ORBIS
Revista Científica Electrónica de Ciencias Humanas / Scientific e-journal of Human Sciences /
PPX200502ZU1935 / ISSN 1856-1594 / By Fundación Unamuno /
Manije Anvari, Majid Asadi Farsani, Razieh Mokhtari Dehkordi (2019)
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www.revistaorbis.org.ve / núm Especial Internacional (año 15) 89-100

BODY DIFFERENTIATION IN WOMEN'S CLOTHING STYLE OF IRAN

DIFERENCIACIÓN DEL CUERPO EN EL ESTILO DE LA ROPA DE LAS MUJERES DE IRÁN

		
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RESUMEN
El objetivo de la investigación es determinar la diferenciación corporal en el estilo de ropa de las mujeres iraníes. La presente investigación es una encuesta basada en la naturaleza y el contenido del trabajo. Los resultados de este estudio mostraron que existe una relación positiva significativa entre las variables de presión social, el capital cultural, la aceptación social, la influencia de las mujeres de Turquía, la influencia de la esposa en la cobertura de las mujeres con su carácter distintivo.
Palabras clave: Diferenciación corporal, estilo de ropa, estilo de cubierta, mujer.

ABSTRACT
The aim of research is determining body differentiation in women's clothing style of Iran. The present research is a survey based on the nature and content of the work. The findings of this study showed that there is a meaningful positive relationship between the variables of social pressure, cultural capital, social acceptance, the influence of women from Turkey, the impact of wife on the coverage of women with their distinctness.
Keywords: Body differentiation, Clothing style, cover style, Woman.

Fecha de recepción: junio 2019
Fecha de aprobación: octubre 2019

DOI:https://doi.org/10.5281/zenodo.8115295

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INTRODUCTION

The style of cover is a kind of "action", which, like other actions, is influenced by certain rules and is influenced by different factors based on sociological theories and social psychology. Paying attention to these rules and social practices can, to a certain extent, show a look at clothing and clothing in different groups and subcultures of the community.
The habit is a kind of practical preparation, tacit learning, freshness and social education of taste and taste, which allows the social factor to understand the spirit of rules, customs, trends, values and other matters of its own domain, within it will be accepted, it will take place and the source will be affected.
From his point of view, in the social context, there are two important principles of distinguishing the important transition that forms the main axis of the system of differentiation: These two axes are cultural capital and economic capital.

METHODOLOGY

This research has quantitative approach and questionnaire has been used for collecting data. The subjects studied in this study were selected among women and girls in Tabriz, aged between 15 and 45 years old. According to the general census of population and housing in 2017, the population of women aged 15 to 45 in Tabriz is 410,706. With a degree of accuracy of 5% and a confidence level of 95%, the sample size is 384.
The Kolmogorov-Smirnov test was used to examine the normal distribution of variables. The zero assumption in this test is the normal distribution of the variable. If the significance level of the test is greater than 0.05, then the assumption is zero and we conclude that the distribution of the desired variable is normal.
Considering the significant levels obtained, it is concluded that all variables have a normal distribution (a significant level greater than 0.05).

Table1. Results of the Kolmogrov-Smirnov test to examine the normal distribution of variables

	Number	Z statistic Kolmogorov-Smirnov	The significance level
Being distinct	384	1.233	.106
Religious orientation	384	1.279	.073
Feel social pressure	384	1.315	.061
Cultural capital	384	1.302	.068
Social acceptance	384	1.295	.069
Impact of Turkey	384	1.251	.088
The effect of the wife on the cover	214	1.269	.075

Source: Authors, 2019

RESEARCH LITERATURE

The body is the identity of the individual, whether at the individual level or at the collective level, the space that expose itself to others' readings and assessments. The body is the root of human identity, the place and time when the universe is found. So, as we are faced with a physical intelligence, we are dealing with some sort of body of thought. Physical techniques for expressing emotions, from sensory receptions to tattoos, from hygiene to nutrition, from tattooing to skin piercing, body to body, is an end to the social functions, representations and imagination. In fact, our image of our body is influenced by the information we receive every day about what's beautiful and attractive and what's not beautiful and attractive. This information is deeply embedded in the culture of any country (Movahed, Mohannadi & Hosseini, 2018).

Our society also has the characteristics of the consumer society. In such a structured society, a sense of identity can be seen as a way of using consumer items such as clothing, footwear, popular music and... as their tool. With this description, the construction of the body in such a culture should take into account the culture of consumption. In other words, the culture of consumption is also involved in representing the distinctions on the body. This culture, which shows the body in various forms of fashion, various clothes, various makeup, etc., is part of the factors that have been taken into consideration in this research. (Rafat Jah, 2017)

FACTORS THAT AFFECT BODY DIFFERENTIATION

The feeling of social pressure: This index is considered more than psychological dimension.

Usually, through laughter, others feel pressure on people and affect their attitude. Individuals will come across all kinds of body regulating devices to relieve these stresses and to gain a sense of self-confidence. To operate this variable, two words are designed: The mockery of a person due to the obesity and anonymity of people around obesity (Rezaei, 2017).

Cultural Capital: Cultural capital, as one of the key concepts in contemporary sociology, is of particular importance. Cultural capital refers to the concentration and accumulation of various types of cultural goods as well as the power and ability to take these goods, as well as the ability and capacity of a person to recognize and use these devices (Ebrahimi and Ziapour, 2017).

Ontology of the body: There is a difference between the ontological position of the body between the various approaches studied; We call a group of scholars who were individually fundamentalists, whose body has a biological and universal basis that imposes our entire body of experience on all our experiences.

The other group, or non-principals, believe that the body can be simply seen as the effect of particular discursive processes; that is, the rejection of every human being in any social context will create a special kind of body (which is a social product itself).This ontological question, in addition to these two types of extreme responses, has another answer. Most thinkers argue that the body is a combination of social and biological affairs; that is, although it has material and biological foundations, it has the ability to be replaced or moderated in various social contexts. Simply put, even though it's a social body, it also has some unsafe biological features (Abazari & Hamidi, 2018).

Imagination of the body. This concept can best utilize the relationship that a person has with his body. Body reality includes what actually exists and is influenced by the external environment and human genetics, which is the actual change in the object's body in relation to impact, infection, malignancy and malnutrition.

The ideal object. This component is closer to the classical mental definition of the mental imagination.
A change in the actual nature of the body threatens the ideal body. In fact, it is influenced by individual, cultural and social norms.

Body presentation. Perfect body standards are rarely provided by the reality of the body. In an effort to balance these two, a body image occurs in the outside environment as to how to wear, make up, speak, and so on.
Therefore, we can assume that the mental conception of the roots of our experiences, our experiences, and our hearings throughout life is gradually formed and in the dynamic relationships that are being reformed in the long run, and this concept in the management of the body is more closely shaped up in the component. From beauty and body weight (limb). When it comes to this concept, more people are dissatisfied with their physical condition (Inatlou, 2016).

CLOTHING, A SYMBOL OF CULTURE

At the very least, the clothes meet the three needs of the individual, one that keeps him/her from cold and heat, snow and rain. On the other hand, it is helping him/her to keep him/her chastity and finally brings him/her beauty and dignity.
Clothes beyond a natural need in human life today is regarded as a symbol of community culture; this symbol and cultural index manifests itself in the form of more subcultures and tribal traditions. So that they can use their cover pattern to recognize and distinguish between different cultures (Haddad Adil, 2018). In the past and among the tribes, the type of clothing of individuals has been indicative of their belonging to a particular tribe or tribe. In addition to individual functions, clothing also has widespread and profound social outcomes. Clothing among the

people of the community creates a kind of dignity and social character and produces a negative attitude.
It is also considered as an important tool for cultural influence in societies, which dominant and colonial powers use this lever widely to influence cultural development in societies and to spread vulgarity and disobedience. The history of the last half of Iran, especially before the victory of the Islamic Revolution, testifies to this claim. The widespread use of foreign journals that promote Western-style patterns in the design and production of women's clothing is also in the same direction (Inatlou, 2016; Rafat Jah, 2017).

FINDINGS

The average and average rank of each factor are calculated. A variable that has the least effect will have the lowest rank. The amount of cheating is 365.21, the degree of freedom is 4 and the level of significance is 0.001. Since the level of significance is less than 0.05, it is concluded that there is a significant difference between the average rankings of effective criteria in choosing clothes in public places. The effective criteria for choosing clothes in public places are as follows: Durability, reasonable price, beautiful and fashionable, unique, branded.

Table 2. Friedman test results to prioritize effective criteria for choosing clothes in public places

Variable	Number	Average	Average rating	Degrees of freedom	Amount of money	The significance level
Be beautiful and fashionable	384	2.79	2.88	4	365.209	.000
Unique	384	2.72	2.77			
Being branded	384	2.35	2.16			
Reasonable Price	384	3.17	3.35			
Lasting long	384	3.46	3.84			

Source: Authors, 2019

Friedman test has been used to prioritize the criteria for effective female fitness. The average and average rank of each factor are calculated. A variable that has the least effect will have the lowest rank. The amount of cheating is equal to 5/570, the degree of freedom is 6 and the level of significance is 0.001. Since the level of

significance is less than 0.05, it is concluded that there is a significant difference between the average of the rankings of effective criteria in one woman's fitness. Effective criteria for the fitness of a woman are from high to low, respectively:
Adornment adapted to age and social status, respect for Hijab and Hazara in behavior and speaking, having a subtle and feminine tone in speech, hijab and simplicity, a beautiful face, wearing fashionable clothes, wearing clothes that make her body beautiful and fit.

Table 3. The results of Friedman test for prioritizing the criteria that affect a woman's fitness

Variable	Number	Average	Average rating	Amount of money	Degrees of freedom	The significance level
Wearing clothes that make her body	384	2.36	2.71	517.498	6	.000
Beautiful and fit	384	2.76	3.39			
Wearing fashionable clothes	384	2.96	3.78			
Beautiful face	384	3.12	3.98			
Compliance with hijab and simplicity	384	3.53	4.78			
Compliance with Hijab and Hazi in Behavior and Conversation	384	3.26	4.32			
Having a subtle and feminine tone in speech	384	3.59	5.04			

Source: Authors, 2019

One-way analysis of variance was used. The results of post hoc test showed that the difference between women and Veils was significantly lower than that of other types of coverage. The zero-order parameter in the analysis of variance was equal to the mean of dependent variable at all levels of the independent variable. If the significance level of the test is less than 0.05, the zero assumption will be rejected. The significance level of the variance analysis is 0/003. Due to the smaller level of significance, the analysis of variance from 0.05, the zero assumption is rejected. As a result, there is a significant difference in the degree of differentiation of women in terms of their coverage.

The results of LSD post hoc test showed that the difference between women and Veils was significantly lower than other types of cover.

Table 4. Analysis of variance results to compare the distinction

Cover type	Number	Average	Standard deviation	F value	The significance level
Veil	72	2.01	.45	4.737	.003
Manto and Maghnaeh	44	2.24	.57		
Manto and scarf	197	2.32	.61		
Manto and Shawl	71	2.24	.64		

Source: Authors, 2019

Table 5. The results of the LSD follow-up test for the comparison of the following distinction

(I) Type of cover	(J) Type of cover	Average Difference (I-J)	Discrepancy error	The significance level
Veil	Manto and Maghnaeh	-.22475*	.11182	.045
	Manto and scarf	-.30337*	.08047	.000
	Manto and Shawl	-.22203*	.09774	.024
Manto and Maghnaeh	Veil	.22475*	.11182	.045
	Manto and scarf	-.07862	.09744	.420
	Manto and Shawl	.00272	.11212	.981
Manto and scarf	Veil	.30337*	.08047	.000
	Manto and Maghnaeh	.07862	.09744	.420
	Manto and Shawl	.08134	.08089	.315
Manto and Shawl	Veil	.22203*	.09774	.024
	Manto and Maghnaeh	-.00272	.11212	.981
	Manto and scarf	-.08134	.08089	.315

Source: Authors, 2019

One-way analysis of variance is used. The zero assumption in the analysis of variance is the equality of the mean of the dependent variable at all levels of the independent variable. If the significance level of the test is less than 0.05, the zero assumption will be rejected. The significance level of the variance analysis is 0.055. Due to the smaller level of significance, the analysis of variance from 0.05, the zero assumption is rejected. As a result, there is a significant difference in the degree of differentiation of women in terms of their socio-economic status.
The results of LSD post hoc test showed that the level of differentiation of women with low socioeconomic status was significantly higher than average and high.

Table 6. Analysis of variance for comparing differentiation in terms of socio-economic

Socio-economic base	Number	Average	Standard deviation	F value	The significance level
down	102	2.40	.64	5.316	.005
medium	180	2.17	.57		
high	102	2.20	.57		

Source: Authors, 2019

Table 7. The results of the LSD follow-up test for comparing post-separation based on socio-economic

(I) Socio-economic base	(J) Socio-economic base	Average Difference (I-J)	Discrepancy error	The significance level
down	medium	.23039*	.07266	.002
	high	.19853*	.08210	.016
medium	down	-.23039*	.07266	.002
	high	-.03186	.07266	.661
high	down	-.19853*	.08210	.016
	medium	.03186	.07266	.661

Source: Authors, 2019

One-way analysis of variance is used. The zero assumption in the analysis of variance is the equality of the mean of the dependent variable at all levels of the independent variable. If the significance level of the test is less than 0.05, the zero

assumption will be rejected. The significance level of the analysis of variance is 0.055. Due to the larger significance level of the analysis of variance from 0.05, the zero assumption is not rejected. As a result, there is no significant difference in the degree of differentiation of women according to their age.

Table 8. Analysis of variance for comparing age differentiation

Age	Number	Average	Standard deviation	F value	The significance level
15-25 years old	146	2.27	.54	2.921	.055
26-35 years old	103	2.12	.69		
36-45 years old	135	2.29	.56		

Source: Authors, 2019

Comparison of the differentiation of women in terms of their employment status: Independent t test was used. The significance level of the analysis of variance is 0.275. Due to the larger significance level of the analysis of variance from 0.05, the zero assumption is not rejected. As a result, the difference between employed and non-employed women is not significant.

Table 9. Independent T test to compare the distinction according to employment

Dependent variable	Employment status	Number	average	Standard deviation	Levine test		T test		
	Employed	119	2.19	0.55	F statistics	The significance level	T statistics	Degrees of freedom	The significance level
Being distinct	Unemployed	265	2.26	0.61	.008	.928	-1.093	382	.275

Source: Authors, 2019

DISCUSSION

There is a significant positive correlation between the influence of women and their degree of differentiation in Turkey. In other words, increasing or decreasing the impact of women from Turkey is associated with an increase or decrease in their degree of differentiation.

Globalization and its effective tools have had a tremendous impact on the aspects of the individual and social life of men and women, including women.

The expansion of media and modern technologies and the presentation of behavioral and personality patterns have led many women to be interested in matching with non-native patterns. Considering the close proximity of Turkey to the city of Tabriz and the trade and economic exchanges between the two countries in the region, as well as the close proximity of the language and some Turkish

cultures to the people of Tabriz, it influences the people of this country and people try to differentiate themselves.
Also, there is a significant positive correlation between the effect of the wife on women's clothing and their degree of differentiation. In contrast, increasing or decreasing the impact of a spouse on women's clothing is associated with an increase or decrease in their degree of differentiation. The result is consistent with the research of Khosfar and his colleagues.
Hijab is one of the most valuable cultural and social phenomena in Iranian-Islamic civilization, which its history dates back to the arrival of Islam, but in Islamic culture it reaches the peak of excellence and value of its value.

CONCLUSION

The result of showed that there is no significant relationship between religious tendency of women and their degree of differentiation. In contrast, increasing or decreasing the rate of religious tendency of women is not related to the increase or decrease of their degree of differentiation. The result is not consistent with the research by Salehi and Romania (2015).

The religion and attitude of the people towards it greatly affect all aspects of their lives and determines their lifestyle; however, what can be related to the lifestyle of individuals and the religious attitude of the individual and is influenced by them is a tendency to be distinct (Salehi & Romania, 2015); but both groups of religious believers and non-believers in religion both try to distinguish one another from their beliefs. In other words, individuals following a particular style of fashion and clothing, try to differentiate between people who do not have religious beliefs and, conversely, people without religious orientation are also trying to distinguish themselves by differentiating themselves.
Social pressure in the general sense is the actual or potential social forces for controlling the thoughts, behavior, or actions of humans or directing them in a particular direction. In a more limited sense, social pressure refers to public opinion. Many are convinced that sometimes social pressure will have an effect on the world of human feelings. Therefore, some of the total implicit, explicit, direct and indirect effects of the social environment on people who live in them are social pressure, that is, the force that is seen in the community or the group of self-consciousness, and the members of the body to accept patterns and behaviors

The general dominant is the accepted thoughts of the group, the group and the habits. Social pressure is considered more than psychological dimension. Usually, through laughter, others feel pressure on people and affect their attitude. Individuals are reluctant to escape these stresses and gain a sense of trust in various types of body regulators (Rezaei, 2017, p. 158).

In general, social pressure in a more tangible sense brings to the mind a form of pressure that a social group applies to nationals, employees, or general authorities, to bring them respect for their needs and interests. So when people feel socially pressed, they try to reduce their feelings of change and differentiation in order to get closer to the demands of the social group that has created pressure.

There is a significant positive relationship between women's cultural capital and their degree of differentiation. In contrast, increasing or decreasing the rate of women's cultural capital is associated with an increase or decrease in their degree of differentiation. The result is consistent with Ghaderi and Rezaei's research (2017).

Since cultural capital affects the individual, it creates different forms among people. Three sources of cultural capital are family development, formal education and occupational culture (Fazeli, 2016). The accumulation of cultural capital through these three sources results in differences in the holders of cultural capital and those who lack it.

In Iranian-Islamic culture, men have been identified as determining the type of veil and its styles. In this way, the attitude of men towards the type of wives' hijab's influence on the choice of the type of cover by women is effective; therefore, by accepting this issue (the effect of wives on women's clothing), women can be tried in the shadow of the support of the men who have different definitions of hijab. By distinguishing themselves, they show this type and intensity of their wives' attitude.

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