

# A Comparative Study of Ethnic Costume Identity-Taking Uygur and Han Ethnic Groups as Examples

Xiaohe Zhao  
College of Textiles and Clothing Engineering  
Soochow University  
Suzhou, 215123, China

Xiaofeng Jiang (Correspondence author)  
College of Textiles and Clothing Engineering  
Soochow University  
Suzhou, 215123, China

**Abstract**—Based on the theory of ethnic identity, this study attempts to explore the status quo of ethnic costume identity through the attitudes of Uyghurs and Han people towards national costume. Through the investigation to understand the Uyghur and Han ethnic clothing inheritance status, emotional status, shortcomings, wearing will and attitude to other ethnic clothing. The results show that Uyghurs and Han people all show the acceptance of wearing their own ethnic costumes, while the rejection of wearing other ethnic costumes reflects the inherent recognition of their own ethnic costumes. The Uyghur's emotional investment in their own ethnic costumes, the current situation of wearing them and the rejection consciousness of other ethnic costumes are significantly higher than Han people's. However, there is no significant difference between Han nationality and Han nationality in their willingness to wear clothing, degree of concern and attitude of negative factors affecting wearing and using.

**Key words:-** National costumes; National identity; National dress identity; The Hans; The Uighurs

## INTRODUCTION

In the field of modern philosophy, identity mainly refers to "the same state of two specific things in the process of change"<sup>[1]</sup>. Phinney believes that ethnic identity includes various forms and is a kind of positive emotion or attitude of ethnic members towards their own ethnic group. Such positive emotion can make ethnic members feel a sense of pride and belonging to their ethnic group<sup>[2]</sup>. National identity itself involves the attitude, behavior and emotion of an ethnic group, and even affects the knowledge system and cultural background of an ethnic group<sup>[3-4]</sup>. Carla believes that national identity represents the national members' high recognition of individual identity and national emotion, and represents the individual's national belief and national emotion<sup>[5]</sup>.

The identity of national costume is one of the important manifestations of national identity. The identity of costume promotes the identity of national culture and the history of national integration and development<sup>[6]</sup>. As a symbol of

national culture, national costume is an important carrier of national consciousness and an important way to show national emotion in the historical evolution. Therefore, the identity of national costume embodies the high identity of national consciousness and national identity. In an ideal social and cultural environment, national costume is the core part of national culture, which to some extent reflects the mutual recognition between social role and self-role, and this silent language is the unique feature of national costume<sup>[7]</sup>.

## 1 RESEARCH METHODS

The method of questionnaire survey was adopted<sup>[8]</sup>. The main subjects of the survey are the Han and Uyghur people. The questionnaire consists of six parts. The first part is about demographic information, which is mainly about gender, ethnicity, age and education level of the subjects. The second part is to investigate the emotional state (emotional factors) of national costumes. The third part is to investigate the negative factors (hindrance factors) that affect the wearing of national costumes. The fourth part is the investigation of the status quo (status factor) of national costumes. The fifth part is to investigate the identity of the clothing of the ethnic group rather than other ethnic groups (exclusion factor). The sixth part is to investigate the willingness to wear the national costume and the degree of concern (willingness factor). The answers are on a five-point scale.

## 2 SURVEY RESULTS AND ANALYSIS

### 2.1 Descriptive analysis

A total of 236 questionnaires were collected, 38 non-conforming ones and 38 invalid ones were excluded, and a total of 198 valid ones were collected, with an effective recovery of 83.90%. Among them, the number of women accounted for 73.31%, the number of Uyghurs accounted for 48.02% of the Han population. The number of people aged from 18 to 30 reached more than 90%, among which the number of people with a bachelor's degree or above accounted for 94.49%, and the survey population was in line with the range of subjects in the experimental study.

### 2.2 Reliability and validity tests

#### (1) Reliability analysis

Tab.1 Reliability test

Category	Cronbach's Alpha	Number of terms
<b>The overall questionnaire</b>	0.917	29
<b>Emotional factors</b>	0.913	9
<b>Hindering factor</b>	0.687	6
<b>The status quo factor</b>	0.654	4
<b>Exclusive factor</b>	0.720	5
<b>Intend to factor</b>	0.876	5

The data of all 198 questionnaires were processed with SPSS20.0, and then the reliability analysis was carried out. The results are shown in Table 1. The Cronbach's Alpha coefficient of the total quantity table is greater than 0.8, and (2) *Validity analysis*

As shown in Table 2, the KMO value of this questionnaire is 0.904, and it has passed Bartlett's test of spherical degree with a significance level of 0.05. Both of these two indicators indicate that the sample data are very

the Cronbach's Alpha coefficient of each subscale is greater than 0.6. Therefore, it can be considered that this questionnaire has good reliability.

suitable for factor analysis, and the cumulative variance interpretation in factor analysis reaches  $90.4\% > 63.809\%$ . Therefore, this questionnaire has a certain validity.

Tab.3 Five types of factor component matrix

Factor component matrix	Item	Ingredients
		1
<b>Emotional factors</b>	1.I like the national dress	0.786
	2.I think it is beautiful to wear national costumes	0.879
	3.I appreciate the traditional culture of my nation	0.891
	4.I think national costumes have profound cultural connotations	0.863
	5.I take pride in wearing my national dress	0.899
	6.I feel warm when I see people in their national costumes	0.843
	7.I think the national dress belongs to the high class dress	0.289
	8.I think it is necessary to revitalize traditional national costumes	0.677
	9.I think it is necessary to protect the national dress	0.807
<b>Hindering factor</b>	10.I think the national dress is just formalized	0.159

Tab.2 Validity test

<b>Kaiser-Meyer-Olkin Measure of Sampling Adequacy</b>	0.904
<b>Approx. Chi-Square</b>	3686.564
<b>Bartlett's Test of Sphericity</b>	
df	406
Sig.	0.000

<b>Status quo factor</b>	11.I think this national dress is expensive	0.388
	12.I think the fabric of this national costume is not easy to take care of	0.470
	13.I think the style of this national dress is not new enough	0.413
	14.I don't think it's convenient to wear national dress in daily life	0.601
	15.I think national dress needs innovation	0.369
<b>Exclusive factor</b>	16.I know the national dress	0.799
	17.I own a certain amount of native costumes	0.653
	18.I think modern and contemporary young people play down the wearing of national dress	0.682
	19.I agree with the status quo of our national costume inheritance	0.673

<b>Exclusive factor</b>	20.I prefer the costume of my own nationality to that of other nationalities	0.797
	21.I prefer to wear other ethnic costumes	0.402
<b>Intend to factor</b>	22.I would like people of other races to wear their own national dress	0.569
	23.Compared with other ethnic groups wearing their own ethnic costumes, I more agree with people of their own ethnic group wearing their own ethnic costumes	0.810
<b>Willingness factor</b>	24.Compared with people of our own ethnic group wearing other ethnic costumes, I prefer people of our own ethnic group wearing ethnic costumes	0.806
	25.I would like to wear my national dress in my daily life	0.691
<b>Status factor</b>	26.I am willing to wear my national dress on certain occasions	0.833
	27.I'd like to spend more time learning about this national costume	0.890
<b>Hindrance factor</b>	28.I will pay attention to the national clothing information	0.854
	29.I think the promotion of national costumes is conducive to strengthening national cohesion	0.842

According to the component matrix in Table 3, the 29 problems with reliability can be divided into 5 parts, namely, emotion factor, hindrance factor, status factor, exclusion factor and willingness factor. Emotional factors include 1, 2, 3, 4, 5, 6, 7, 8 and 9, reflecting the respondents' emotional status of national costume identification; The hindrance factors included 10, 11, 12, 13, 14 and 15, which reflected the respondents' cognition of the negative factors affecting

### 3 ANALYSIS OF DIFFERENCES AMONG DIFFERENT ETHNIC GROUPS IN VARIOUS FACTORS

the use of ethnic costumes. Status factors include 16, 17, 18 and 19, which reflect the respondents' understanding of the status quo of national costumes. Exclusivity factors include 20, 21, 22, 23 and 24, which mainly reflect the respondents' attitude towards their own ethnic costumes and other ethnic costumes. The willingness factors include 25, 26, 27, 28 and 29, reflecting the respondents' willingness to wear ethnic costumes and their degree of concern.

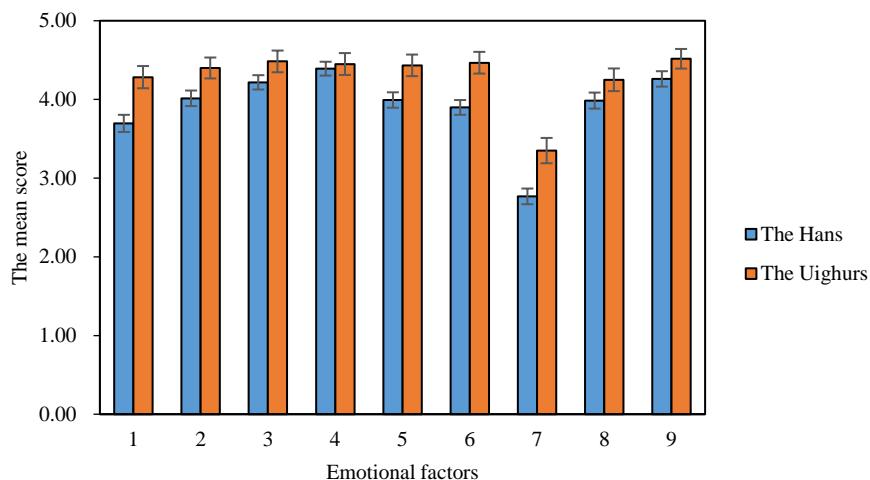


Fig.1 Survey results of ethnic costume sentiment

Figure 1 is the mean value of Uyghur and Han people's evaluation of each item in emotion factor (item is shown in Table 2-3). As shown in the figure, the emotional factor contains a total of 9 items, and the average score of Uyghur subjects on each item is higher than that of Han subjects, indicating that Uyghur is better than Han in the emotional factor on ethnic clothing. The mean value of each item has little difference. Except for the fact that the average score of question 7, "I think national costume belongs to high-end dress", it can be seen that the opinions proposed by the subjects on this question are not as high as other items in the emotional factors.

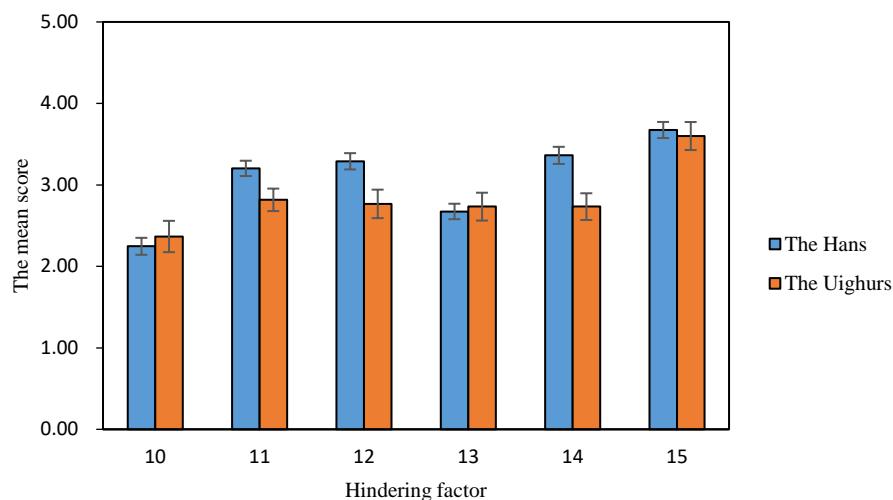


Fig.2 Investigation results of hindering the development of ethnic costumes

Figure 2 shows the mean values of Uygur and Han ethnic groups' evaluation of each item in the hindrance factor. The barrier factor contains a total of six questions, and the scores are 15, 14, 12, 11, 13, and 10, in descending order. Among them, the average scores of question 10, "I think the national costume is only formalized" and question 13, "I think the style of the national costume is not novel enough", are lower than 3 points, indicating that the subjects

have a low degree of approval for these two questions. As shown in the figure, except for questions 10 and 13, the average score of the Han nationality subjects was higher than that of the Uygur nationality. It can be seen that among the hindering factors, the Han nationality believed that there were more hindering factors to the development of their own ethnic costumes.

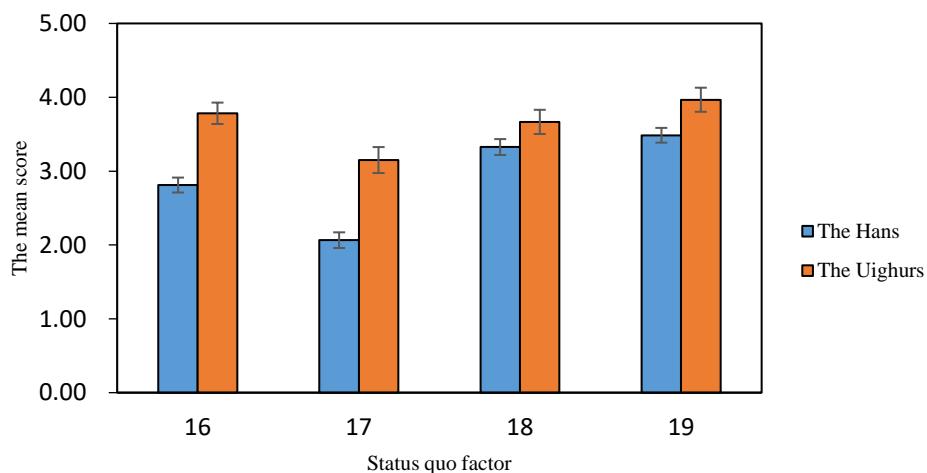


Fig.3 Survey results of the current situation of ethnic costumes

Figure 3 is the mean value of Uygur and Han ethnic groups' evaluation of each question in the status quo factors. The status factor contains a total of 4 questions, and the scores from high to low are 19, 18, 16 and 17, respectively. Among them, the average score of the 17th question, "I own a certain amount of native costumes", is

significantly lower, indicating that in the status quo of ethnic costumes survey, fewer subjects own a certain amount of ethnic costumes. As shown in the figure, the average score of Uygur subjects is higher than that of Han subjects in the status factor, that is, Uygur people more agree with the development status of their own ethnic costumes.

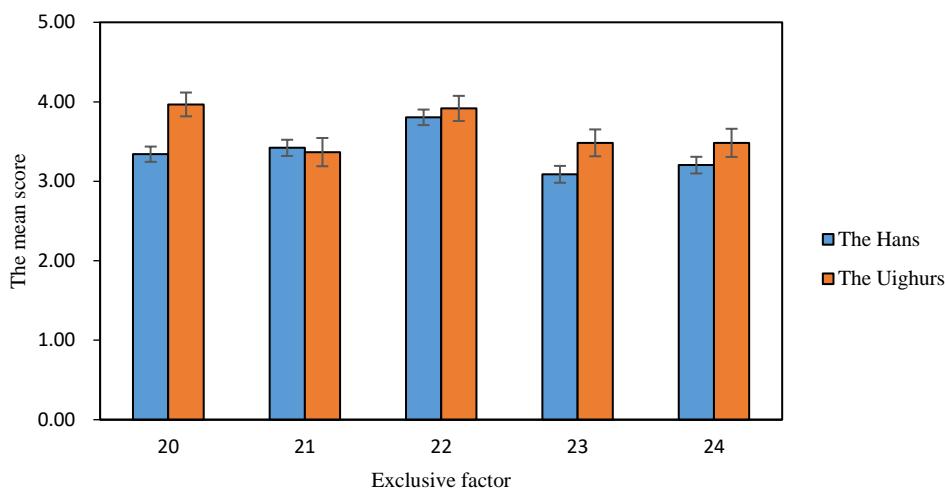


Fig.4 Investigation results of the exclusivity of ethnic costumes

Figure 4 is the mean value of Uyghur and Han ethnic groups' evaluation of each item in the exclusion factor. The average scores of each item in the exclusion factor were all above 3 points, indicating that the subjects did not show an obvious attitude of exclusion towards the wearing of their own ethnic costumes and other ethnic costumes as well as the wearing of their own ethnic costumes by people of other

ethnic groups, but showed a positive trend. However, as shown in the figure, except for question 21, "I am willing to wear costumes of other nationalities", the average scores of other questions are all higher for Uyghur subjects than Han subjects. From this detail, we can see that Uyghurs prefer their own ethnic costumes compared with Han.

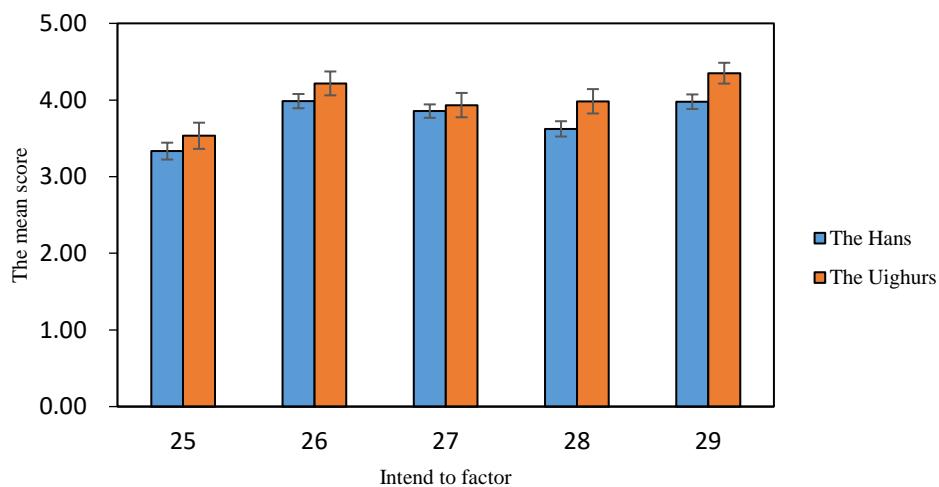


Fig.5 Survey results of ethnic costume adoption intention

Figure 5 is the mean value of Uyghur and Han ethnic groups' evaluation of each question in the willingness factor. As shown in the figure, the average scores of the five questions included in the willingness factor are all above 3 points, indicating that the subjects also show a positive attitude towards the willingness to wear their own ethnic

costumes in daily life, as well as the promotion and attention of ethnic costumes. In each question, the average score of Uyghur subjects was higher than that of Han subjects, indicating that Uyghurs' willingness to wear and degree of concern about their own ethnic costumes were higher than that of Han.

Tab.4 T-test of independent samples for differences in ethnic clothing identity

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	Sig.(2-tailed)
Emotional factors	<b>Equal variances assumed</b>	0.609	0.436	-2.843	0.005**
	<b>Equal variances not assumed</b>			-2.847	0.005**
Hindering factor	<b>Equal variances assumed</b>	6.233	0.013*	2.032	0.044*
	<b>Equal variances not assumed</b>			1.836	0.070
Status quo factor	<b>Equal variances assumed</b>	0.590	0.443	-5.570	0.000***
	<b>Equal variances not assumed</b>			-5.333	0.000***
Exclusive factor	<b>Equal variances assumed</b>	1.174	0.280	-2.103	0.037*
	<b>Equal variances not assumed</b>			-1.956	0.053
Intend to factor	<b>Equal variances assumed</b>	0.011	0.917	-1.687	0.093
	<b>Equal variances not assumed</b>			-1.653	0.101

The data in Table 4 show that the significance of homogeneity test of variance equation of emotion factor is greater than 0.05, which conforms to the hypothesis of homogeneity of variance, indicating that there is a significant difference in the emotion factor scores of Uygur and Han respondents, and the score of Uygur is higher than that of Han. It can be seen that the Uyghur respondents are better than the Han respondents in preference degree and positive emotional attitude towards ethnic clothing. Since the significance of homogeneity test of variance equation is less than 0.05, it indicates that the variance equation does not conform to the hypothesis of homogeneity of variance. Therefore, there is no significant difference in the score of hindrance factor between Uygur and Han subjects, but the score of Han subjects is higher than Uygur subjects. The results indicated that the Han subjects believed that there was still room for progress in the negative factors affecting the wearing of their ethnic costumes, while the Uygur subjects showed a higher degree of recognition of their ethnic costumes in the hindering factors. Status quo factor according to two dimensions, Han nationality subjects' understanding of the current development of our national costumes, the homogeneity test of variance equations significantly greater than 0.05, shows that the variance equation in line with the homogeneity of variance assumption, therefore, and Han nationalities of two subjects has significant differences on the status quo of factor score, and score of uygur subjects was obviously higher than that of Han Chinese subjects. It shows that Uyghurs have a higher understanding of their own ethnic costumes than the Han subjects through the four questions of the status factor. Exclusive factor according to two dimensions, Han nationality more agree with this national costumes, the homogeneity test of variance equations significantly greater than 0.05, shows that the variance equation in line with the homogeneity of variance assumption, therefore and Han nationalities of two subjects has significant differences on the status quo of factor score, and score of uygur subjects was obviously higher than that of Han Chinese subjects. It indicates that Uygur subjects have a higher degree of identification with their ethnic costumes and are more willing to accept their ethnic costumes. Willingness

factor represents the willingness of different ethnic groups to wear ethnic costumes and their attention. Because the homogeneity test of variance equations significantly less than 0.05, indicates the variance equation is not in conformity with the homogeneity of variance assumption, Therefore, Han nationalities two subjects have a significant effect on the willingness factor score result does not, but the uygur subjects score higher than the Han Chinese subjects, that uighurs were wearing intention and focus on the degree of national costumes are higher than that of Han Chinese subjects.

#### 4 CONCLUSION

By comparing the two dimension, Han clan were found in the five factor score, of the clothing of Uighur people identity was significantly higher than that of the Han nationality, visible Uighurs for the protection and inheritance of the present situation is better than that of the Han nationality, both from the appetite to our national costumes, and opportunity to everyday wear and frequency is much higher than the Han nationality. It is because of the high degree of identification of Uyghurs to their national costumes that Uyghurs reject other ethnic costumes.

Uighurs for the national costumes of love, positive emotional state, and this is better than the Han Chinese national dress at present state, they do not think this national costumes need to make a big improvement, Uighurs satisfaction and the present development of our national costumes in intention is higher than that of the Han nationality, shows the present situation of the clothing of Uighur people more. On the whole, Uyghurs have a high recognition of their ethnic costumes, so they are not willing to try to wear other ethnic costumes, which reflects the strong rejection of other ethnic costumes by the Uyghurs.

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