Twitter Thread by Dr. Khalid PhD ■■■■



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A thread debunking the feminist myth that what you wear doesn't matter, and clothing doesn't prevent sexual harassments. (Proven with scientific studies on the topic)

Short summary: Yes the hijab does prevent sexual harassments and attracts less male attention



Scientific studies have shown women are aware of the sexual signals their clothing sends:

1- Women who wore immodest clothing did so in order to flirt with strangers.

2- Women who wore sexual clothing did so in order to have sex with strangers.

https://t.co/3LZDL4z3pX

Clothing Choice, Self-Description of Clothing, and Reported Motivation

We found marginal correlations between clothing choice and reported motivation, with Spearman's rho ranging between -.07 and .183. The motivation for sex positively correlated with wearing sheer clothing ($n = 351$, rho = .18, $p = .001$). However, when we made a Bonferroni correction for the number of correlations, we found that only the partner absent-no pill group showed a significant correlation between motivation for sex and wearing sheer clothing ($n = 48$, rho = .45, $p = .003$).

A Bonferroni-corrected correlation for the digital analysis of clothing and self-description of clothing also showed significant results. Increased skin display was not self-rated as modest ($n = 351$, rho = -.19, $p = .001$), but it was rated as sexy ($n = 351$, rho = .39, $p < .001$) and bold ($n = 351$, rho = .259, $p < .001$). Wearing sheer clothing was not rated as natural ($n = 351$, rho = - .24, $p < .001$), but was considered sexy and bold ($n = 351$, rho = .239, $p < .001$; $n = 318$, rho = .31, $p < .001$). A similar pattern was found for tightness, although the correlations were somewhat lower (sexy rho = .27, $p < .001$; bold rho = .19, $p = .001$). In addition, wearing a miniskirt was not considered modest ($n = 351$, rho = -.18, $p = .001$) but was considered sexy and bold ($n = 351$, rho = .33, $p < .001$; $n = 351$, rho = .25, $p < .001$).

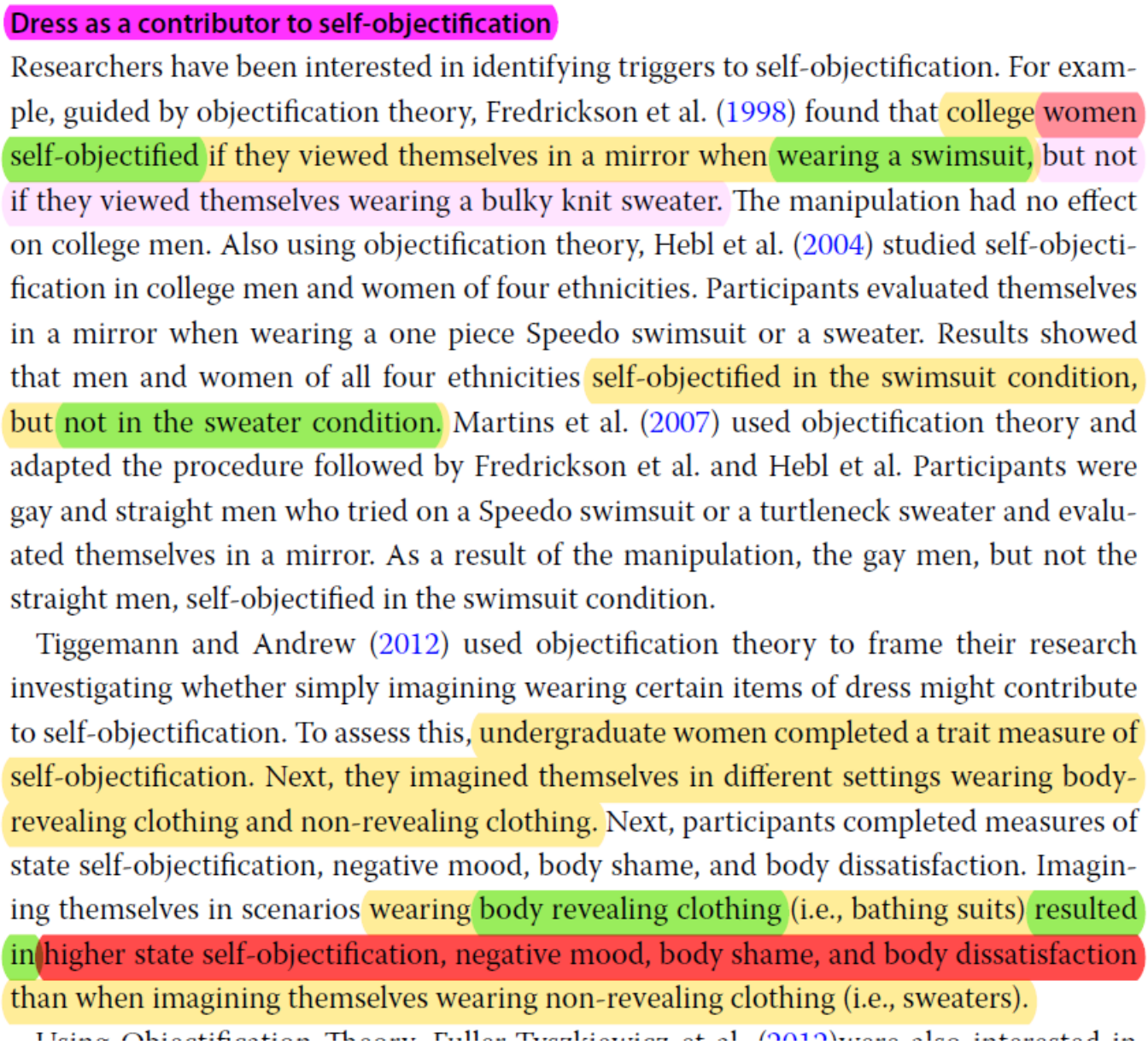
Hormones, Self-Description of Clothing, and Motivation

To see how hormone levels relate to reported courtship motivation and the self-description of clothing, we analyzed saliva samples. The average hormone level was 12.9 pg/ml estradiol ($n = 351$, $SD = 18.3$) and 111.0 pg/ml testosterone ($n = 351$, $SD = 167.0$). Significant differences for these hormone levels were not found across groups ($n = 351$, Kruskal-Wallis test, *ns*).

Within groups, we found effects for testosterone in two groups. Single-pill females described their clothing style as sexy when they had high testosterone levels ($n = 57$, rho = .28, $p = .04$) and single-no pill females described their clothing as modest under high testosterone levels ($n = 113$, rho = .29, $p = .004$). Regarding estradiol levels, partner absent-no pill females describe their clothing style as bold when they had high estradiol levels ($n = 48$, rho = .35, $p = .02$).

More scientific studies confirm these findings, and have also shown women who wear immodest or sexual clothing self-objectify themselves, which cause anxiety, unhappiness, body-dissatisfaction, and body shame.

https://t.co/bYE5CGfLwt



Dress as a contributor to self-objectification

Researchers have been interested in identifying triggers to self-objectification. For example, guided by objectification theory, Fredrickson et al. (1998) found that college women self-objectified if they viewed themselves in a mirror when wearing a swimsuit, but not if they viewed themselves wearing a bulky knit sweater. The manipulation had no effect on college men. Also using objectification theory, Hebl et al. (2004) studied self-objectification in college men and women of four ethnicities. Participants evaluated themselves in a mirror when wearing a one piece Speedo swimsuit or a sweater. Results showed that men and women of all four ethnicities self-objectified in the swimsuit condition, but not in the sweater condition. Martins et al. (2007) used objectification theory and adapted the procedure followed by Fredrickson et al. and Hebl et al. Participants were gay and straight men who tried on a Speedo swimsuit or a turtleneck sweater and evaluated themselves in a mirror. As a result of the manipulation, the gay men, but not the straight men, self-objectified in the swimsuit condition.

Tiggemann and Andrew (2012) used objectification theory to frame their research investigating whether simply imagining wearing certain items of dress might contribute to self-objectification. To assess this, undergraduate women completed a trait measure of self-objectification. Next, they imagined themselves in different settings wearing body-revealing clothing and non-revealing clothing. Next, participants completed measures of state self-objectification, negative mood, body shame, and body dissatisfaction. Imagining themselves in scenarios wearing body revealing clothing (i.e., bathing suits) resulted in higher state self-objectification, negative mood, body shame, and body dissatisfaction than when imagining themselves wearing non-revealing clothing (i.e., sweaters).

Using Objectification Theory, Fuller-Tyszkiewicz et al. (2013)were also interested in

Another study found that women who want to have sex with strangers (i.e short term relationships) choose to wear immodest/sexual to attract those types of men.

Whereas women who wanted long term relationships (i.e marriages) wore modest clothing.

https://t.co/thtDRYACmu

General Discussion

The present set of studies offered several novel insights into a previously unexamined mate attraction strategy in women. Findings from Study 1 suggested that women recognized the same cues to sexual exploitability and sexual attractiveness as do men. Findings from Study 2 suggested that a predictable subset of women used this knowledge to their advantage. Women with a greater interest in casual sex reported a greater prospective likelihood of using mate attraction tactics related to sexual exploitability more than other women. Because these women may achieve their mating goals through appearing sexually attractive, appearing sexually exploitable may benefit them, even if it detracts from their attractiveness as a long-term mate.

These studies highlight a unique class of mate attraction tactics that some women employ. Previous work has found that

Studies on objectification show that only women who dressed sexually were objectified.

fMRI scans found that alpha males, despite being attracted to sexualized women, saw them as objects, & felt disgusted by them. But they did not objectify modest women.

https://t.co/5HlkQijcaS

agency with, and neural responses to, images of sexualized and clothed men and women. In line with our first hypothesis, male participants with high HS scores were faster to associate sexualized female targets with first-person action verbs and clothed female targets with third-person action verbs than the inverse. This suggests that sexualized women are more closely associated with being the objects, not the agents, of action as compared to clothed women, but only for men who possess hostile sexist attitudes. Female participants, irrespective of HS scores, did not demonstrate this pattern of associations. Neither men's nor women's BS scores were related to response times. Study 1 provides preliminary evidence that for male perceivers with hostile sexist attitudes, sexualization decreases association of agency with female targets.

Another study also found via fMRI scans that *both* men & women see women who dress sexually as objects, and didn't feel empathy for them when witnessing them in pain.

Whereas they see women who dress modestly as humans.

https://t.co/MFCoKWB9ny

neural basis of this behavioral effect and, as expected, shows a reduction of empathic responses while witnessing sexualized women in (social) pain. In our study, the neural pattern of empathy was not associated with the degree of self-objectification of the participants, their level of dispositional empathy, their level of hostile or benevolent sexism, or their social dominance attitudes. However, the empathic modulation both at the neural and behavioral level can be explained, at least in part, by the different evaluation of the targets provided by participants immediately after the scan. In line with previous research (Cikara, Eberhardt, & Fiske, 2011; Gray et al., 2011), objectified women were indeed seen as less intelligent and with diminished agentic characteristic (hallmark of human abilities to act in the world) as compared to the personalized women. Therefore, social processes typically elicited by human targets such as empathy can be disrupted if the target is seen as the objects of actions as opposed to being the agent enacting actions. Notably, a reduction of empathic feelings may also lead to a change of people's behavior toward a target, which in turn may influence social interactions

Studies have also found that women who dressed in sexual clothing are more likely to be sexually harassed and dehumanized/objectified.

Men stated they felt more comfortable sexually harassing women who dressed in sexual clothing.

https://t.co/TquXxbbL02

incremental validity of the B-IATs, which were found to contribute significant variance to men's RBA and rape proclivity scores, even after accounting for LSH and HS.

General Discussion

The present research uniquely found that automatically dehumanizing women is associated with men's sexual aggression. In Study 1, men who implicitly animalized women were more willing to rape and sexually harass them, and to report negative attitudes toward female rape victims. In Study 2, we used B-IATs to examine men's animalization and objectification of women independent of any associations with men. Thus, these measures assessed outgroup derogation unconfounded

Scientific studies have also shown that children are not safe from this.

Children who wear sexual clothing also are objectified and not shown empathy or given help.

A big nail in the coffin for those who oppose children wearing hijabs.

https://t.co/4spHGFCnR7

(see Figure 3a–c). Moral status fully mediated (*ps* < .05) the effects of clothing type on care towards the target (95% confidence interval [CI] = [.01, .19]; R^2 = .06) and victim responsibility (95% CI [−.27, −.02]; R^2 = .10), and partially mediated the relationship between clothing type and attitudes towards helping (95% CI [.02, .20]; R^2 = .12). Participants rated girls in revealing clothes lower in moral status, and this accounted for participants' lower level of concern for them, higher perception of girls' responsibility for their victimization, and less positive attitudes towards them receiving help.

The findings of Study 2 offer preliminary evidence that the objectification of prepubescent girls can foster negative perceptions of them in response to scenarios involving harming and helping. Mirroring the findings of Study 1, we found that participants perceived girls in revealing clothing as lacking agentic capacities and moral status compared with the very same girls dressed in ordinary casual clothes. Going beyond Study 1, we also found that perceivers saw girls depicted in revealing attire as more responsible for being bullied and less worthy of personal concern and help from a third party than their plain-clothed counterparts. In addition, our results suggest that the perception that objectified girls lack moral status mediates the relationship between wearing revealing clothing and receiving unsympathetic responses. These findings, based on perceptions of girls in bullying scenarios, parallel

Another scientific study found similar results. There are negative effects from children wearing sexual clothing, such as sexual harassment from other boys.

As well as normalizing the role of a "immodest sexualized female".

Only the hijab prevents this.

https://t.co/moj9JDTTje

Discussion

Past research has found that the sexualization of adult women affects perceptions of their competence (Glick et al. 2005; Gurung and Chrouser 2007). The results of the present study extend these findings to perceptions of fifth-grade girls. We found effects of both sexualized clothing and level of accomplishment on ratings of masculine-stereotyped traits. The additive effects of these two independent variables resulted in the definitely sexualized, less accomplished girl being rated lowest in terms of being competent, intelligent, determined, and capable. Even when a girl was described as more accomplished, if she was dressed in sexualized clothing she was seen as relatively low on these masculine-stereotyped traits. These results support hypotheses one and two. These effects might

Studies on the hijab have found compared to non-Muslim Western women, Muslim women who wear conservative Islamic clothing (hijabs/abayas) had higher self-esteem, better body image, healthier body weight, felt less sexually objectified & more respected.

https://t.co/Ivn6o2OfkZ

and stated that their current body was larger than the mean body shape reported by the other groups, as measured by the FRS. In actuality, BMI reports from these women provided evidence that this was not the case, as their BMI was not significantly greater than the other groups—in fact, it was significantly lower than the Western dress group.

Also of interest were the effects of age and dress preferences on other measures. For the EDI-3 measures, it was found that younger women who wore Western clothing reported more drive for thinness than younger women who wore non-Western clothing with a head veil. Additionally, younger women who wore non-Western clothing without a head veil reported the same drive for thinness as women wearing Western clothing. A similar pattern of results was found for younger women on pressure to achieve Western standards of beauty. These results suggest that it may not be the clothing per se, or the amount of coverage these clothing

Another study focusing only on Muslim women found similar results:

1 - Women who dressed in hijabs had better body satisfaction

2 - Women who rejected western culture were less likely to be peer pressured by unhealthy Western media beauty standards

https://t.co/US1cJWUcDo

the relationship between heritage acculturation and appearance satisfaction.

Religiosity as a composite score was significantly correlated with appearance satisfaction. However, religiosity was not a significant contributor to the variance of appearance and weight satisfaction after controlling for BMI and social desirability, contrary to our second hypothesis. Post hoc analyses of specific aspects of religiosity revealed that *organizational religiosity* (i.e., involvement with a religious centre such as a church or mosque) significantly contributed to the variance in weight satisfaction. This is consistent with Homan and Boyatzis' (2009) finding that church attendance was positively associated with body satisfaction among women. Given that other subscales assessed in the present study (e.g., forgiveness, private religious practices, religious, and spiritual coping) were not significant, it may be that there is an aspect of being part of a religious organization that contributes to first and second generation women's weight satisfaction. For instance, it may be the case that being in an environment where a woman can interact with other religious individuals makes her feel more accepted and less judged about her body. Religious individuals are noted in literature to be "nicer" (i.e., more friendly and cooperative; Brennan & London, 2001), especially when they are at religious institutions where they are also more likely to engage in pro-social behaviours (Malhotra, 2010). Taken together, organiza-

Scientific studies have also found that wearing Islamic clothing prevents sexual harassment.

Wearing hijab/niqabs resulted in lower rates of sexual objectification & sexual harassment.

The more conservative the clothing the lower the sexual harassment.

https://t.co/cpXRxelXZf

that each hypothesized mediation reflects partial mediation. In addition to these objectification theory hypotheses, conceptualizations of the hijab as a marker of sexual objectification suggested a positive relation (Hypothesis 4a), whereas conceptualizations of the hijab as affording freedom from sexual objectification suggested a negative relation (Hypothesis 4b) between the hijab and sexual objectification experiences; we examined the relation between wearing the hijab and sexual objectification experiences to test these two competing hypotheses. We also explored relations between wearing the hijab and internalization, body surveillance, body shame, and eating disorder symptoms but did not make directional hypotheses given limited literature in this area.

It was also found that men were scared to sexually harass Muslim women as their hijab made them seem "less approachable"

https://t.co/4Ze5DQEBNJ

than Muslim participants, but no interaction between *hijab* status and participant religion. The same pattern of results was obtained for sociability ratings, with veiled women rated as significantly less sociable than unveiled women, and non-Muslims providing higher ratings than Muslims (in addition, there was no significant interaction).

Results for approachability ratings showed that there was a significant main effect of *hijab* status, with veiled women being rated as less approachable than unveiled women. There was also a significant main effect of participant ethnicity, with Muslim participants providing higher ratings than their non-Muslim counterparts. Importantly, however, there was a also a significant interaction and tests of simple effects showed that, for women wearing the *hijab*, Muslim men provided higher approachability ratings than non-Muslims, $t(174) = 5.95$, $p < .001$, $d = 0.90$, whereas for women not wearing the *hijab*, there was no significant between-

Another study found that wearing more modest clothing protects Muslim women's body image & mental health from unrealistic Western media beauty standards.

More religiosity was related to lower body dissatisfaction/objectification, & less eating disorders.

https://t.co/qhYLmNWxm7

at least in terms of their self-reported body dissatisfaction, self-objectification, and dietary restraint. This suggests that an Islamic affiliation is neither beneficial nor harmful to women's body image. However, the results of the path analyses suggest that strength of faith in Islam can influence a woman's interactions with, and exposure to, Western body images and body ideals. These path analyses identified significant, albeit small, *negative* relationships between strength of faith in Muslim women and body dissatisfaction, body self-objectification, and dietary restraint that were mediated by reduced media consumption (with no mediated paths observed with non-Muslim women), and *negative* relationships between strength of faith and body dissatisfaction and body self-objectification that were mediated by increased modesty of clothing (again, with no mediated paths observed with non-Muslim women). These mediated paths suggest that adherence to Islam does not contribute to positive body image by reducing a woman's tendency to compare her body with other bodies, but by buffering against appearance-based public scrutiny (through adoption of traditional clothing) and by insulating her from exposure to Western ideals (by discouraging consumption of body-centric media). The results are also in keeping with evidence that a religious affiliation in general promotes positive mental health (Ellison, 1991), that can, in certain circumstances, have a positive effect on body image, perhaps by focusing judgements of self-worth away from appearance and towards moral and ritualistic pursuits relevant to an individuals' religion (Ferraro, 1998).

Although it has been proposed that Islamic religious traditions, such as ritualistic fasting during Ramadan, may also serve to normalize fasting and contribute to unhealthy weight loss practices in women (Ahmad et al., 1994), there was no evidence of this in the present results.

Another study found that wearing the hijab, results in more positive body image, less fixation with appearance & less reliance on Western media beauty standards.

https://t.co/GDffMp4Tpl

detail.

Overall, the present results are consistent with previous work suggesting that women who wear non-Western forms of dress have more positive indices of body image than women who wear Western dress (Dunkel *et al.*, 2010). In this study, we found that participants who wore the hijab had more positive body appreciation, as well as lower weight discrepancy, body dissatisfaction, and drive for thinness than women who did not wear the hijab. In addition, the former group had significantly lower social physique anxiety, more positive attitudes towards media messages, and placed lower importance on appearance than women who did not wear the hijab. It should be noted, however, that the effect sizes of these differences were generally small.

It might thus be concluded that use of the hijab offers Muslim women a small protective effect in terms of their body image. Of course, this is not to suggest that Muslim women who wear the hijab are immune from body image issues (Tolaymat & Moradi, 2011), but rather that the use of the hijab may act as a buffer against negative body image. For example, women who wore the hijab in this study were significantly less likely to internalize media messages about appearance and less likely to place importance on appearance itself. This, in turn, may result in lower need to attain cultural beauty standards, such as the thin ideal. In addition, it is possible that use of the hijab is associated with lower objectification experiences (Tolaymat & Moradi, 2011), which in turn means that participants were less likely to self-objectify.

Of course, while use of the hijab itself may offer protection against negative body image, it may also be a proxy for some other, unmeasured protective factor. In this study, we found that use of the hijab was predictive of both weight discrepancy and body appreciation, while intrinsic religiosity was not. Nevertheless, women who wore the hijab did have significantly higher religiosity than women who did not wear the hijab, and religiosity also emerged as a significant covariate for some of our between-group analyses. As such, it

Another study found that wearing hijabs helps women resist sexual objectification and make them more respected.

Women who wore hijabs were not offered drugs, or invited to strip club parties, because men knew they were not sexual objects.

https://t.co/oCvgIRjmaS

Discussion

The fact that hijab functions beneficially in the lives of American Muslim women provides insight into both veiling and feminist standpoint theory. Most current research regarding veiling analyzes the essentialist images of veiled women portrayed in the media (see Cloud, 2004; Steet, 2000), focuses broadly on veiling in Muslim societies (see El Guindi, 1999; Mernissi, 1985), or fails to incorporate veiled women's voices (Daly, 2001). This study incorporates American Muslim women's lived experiences into research on how veiling functions in women's lives. Specifically, while dominant discourses currently attempt to define and constrain veiled women, their own experiences contradict these discourses and provide a new definition of hijab.

Far from feeling oppressed, the women in this study identify the headscarf as serving multiple useful and even empowering functions in their lives.[6] Specifically, the women describe several functions of hijab, including defining Muslim identity, acting as a behavior check, resisting sexual exploitation/objectification, preserving intimate relationships, and providing a source of freedom. hooks (2000) notes that women must "disbelieve" the close-ended definitions of womanhood prescribed to them by patriarchal discourses in order to be free. Indeed, these women "disbelieve" the identity of an oppressed, veiled woman who lacks agency. While the women understand the constraints at work in their lives, they feel hijab helps them resist many of these constraints since it provides them with a greater feeling of control over their bodies and, thus, their interactions with others. These findings reveal much greater depth behind American women's choice to wear hijab. Wearing hijab reflects these women's standpoints and allows them to resist the identity prescribed to them by dominant discourses, both collectively as veiled women and individually in

While the studies above are in Western countries, this new study, confirms the same applies in Muslim nations

The hijab (the clothing itself) and religiosity are both major factors in of themselves, in contributing to positive body image.

https://t.co/NBp8fqRKFA

Conclusion

Veiled Muslim women in Turkey show a more positive body image than non-veiled Muslim women and are more religious (research question 1). Moreover, all forms of religiosity are related to body image in a positive manner (research question 2). Among the numerous relationships between religiosity, dress style, and body image in a sample of Muslim women in Turkey, two factors seem essentially contributing to a positive body image: wearing the hijab and normative religiosity. While wearing the hijab significantly lowered social appearance anxiety for popular religiosity, which is not a buffering factor for non-veiled women (research question 3), normative religiosity was the only significant variable that (negatively) predicted social appearance anxiety (research question 4). The first effect confirms previous studies among female Muslims who live in non-Muslim countries that the hijab helps them to shape a positive perception of their bodies (e.g., Mussap 2009a, 2009b).

The moderator effect including popular religiosity and the effect of the regression analysis including normative religiosity can be seen as very important contributions to the field of different forms of Turkish religiosity which might be more promising than concepts which are imported from the Western-Christian context (such as the intrinsic-extrinsic religiosity, Allport & Ross, 1967) and might not reflect the same meaning in the Turkish-Muslim context (see Ağılkaya-Şahin, 2015).

Scientific studies have also debunked the myth of the "hijab being oppressive" or that "women are forced to wear it"

And by the same logic of this myth, wearing sexual clothing is also oppression since the Western media conditions you into wearing it.

https://t.co/hihJtNz2yR

Discussion

In the West, the hijab is often perceived as carrying a unique and invariable signification: the oppression of women by their culture. Not only do my findings make evident the shortcomings of such reductive categorizations, but, most importantly, they call attention to the necessity of approaching power relations outside of the classical sets of binary oppositions such as agency vs structure, or resistance vs domination. First, all but one veiled teenager report having chosen willingly to wear the hijab because they see it as a religious obligation. Furthermore, all but one non-veiled informant aspire to wear the hijab one day, but only when they feel ready for it. Interestingly, girls from both groups attempt to reconcile their need to exercise free will with what they perceive to be a God-mandated obligation. The solution? Emphasizing that the hijab can only be validated by God if it has been freely chosen by the veil wearer. Such a 'manoeuvre' is not fortuitous since, typically, the parents – or other significant family members – of these young women have attempted to persuade them to start wearing the hijab.

These data confirm the importance of shunning the misconceived notion that racialized minorities are solely motivated by culture whereas free choice is confined to Western people. This kind of one-sided cultural essentialism masks the fact that Muslim minority women also have the power to engage reflexively with the dominant gender roles into which they were socialized. Conversely, it prevents us from seeing how gendered cultural models also colour majority women's life choices, often in a way that reinforces sexist patterns of social relations. For example, the decision of a woman to wear G-strings, make-up or crop tops is as much shaped by personal agency as it is by culturally proper models of femininity 'requiring' women to present a sexualized image of themselves in public. In short, the de-essentialization of culture is a prerequisite for fully grasping how personal agency and power structures both co-produce and mutually constrain each other in the making of social relations.

Another study from France also finds he same results. The hijab results in better mental and physical health.

Real scientists say that that attempts to ban the hijab are unscientific and in fact harm women's health.

https://t.co/tWbrNn1C0z

The hijab as a protective factor for body image and disordered eating: a replication in French Muslim women

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ABSTRACT

We examined differences in body image and disordered eating between Muslim women who do and do not wear the hijab in France, a nation marked by religious-based sartorial censorship. In an online survey, 450 French Muslim women completed measures of hijab use, weight discrepancy, disordered eating, body image-related constructs, religiosity, perceived support from Allah, and perceived discrimination. Controlling for religiosity and support from Allah, women who wore the hijab reported significantly lower weight discrepancy, body dissatisfaction, drive for thinness, social physique anxiety, internalisation of the thin and muscular ideals, and pressure to attain ideals from peers and the media, though they also reported significantly higher perceived discrimination than those who did not wear the hijab. Further analyses showed that use of the hijab was significantly associated with weight discrepancy and disordered eating. Our results suggest that use of the hijab may offer a protective element for French Muslim women.

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Hijab; Islamic headcover; France; body image; disordered eating

A study found that the younger a woman began to wear the hijab the less she compared her body to others.

This is a good solution for the increasing sexualization of children by the liberal Western atheism.

https://t.co/OZHpa6dNyl

might be due to the different samples. Thus, a more frequent or conservative veiling might not protect Muslim women against pressure from the media. Instead, the resistance against Western ideals of beauty and the conscious decision to cover one's body to protect it against the view and evaluations of strangers might lead to the more positive trait body image in veiled Muslim women. Given the non-significant correlations between age at beginning to veil and various trait body image measures, the age at which a woman started to veil and how she covers her body might not be relevant for a positive body image. However, it is of interest that the younger a woman was when she started to veil, the less she compared her body to those of others. A possible reason for this relationship might be that girls who begin to veil at a younger age become accustomed to not focusing on other women's bodies, as they themselves do not want other people to see their own veiled body parts. Future research should investigate the reasons for this relationship and examine why veiled Muslim women seem to compare their shape to others to a lesser extent than do Christian women and atheist women.

In another scientific study. Men were watched with eye-tracking technology.

It found that men looked more at women who wore sexual clothing & focused on their naked body parts.

Whereas men could not do this on Muslim women & didn't want to harass them.

https://t.co/5uddEI6fi5

BASIC AND APPLIED SOCIAL PSYCHOLOGY
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Routledge
Taylor & Francis Group

The Effect of Religious Clothing on Gaze Behavior: An Eye-Tracking Experiment

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ABSTRACT

There are very few experimental studies regarding religious clothing. In the current study, we hypothesized that the function of conservative clothing hiding female curvaceous body features is to restrict visual access and consequently decreases female physical attractiveness. Using eye-tracking, we quantified dwell times and number of fixations on religious clothing, ranging from conservative to liberal. Results showed that conservative religious clothing decreased visual access to female curvaceous body features and instead focused visual attention to the head/face region. Results were discussed in terms of the roles of conservative clothing in women's clothing choice, men's mate retention tactics, and parent-offspring conflict over mate choice.

Another study by the same author finds that men are more likely to sexually harass a woman (i.e offer a car ride to her) if she wore sexual clothing as opposed to modest clothing.

https://t.co/HlL2UyCeLF

Discussion

Iranian motorists were more likely to offer a woman a ride if she wore liberal rather than conservative dress, supporting our hypothesis. This result is consistent with evidence from a laboratory-based study that shows Iranian men find women more attractive if they wear less veiling (Pazhoohi and Hosseinchari 2014).

We identified an effect that was small to moderate in size, though much larger than the effects reported in similar hitchhiking studies in France (Guéguen 2007, 2012; Guéguen and Fischer-Lokou 2004; Guéguen and Lamy 2009, 2013). Why is our effect so much larger? Liberal and

This should debunk any lies atheism/feminism/france spreads about the hijab.

And lastly, scientific studies show Muslim women are the most pure and do not have pre-marital sex (whereas Western non-Muslim women have sex with strangers)

https://t.co/EnCVpQQyjR

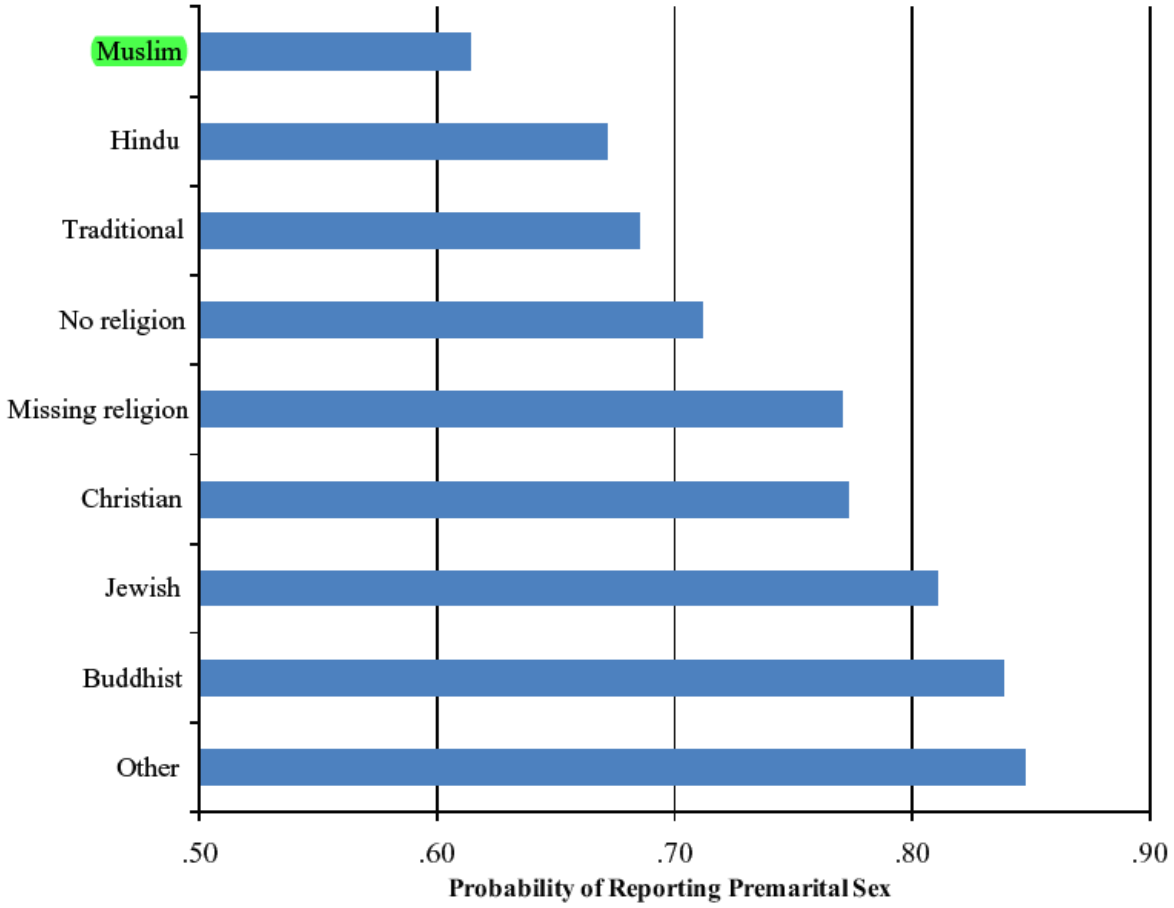


Figure 3. Predicted Probability of Reporting Premarital Sex for Married Respondents by Religious Affiliation

Note: Predicted probabilities presented for women who are not currently working, live in a rural area, and have been assigned the mean on all other variables in Model 1 of Table 2.