosystem's behavioural environment. Human beings do not live in

isolation, and peers become a very important factor in decision making, as they are the most immediate contacts outside the family. As such, they serve to further validate an individual's self-concept.

Comments clearly demonstrated that friends affected what participants wore, the "lemming thing", as one participant (SA01) succinctly put it. Many of the participants referred to socializing with each other, with very few references made to other, non-Filipino, friends. One participant even went as far as to say that she dated a Filipino fellow because it made it easier as he understood all the family's "peculiarities". She said:

"I lean towards, more towards Filipinos, only because It's a factor that in a Filipina relationship-wise, they have strict parents . . . and most of the relationships I've been involved with they have been Filipino guys, and they understood that I had strict parents, so they were a bit more understanding than Caucasian guys about all these 'hows' and 'whys', I couldn't do anything, or why I couldn't bring him in the house, or I couldn't go out . . ." (SB04, p. 20).

Some participants were more accepting of parental expectations in their clothing choices most or all of the time, while others would change once they were with their peers. This is done to keep the relations smooth and to avoid a big scene. Comments made suggest a reticence to engage in an overtly antagonistic relationship with parents. How specific these coping and behavioural patterns are to this cultural group cannot be determined by this study and would require the use of the focus group approach with other cultural groups and/or Euro-Canadians.

Context appears to be a significant determinant in clothing choices. Participants' comments pointed to the roles played by jobs, school, peers, and

social events. This level in Figure 1 is, perhaps, the first truly conscious level of decision making, with individuals having to consider the events taking place and/or the roles to be played before choosing what to wear.

These concepts (family and context) are external to the individual and are apparently stronger in their influences than concepts that individuals internalize, such as comfort, mood and budget, as illustrated in Figure 1. The individual will call upon the latter selectively depending on the situation or context.

The participants divided comfort into two categories -- physical and psychological. The physical component deals strictly with corporeal comfort such as warm/cold, ease of movement, fabric hand, etc. The psychological component involves the participant's self-concept, and whether or not the clothing fits into the image they have of themselves. If clothing fits their image, then psychological comfort is achieved. Both types of comfort are likely to affect a person's mood, as either physical or psychological discomfort can have an impact on an individual's outward display of ease, contentment, and confidence.

The budget category had three sub-components; economy, versatility and seasonality. Economy refers to the maximization of usage for the dollar value; versatility refers to the ability to wear garment(s) on numerous and varied occasions; and seasonality refers to garment(s) that can be worn for two or more seasons, and optimally for more than one calendar year.

One's self concept is an internal influence that combines with external environmental factors to determine decisions made. The psychological component of the self, serves the purpose of defining who we are to ourselves and evaluating the self in different situations. Therefore, if there is conflict between the external persona and the internal image, then discomfort occurs, which affects behaviours and attitudes. As is evident in comments already presented, in situations where there are conflicting pressures, the participants appear to be more willing to subordinate their internal or personal preferences in order to conform to parents and/or community expectations.

Participants described influences on clothing choices that are, to varying degrees, related to being students. For example, comfort was described as very important due to long days sitting in class situations followed by long hours of study. Only further research with non-students can identify whether this is a consideration that can be generalized beyond a student population. Although one rarely meets a person without a restricted budget, whether monetary and versatility concerns are a higher priority in student populations than a working population remains an issue for further study.

Discussion of Focus Group Results.

Emerging from the discussions was the strength of influences external to the individual: family, context, and culture (root and host), which have not been focussed on in previous clothing research. Spranger's (1928) typology was more internally than externally focussed. Spranger's Six Types of Men (see Appendix B) are defined by the internal relationship of individuals to the universe. The influences of the external world -- cultural, familial, and contextual factors -- are not a focus in Spranger's model. While Lapitsky's (1961) clothing values define a person's concerns with influences outside herself, the research approach is oriented on a person's interests, desires and wishes more so than her motivations and goals. All of these are important factors and should be considered in any research concerned with clothing and values. In review, Lapitsky (1961) defines clothing values as "the wishes, desires, interests, *motives, or goals* [emphasis added] which an individual considers worthwhile and thus are major determinants of attitudes and behaviour in relation to clothing choices and usage" (p. 3). The motives of personal comfort (physical and psychological) satisfying one's mood and working within some sort of budget were aspects that focus group participants identified as important. The concept of psychological dependence was identified by Creekmore (1963) as being important, however, the only researcher who followed it up was Witter (1976). The psychological comfort of

the focus group participants was not only stated, but was implied within other statements quite clearly.

The placement of the family as the principal unit of the Filipino community by these participants legitimizes the cultural idea that the family, rather than the individual, is the smallest social unit in the Filipino culture, as noted by Holsteen (1988). All the participants, who can be considered "independent" adults, made reference to how their parents or other family members reacted to clothing choices. The comments were very natural and matter-of-fact, leading to the conclusion that the family is a very important day-to-day consideration in decisions.

The participants discussed their behaviour-related motivations for clothing choices. The discussion was more than a reporting of ideas and attitudes as every one of the participants relayed numerous anecdotes of actual behaviours in which had participated. The majority of the time was spent describing and discussing behaviours involved in clothing choices, rather than reporting attitudes. The discussion format yielded new information not previously explored by any of the authors reviewed. It is not possible to draw any hard conclusions, or build a theory, from what was collected in this study. Future research must encompass male and female individuals from a variety of backgrounds in order to expand the findings of this current study.

Lapitsky (1961) and Creekmore (1963), and many since, have established the relationship between behaviours and attitudes, and a person's values. However, these studies relied on information derived from a cognitive

reporting of attitudes. By using Focus Group discussions we were able to go beyond the cognitive reportable aspect to examine the behavioural component. The behaviours which were reported and discussed were similar in all three groups, with participants relating behavioural in addition to cognitive information.

The discussion and reporting of actual behaviours is important because what is thought cannot always be correlated to what is actually done. SA02 states that ". . . what I actually *like* is different from what I personally wear" (p. 2). She continues to explain that what she likes to wear is not appropriate for her laboratory classes, nor other student activities, but rather more for special occasions. At the same time, though, her lack of personal confidence affects whether or not she will actually wear what she would like to.

"I like something that makes a statement; something a little bold . . . even colours that clash, styles that clash . . . I just don't know if I myself am bold enough to wear that" (SA02, p. 2)

This quote illustrates the complexity of behaviours and attitudes which can be identified through a method in which the person can speak freely and elaborate.

Senga, Brown and Gonzales (1987) suggested that mechanisms other than culture may be influencing the clothing values of their Winnipeg Filipino respondents, such as age and social situation (i.e., context). An alternate interpretation may be that respondents replied with what they believed the researchers wanted. Buchignani (1980) pointed out that British colonialism left its mark in many countries, therefore South Asians have prior knowledge of the Canadian system before emigrating. Likewise, Mendoza's (1967) results may have been influenced by the British and American influences in the Philippine

islands. Without controlling for these influences it would be difficult to obtain stringent results with a quantitative method. However, exploratory research utilizing qualitative methods would have assisted in discovering the role of these influences in the culture, but this was not found in the literature search.

This present study has touched on some of the Canadian factors which Senga, Brown, and Gonzales (1987) mention, as the social situation includes the context in which the immigrants now live and work. These contexts involve circumstances such as higher education, better jobs and higher incomes achieved since coming to North America. Furthermore, there are other facets of culture influencing clothing choices that can be attributed directly to the Filipino culture. The AVL and similar instruments are not reflective of or able to incorporate aspects of Filipino culture.

The current study has tapped into the "process" focus of Sontag and Schlater's (1995) matrix by asking questions that reflect influences outside the individual. The "PROCESS . . . [involved] those that focus on the human-environment interaction as values are developed, mediated, clarified, or changed" (Sontag & Schlater, 1995, p. 2). It became clear that the participants' reality was not static, but rather involved ongoing interactions with their environment -- physical, emotional, cognitive and psychological. This interactive relationship between the subject and the object places this study firmly into the matrix cell of "Process and Subject-Object Interactive". The discussions were able to determine the interaction between the participants (subjects) and the clothing (objects), and to illustrate further the complex

relationship between the two which involves a great many influences beyond the participants and their clothing.

On the surface, the relationship between individuals and clothing may appear to be a simple one-on-one relationship. However, underlying this is a complex web of interpersonal relations, rules, cultural values, etc. Each day when an individual chooses clothing, there are conscious, subconscious and unconscious processes occurring. This study has touched on some of these in the Filipino community by revealing the role of family and context as important external influences on the choice of clothing. This information adds to the current body of knowledge related to clothing and values.

CHAPTER FIVE

Summary, Implications and Future Research

Summary and Conclusion

Clothing literature has demonstrated relationships among attitudes, behaviours and a person's values. However, most studies have used instruments with a singular focus which reaches back to Spranger's (1928) *Types of Men* and the Allport, Vernon and Lindzey (AVL) (1960) *Study of Values*. These instruments were standardized on North American Anglo-based groups of college students, and as a result are very ethnocentric and literacy-dependent. Different approaches to the study of clothing and values need to be developed.

Literature related to the exploration of clothing values was reviewed under four themes: (a) general values; (b) clothing and values; (c) culture, clothing and values; and (d) Manitoba Filipino culture. In discussing previous clothing values research the author demonstrates the singular theoretical approach taken by most researchers by using a network analysis fashioned after the citation network method. Limitations in established data collection instruments are reviewed; the most notable has been the inability to capture and reflect the modern day reality both in terms of Canada's culturally pluralistic society and present day social norms. Alternate approaches are presented that have the capacity to address these shortcomings.

This study explores a qualitative alternative to the quantitative methods utilized in previous research on clothing values. The research objectives were: (a) to yield new information regarding clothing values through probing the group's perceptions, attitudes and behaviours, and (b) to identify values towards clothing held by a Filipino cultural group.

The pilot study group provided an excellent opportunity for skill refinement, and for making minor adjustments to the procedure. Once the transcript had been read to identify potential problems, appropriate changes were made for the main study.

As the moderator was inexperienced in the focus group process the group size proved to be challenging when it exceeded four participants. The groups with only three participants were easier to facilitate. Familiarity among participants was more of a problem with the pilot study group, where implied meanings had to be further probed. The Filipina participants were more willing to participate when they knew others who were attending the discussion groups. Furthermore, it was essential to maintain a homogeneous group in order not to confuse generational issues. However, the same process does need to be carried out with generations other than the 18 to 25 year of age in order to identify value differences that are age-related.

Based on current theories and previous studies, the following assumptions are applicable to clothing values research whether the researcher pursues a qualitative or quantitative approach. Essentially, an individual's clothing values reflect her general values, and within a culture each individual

holds a unique hierarchical set of values. However, two or more values may occupy the same level in the hierarchy, and each may be more important depending on the situation and/or context. Furthermore, clothing values do influence consumer behaviour and appearance. The author also assumes that values are influenced by one's root culture, the host culture and an individual's attitudes, and that clothing values exist that have not been captured in previous studies.

The study illustrated the usefulness of the focus group technique in determining the participants' fundamental behavioural attributes towards clothing. The discussion process proved to be an effective method for investigating the complex motivators of clothing choices. The three focus groups yielded a number of values in addition to those previously identified in clothing values research and participants discussed how these values affected their choices when it came to acquiring and wearing clothing. For example, previous research has not identified the role of external influences, such as the family and context, on clothing choices.

This study developed a hierarchy of value concepts related to clothing values that varies somewhat from those previously reported in clothing values research. However, the results of this study do support the ideas of previous theorists, examining values oriented systems in areas other than clothing. External influences (i.e., family and context) appear to be the foundation from which other values, attitudes and behaviours originate. Results indicate that the family and the contextual influences may carry the greatest weight while

individual internalized influences such as mood, comfort and budget carry less weight. Participants identified sub-components within each internal influence, one of which was the concept of psychological comfort. Psychological comfort was identified by members of both the pilot study and the main study. This was an idea which has not been examined in clothing research for the past 20 to 30 years.

There has been little research asking "why?" questions in order to discover deeper relations between values and clothing. The fourth question of this study asked "why?" and resulted in a great deal of information regarding clothing choices and values. The "human ecosystem" model provides a useful framework within which to interpret findings from different root cultures, and within which to explore the role of the family versus the individual. For the Filipina group involved in this study, the family rather than the individual is the basic human unit.

As clothing is very much an everyday topic of conversation, it provides a vehicle for research. The literature demonstrates that the abstract arena of values is useful in determining motivations behind choices made by human beings. Therefore, research could explore cultural values through clothing, as the mention of clothing does not inhibit most people while values *per se* do.

In summary, this study has met the objectives outlined. Furthermore, the information provides material with which to bridge the gap identified in the literature. The method chosen was very useful in revealing the information sought and the results support theories developed in other disciplines.

Implications

The need for different approaches for studying the influence of cultures other than the dominant Euro-based culture is inherent in the results of this study. Cultures other than the Euro-based ones require comprehension by researchers who originate from outside the cultural boundaries. The alternative qualitative approach provides a vehicle for this and should be considered.

The investigation of a culture's values, through reported thoughts and behaviours, can assist in targeting consumers in stores and malls located within neighbourhoods that are primarily composed of residents with non-European backgrounds. Many cultural groups tend to congregate in areas close to each other and consequently many city neighbourhoods are often formed around different cultural groups. When a retailer opens a shop in these neighbourhoods a knowledge of key neighbourhood values could assist advertisers in targeting and gaining the consumers' confidences and business. The present clothing and textiles literature does not address the benefits that could be derived from possessing a knowledge of the values held by regional and subcultural groupings.

The successful development and implementation of this type of research could generate a greater understanding of the role of values in general. Values are a strong indicator of cultural characteristics and are important in a culturally pluralistic society such as Canada. As demonstrated in this study, values are a pervasive and underlying characteristic of culture, and can contribute a great deal towards understanding new and established immigrants. This

understanding in turn facilitates more successful interaction between people from various backgrounds.

This process has revealed that factors external to the individual play a greater role in the participant's choices of clothing. The investigator was able to focus on the behavioural aspect of clothing acquisition rather than the cognitive aspects covered in previous research. She feels that the information gathered is likely to be an accurate reflection of values and motivations as it contains actual behavioural material instead of the reportable cognitions which can sometimes contain impractical wishes and desires. In essence, the group discussions were able to focus on the concepts of "What I do" as opposed to "What I think", in order to understand better the behavioural component of values towards clothing.

Future research should consider applying this process to other minority groups as the focus group technique does not require literacy, as is the case with previous instruments such as the AVL. With the aid of translators, members who lack proficient English skills could also participate. Furthermore, this process could also be applied to the dominant cultural majority in order to discover whether the new information found in this study is culture-specific or has a more universal applicability.

Future Research:

This is an exploratory study, and therefore has many limitations due to sample size and composition. It has generated many more research questions than it answered. However, the usefulness of the qualitative approach was demonstrated and lends itself to further study. This approach can be utilized to explore and interpret research questions, to develop appropriate survey questions, and to confirm or deny existing quantitative results.

A future study might also consider videotaping discussions if participants are comfortable with this. Human communications extend beyond the spoken word and include facial expressions, hand gestures, and other body language. In order for the investigator to capture these, memory alone is not always enough. Exclamatory remarks and other details could be noted more effectively during the analysis, were one able to review a video screen instead of a written transcript. Furthermore, when written records are transcribed by a third party, then there is a strong likelihood that non-verbal cues will be lost. These are very important aspects of communication and full of meaningful information which is not contained in the written word.

Other considerations for future research may include:

- 1) the involvement of male as well as female participants would assist in exploring any gender-specific values;
- 2) the use of participants other than students in order to generate information on groups outside of the university population;

- 3) using the same process on students from Euro-backgrounds. It may be that previous research has not identified concepts found in this study due to limitations in the instruments used;**
- 4) the development of a theory using qualitative methods followed by the use of quantitative methods to corroborate and add to qualitative findings, satisfying the empiricists, and assembly a comprehensive body of knowledge within the area of clothing and values;**
- 5) the exploration of other recent immigrant communities and compare to this study's findings to gain a greater knowledge of the influences of both root and host culture; and**
- 6) an examination of how the various generations within a recent immigrant culture define and redefine values, through immigration and assimilation processes occurring within the community.**

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APPENDIX A
Network Analysis of Instruments
Utilized in Clothing Values Research

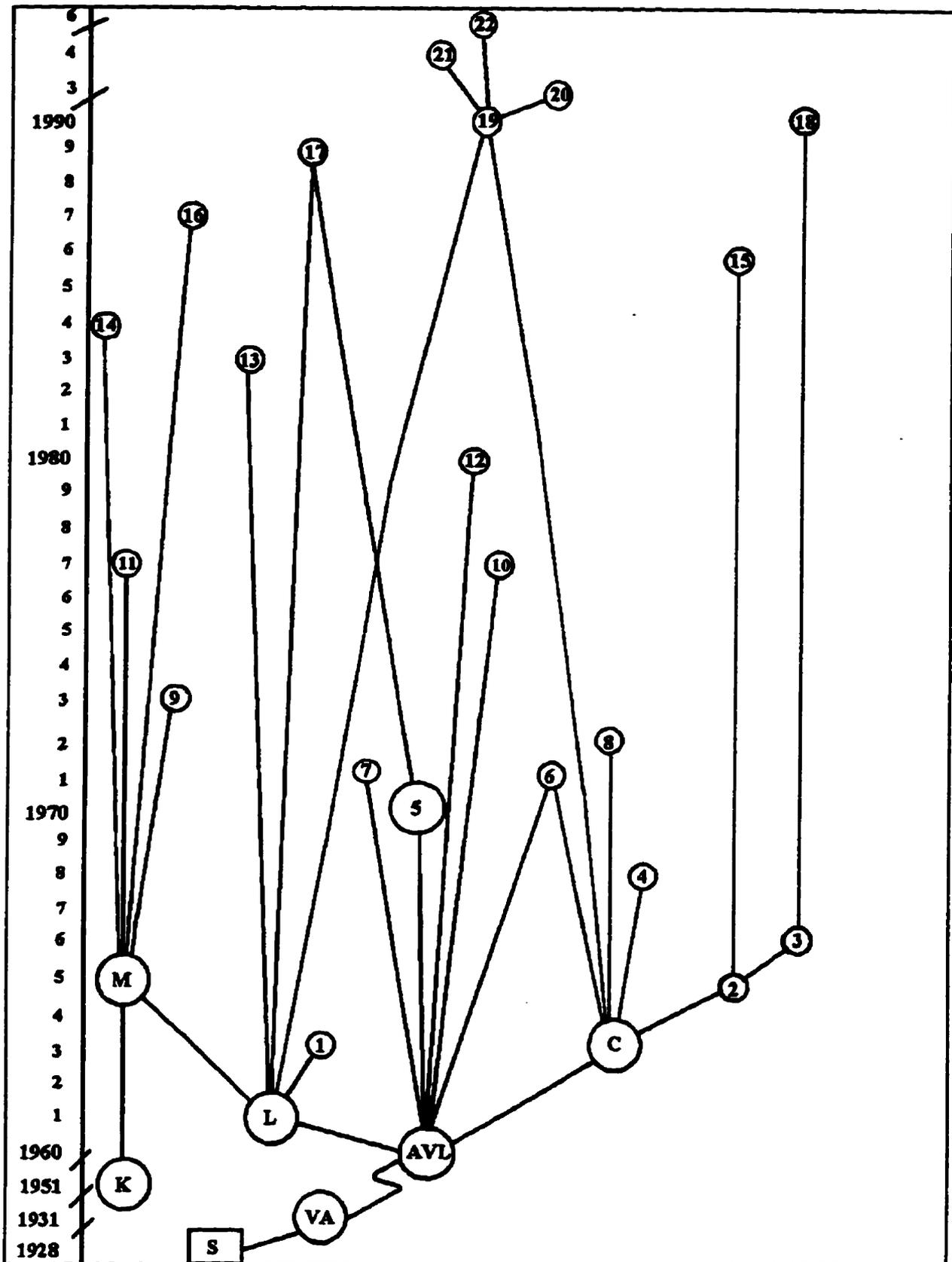


Figure A-1:
Network Analysis of Instruments Utilized in Clothing Values Research

Reference List Key for Network Analysis

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APPENDIX B

Definition of Spranger's (1928) Six Types of Men

Spranger's (1928) Six Types of Men:

- 1) Aesthetic:** The aesthetic man is interested primarily in beauty. Individuality is a part of his nature, so he tends towards eccentricity and self-importance in his social relations.
- 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) Political:** The political man is interested primarily in power, influence, and fame. Leaders in any field generally have high political values.
- 4) 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.
- 5) Social:** The main concern of the social man is love of people. He is kind, sympathetic, unselfish, and considers others more important than himself.
- 6) 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.

APPENDIX C
Rokeach Value System (RVS)
Instrumental and Terminal Values

Rokeach's Values System (RVS) -- List of Instrumental and Terminal Values:**Terminal Values**

1. **A Comfortable Life: a prosperous life**
2. **An Exciting Life: a stimulating, active life**
3. **A Sense of Accomplishment: lasting contribution**
4. **A World at Peace: free of war and conflict**
5. **A World of Beauty: beauty of nature and the arts**
6. **Equality: brotherhood, equal opportunity for all**
7. **Family Security: taking care of loved ones**
8. **Freedom: independence, free choice**
9. **Happiness: contentedness**
10. **Inner Harmony: freedom from inner conflict**
11. **Mature Love: sexual and spiritual intimacy**
12. **National Security: protection from attack**
13. **Pleasure: an enjoyable, leisurely life**
14. **Salvation: saved, eternal life**
15. **Self-respect: self-esteem**
16. **Social Recognition: respect, admiration**
17. **True Friendship: close companionship**
18. **Wisdom: a mature understanding of life**

Instrumental Values

1. **Ambitious: hard-working, aspiring**
2. **Broadminded: open-minded**
3. **Capable: competent, effective**
4. **Cheerful: lighthearted, joyful**
5. **Clean: neat, tidy**
6. **Courageous: standing up for your beliefs**
7. **Forgiving: willing to pardon others**
8. **Helpful: working for the welfare of others**
9. **Honest: sincere, truthful**
10. **Imaginative: daring, creative**
11. **Independent: self-reliant, self-sufficient**
12. **Intellectual: intelligent, reflective**
13. **Logical: consistent, rational**
14. **Loving: affectionate, tender**
15. **Obedient: dutiful, respectful**
16. **Polite: courteous, well-mannered**
17. **Responsible: dependable, reliable**
18. **Self-controlled: restrained, self-disciplined**

APPENDIX D
Approval from Ethics Committee

UNIVERSITY OF MANITOBA
FACULTY OF HUMAN ECOLOGY

APPROVAL FOR RESEARCH PROPOSAL INVOLVING HUMAN SUBJECTS

This is to certify that Ms. Kate Swallow Yee, of the Faculty of Human Ecology, submitted a proposal for a research project entitled:

Focus Group Discussion

The Faculty of Human Ecology Ethics Review Committee is satisfied that the appropriate ethical criteria for research involving human subjects have been met.

Members of the Committee:

<u>Name</u>	<u>Position</u>	<u>Department</u>
J. Bond	Professor	Family Studies
V. Bruce	Professor	Foods and Nutrition
W. Pelton	Associate Professor	Clothing and Textiles

Date: April 13, 1995


Rosemary Mills
Committee Chair

APPENDIX E
Telephone Script for Recruiting Participants

Hello, may I please speak with _____ (name to be inserted):

My name is Kate Swallow Yee. I am a graduate student in the Department of Clothing and Textiles at the University of Manitoba. I am conducting a study looking at the reasons for the acquisition and use of clothing by Filipina residents in Winnipeg. I will be conducting a series of focus groups and need female participants who are 18 years of age or older and students at the University of Manitoba.

***** (AFSUM President) gave me your name. I was wondering if you might be interested in participating in a focus group discussion?

IF YES:

Let me briefly describe to you what your participation will involve. The focus group discussion will require 1½ to 2 hours of your time. It will be an open discussion on what kinds of things you think about, or consider when you buy, make, receive or wear clothing. There are no right or wrong answers, so please come with all your opinions, ideas and thoughts.

Would you be available _____? (date and time of the next focus group discussion). The group will meet at _____ (time) in room _____ (place). I look forward to meeting with you. Thank you for your time.

IF NO:

Thank you very much for your time. Have a nice day.

APPENDIX F
Letter of Introduction and Consent Form



THE UNIVERSITY OF MANITOBA
Department of Clothing and Textiles

FACULTY OF HUMAN ECOLOGY
Canada R3T 2N2

Human Ecology Building
Winnipeg, Manitoba
(204) 474-9292 Office
(204) 275-5299 FAX

DATE

LETTER OF INTRODUCTION

Dear Focus Group Participant:

I spoke with you on the phone about my Master's thesis. I thank you for agreeing to participate in my study. I would like to give you some background information on my study at this point. I am conducting a study in which I want to look at the influences and motivations for the acquisition and use of clothing by Filipina residents of Winnipeg. I am seeking 2 groups of 8 to 10 women for the Study who are 18 years of age or older and are daughters of Filipino immigrants.

Let me briefly describe to you what your participation will involve. The focus group discussion will require 1½ to 2 hours of your time. It will be an open discussion on what kinds of things you think about, or consider when you acquire (buy, make, receive as a gift and wear) the clothing you do. There are no right or wrong answers, please come with all you opinions, ideas and thoughts.

The sessions will be recorded via an audio tape recorder. Only myself, the principal investigator and my advisor, Dr. Pelton, will have access to these tapes. You may use a name other than your own should you feel more comfortable, however, complete confidentiality of all participants will be regarded. The audio tapes will be destroyed upon completion of this project. Statements made by participants will be referred to by coded letters in written transcriptions.

Please read and sign the attached consent form before the start of the discussion. Thank you for your interest. If you should have any questions or comments after the close of the discussion please do not hesitate to contact me at 474-9292.

Sincerely,

Kate Swallow Yee
Principal Investigator

Dr. W.R. Pelton, Advisor
Associate Professor

CONSENT FORM

The researcher has introduced the study in the letter to prospective participants by giving an explanation of the research program and its purpose.

I understand that:

- 1. Participation is entirely voluntary; those choosing not to continue participation are free to leave at any time.**
- 2. Conversations will be recorded by means of an audio tape, in order to ease transcription and ensure accuracy of interpretation.**
- 3. No additional information will be sought from the participants beyond the meeting time**
- 4. The collected data will only be identifiable as coming from the second generation Filipina members of the Winnipeg Filipino community.**
- 5. Only the principal researcher and her advisor will have access to the actual taped transcripts, which will be destroyed upon completion of the project.**
- 6. Participants should be aware that the written transcripts may be used in future cross-cultural or longitudinal research.**

I, _____ hereby agree to voluntarily participate in the focus group discussion as introduced by the principal researcher.

Signature

Date

APPENDIX G

Moderator's Introductory Script for Focus Group Interviews

Hello, and welcome to our session this evening/afternoon/morning. Thank you for taking time out of your busy schedules to come today. My name is Kate Swallow Yee. I am a graduate student here at the University of Manitoba in the Clothing and Textile Department.

Now, just a little about myself. I was born in England. My family moved to Canada when I was only 16 months old. In fact, I learned to walk while on the ship. I am completing my Master's Degree here in Clothing and Textiles. I have always been interested in why people wear clothing; what it is that influences that decision people make in the morning about what to put on, beyond the more obvious reasons of work, school, etc.

I would like to introduce my assistant, Mary, at this time and let her say a few words about herself.

Today, we are going to discuss the role of clothing in everyday life, and how you may use clothing to present yourselves to others. All participants are going to voice your own thoughts and opinions. I want to stress to you that there are no right or wrong answers to the questions I am asking today. We want your honest ideas and thoughts, not what you may think we want to hear. Please feel free to share your point of view, even if it differs from what others say. Remember that negative comments can be as enlightening as positive ones. We are here to listen to all of you tonight/today.

Before we begin, let me remind you of some guidelines to keep us all comfortable. This is strictly a research project and there are no sales involved. This is an innovative project in clothing and textiles research, however, this approach has been used successfully in other disciplines. We are going to record this session on the tape recorders you see on the table in front of you.

This is to ensure that we do not misquote or misunderstand what you say and that we are able to get all your comments. It will make it easier to converse amongst ourselves without me or my assistant taking extensive notes. **So, please speak up clearly and one at a time.** If more than one person speaks then we will not be able to understand the tape and we will miss vital comments. We will be on a first name basis tonight/today and in my report there will be no names attached to comments. You can be assured of complete confidentiality. ***If you wish you may use a different name.*** Please put your name on the card in front of you at this point. This will make it easier for all of us to talk.

APPENDIX H
Interview Schedule

Now, would you please introduce yourselves and tell us all where you were born, and a little something about yourself. Perhaps, we will start here on my left.

QUESTIONS: (Starting at the right, and alternating starting points until the conversation begins to flow naturally)

1) Please describe to us your favourite clothes.

PROBES: -> Why do you prefer these clothes?

-> What feelings do you associate with these clothes?

2) How do clothes have an influence in your everyday activities?

PROBES -> What do you consider when making the choice of what to wear every morning? afternoon? evening?

-> Does anything your mother/grandmother say come to mind?

-> How do you think your cultural background influences these daily decisions?

3) What do you consider when deciding what to wear for a special occasion?

PROBES: -> How does your cultural background affect these decisions?

-> Who regulates what people wear to special occasions?

4) This may seem like a silly question, however, I would like you to give it some consideration and discussion - What are some of the most important reasons *why* you feel as you do about clothing?

PROBES: ->

Return-Path: <SONTAG@MSU.EDU>
Message-Id: <199603051337.HAA23145@electra.cc.umanitoba.ca>
Date: Tue, 05 Mar 96 08:34 EST
To: Pelton@BLDGHUMEC.LAN1.UMANITOBA.CA
From: "Suzanne.Sontag" <SONTAG@MSU.EDU>
Subject: Request to use question in resea
In-Reply-To: The letter of Monday, 4 March 1996 11:21am ET

You have my permission to use the question, "What are some of the most important reasons why you feel as you do about your clothing?" in your master's student's research. One of the things I learned in coding for value content of responses is that some values are stated with negative valence and need to be translated to the underlying value. For example, the response, "I have to save far too long to get what I want and avoid debt," could be coded for the value of economy. I would appreciate knowing your student's name so that I may keep an eye out for her thesis. I would be interested in her findings.

Sincerely,

M. Suzanne Sontag
Professor
Department of Human Environment and Design
Michigan State University
East Lansing, MI 48824-1030
sontag@msu.edu

APPENDIX I

**Presentation to the Annual General Meeting of the
Association of Filipino Students at the University of Manitoba**

**ADDRESS TO THE GENERAL MEETING OF THE ASSOCIATION
OF FILIPINO STUDENTS AT THE UNIVERSITY OF MANITOBA (AFSUM)**

Hello! Thank-you for the opportunity to speak with you. My name is Kate Swallow Yee. I am a Master's student in the Department of Clothing and Textiles, in the Faculty of Human Ecology. I am interested in speaking with female members of your association for my thesis project.

The purpose of my project is to discuss, in an open forum, the influences and motivations for acquiring and using clothing by women of the Filipino community here in Winnipeg. Previous clothing researchers have acquired information through survey format, where the questions and answers are pre-set. My intent is to listen to what you would have to say on the subject - which is why I am using what is called a Focus Group Interview.

What I would like as many female students as possible, who can dedicate 1½ to 2 hours of their time. The criteria you must meet is: a) you are 18 years of age or older; b) an immigrant, or daughter of an immigrant from the Philippines; and c) enrolled in the 1994/95 academic year at the University of Manitoba. I will schedule this around your exams and papers, don't worry. I would like to complete this before the end of April and before you all start your summer activities.

I believe ***** (AFSUM President) put up a notice a few months ago when I first contacted her. This is the same project, it has just taken some time to get organized to this point. If you could please leave your name and address, with preferred time for your schedule, then I can go ahead with this project once I get the OK from the Ethics Review Board. I will then mail you a letter of introduction with further details and possibly an amicable meeting time for all concerned. If you have any questions I will be here for a while, or you can contact me through ***** (AFSUM President). Thank you for your time. I look forward to meeting with you.