

# 1 Male Perception on Female Attire: An analysis on the Campus of 2 the University of Dhaka

3 Mst. Marifa Akter<sup>1</sup>

4 <sup>1</sup> University of Dhaka

5 *Received: 10 December 2017 Accepted: 31 December 2017 Published: 15 January 2018*

---

## 7 Abstract

8 This Research paper is on the perception of male students in Dhaka University. Furthermore,  
9 those data analyzed about what is the perception of male students and how this construct. In  
10 this research, I explored the various approaches of male students to the female body and  
11 female attire. Moreover discussed how this approaches or perceptions constructed through  
12 their family moral values education, socialization, and circumstances. In qualitative research  
13 method, depth interview was taken from non-random sampling. Every interview was tape-  
14 recorded and transcribed very carefully. And analyze them after transcribing. And the result  
15 found that the male perception is closely related to their social learning and perception of  
16 sexuality and religious factor.

---

17 *Index terms—*

## 19 1 Introduction

20 n Bangladesh female attire is much more than the element of covering body for beautification. Though human  
21 being dressed their body through the development of civilization but in our society dress is a symbol of social class,  
22 educational status, and significantly religious belief. In this world, there is no religion which has no symbolic dress  
23 code. In Islam female body and female attire has surprisingly importance. That's why in our society maximum  
24 Muslim family try to maintain a religious dress code. But as well as religion Bengali has significant cultural  
25 heritage including dress. And most of the people belong to a double role of life. And the end of the day religion  
26 and culture blended and people do balance their attire in everyday life. As a result, general people perceived  
27 female attire from a critical background. They want modesty but not too much covering, as well as they, want  
28 the latest fashion which emerges by globalization but not to forget their tradition. It is not necessary for them to  
29 strictly stand on their perception but they express in this way because they learn it from their circumstance and  
30 society. Through female attire, they learn sexuality and sense of gender. For example, from the very childhood,  
31 a boy and girl baby both wear same dress but after 1 year or less than the age they dressed up different dress.  
32 After a time if a female child wears like male attire or which does not match with either religious or cultural  
33 values then she will be blamed and stigmatized. It is happening not only in Bangladesh but also in the whole  
34 world. because female attire keeps close relation to sexuality even male sexuality. Thus in our country female  
35 attire perceived as dignity and honor.

## 36 2 Chapter One

37 II.

## 38 3 Research Question

39 My research Question is "Does female attire have any influence on male perception about the female body and  
40 gender construction?"

### 4 a) Objectives of this Research

? To explore how men perceive women as gender constructed? ? To investigate how do men perceive women's body and attire and why? b) To examine how male perceptions about women's identity do influence the construction of male expectation of female attire

### 5 c) Methodology

This paper is based on a research of male perception about female attire through the lenses of how our society gender and the female body are constructed. I conducted this research on the campus of Dhaka University. I did depth interviews with students of diverse types from various departments. The sample includes 12 male students of 12-department.

### 6 d) Serial Name of Respondents Department

### 7 Serial

Name of Respondents dept. In this research, I drew the interviews of 12 male students to examine the understanding of men about the female body and sexuality through female attire.

### 8 I

Abstract-This Research paper is on the perception of male students in Dhaka University. Furthermore, those data analyzed about what is the perception of male students and how this construct. In this research, I explored the various approaches of male students to the female body and female attire. Moreover discussed how this approaches or perceptions constructed through their family moral values education, socialization, and circumstances. In qualitative research method, depth interview was taken from non-random sampling. Every interview was tape-recorded and transcribed very carefully. And analyze them after transcribing. And the result found that the male perception is closely related to their social learning and perception of sexuality and religious factor. ??nterviews were conducted with open-ended questions and were tap -recorded then transcribed for analysis. The transcripts were read carefully several times put attach in research paper. This research is based on interviews with respondents answer to direct questions about the female dress of female students of DU campus. These interviews were taken between 8-10 April 2016 on Dhaka University campus During the interviews, my male respondents were little cautious about my attire. because male discussing about 'female attire' with a female seemed naturally embarrassing. Moreover I was wearing Burqa with (Islamic long female dress covering whole body) Niqab (Face veil). That's why some respondents felt better with me and some were uncomfortable.

### 9 e) Limitations of this Study

The main limitation -was the short size of sample. Only 12 male students of the University of Dhaka. and the sample was non-randomly selected. That's why there is a possibility not to come actual result because they cannot represent the whole University. And my own attire also was a limitation of this study because some respondents were cautious about it and created a possibility of giving biased perception. I have tried to overcome this.

## 10 Chapter Two

III.

## 11 Literature Review

To conduct this research I have studied some scholarly writings where I found much important element related my monograph. And I have made a review by writing thematically which is described below including my monograph title.

The title of my research is "the perception of male person to female attire: a study on the campus of University Of Dhaka". Now the review is presenting here after naming the theme: a) Female attire from religious and psychological perspective Nasar Meer, Claire Dwyer, and Tariq Modood did a study in London on Muslims in Britain about Islamic female dress as of gender are often construction. In this study authors explored that the social construction of gender centered to the imagination and reproduction of nationhood surprisingly those Muslim women in Britain wear veil or face-veil as niqab most of the time do ignore nationhood.

Authors illustrate in what way the significance of nationhood can be ignored and in which way tension within nationhood, citizenship, and characterization can be thrown into sharp relief by contestations over the significance of the veil. But new veiling regimes are frequently evoked as a political as well as religious and new intersection between faith and modernity. And in this study researcher made three types of groups into three areas-press reaction, newspaper reader, and finally indeed Muslim accept the idea that niqab drew heavily upon a security theme.

---

94 Tiffany Gille-Knauf, Reached M. Mittag made a research in there they tried to understand and explain  
95 how clothing style makes impression. In this study, they research within two "provocative" and "conservative"  
96 dressed photograph of a model. And as a result, they find out that provocative and conservative dress has  
97 significance relationship among women's intelligence, liberalness, and morality. The provocative clothing showed  
98 significantly lower intelligence rating than the latter. But a provocative dress significantly higher liberal rating  
99 than a conservative. A Provocative dress also showed significantly lower morality ratings in compare with a  
100 conservative and women can be influenced by the opinion of others.

## 101 **12 b) Female attire in virtual life**

102 Monica K Millar and Alicia Summers researched -on video game's female characters attire. America is one of the  
103 most video game consuming countries and it has great effects on children's socialization and attitude. there are  
104 significant gender differences in the portrayal of video games characters. Most of the qualities are found in male  
105 characters and female are attributed as supplemental, more attractive, sexy and innocent and also wear more  
106 revealing clothing. The implications for these video games are the development of gender role and attributed in  
107 where male exposed to this stereotype portrayal of the female as helpless sexual object.

108 Keth king, Rebecca A.Lakeand Any Bernard also conducted a research on gender role in music videos. In  
109 America, most of the music video is more commonly depicted wearing sexual attire and engaging sexual behavior  
110 than the male character. And this happens in some well-telecasted channels in the USA. In America, the role of  
111 music video spread up over the sex education even the health educator also. In this study depiction of sexual  
112 attire and sexual analyzed via four-page clothing sheet and find out that female sexual attire and sexual behavior  
113 were displayed more frequently than male sexual attire and sexual behavior.

## 114 **13 c) Sexuality, female attire, and public perception**

115 Kristen Dellinger researched on wearing attire an sexuality. In that research she worked about work culture  
116 and organizational culture. Sexuality and sexual harassment start from the local workplace and organizational  
117 place. And Kristina measures the level of sexuality through gender discourses and clothing tradition at local  
118 work and organizational place. Workplace condition is combined with culture. It is important to understand  
119 how occupational different and different workplace. And "dress" is the standard stick of organizational and  
120 occupational culture. Because dress norms define the preferable, acceptable and unacceptable sexuality at work.  
121 Kathrine Frith. Ping Show and Hong Cheng analyze the content of advertisements from fashion and beauty is  
122 encoded and found a noticeable difference of beauty concept between the US and two East Asian societies in  
123 terms of sexual portrayal. The ethnic looking beauty concept is distinctive between east and west. Western  
124 beauty concept is constructed with the attractive female body and eastern beauty means a pretty face. That's  
125 why Chinese females don't show their body and wear loose robes and face and hair rather than the body  
126 become the central focus. But in western most of the women spend a very good amount of money to focus  
127 their beautiful body. Thus the traditional male 'gaze' have developed differently in west and east. Lauren A.  
128 Modernmott and Terrify PettijohnII made the study on the influence of clothing. Every costume tells a story  
129 that's why peoples categorization, impression, formation and attribution can be varied by clothing. People judge  
130 another socioeconomy status on the basis of clothing besides the measure of socio ability as well as attractiveness,  
131 intelligence, importance, and success. That's why certain clothing brands convey inconsistent information about  
132 the SES of an individual. For example in job context clothing is very important to job candidates to present a  
133 professional neat appearance to communicate desirable employment qualities.

## 134 **14 d) Conclusion**

135 After reviewing these various research I have found out that though they tried to explore female attire according  
136 to the sociological body, gender structure they didn't focus on male gaze about female attire. That's why I want  
137 to research on how male gaze influences female attire.

## 138 **15 IV. Theoretical Framework of the Study**

139 A theoretical framework consists of concepts and, together with their definitions and reference to relevant scholarly  
140 literature, an existing theory that is used for your particular study. The theoretical framework must demonstrate  
141 an understanding of theories and concepts that are relevant to the topic of my research paper and that relate to  
142 the broader areas of knowledge being considered. Here, I would like to cite some related and relevant theories  
143 that help to understand my research approach. And I presume that these theories have provided some more  
144 conceptual and as well as analytical frameworks for my research approach.

## 145 **16 V. Social Learning Theory**

146 Social learning theory is a theory that was basically developed by Bandura. "Social learning is a cognitive process  
147 that takes place in a social context and can occur purely through observation or direct instruction, even in the  
148 absence of motor reproduction or direct reinforcement". (Bandura, 1969). Here he tried to explain the process of  
149 learning for a person in the society. He also explained that people learn through observing other's behavior. The

150 theory also implies that the learning is influenced by psychological factors. That means a person's attitude and  
151 behavior is learned through other and he tends to behave the way he learns from social interaction process. This  
152 theory also relates our understanding of how a male perceives a female in the society, observing her attire which  
153 symbolizes her out character. Because, both the observation and attitude are the factor regarding ones physical  
154 outlook with dresses she covers the body with. And different dressing patterns involve the different meaning of  
155 identity to be perceived by the peoples. This is how this theory is relevant to our selected topic.

156 To explain more according to Bandura's theory, a male's perception of a female is somehow, influenced by her  
157 behavior and environmental setting. This is how the difference in gender role is constructed by male and female.  
158 The different gender role is formulated also by the socially learned values about masculinity and femininity.

159 By this, a male's gaze and his attitude to a female is correlated and associated with how that female is  
160 displaying herself during an interaction. So keeping this theory in mind we can look to the way forward to  
161 explore how a female's identity varies by her attire, the observable symbolic character.

### 162 17 a) Cognitive Theory

163 Cognitive theory (Bandura, 1991) is well privileged in the field of social science especially in explaining and  
164 exploring people's behavior and attitude to the social context. this approach actually focuses upon the cognitive  
165 process of human being in the societal context, explaining how the learning process for both male and female takes  
166 place and how the behavioral interactive process of inner and outer states Play major roles to create meaning and  
167 perception level of a person. Cognitively refers to knowledge and the process of knowing. And these cognitive  
168 approaches emphasize on thoughts, feeling, thinking, values and expectation.

169 This theory relates to our understanding of males and females identity in a sense that, the different types of  
170 social identity is perceived through a combination of inner and outer factors of a person. In our society, when a  
171 female is judged upon her display of physical appearance, the theory then can explain some psychological and  
172 social interactive reason behind the different male and female's identity in the society. This is how this theory is  
173 relevant to our study context and objective criteria. Thus, we can apply this theoretical perspective to explore  
174 the process of identifying a female' attire display.

175 This theory also explains how the role of a gender is mutually functioned in the cognitive process in the human  
176 beings, focusing on the schema and the social experiencing in determining gender role. The cognitive theorists  
177 think that the different roles of gender are social and created through the interactive and cognitive process.  
178 That's why this theory may be related to my research perspective.

### 179 18 b) Self-Perception Theory

180 Self-perception theory is a theory that discusses how the perception of a self is constructed and formed by  
181 rationalizing the external factors. The external factor includes every common social and individual values, norms  
182 culture and conceptual tradition. Self-perception theory is based on the premise that people make attributions  
183 about their own attitudes, feelings, and behaviors by relying on their observations of external behaviors and the  
184 circumstances in which those behaviors occur. That means he meant to explain that both male and female's  
185 behavior regarding their gender identity is formed upon the others and societal privileged notion about that  
186 particular fact. The theory also explains how the sexuality is self-created in the society.

187 This theory also implies on the sexual identification of male and female who both have some different mental  
188 and physical attitude to expose themselves to in the social situations. By this theory, a female gets her sexual or  
189 gender identity by measuring the external circumstance and social attitude towards them. It also suggests that a  
190 male's sexual or lustful gaze or attitude may make a female think about how she should be exposed to the men.

191 So this is how this theory can be related to our research approach. Since we are aiming to explore how a  
192 male's attitudes are formed by observing females attire that she dresses up. Here, we can say that-in Bangladeshi  
193 culture, the different attire values make some symbolic values that the society tends to assume the notions of  
194 gender role by measuring the symbolic appearance of a female. And that female also tends to make her notions  
195 about her attitudes on the basis of how the society or especially male is perceiving her. The socio-psychological  
196 assumptions and notions are the basic perception maker for the gender identity. And this way this theory can  
197 help us to formulate some more propositions about my research work as I found the most relevance with this  
198 theory in identifying a specific gender.

## 199 19 Chapter Three

200 IV. Respondents' Interviews I did depth interview on DU campus. In their, I have chosen my respondents non  
201 randomly. I interviewed them to know their perception of female attire. And interestingly all of them perceived  
202 about female attire according to their family value. And interestingly their family value about attire emerges  
203 with their mother's attire. That means their perception is closely related to their socialization process social  
204 class. In my respondents, all of them are above 21-26 years of age. All of them are unmarried. 10 was Muslim, 1  
205 Hindu and 1 was atheist. And all have their own house and land in the village but they live now in university's  
206 hall. I have chosen these case studies to show how male students express their attitude to female attire and  
207 perceive through their own thinking.

---

## 20 a) Respondent 1

208 He was a Student of Information Science and Library Management, 1 st semester. age 21 and. Unmarried. His  
209 Religion is Islam. His father is ??(Bandura, 1991) a college lecturer. His mother and a younger sister live  
210 in the village at their own house. His mother and sister both usually wear Salwar and Kamij. When I asked  
211 him about the differences or similarities of dress between his family and campus. He thinks that both wear same  
212 dress but in the question of modesty, the female students of DU campus are not much intersected. For example,  
213 when his mother and sister go out of the home they cover their head by scarf but most of the female students in  
214 this campus do not do this and there are many girls who are used to jeans and like other western dress. Then I  
215 asked him if he will allow his sister this type of dress or not. He answered me that he will not allow his sister.  
216 What about your future wife? Then he answered me that he will not say anything to his wife about her dress  
217 because she has right to wear whatever she wants. Then why you will not allow your sister? Because society will  
218 not accept it. Why will society not? He replied me that his society is such conservative that if any girl wears a  
219 dress which is not modest then she will be stigmatized or considered as a bad girl. But my wife may not bring  
220 up such culture and she might be own choice that's why I will not impose anything upon him. What will happen  
221 if she wears any western dress or anything disallowed in your society? I will make understand her not to wear  
222 that. If will she not understand? Then I will create pressure her he replied .why you will do that? Because I  
223 have to maintain my society and family values. What is this value about female dress in your society? In what  
224 measurement scale your society allows or disallow about the female dress? Do you think that there should some  
225 restrictions on a female's dress? He said that look, there are two things, Islam, and society. In our society most  
226 of the people are Muslim and that's why everyone should maintain minimum modesty. Then I asked him if he  
227 wearing Islamic dress? He replied "no". Then why the only female should obey "Islamic" dress? It is fact in our  
228 society. Nobody is obeying Islam properly in their life but want their girl will be wear "modest" or "Islamic"  
229 dress he told me. Why do you think this? He told me that because a mother is the idol of every family. And my  
230 mother also my idol and fact is that my mother teaches this likes any other's that's why nobody can overcome  
231 this trend. Then I asked him that if you're a female classmate wears a dress which is not "modest" but she may  
232 be very meritorious or very humane or kindhearted then what will be your perception? Will you consider her  
233 dress or herself? Of course, herself he replied.

234 Why in this situation will you not consider her dress? He replied that he is not aware of much about the  
235 female dress but to maintain society he wants to restrict to his sister or wife. But at the end of the interview, he  
236 told me that "I think our outlook should be changed. Because some days before "Tonu" was raped and murdered  
237 but she was a modest girl her modesty did not save her"

## 21 b) Respondent 2

239 Student of Islamic Studies, age 21. Male and unmarried. Religion Islam. His father is madrasa teacher and his  
240 family lived in the village. His father mother and younger sister live together in their own house. I asked him  
241 about his mother and sister's wearing dress. He told me that in their house his mother wears maxi and Shari  
242 but his sister wears Salwar Kamij .and when they go out of home obviously wear a Burqa. Why is this difference  
243 between his mother and sister's dress at home? He answered me that in his village it is a trend that married  
244 women only wear Shari and maxi but an unmarried girl does not wear these though women wear the maxi to do  
245 household work easily. And they wear the Burqa because we are religious family and maintain Islamic dress code.  
246 Then I asked him "Is there any difference similarity of female dress between your family and female students?"  
247 Of course! He replied. I asked to explain the difference. He said that most of the female students in this campus  
248 of DU do not maintain "Hijab" and some wear Salwar Kamij but too much tight or fitting. They wear a western  
249 dress like jeans and t-shirt or something. Do you think that women should have some restrictions on their dress?  
250 Yes, he replied. So, suppose in your class the first person is a female student and wear indecent dress (according  
251 to you) then what will be your perception about that girl? Obviously, I will admire her meritorious, he said.  
252 Will you skip her looking? I asked him. No, I will not do that. Then what will you do? I will appreciate her  
253 merit but devalue her because of her indecent dress. That means you think that a women's honor comes with  
254 her attire, I asked him. Yes, because by born to man and women have a strong sexual attraction. That's why  
255 when any girl expose her physical structure and beauty man will look at her as a sex object. It will not honor  
256 her. Then I asked him, in that case, it is done by a man how a girl can be responsible for her dishonor? Then  
257 he answered interestingly that "man look at every girl in front him whatever she wear it doesn't matter. That  
258 means a man have to lower his gaze at first but even though he does low his gaze he will feel sexual attraction  
259 to a girl that's why girl should wear Hijab.  
260

## 22 c) Respondent 3

261 Age 26, a student of business faculty, MBA. Male and unmarried. Religion Islam. His father was graduated from  
262 Dhaka University and was a village physician until death. Now his family runs a family business. In his family, he  
263 has the mother, elder brother, and one married sister. In-house his mother wears Shari but his sister wears Salwar  
264 Kamij. And when his mother goes out of home sometimes wear Shari and sometimes wear a Burqa. I asked him  
265 at home why his mother and sister wear the different dress? He answers me that it is a tradition that married  
266 women have to wear Shari but nowadays it has been changing. And my sister is that example. She has been  
267

268 marriage from 2001 and has a 12 years daughter but still wear Salwar Kamij. That means fashion has changed?  
269 I asked him, how do you explain these change? Yes, fashion has changed. I think it was beginning in 2001 when  
270 Dandy promote their motto "dandy the right choice" then most of the cutting and length of Salwar and Kamij is  
271 changing which is still ongoing. And I see this positively. Can you make any difference or similarities of female  
272 dress between your family and DU campus? I don't make differentiate so much but have little obviously. For  
273 example in my faculty female students wear the trendy dress but in Arts faculty, they are little more traditional.  
274 Why is this difference? Why this difference? I asked him. He explained it with a financial background. In his  
275 voice "look, most of the students of our faculty come from district level and Dhaka and they belong middle or  
276 upper middle class and very few in upper class but in Arts faculty most of the students come from village and  
277 belong in lower or lower middle class that's why the students of arts faculty wear traditional dress. Then I asked  
278 him do you think that women should maintain some restriction on their dress? I don't think so he replied but  
279 everyone should keep in mind culture that's enough. Because day by day culture is changing as well as fashion.  
280 So it is the continuous process, nobody should skip much of it. That means from our family and society what  
281 value we learn should obey. Then I told him is it your restriction? Kind of, he replied. Then I asked him do  
282 you think that a women's honor is related to her attire? Not fully because one girl's behavior, values, norms,  
283 attitude more important than her dress. So dress does not make any difference in her dignity.

### 284 23 d) Respondent 4

285 Recently graduated from Anthropology. Age 26. Unmarried. Religion Santana. His Father died some years before  
286 and his mother lived in a village with his elder brother. After asking about how he thinks about similarities or  
287 dissimilarities about his mothers and female students he gives a very interesting explanation of attire, especially  
288 female attire. He told that nowadays though the dress is an integral part of fashion but it has also the family  
289 background. Everybody wears dress according to their family background. That's why I have no personal opinion.  
290 Because everybody has personal choice to wear. For example in every occasion women usually wear Shari. Why  
291 they do it? They learn it from their circumstance. There is some fact in this circumstance for example religion,  
292 nature, educational background and most importantly financial ability. These all are market-oriented. Each and  
293 everything is going to be part of the product. And all of these are not socially constructed. You can look at  
294 Burby doll, by this doll girl are learning how she should look like. Like this, a social acceptance of female attire  
295 is constructed and this acceptance is a continuous process. That's why by looking attire nobody can be judged a  
296 girl. But can give a compliment. Then I asked him on what basis one can give complement? Is it not a judgment?  
297 He said that of course, it is not a judgment because this acceptance comes from social acceptance. Not necessary  
298 it has to come from social construction it can come from nature and even only religion.

### 299 24 e) Respondent 5

300 A Student of the sociology of 3rd semester. Age 20. Unmarried. Religion Islam. His father is a small businessman  
301 and in his family his father, mother his two brothers and one sister and his grandmother live. I asked about his  
302 family's female attire. He informs me that his mother and grandmother wear Shari and his sister wears Salwar  
303 Kamij. Then I asked about the differences of these three person's attire. Mainly it is a tradition in our village  
304 that married and elderly women wear Shari most significantly eldest women wear bright colors Shari like white  
305 or pink etc. Then I asked about dress about female students of DU campus. He shared his experience with me  
306 that after coming in this campus he sees various types of dresses though most of the female students wear Salwar  
307 Kamij. But this Salwar Kamij is quite different from his sister's. Different looking, cutting and length are quite  
308 different. And he sees sort of dress which never seen before. Then I asked him how does he look about this  
309 attire, what is the perception about female students of the campus? He said that I don't differentiate on dress  
310 basis of gender. Anybody can wear whatever wants but in my personal life I cannot allow these to my sister or  
311 my future wife because of society. It will be conflicted with my values. Because in my society the honor of a girl  
312 depends on her society.

### 313 25 f) Respondent 6

314 A Student of Bengali department, 7th semester, age 24 and unmarried. Religion Islam. His father is HSC pass  
315 businessmen and in his family, he has father mother and a younger brother. His mother wears Shari and maxi  
316 in the home but when goes out wear Burqa normally. I asked him are there any similarities or dissimilarities  
317 between his family and campus then he said that on campus most of the female students are not modest? what do  
318 you mean by modesty, I again asked him. He replied that in campus female students wear like the western dress  
319 though wear Salwar Kamij it cannot match with his family interestingly he also dislikes Hijab or veil because it  
320 is not modern but a reserved dress. Then I asked him that means you think that women have some restriction  
321 on their attire? Of course, I do., he replied. Then you give honor to a female student basis on her attire? At  
322 that time he said a contradictory position. No, I don't do that. I appreciate her quality but I think she wears a  
323 modest dress. I asked him what he means by modesty. He answers me that "like Hijab or veil" After surprising  
324 answer I asked him why he thinks in this way because he dislikes modesty. He told me that though he dislikes  
325 such kind of modesty he wants to that his wife have to wear Burqa and Hijab so that nobody can see her.

---

## 26 g) Respondent 7

326 Student of final year department of English age 25. Religion Islam. His father is a retired officer. in his family, his  
327 father mother grandmother and two married brothers live with their wife. The female member of his family wear  
328 generally Shari and Salwar wears at home but when go outside his mother wear the Burqa. Why this difference  
329 I asked him. He replied that his mother is a religious person but his sisters-in-laws are not. Then I wanted to  
330 know him is there any difference or similarities of dress between his family and campus. He replied me that most  
331 of the time it can be matched because in campus female students wear also the Hijab and Salwar has like his  
332 family. But in the sense of modesty, there is some difference. On campus, girls wear fashionable dress. Then I  
333 asked him how he explains this change of fashion. He replied that it fine. Then I asked him "do you think that  
334 women should have restrictions on their attire?" he told me that he does not think that. Because the dress is  
335 a personal choice. Nobody should put restrictions on them. And I will not do this even with my wife. Then  
336 I asked if she wears a sleeveless dress and comes in front of your father then will you allowed it? He said that  
337 she will not do it. But if she will then I will not say anything to her. But women should wear dress according  
338 to their situation like in a party or in class they should wear a different dress. Then I asked that is there any  
339 connection between women's honor and dress? Then he replied that he does not think so. BUT off the record,  
340 he told me totally different thing. He said me that "when he went "shisha lounge" then saw that girl wearing  
341 too much provocative dress and sometimes on our campus a very little amount of girl wear such dress. And after  
342 seeing this nobody can hold themselves. Don't they have parents? Why they allow their daughter to wear these?  
343 They should cover their body properly otherwise no man will give honor to them."

## 27 h) Respondent 8

345 Student of sociology, 8th semester. Age 25. Unmarried. He does not believe in religion. His father and mother  
346 live in the village. He has four sisters but they are married and live their own house. His mother wears Shari and  
347 his sisters wear Salwar Kamij. Why this difference I asked him. He replied me that it is local fashion nothing  
348 else. He explained that from his mother childhood Shari was the only dress girl. And his mother wears Shari  
349 from seven years. But his sister's childhoods there are were many options of dress that's why his sisters can wear  
350 various dresses. I asked him should girl maintain any restrictions about their attire. He replied that it is not  
351 compulsory to restrict but a girl should wear only that dress which they can carry easily and comfortably. It can  
352 be Burqa, Salwar Kamij or any other dress.  
353

## 28 i) Respondent 9

354 8th semester, department of Mass communication journalism. Age 24. Religion Islam. His father is a businessman  
355 and works in a buying house. He has tree sister and brother. One sister is married and other sisters live with  
356 his family. His mother wears Shari and his sisters wear Salwar on at home but when his mother goes out she  
357 wears the Salwar and his sisters wear Hijab with a Salwar. He thinks that most of the female students of DU  
358 wear same dress like his father but the difference is that his family members wear these dresses to conceal their  
359 body structure but female students of Du wear to show off. It can be Hijab of or Salwar Kamij. He thinks  
360 that women should obey to society and maintain some restrictions because modesty is too important to honor  
361 a female. That's why they should wear such dress so that their body structure cannot understand. Why is the  
362 "body" so important? He answers this question that "in our society women are treated as a symbol of love,  
363 affection, motherhood and caring. That's why when a male person looks at them they do not treat women as a  
364 human being rather treat a woman. It's not contemporary social tradition but comes from many centuries ago.  
365 But man should change this attitude" j) ??espondent 10 Student of masters 2nd semester, political science. Age  
366 25 and religion Islam. His father is a businessman and in his family, he has father, mother, a younger brother  
367 and a 5 years sister. His mother wears Salwar Kamij. Previous time his mother wear Burqa when going out of  
368 the home but now she comes out from this unnecessary tradition. He thinks that women should not maintain  
369 any restriction not from family or from society because women are felt subordinated themselves because of attire.  
370 So women should wear such dress which can give her confidence and of course comfort with them. He drew two  
371 examples through mention me. In one he said that in an occasion of "yellow evening 5 master's pass students  
372 attend and four are wearing Shari but one is in Burqa, in that case, he will be not interested and not talk with  
373 that woman because though she comfort with Burqa but in that occasion she is mismatched" another example  
374 he drew that if in an office a Burqa wearing lady work then she will be underestimated by her boss and colleague.  
375 And as a result, her confidence will be lower. That's why women should update about their attire and keep  
376 walking with newer fashion.  
377

## 29 k) Respondent 11

378 Student of philosophy, 7th semester. Age 24, religion is Islam. His father works on a private farm in his family he  
379 has a father, mother, and a younger sister. His mother wears Shari always at home and also when she goes out  
380 but his sister wears Salwar Kamij. Why this difference? I asked him. He thinks that it is because of age. At this  
381 moment a young child or girl do not wear Shari before marriage. I asked him what similarities or dissimilarities  
382 are between his family and female students of the campus. He does not find much dissimilarity because most of  
383 the female students of Du wear Salwar Kamij though the fashion of their Salwar Kamij is multidimensional. For  
384

385 example, sometimes its length becomes long and sometimes its look like tops and sometimes its look circular or  
386 sometimes triangle. And this difference only exists. But it is also true that some female student wears western  
387 dress but they are the very little amount. In Bangladesh, it is impossible to westernize of all female and he thinks  
388 that a girl should remain her own culture that means Bengali culture and promote our own cultural dress.

### 389 **30 1) Respondent 12**

390 Student of Public Administration, masters. Age 25 and religion Islam. His father is a retired army officer. He has  
391 two younger brothers and they live in the village. His mother wears Shari at home but when goes out of home  
392 wear Burqa because of religious belief. I asked about the attire about female students Of Dhaka University. He  
393 thinks that the female students of DU are not aware not modesty. He means by modesty is covering the body.  
394 According to him most of the female students of Du wear Salwar Kamij but male students can understand their  
395 physical structure. Then I asked him this is a male student's fault why he blamed the girl? She has right to  
396 wear as her wish. But he did not agree with me. And told me that a girl has no such right. Because modesty  
397 is the honor of a girl. He drew an example that, if a wear a provocative dress then every male student will be  
398 looking at her and perceived as sexy even a rickshaw puller, will it be very positive for her? Then he answered  
399 by himself, obviously not. That's why every girl should be modest and not necessary she has to wear a Burqa  
400 but should lose and long dress. Then he explained his position. "Look, during having sex both partner putt  
401 off their dress. Like this, if a girl wears an attractive or provocative dress then naturally who look at her will  
402 be felt sexual attraction. So my question is that why a girl will show her beauty publicly. It is not fair. And  
403 during taking interview she indicates a female student who wears her Salwar on the above of ankle. Then I asked  
404 him will you allow your family member to wear dress according to their wish or not? I will not forbid because  
405 whatever she wishes can wear but it has to be modest, not provocative.

### 406 **31 Chapter Four V. Findings**

407 Gender makes attire as well as attire makes gender. Most of the respondents think that women should cover their  
408 body with lose and long dress. Because of they think that a girl's dignity and honor constructed by her attire.  
409 They can respect female students wearing indecent dress but also keeping in mind their attire though they did  
410 overestimation to female students. Because when asked them about what they comment in a average and said  
411 their attire as western dress specifically "t-shirt and jeans" though most of the female students wear Salwar Kamij  
412 in campus. That's why seven respondents among twelve do not willing to allow to their sister or wife to wear  
413 any dress which is not "modest". Even they will create pressure. Most significantly though these respondents are  
414 not proper religious practicing person but often they use religion especially Islam to limit and code for female  
415 attire. That means it is seen in our society that, religion is used to manipulate female attire. But they do not  
416 want proper religious attire because it seems "backdated" to young generations. They aware about "society" in  
417 where "modesty" and "fashion" walk keeps hand in hand. According to respondents, those women are able to  
418 combine between religious modesty and current fashion they are more honorable to them and in their personal  
419 life they expect such girl as their sister, wife or daughter. Seven respondents among twelve perceived female  
420 body as sex object. Their perception is that sexual attraction between male and female are natural and by born  
421 so women should not expose their physical beauty and even should not wear tight or sleeveless dresses, because  
422 it will be harmful about female security. Nine respondents considered that women are not free to wear any dress  
423 according to their wish because it will be make them devalued and disrespected cheap even to a rickshaw puller.  
424 Three respondents think that the female students of Dhaka University wear "provocative" dress and they also  
425 think that women should stay in "veil". Four respondents think current fashion trend totally positively. All  
426 of the respondents learn about female attire by seeing their mother attire and whatever they considered about  
427 female body also learn from his family and especially his mother. That's why those mothers are "religious" in  
428 their attire their children learn to add value on female attire by this religious value. And as a result when they  
429 came to study In Dhaka University their conservativeness is diminish day by day but their family value do not  
430 diminish properly. As a result they become suffocated about female body and female attire.

### 431 **32 Chapter Five**

### 432 **33 VI. Discussion**

433 I conducted this study at Dhaka University campus between 8-10 April, 2016. When I went to take interview  
434 of some male students they refused me. But after a time I convinced a male student and he gave me much  
435 information. Through I thought he was trying to give me answer by keeping in mind of my attire. I was wearing  
436 Burqa with Niqab So i think it might have influence over there given information. When he said me that female  
437 should wear those dresses which are allowed in Islam Like Burqa then I was sure about it. I asked him if he  
438 wearing an Islamic dress or used to? He replied in negative way and said me that in our society there are two  
439 important things about female attire Islam and social tradition. That's why though he does not wear dress  
440 according to Islam but want his sister or wife has to wear that dress. Then when I asked another male student  
441 to give an interview he refused me by saying "I didn't think about it before but I like to see females wearing  
442 western dresses. But my father a religious person so I am not going to give you interview." Though I tried to

---

443 make him understand that it's all about his perception and his identity will not be exposed but he did not agree.  
444 Then I interviewed in 3 halls, residential area of students' in the campus. Here I took interview of few people  
445 continuously and got some interesting answer. All of replied me that a female have right to wear any type of dress  
446 but it should be "modest". They think modesty is covering whole body with lose and long dress. They think this  
447 positively about female student's attire of Dhaka University campus but when the question arises about their  
448 sister or future wife they reversed their answer. They said me that their family environment and family culture  
449 do not allow this. And I find out that all of them are belong to middle class and conservative Male Perception  
450 on Female Attire: An analysis on the Campus of the University of Dhaka family. In our society a middle class  
451 belong with conservativeness. Significantly this conservativeness about female attire combined with "religion and  
452 Bengali culture". That's why most of the respondents told me "modesty" as loose and long dress and it can  
453 be Salwar Kamij not necessary it has to be Burqa. Another thing is that their perception about female attire  
454 influenced by their mother. Those respondents' mother wears Burqa to go out of home, so they think every  
455 girl should wear Burqa to go out. But It also seen that 4 of 12 respondents of this study address dress about  
456 only a continuous fashion One respondents told me that women should wear those they are comfortable and  
457 Burqa is too much conservative dress makes female less confident and less productive so they should wear latest  
458 fashionable dress not Burqa or like this. At first of my interview I faced other type of obstacles from respondents.  
459 Some tried to Provide information in my way by noticing my Burqa and Niqab. But this respondent overreact  
460 about my attire. I had to make him understand that, I feel comfort with this. 4 of 12 respondents relate female  
461 attire with sexuality. And 8 of 12 respondents think that female attire not only a dress but also it bring honor  
462 to her and her family. That's why they should wear dress to conceal their physical structure and beauty. I have  
463 known much important information about female attire from various scholarly literatures. In their literature  
464 various dimension of female attires are shown. Mostly female attire considered as gender attire because through  
465 it the gender construction of every society is clarified. In America female attire perceived as sexual appeal.  
466 That's why in video games and in fashion magazine female is representative with provocative attire. But other  
467 literature also found much important findings. For example in Britain "veil" ignore the nationhood. And in  
468 a literature it also shown that to know the road direction people especially male person a conservative attire  
469 wearing women than a provocative one. Though it is said that sexuality is more important about female attire  
470 but in a literature authors have shown that in a college conservative wearing women are perceived more intelligent  
471 than provocative. And I used three theories to explain the perception of male about female attire. In our society  
472 a male learn how to communicate or judge a female or female attire through social learning from his family  
473 environment and socialization process. It's not only true for male but also female. Because through family and  
474 social circumstances a girl learn how to dress up and which dress should wear. And in my research I also found  
475 this truth. Because those respondent come from a religious family they think that women should obviously wear  
476 modest dress, here modest means Islamic dress like Burqa or Hijab. They think that women are the object to  
477 conceal and should not expose their beauty because by born men and women have sexual attraction. It will be  
478 harmful if they can see a female body with provocative or fashionable dress. So, women should cover head to  
479 feet And those are come from a conservative but not a religiously practicing family they also think that women  
480 should wear "modest" dress but in this case modest means traditional dress of Bangladesh like Salwar Kamij  
481 and Shari. It does not mean that, they like to be traditional but they are concern about "society". And society  
482 does not allow such dress which can let females express their right to choose whatever they wish. To dominate  
483 them males use religion and especially Islam. And in this situation Islam is used as a tool of exploitation of  
484 female rights. Because they think female attire as social honor and dignity of a female as well as her family.  
485 And significantly some of the respondents overcame these bindings of restrictions or conceptions about female  
486 attire through their education. And all of them learn to perceive female attire in this way through their beliefs,  
487 tradition and education. I think that these variables are structured by those three factors.

## 488 **34 Chapter Six**

## 489 **35 VII. Conclusion**

490 The result of this study revealed the significant impact of sexuality and gender construction of female body  
491 through socialization process and social learning process on female attire and the perception of male students of  
492 the University of Dhaka. I found no significant research conducted on this topic in Bangladesh so, I tried my  
493 level best to make a beautiful research. And in future, if anyone wants to do research on this topic then will  
494 have to be care about size of the sample. Because small sample may not be able to reveal real picture. Even  
495 researcher can research why this perception is pervasive among male students since they are studying at Dhaka  
496 University, where, teacher, and education system is more moderate than their home ground. And finally, the  
497 researcher should be cautious about self's their own attire.



- 
- 498 [Omaid ()] 'Arab women managers and identity formation through clothing'. K Omaid . *An International Journal*  
499 2009. E1. 24 (6) p. . (Gender in Management)
- 500 [King et al. ()] 'Do the depictions of sexual attire and sexual behavior in music videos differ based on video  
501 network and character gender'. K A King , R A Laake , A L Bernard . *American Journal of Health Education*  
502 2006. 37 (3) p. .
- 503 [Meer et al. ()] *Embodying Nationhood? Conceptions of British national identity, citizenship, and Gender in the*  
504 *'Veil Affair'*. *The Sociological Review*, N Meer  
505 H1 , C Dwyer  
506 H1 , T Modood  
507 H1 . 2010. 58 p. .
- 508 [Phipps ()] 'Engineering women: The gendering'of professional identities'. A Phipps . 409-414.F1. *International*  
509 *Journal of Engineering Education* 2002. 18 (4) .
- 510 [Miller and Summers ()] 'Gender differences in video game characters' roles, appearances, and attire as portrayed  
511 in video game magazines'. M K Miller , A Summers . G1. *Sex Roles* 2007. 57 (9) p. .
- 512 [Williams and Vashi ()] 'Hijab and American Muslim Women: Creating the Space for Autonomous Selves\*'. R  
513 H Williams , G Vashi . *Sociology of Religion* 2007. A1. 68 (3) p. .
- 514 [Cox and Thompson ()] *MULTIPLE BODIES Sportswomen, Soccer, and Sexuality. International review for the*  
515 *sociology of sport*, B Cox , S Thompson . 2000. 35 p. . C1
- 516 [Rafaeli et al. ()] 'Navigating by attire: The use of dress by female administrative employees'. A Rafaeli , J  
517 Dutton , C V Harquail , S Mackie-Lewis . *Academy of Management Journal* 1997. 40 (1) p. .
- 518 [Hasan et al. ()] 'New Article of Clothing translates the Mood of an Individual'. S A Hasan , M I Subhani , A  
519 Osman . *Int J Bus Soc Sci.JI* 2011.
- 520 [Bem ()] 'Self-perception theory1'. D J Bem . *Advances in experimental social psychology*, 1972. Academic Press.  
521 6 p. .
- 522 [12. 12. Bandura, A. (ed.) ()] *Social cognitive theory of self-regulation. Organizational behavior and human*  
523 *decision processes*, 12. 12. Bandura, A. (ed.) 1991. 50 p. .
- 524 [Bandura ()] *Social-learning theory of identificatory processes. Handbook of socialization theory and research*, A  
525 Bandura . 1969. p. .
- 526 [Vernette ()] 'Targeting women's clothing fashion opinion leaders in media planning: an application for  
527 magazines'. E Vernette . *Journal of Advertising Research* 2004. 44 (1) p. . (I1)
- 528 [Ali ()] 'Why Here, Why Now? Young Muslim Women Wearing ?ij?'b'. S Ali . *The Muslim World* 2005. 95 (4) p.  
529 .