

Documentation of lived experiences among Hijab-wearing Muslim women in North Goa

Course Code and Course Title: WSD 111 Dissertation

Credits: 8

A dissertation submitted in partial fulfilment of the requirements for the
Degree of Master of Arts in Women's Studies

by

RUKSAR SHAIKH VAHID

Roll number: 21P027003

Under the supervision of

MS. PRACHI PRABHU

Manohar Parrikar School of Law, Governance and Public Policy
Women's Studies Programme



GOA UNIVERSITY

DATE : APRIL 2023

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DECLARATION BY STUDENT

I, Ruksaar Shaikh Vahid, hereby declare that this dissertation titled 'DOCUMENTATION OF LIVED EXPERIENCES AMONG HIJAB WEARING MUSLIM WOMEN IN THE NORTH GOA' is the outcome of my own study undertaken under the guidance of Ms. Prachi Prabhu, Assistant Professor, Manohar Parrikar School of Law, Governance and Public Policy, Goa University. This Work has not previously formed the basis for the award of any degree, diploma or certificate of this Institute or any other Institute or University. I have duly acknowledged all the sources used by me in the preparation of this dissertation.



Ruksaar Shaikh Vahid

21P027003

Women's Studies

Manohar Parrikar School of Law, Governance and Public Policy

Date: April 2023
Place: Goa University

COMPLETION CERTIFICATE

This is to certify that the dissertation titled 'DOCUMENTATION OF LIVED EXPERIENCES AMONG HIJAB WEARING MUSLIM WOMEN IN NORTH GOA' is the record of the original work done by Ms. Ruksaar Shaikh Vahid under my guidance. The results of the research presented in this dissertation have not previously formed the basis for the award of any degree, diploma or certificate of this Institute or any other Institute or University.



Ms. Prachi Prabhu
Assistant Professor

Date: April 2023



Prof. Shaila Desouza



Dean, Manohar Parrikar School of Law, Governance and Public Policy

Date: April 2023

Place: Goa University

EPIGRAPH

This Research work is dedicated to all the Muslim Women, whether they wear **Hijab** or not. Fighting for their rights to wear the hijab and for their freedom to **choose**. Trying to fight each and every day against circumstances and to make an **independent** space for themselves in public spaces.

I also dedicate this dissertation to my loving parents, Vahid Shaikh, Zeenat Ara Shaikh, for providing me with best education, and always supporting me.

I dedicate this work to give special thanks to my beloved companion Bella who **inspires me** to never give up and put forward my best effort.

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I hereby wish to express my sincere gratitude towards the Jamaat-E-Islami Hind Organization for giving an opportunity to conduct the interviews. And towards all the respondents for giving their invaluable time; Because of their contribution, I was able to complete my research.

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Last but not the least, I want to thank my parents for their motivation and support in completing my study

CHAPTER 1

INTRODUCTION

1.1 ORIGIN OF HIJAB

Before Islam introduced the hijab or veil, in ancient Mesopotamian society, married women from the high class used to wear it as a sign that they belonged to a man. And also obey to wear the veil in the public or walking on the street. According to Dr. Jastrow's understanding, Goddess belonged to God. The slave women were not allowed to wear any veil. If the slave or prostitute wore the veil, they would be punished harshly by cutting off her ears and publicly humiliating her by removing her clothes. It was also interpreted that the women were covering their face but there is no evidence of it, especially in Assyrian sculpture. In 634 CE, Muslim Arabs invaded Mesopotamia, and there were constructive possibilities for development. (Beatrice Allard Brooks, 1976)

Picture 1. Assyrian women with veil.



Sources: Alamy | Hebrews. From left to right; 17: wealthy costumes in the time of David and Solomon, 18: warrior costume, 19-20: ladies clothing, 21: Hebrew woman in street clothes, 22: Assyrian-Hebrew mixed costume. Chromolithography. "Historia Universal" (Universal History), by Cesar Cantu. Volume I, 1881. | 2018

1.2 THE QURANIC VERSES

The Arabic meaning of hijab is headscarf or veil, worn by Muslim women. And there are various types of hijabs according to the Islamic world. In the Quran, the word hijab refers to a partition or curtain. The verse AHZAB 33:59 of the Quran commands the prophets (PBUH), wives and daughters, to wear a hijab. It was important for the wives of the prophet to wear the hijab. During that time there were a lot of visitors would come for guidance. The hijab recommended was known as a khimar developed from khamara, which translates as conceal or to cover something. Before khimar was only used as head cover and left ears, neck exposed. Women have to wear khimar till over their chests. (Zohreh Sadatmoosavi, 2011) Many Muslim scholars interpreted the khimar should be taken from the head to chest, which will also cover the face.

The Surah Noor commands the hijab for all faithful Muslim ladies. The meaning of hijab is not limited to the dressing of women but also for men and comprises behaviours and attitudes as moral individuals. The hijab for women was for protection from sexual harassment and abuse. (Zohreh Sadatmoosavi, 2011) Chapter 24 of Quran verse 30, known as surah An-Nur is the first command for men to lower their gaze and protect their private parts. They should not look at women lustfully and the almighty is aware of everything. This is another meaning of hijab. (Maududi, 1972)

The Prophet Muhammed said to Hazrat Jarir to turn your eyes away if by chance you glance at a woman. The first look is forgiven and the second look is prohibited, on the day of the judgement the almighty will punish the men who looked at women lustfully. (Maududi, 1972)

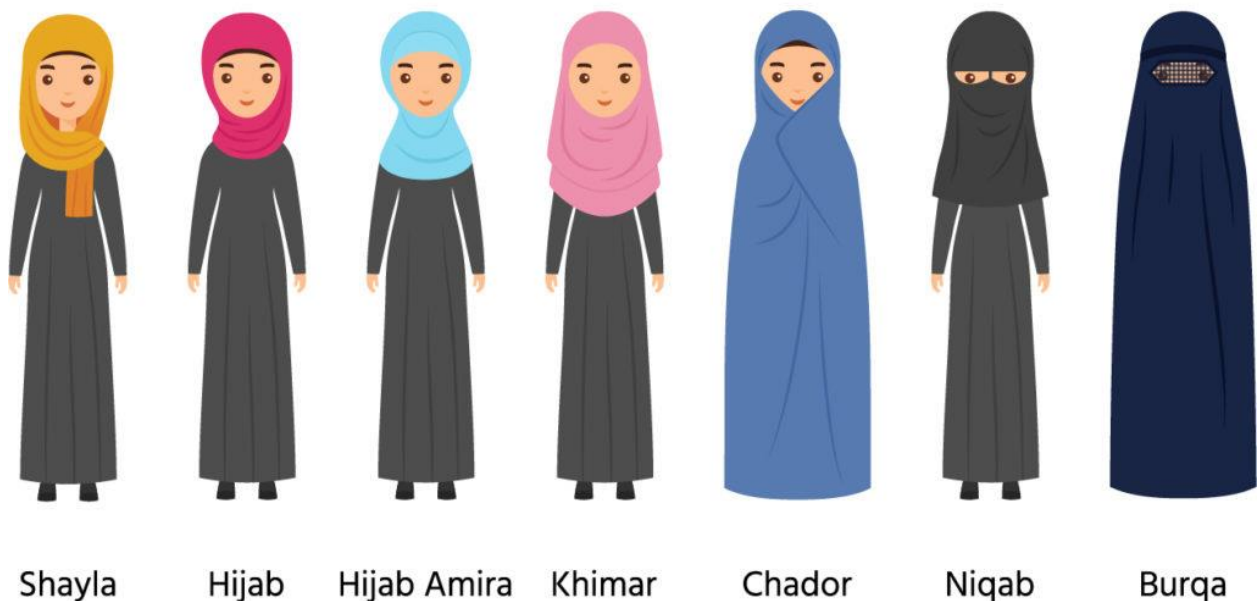
In the same chapter of 24 verse no 31, commands to faithful women to lower their gaze and protect their private parts. And prohibits to display their beauty except to their father, son, husband, brother, brothers son, and sisters son. Also to cover their head to their chest. (Maududi, 1972) The Prophet Muhammed said the Almighty does not accept the prayers of the women who don't wear the veil while praying. (Maududi, 1972)

The Surah Al-A RAF 7:26 Allah mandates to cover the body (Aurah – nakedness) when he and she attain puberty. It includes women's hair. (Wahidatul Hannah Nazari, 2021) Hence hijab is given importance in Islam and accepted by all Islamic set. Quran prescribes men and women dress modestly and behave modestly. (Zohreh Sadatmoosavi, 2011) In the new era of influence by western culture, the hijab is considered oppression by men toward women. (Zohreh Sadatmoosavi, 2011)

1.3 TYPES OF ISLAMIC VEILS

One could question, why different types of hijabs? There are different ways of wearing hijab, according to the Islamic country. This is also depended on different interpretation of Quran by different Islamic scholars. It should not be forgotten that before hijab was introduced women use to wear their cultural or traditional cloths. Often hijab is considered that is related to do something with culture and not religious.

Picture 2. Different types of Islamic veil.



Source: IstiZada | Muslim Veil & Hijab Types a Complete Guide | 2021

1. SHAYLA

A Shayla is just the head covering and pinned on the shoulders. Often women wear the hijab cap before taking Shayla or leave the front hair visible. Mostly women from Persian Gulf wore it.

2. HIJAB

The word hijab itself popularly conclude that it's Islamic dress code. The Hijab is head covering, where ears, hair, and neck is not visible at all. Often hijab is referred as head scarf. Hijab is worldwide worn, especially among young girl. Similar to hijab there is Esarp and Tudung. Esarp is worn by the Turkish women and Tudung in Malaysia, Indonesia and Singapore.

3. HIJAB AMIRA

Hijab Amira is also called as Al-Amira, which covers the head and the neck. It's similar to hijab but it has two sets to wear it. First it covers the hair, like the cap and second covers the neck. Mostly women from Oman wear it.

4. KHIMAR

Khimar is mention in the Quran. Khimar covers the hair, neck and shoulders except the face. Egyptian women wore the khimar above the knees. Children who are small and learning the Quran, wear the khimar.

5. CHADOR

Its full length of Khimar, which covers from head till the feet, even the hands are covered. Mostly worn by Iranian women and Algeria. Sometimes their face too are covered.

6. NIQAB

Niqab is divided into two parts, first the outer garment or long loose dress and second is hijab with the face covering except the eyes, and hand. Mostly worn by Indian women, Iran, Yamen and Iraq.

7. BURQA

Another term for Burqa is Boshiya. It's an outer garment that covers from head till feet and even has thin net to cover eyes too. It's seen as one of the most extreme and conservative dress for Muslim women. Women in Afghanistan wore it in three shades black, white, grey and blue. Although Quran does not mention about the colors of hijab.

1.4 HIJAB

The end of 1970s, Islamic revival movement originated from the Middle East and has worldwide impact. This movement is also known as Islamic Awakening. It focused on the learning and teaching about Islam without Ulama or Maulana. Muslim women had played important role in the Islamic revival movement. As Muslim women were encouraged to gain education and work in public space.

Also women started to wear the hijab. (Taweeluck pollachom, 2022) The hijab has evolved through time and with gaining of Islamic knowledge. Muslim women started wearing the hijab and spreading the message that Allah commends to wear the hijab. The headscarf worn by Muslim women is considered as the hijab.

The wearing of hijab in different ways and with the fashionable item has given women wider choice to wear in most comfortable manner. For example, Burkinis, it's a swim suits for Muslim women which covers their whole body except their face, hands and feet. Muslim women can easily swim in public pools, beaches and can became a swimmer. Through access of internet and social media the meaning of hijab has spread throughout the world. Muslim women who wear the hijab are known as hijabers, hijabista, and mipsters in social media platforms. (NISTOR, 2017)

Before hijab was stitched, like Hijab Amira but now the different items are available in the market that makes easy to wear by just using a piece of cloth or scarf with pins. Also, the hijab fabrics like chiffon, jersey, silk, cotton, georgette, rayon, and voile accessible according to the need for everyday or occasion wear and specially based on seasons.

For example, cotton is the best fabric to take hijab in summer. The hijab itself has empowered women and opportunities to open their own bouquet, or design the hijab. For example in Indonesia Muslim women have become successful entrepreneur by started their own designed of hijabs. It have expanded the Muslim fashion industry and increased in number of young Muslim women. (Beta, 2021)

Picture 3: Hijab material or scarfs.



Source: Pinterest | Hijab House on Instagram | 2017

Picture 4: Steps to wear the hijab.



Sources: Stylish Hijab | Blue Easy Simple Hijab Tutorial by Diyana Harmitha | 2019

The above picture number four represent the steps to wear the basic and simple hijab. The standard size of the hijab or length is 1.5 to 2 meters, it should cover the head and chest. The hijab is worn in different outfits, with multi-layer design. For example, hijab is worn with traditional clothes and jewellers. However, it often seen that hijab should not be centre of attraction.

Picture 5: Hijab in different outfits.



Sources: K4Fashion | Muslim Brides Hijab Styles by Amanpreet | 2022

Tube underscarves are also known as hijab inner caps or hijab under scarf. It helps to cover the hair and helps to hold the hijab in a proper manner, whichever be the fabric. It holds the hijab for a longer time and the material is soft and very thin. The hijab cap comes in two different types, first the cap covers from head to neck and second it covers only head.

Picture 6: Hijab cap.



Sources: Joom.com | Muslim Inner Cap Stretch Hijab with Rope Adjustable Women Scarf | 2019

& Hijab Heaven Co | Neck Cover Hijab Caps Black

Steel safety pins and sewing pins are used to secure the hijab, so that it doesn't be lose and helps to draped or fold the hijab. The safety pin is used underneath the chin to support the hijab. But it was seen that women are not comfortable and had rushes and the mark of safety pin, if used for long time. This are replace with new hijab accessories. For example magnetic hijab pins, hijab brooches and hijab scrunchy.

Picture 7: Hijab accessories.



1.5 WHY I CHOSE THIS TOPIC

The reason behind choosing this topic for research is because, I often felt that Muslim women are not represented the way they are, misconceptions about their agency and also misinterpretation as a whole the way they dress up. Their problem or their issues are never highlighted by mainstream media nor being heard or noticed by anyone. Muslim women are getting higher education and they are becoming economically independent, but they are judged by only using religion and hijab as the parameter.

In my course work till now I have learn many things like core concept of feminist theory, and looking through a feminist lens. The perception or the image of a Muslim women is stereotyped which has impact and lead to discrimination. Since I am also a Muslim woman, I am aware of such stereotypes and experience discrimination. So, this made me to look upon the Muslim women experience in public space and whether they do face discrimination. I also want to understand about why the countries banning the hijab, what a hijab means to a Muslim woman and the positive and negative impact of the hijab. I came across in my pilot study that Muslim women face different challenges in different public setting.

1.6 OBJECTIVE

1. To study International Conventions to understand rights related to hijab and their violations.
2. To comprehend the discrimination faced by Muslim women in Goa.
3. Understanding Hijab-wearing Muslim women's experiences both negative and positive.

1.7 SELF-REFLEXIVITY

Hijab has always been part of my life and made me comfortable. It's a way that I want to be dressed, but over a time I realize the challenges and the cost of wearing hijab. My family has always supported me in everything I do. But somewhere they do not want me to wear the hijab, as they do know that I might face discrimination and targeted.

There are many incidents and experiences that I have faced for wearing hijabs and friends with similar experiences.

My first experience was during graduation, (Educational institution) Professor would easily target me, made me to do extra work (activity). There were many remarks the way I dress, called black crow or cow or witch or so called Muslim girl.

The second incident was at the time of a job interview. The interviewer did not have a problem with my name but the hijab I was wearing. He just commented he wanted an employee to be freely appreciating to the customers. He made me to wait for the interview.

Similar kind of experience I had in mall showroom. Where in shop owners were rude to my sister as she was wearing niqab and I had hijab. They were keeping eye on us. If we rob any of things. Even while paying on the counter. They told us to wait, by the time they were taking of other customer.

I felt that was only with me or may be some incident but that's okay. But many of my friends and other Muslim ladies have been facing the same things, and one thing is common that is hijab.

Aliya shaikh one of my friends that had very had experience, as at the time of a job interview, she face verbal abuse and asked to remove the hijab if she wants to works. Later she was thrown out from the interview.

For Muslim woman who wearing hijab, becomes very difficult to get an opportunity do work and also to deal with in surrounding Environment. Jiya shaikh on my friend; after completing graduation, she was looking for job but everywhere she applied and given interview for the job, rejected soon after two years she eventually got married. Even as a women employee, working in private or public sector, she faces gender discrimination harassment. Abrar Shaikh working in MNC faces gender discrimination as a woman but a lot more than that as the identity attached with her as a Muslim woman. Many incident happened with her for e.g. She was been mocked for wearing hijab and religious practices , every time she was been reminded in each meeting that she has to wear something formal dress, or said to follow code for dress meeting or for any events that would happen. There were times where the colleagues would question her are you fit for the position or did she have any connection to seniors for applying to job etc.

Finally she decided not to wear the hijab as she is the only bread earner at home. She said that hijab is committed to wear without any fear.

Hijab wearing Muslim women who can't find opportunity to work or feared to discriminate, and further can't pursue education. Some Muslim women starts their own hijab business through social media (on different platform) .And they do home delivery. Saniya Hussain had scored the highest in BA Philosophy. Further didn't pursue education and have started her own small business of hijab. The main reason behind to start her business was feared to be discriminated and want to be recognized by wearing a hijab.

Research on whether for wearing a hijab or as muslim women they face discrimination. It will bring out many insights from the perspective of a Muslim women. Women are the one vulnerable in every section of society, than men. This research will give the voices to Muslim women who is wearing hijab to the Women are always being targeted for what they should wear or not; and being judge. It will also help to understand, whether women have freedom to wear whatever she want to wear.

CHAPTER 2

LITERATURE REVIEW

Some of the keywords used to research the literature are Origin of Hijab, veil, religion, discrimination at the work place face by Muslim, health of Muslim women who wears the hijab, Islam and women, headscarf ban, hijab removal, gender and modesty, Muslim employment, and perceived discrimination.

2.1 HIJAB AND ISALAM.

Zohreh Sadatmoosavi, (2011) conducted a study on the hijab of women in Islamic civilization history. In Islam hijab is given importance and was first commanded to the prophet's wives. Islamic leaders have accepted the hijab. It existed obeyed in some tribes. The main aim of the veil in Islam was to maintain a durable family, women's physical and mental peace, and community health. The pictures are found rarely except for the Samaras painting of women wearing hijab. She also explores various forms of hijab in Islam countries, which are to date followed by many women. For Example, Borqa in Afghanistan, Hebrah commonly in Syria, Arabia & Algeria. Also, the dress sense of women in different countries. She also argues that the influence of westernization or the growth of feminist ideology has impacted Muslim women. For example Muslim women can wear the western clothes in parties even though they believe in Hijab. (Sadatmoosavi, 2011)

She does not cover any history of where the hijab belongs and the social status of women during that time. Even though she mentions mental peace and women's physical does not specify what she is associating and looking at which aspect. She only uses two verses to analyze the importance of the hijab. She does not identify the nature of the impact on Muslim women.

Wahidatul Hannan (2021) understand a view of the hijab from a Muslim feminist perspective. The feminist movement spread its ideology throughout the Islamic nations in the 19th century. The aim is to achieve gender equality, and women are seen as defenceless in society. Thus hijab-wearing women as seen as identifying marks of oppression. Hannah and Musa examine only three verses of the Quran to interpret the hijab. And it has diverse different meanings. It would distinguish Muslim women from other women. It covers significant feminists like Mary Wollstonecraft and defines feminism as women's voice to reject women's social status of women and men. It tried to comprehend some Muslim feminist perspectives. They glimpse the hijab as a social agreement and dominance of men. (Wahidatul Hannan Nazari, 2021)

The study was only limited to Muslim women's feminist perspectives. That is only a criticism of the hijab and not an analysis of dominance or oppression. It did not consider women's experience with the hijab. Also, the intersectionality perspective did not use that women throughout nations come from different needs and socio-political and economic backgrounds.

2.2 MUSLIM AND DISCRIMINATION.

Catherine Van de Graaf (2021) a study had conducted on perceptions of discrimination faced by Muslim women in Belgium. Throughout, indicates reported to the National Equality Body, in public and private organizations. Methodology: The interviewees for the study reported cases of Muslim women to the National Equality Body. Women were between the ages of 17 to 58 years old. Took four areas to study employment, education, healthcare, and leisure.

The interviews were open-ended, between 30 to 90 minutes. A qualitative descriptive study of the interviewee's narratives took place by thematic analysis. Whereby patterns were approached both inductively & deductively. (Graaf, 2021)

In this study, found that Muslim women who wears the headscarf face excluded to get any job appointment, and Muslim women who do not wear or less identifiable that she is a Muslim still may face prejudice as seen as distrust minority group.

There are two types of discrimination. First, there is the minor, the day-to-day experiences of discrimination that take the form of character assaults. It includes treating disrespectfully or being considered inferior. Second, there are instances of experiences of discrimination that are a significant (major) impact on life or living. It includes not getting the opportunities, scholarships, jobs, loans, access to health and house, etc. (Graaf, 2021)

First, it defines islamophobia as hatred toward the Islam religion and looks at Muslims as threats. Is often portrayed by Westerners; Catherine looks into the colors of Gendered Islamophobia. Women who belong to the minority can encounter multiple forms of discrimination. It leads to stereotypes like a victim or finding her as a threat. (Graaf, 2021)

According to Bursell, there are six different types of perceived discrimination against Muslims. Like neglected, harshly judged, restricted, excluded, and stereotyped. It is also essential to note that perceptions of discrimination do not always depend on verbal communication or action but also the recurring and non-verbal behaviours. (Graaf, 2021)

The study was limited to knowing the lived experiences and not the reality of prejudice. It does not take women's perception of what Equality and access to justice mean to them.

Aasim I. Padela, (2015) for study collected data through a questionnaire by mail to the members of the Islamic Medical Association of North America. American Muslims constitute 5% of the physician workforce. The discrimination towards the Muslim physician. The impact of 9/11 is visible as the increased numbers of Anti-Muslim hate crimes. For example, Muslim physicians are secluded by their colleagues and lose or change their jobs. (Aasim I. Padela, 2015)

Muslim employees won't be allowed to wear hijabs or leave for the Hajj pilgrimage. The study states that their Muslim identity contributed to job turnover. It assesses different spiritual accommodations at the workplace and the importance of religion in their life. The experience differs from each other as some face prejudice sometimes and repeatedly. (Aasim I. Padela, 2015)

It also focuses on how discrimination is associated with the portrayal of Muslims. The journal of the American Medical Association reviews the book Jihad and American Medicine: Thinking like a Terrorist to Anticipate Attacks via Our Health System by Adam Frederic Dorin. Muslim physicians want to infiltrate the medical system and urge to prevent medical terrorism.

The study examined the connection between religiosity and discrimination in the workplace. The analysis does not explore the challenges faced by women who wear the hijab. Most respondents were men (70%). This literature helped me to understand different attributes connected to hijab. (Aasim I. Padela, 2015)

Nick Hopkins (2013) conducted the study about identity performance in connection to hijab & its visibility. It also examines national and gender identities. It tried to explore the experience of being a Muslim in the workplace, school, public space, and university. It discusses upon how Muslim think they are viewed by other people and their actions are taken into account. They collected data from twenty-two British Muslim women through different organizations. Out of which, nineteen wore the hijab, and the other three wore the hijab whenever there were religious functions. The majority of respondents stated that they wore the hijab to recognize themselves as Muslim. They also explain the importance of wearing hijab when collective Muslims come together. Most of the time they are associated that they are from Islamic countries or foreigners. (Like Middle Eastern, Pakistani, and so on) Wearing hijab makes Muslim women easily targeted as it's visually visible. It empowers Muslim women who wears the hijab to have a control over their categorization but at the same time its makes ones vulnerable to face discrimination. Muslim women who wears the hijab also refer to support terrorism. (Nick Hopkins, 2013)

Muslim women who didn't wear the hijab stated that it has implication to certain environment. And often people will assume that they are the ambassadors or promoter of Islam. Also Muslim women's clothing in the public space or at workplace is related that it's irrelevant identity. Though Muslim women are viewed oppressed but some refer them to equivalent to nuns and expected to be a perfect women. (Nick Hopkins, 2013)

The above study have does not examine the origin of hijab and how the discrimination have impacted Muslim women's life. Its main focus is on the perception of Muslim by the other people and what role hijab plays to it. This literature helped me to understand to connect hijab and its discrimination

2.3 MUSLIM WOMEN AND CLOTHING

Catherine L. Bachleda (2013) conducted their study to comprehend whether religion influences Muslim women's choice of clothing in public in Morocco. There has been an increase in the number of consumers as the largest mall is open in Casablanca. It has given an opportunity to international fashion and designer brands to explore the preference of consumers. The study states that many Muslim scholars have given different analyses of the Quran on how to dress modestly. The definition of modesty differs from one person to another and depends on society. It also examines how hijab has become a fashion trend and is commercialized in many Islamic countries like Egypt, Qatar, and Indonesia. (Catherine L. Bachleda, 2013)

Though Morocco is an Islamic country has no laws on how women should dress in public nor enforce wearing hijab. The Muslim tradition and western norms have impacted society. They have broadly classified four different types of apparel styles. (a) Western dress style with no hijab (b) Western style with a hijab (c) Tradition dress djellaba with no hijab (d) Wearing clothes which are loose and with a hijab. For the study, the data was collected through questionnaires from 950 Muslim women. The study concludes that women's faith and beliefs do not influence their choice of dressing. Education has an impact on women's choices. (Catherine L. Bachleda, 2013)

This literature is only limited to Morocco Muslim women and their choice of clothing. It does not provide insight into women's experiences within a different class of society and their challenges. (Catherine L. Bachleda, 2013)

Asifa Siraj (2011) conducted a study to understand the meaning of modesty and hijab according to Muslim women in Scotland. The author used the snowball sampling technique and interview method for data collection in his study. Where 15 participants wear the hijab and 15 participants do not wear it. Hijab limits the freedom of a woman's mobility. And also, the hijab is different from the veil, which is considered something that relates to the western idea of head covering. He overviews the debate on hijab from traditionalist and feminist standpoints of the hijab from the Quran. (Siraj, 2011)

Quran mandates both men and women to dress modestly. Hijab is associated with the higher social class and identifies as Muslim. It also refers to the fact that in the Quran, there is no evidence that wearing a hijab is compulsory for Muslim women and relating it to male dominance. So women who wear the hijab find it given respect and comfortable to integrate into an environment. And hijab is a source of empowerment. Whereas women who do not wear the hijab believe that it's not obligatory and that the behaviour of a woman modestly is essential. And women are considered in the secondary position. (Siraj, 2011)

This literature helped me to understand the meaning of modesty among Muslim women who wear the hijab. But doesn't examine their challenges in public spaces. My study is only focusing on women who wear hijab and what are the challenges they face in public spaces. And trying to find out whether wearing hijab is religious practice which is mandatory or it's a cultural practice by Muslims.

2.4 HIJAB AND HEALTH.

Shahab Alizadeh (2021) conducted a systematic review and meta-analysis of vitamin D deficiency relating to clothing style. Vitamin D deficiency has become a global concern, and women are the ones who are affected the most due to various factors. The factors include the lifestyle of women's exposure to the sun. Use regular sunscreen, wear sun-protecting clothing, and wear a hijab or niqab. Comparatively, women of all age ranges have vitamin d deficiency than men. Many countries have addressed the need for vitamin d deficiency prevention. The authors have reviewed the studies done in countries like Lebanon, Denmark, Jordan, the USA, Turkey, Sweden, Israel, and Bahrain. (Shahab Alizadeh, 2021)

Women who wear the niqab have higher vitamin d deficiency than those who wear only hijab. And compared to women who do not wear the hijab, has rarer vitamin d deficiency. Also, women who wear long sleeves have higher vitamin d deficiency than those who wear short sleeves. The study also reflects upon the benefits of wearing a hijab and decreased risk of skin cancer. The study also suggests not looking at hijab in a negative aspect to learn the pros and cons of wearing hijab. Women wearing hijab have proper dietary and supplementary do not have vitamin d deficiency. (Shahab Alizadeh, 2021)

This literature helped to understand both the negative and positive aspects of wearing a hijab. In my research, I am trying to understand whether hijab contributes to vitamin d deficiency or any other health issues.

2.5 BANNING OF HIJAB.

Celile Labora (2006) conducted a study on female autonomy, education and hijab. Through secondary data and presented arguments on banning of hijab in the French school. It describes that tradition identities and religion is the origin of oppression. It considers both hijab and nun veil as a sign of religious symbol. The French republican hopes to empower Muslim women through education and work opportunities but they are being forced to follow traditional gender role and wear hijab. So hijab should not be looked upon just as a piece of cloth, it is much more than individual liberty. It argues that the state has the authority to promote individuals' interest thus hijab can be banned altogether. Wearing a headscarf by chosen or force also reflects on limited options for Muslim women. School can be an opportunity for young Muslim women to experience their identity, Muslim and female. Also, they need to understand to be respected, they don't require to cover their head. (Loborde, 2006)

It briefly debate about the resistance over wearing headscarf from the countries like Syria, Iraqi, and Iran. In 1920 women protested by removing of headscarf against fundamentalist oppression. The French soldier forcibly remove headscarf of Algerian women in 1958. It was seen as the act to liberate and conquer women's body. (Loborde, 2006)

The study helped me to critically understand should be hijab allowed in educational institutions. And the relation between hijab and female autonomy. The study did not focus on the experience faced by women who resist wearing hijab and women who wear hijab by their own decision. It defines hijab, headscarf, and veil as interchangeable terms.

Fitria Sari (2022) conducted a discursive analysis of hijab based on two aspects. Trying to understand women's encouragement to wear the hijab and the women who stopped wearing the hijab. It also examines the Indonesian Muslims women's understanding on veil. According Quranic verses, it is compulsory to wear the veil and women should be dressed in a proper way. The data was collected by interviewing three women from the Islamic university. (Yunianti, 2022)

In 1970 to 1980s the veil was symbolized as Islamic revival movement by the Muslim student. This movement has its influence worldwide, Muslim women wore the hijab to express their support towards minority Muslim women. (Yunianti, 2022)

Women who used to wear hijab face negative stigma in society especially in Indonesia. It's not an Islamic country but has Muslim majority population, where women wear hijab in public spaces. Although hijab is always considered part of Muslim identity women do not always reflect on Islamic attitudes and there are different reasons to wear the hijab. (Yunianti, 2022)

The study only mentions about two Quranic verses. It helped to understand the stigma related to removing the hijab and their challenges to maintain the positive image of hijab-wearing women. The lack of knowledge about the hijab and obeying surrounding people also has an impact on Muslim women.

CHAPTER 3

RESEARCH METHODOLOGY

This study aims to understand the insights on the different experiences of Muslim women who is wearing the hijab and their encounter to the discrimination in the public space. I have selected the Students Islamic Organization of India which is a centre of Jamaat-E-Islami Hind India, situated in Sahil Manzil, Miramar, and Panaji- Goa.

This study will also going to understand about the origin of hijab and its importance to Muslim women. Also will briefly look upon the status or background of Muslim women. For example what is their profession and whether they are unmarried or married and their health status? To better understand their experiences on discrimination. So basically, this chapter will be used in carrying out the study.

3.1 UNIVERSE OF THE STUDY.

The research is based in Goa. The North Goa Muslim population is around 57,941 and compared to South Goa has higher Muslim population which is 63,623. The present study is based in North Goa sub- district in Tiswadi Taluka. It's among one of the six taluka of North Goa district. According to census data 2011, there are 22 villages and 11 town in Tiswadi Taluka. The Taluka has 42,241 households, population of 1,77,219 of which 90,136 are males and 87,083 are females. The capital city is Panaji and former capital city is Old Goa, which is located in Tiswadi Taluka.

Panaji was originally known as Pahajani Khali in ancient time and later during the Portuguese rule it was renamed as Panjim, as it was the first region that was conquered by the Portuguese. And Old Goa has been declared as a World Heritage site by the United Nations Education, Scientific and Cultural Organization (UNESCO). (Shaikh Ali Ahmed, 2012)

3.2 STUDY AREA.

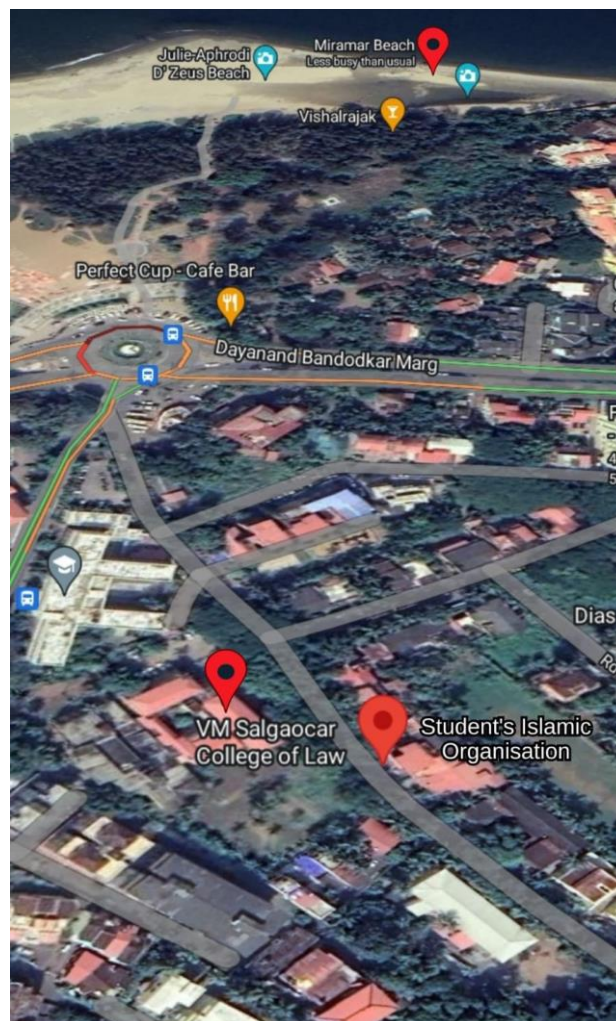
The Organization selected to conduct the research is located in Miramar. Its 3km away from the Panaji and it hardly takes 12 minutes to reach. Panaji is a Municipal Corporation in Tiswadi Taluka. The city is divided into 37 wards, for the elections, which is being held every five years.

According to census data the total population is 70,991, of which 35,988 are the males and 35,003 are females. And the total families residing is around 17,807 in Panaji. From which the Muslim population in Panaji is 6,274 of which the male are about 3,326 and female are 2,948. The total literacy rate of Panaji is 92.7%.

Miramar is basically a tourist spot know for the beach and it's one of the most visited beach in Goa. During the Portuguese rule Miramar was known as Porta de Gaspar Dias. There are various important educational institution in the region. More important it has been growing costal tourism, cultural events, real estate investment, and fishing. In the winters various birds migrate to the costal like Plovers and Gulls. (Antonio Mascarenhas, 2009)

There are few Muslim organization in Panaji like AGRG Trust-that is Sunni Community run organization. And I selected Jamaat-E-Islami Hind because it open for both section of Muslim community Sunni, Shai, and it have women & girls wings that have every Sunday meeting in morning. Also the organization was approachable. This study will also try to understand about the Organization.

Picture 1: Map of Study Area.



Sources: Google map.

3.3 STUDY SAMPLE.

The respondent were selected from two branch of Jamaat-E-Islami Hind Organization, which is Women's wing and Girls Islamic Organisation (GIO GOA ZONE). My sample size of the respondents from both the branch are 15. I have selected only Muslim women wearing hijab (headscarf/covering of the head, ears, neck and leaves their face visible). Women at least wearing a hijab for more than an hour in the public sphere and in a profession. Like in education, office or company. (Formal & informal sector) As most Muslim women wear a hijab, especially in the public sphere. Most of them find it comfortable and convenient.

The interviews will be only taken through selected samples which will conveniently available in participation in this research. I followed Convenience Sampling method while conducting this study. In this sampling method I choose the respondent who was available on the day schedule interview.

3.4 STUDY TOOL.

In this study, the primary data collected through the feminist methodology concentrates on women's experiences in society; the goal constructs women noticeable. It is traditionally known as qualitative methods with the use of convenience sampling. (Gelling, 2013) Followed the methodology used by Catherine Van de Graaf and the definition of discrimination.

The data is collected through in-depth interview method. The interview schedule between 35 mins to 45 mins. The method of in-depth interview will be face to face interaction between the researcher and respondent. As its best method for the respondent to be comfortable and can talk free without any hesitation. By using such method I can not only relate but also understand their experience. My interview guide (Questionnaires) are regarding their personal which consist of their status, profession, knowledge of hijab, when they started wearing it, purchases of hijab, discrimination is divided into intuition, employment, public space, and health section, than comes to international and national issues on hijab. The same order is followed while asking questions to the respondents. So that the respondent can easily remember the incidents or recall their experiences.

Picture 2: Conducting Interviews.



Source: Researcher has clicked the picture (5 February 2023)

3.5 ETHICAL ISSUES.

Before carrying out the study, I have asked for the permission to conduct the interview to the Jamaat-E-Islami Hind organization. And before conducting the interview all the respondents were briefly introduced about myself and also well-informed about the study which I will be carrying out. To each respondent I have ask whether they are willing to give interview or not or can say if no.

The respondents were informed before the interview that if they wish to keep their names, or pictures to be kept confidential. From respondents consent picture were taken and also informed that it could only use in this study. For the audio recording consent has been taken of the respondent and if they don't want they could say not to record.

3.6 DURATION OF THE STUDY.

The duration of the study begin only after conducting the pilot study. Then followed 1 month of Literature review and 3 months to take the in-depth interview. Below there is detail about the field visits and date and time.

Table no 1: Details of the field research.

Sr.no	Day & Date	Time	Detail of the field visits
1	Sunday, 18 December 2022	10.00am to 10.45am	1 Pilot interview
2	Wednesday, 21 December 2022	2.00pm to 2.30pm	2 Pilot interview
3	Sunday 22 January 2023	10.00am to 11.00am	First field visit
4	Sunday 29 January 2023	10.30am to 2.30pm	Interview 1& attained the session
5	Sunday 5 February 2023	10.30am to 3.30pm	Interview 2 & 3(attained the session)
6	Sunday 12 February 2023	10.30am to 2.30pm	Interview 4 & 5
7	Sunday 19 February 2023	10.30am to 2.30pm	Interview 6 & 7
8	Sunday 26 February 2023	10.30am to 2.30pm	Interview 8 & 9
9	Sunday 5 March 2023	10.30am to 2.30pm	Observation
10	Sunday 12 March 2023	10.30am to 2.30pm	Interview 10

Source: Researchers compilation.

FIELD OBSERVATION.

Jamaat-E-Islami Hind (JIH) was founded after India gained its independence. It was formed on 16th April in 1948 with 242 elected members and were best known Islamic scholars at Allahabad, Uttar Pradesh. The first President of Jamaat-E-Islami Hind was Maulana Abul-Lais Islahi Nadvi. The President is also known Ameer or Sarparast-e-Aa'la. In 1960 the JIH headquarter was shifted to Delhi. The Hind word represent Hindustan because in 1941 Jamaat-E-Islami was formed in Lahore by Syed Abul Ala Maududi and after the partition it got separated, worked independently towards the country. The current Ameer is Syed Sadtutulla Hussaini. (Term 2019 to 2023)

Its socio- religious organization that work for upliftment of society. It provides social justice and voice to weaker and marginalized section of the society. The values, objectives and the principles is obtain from the Quran. The organization has its own constitution on how it going to run and achieve its goal. It has different branch that work in different areas like, Student Islamic Organization, Women wings and Girls Islamic Organization.

In Goa the Jamaat-E-Islami Hind Goa has nine Centers in different parts like Mapusa, Margao, Ponda, Valpoi, Bicholim, and Panaji etc. From 2008 the organization has been actively conducting its different activities to spread awareness, have inter-faith dialogues, campaigns, programs and providing relief aids.

Picture 3: Session on the organization.



Source: Researcher has clicked the picture (29th January 2023)

A talk was delivered on accomplishment of 75 years determined struggle of Jamaat-E-Islami Hind India by J.B. Abdul Wahid Khan, President Goa Jamaat. He gave insights on how the organization in the beginning was not accepted by the Muslim as its core belief that section which divide Muslims from oneness is not acceptable, and during the time of Prophet there was nothing that exist such. The organization has put efforts to translate Quran in more than 15 languages, so that not only Muslim can learn but other people could also learn the message of Quran. Early in Goa Muslim did not know the teaching of Quran, and they were following unwanted things which were not in Islam.

Picture 4: Session on Press Conference.



Source: Researcher has clicked the picture (5th February 2023)

Women's Wing and Girl Islamic Organization plays significant role in the Jamaat-E-Islami Hind Goa. Different campaigns were organized by this two wings like in 2014 Heavenly Abode, 2018 My Parents My Paradise, and 2021 Strong Family Strong Society and the role of the women in family. There are special various programmes held by Women's wing on Role of Women in the Indian Freedom Struggle, Women's Liberation – a Myth or Reality, Status of Women in Islam, and Women's Day. As the organization look into different aspect of life, it also has specific awareness programmes on women's health. For example Cancer awareness

Program, Free medical checkup camps, health & hygiene, Combating Suicide and recently Blood donation camp on 3rd March 2023. This wings voice up against the evil practices in society like female feticide and in 2015 the Girls Islamic Organization presented a memorandum to the Governor of Goa Mrs. Mridula Sinha. Addressing the issues faced by girl and women due to alcohol and drugs.

Its women and girls who organized and it's their decision what they want to do or willing to on work. On 5th February 2023 a session was conducted on press conference, where they were informed to choice on which date and day who all will go to media, also not to exclude anyone from speaking. How to be confident while speaking and do not hold any fear, if in case if media ask on anything that they do not know or aware of, it's okay to say they don't know about it. Women had visited 8 media houses to give their conference. (The Goan, Dainik Herold, Prudent Media, Dainik Gomantak, Goan Varta, and etc.) The women started presenting themselves in media because early and now also if anything is written wrong about Muslim women, they show the concern and give their standpoint. Women and young girls also write article in Aura Monthly E- Magazine for Muslim women in Urdu and English language. Another Magazine Radiance weekly which was launched in 2021.

All this itself is empowering women as it does not excludes women who are homemakers, or employed women, they all are treated equally and involved in functioning of the organization. It gives women an opportunity to work on a larger scale and involved themselves in public space. It also give encourage to women and break the narrative on how Muslim women are always looked upon. For example Muslim women are suppressed and limited or confine to the house. As they wear hijab, women won't able to do social activities nor enjoy their lives.

Picture 5: Children's Exams.



Source: Researcher has clicked the picture (26th February 2023)

Picture 6: Children's summer camp.



Source: Researcher has clicked the picture (5 March 2023)

In 2011 the Jamaat-E-Islami Hind Goa established Board of Innovative Education (BIE) that focuses of children's education, in all the Centers across the Goa. They conduct summer camps, week-end classes, personality development camp, counselling, study tour, computer classes and etc. Apart from general education they also focus on teaching Islamic education and overall conduct exams for the children. Both men and women give classes for the children, call resource person. In Miramar center, women play significant role in teaching the children every Sunday from 10:00am to 1:30pm. The summer camps was held on 5 March 2023, it fun learning day for the children, and mostly it conducted after their exam by the organization and before their school final exams so that the children can focus on their studies.

The Board of Innovative Education also conduct training of teachers and recently on 12 March 2023 held training in Margao. Teacher are taught the best method of teaching, how to focus on each child and evolving how is child doing in three aspect, (mentally, physically and academic)

On 25 December 2023, Board of Innovative Education organized Children's Festival which is Taare Zameen Par and it was first organized in 2016. There are different competition and activities for children, the motive was to encourage children to showcase their talent and remove fear from participating in anything the like to do. (Naat singing, speech giving, poetry, storytelling, Islamic Artefacts, mono act, word master, photography, best out of waste, you tuber, book review, Islamic quiz and etc.)

Treasure of Taare Zameen Par is Children's Magazine that is published every three months. It has various topic or different subject that children should have known about. For example health & Nutrition, Environment, Science invention, Sport personalities, and Muslim Freedom Fighters. More so children also write the article, small essay, poems and present their art and craft also.

The Jamaat-E-Islami Hind Goa has huge impact toward uplifting Muslim community as whole. As there has being no organization actively working. It also works with various non-government organization. Last but not the least the organization is financial run by the members of the Jamaat-E-Islami Hind

CHAPTER 4

LEGAL & SOCIAL POILITICS ON HIJAB.

4.1 BACKGROUND.

There is a huge debate worldwide around which style or type of hijab should be banned and why it should be banned in public space. When we think about hijab in worldwide perspective the first thing that comes in mind is the conflict within countries banning and enforcing the hijab. For example the most European countries, banning the hijab and headscarf in educational institution and public space and South Asian countries like Afghanistan enforcing the hijab compulsory to women.

Hijab and face covering in the Western countries consider it as the tool of Islamist Fundamentalism which is then link to 11 September 2001, United states attack and 7 July 2005, London bombings. Muslim women who are wearing the veil and covering the face is perceived as a threat to public safety. As no one knows who is behind the covering of the veil. The concept of veil or hijab and its practices is disconnected to the western values and make them invisible as it reject to mix in society. Moreover Islam is portrayed as a backward religion, and where veil of a women is a sign that she belongs to a man. (Irene Zempi, 2013)

It is always seen that banning of hijab is an attack on the Islam but at the same time it raises concerns on the safety of Muslim minority in such countries. The practice of veiling is often argued that it's oppressive toward one gender it should be rather argued that women lack control on their bodies. Muslim women who wear the hijab out of their own will or personal reason and banning the hijab for them is a form of oppression, where it denies the freedom of expression and as a Muslim identity. (Irene Zempi, 2013)

4.2 INTERNATIONAL CONFLICTS AND WOMEN RIGHTS RELATED TO HIJAB.

1. France.

France is home to 4.5 to 6 million Muslim (8 percent of the population) and it is estimated that it would continue to grow 12 percent by 2050. France has the largest population of Muslims in the Europe. In April 2011, it became the first country to introduce a law on banning of hijab and face covering in public place including educational institution. Under which women who wear hijab with face covering in public place would be fine up to € 150 and if a person force another person to wear the hijab with face covering would be fine € 30,000 with one year of imprisonment. If she is a minor under the age of 18 years old the penalties would be double with imprisonment. (Irene Zempi, 2013)

Hijab in French is known as foulard, which basically mean scarfs and on 3rd October 1989 the proceedings began of foulards. The Council of State in France is the highest court, which deals with public administration and administrative law. It ruled out that wearing of religious sign should not establish act of pressure, or manifest a propaganda nor incitement. It also quoted that students who just wear the headscarves cannot denied admission in school or colleges as it would violate their individual rights. (Henkel, 2012)

So it was on 3rd March 2004 for the first time passed a law on banning religious symbols in public school, which included state sponsored schools. Religious symbols comprises of Jewish Kippah, cross necklace and headscarf. Hijab came into spotlight as it would adversely impact young Muslim women. (Henkel, 2012)

From 2004 to 2005, forty-seven girls were expelled from the school as they refused to remove the hijab. (Henkel, 2012) A study was conducted by the Stanford scholars, Vasiliki Fouka and Aala Abdelgadir, on the impact of headscarf ban on girl in France. It found that the Muslim girls are less likely to finish their secondary education and more dropout rates after implementation of law. It has led to higher discrimination towards Muslim girls. Banned of hijab is a part of Anti-Separatism Bill of 2011.

In 2008 a Muslim woman was denied to French citizenship because she wears the hijab even though her husband was already declared as French citizen. (Irene Zempi, 2013) The law has extended where mothers can not accompany to their kids to trips and further more in 2022 a law is proposed by French senates to ban the hijab in all the competitive sport. Although the international Federation of Association Football (FIFA) has removed the banned on hijab in 2014 which was law 4 of FIFA regulation that simply stated that the players cannot wear any equipment that would be harmful to himself or another players.

France banned burkini in public pools. It's a full- body covered swimsuit for Muslim women which was first designed by Aheda Zanetti. The ban again denying Muslim women to live their lives without any restriction. Muslim women and young girls are extensively excluded from the public sphere and experience social isolation. The French law label hijab wearing women as criminals therefore validate violence and discrimination towards them in public place. The ban of hijab has made Muslim women more vulnerable to access the education and to participate in workforce. (Irene Zempi, 2013)

2. Belgium.

Belgium became second European country to impose ban on niqab and headscarves' in public space. The law stated that women who wears the full face veil are the offender if they wear in public places and would be fine around € 137 with seven days of imprisonment. (Irene Zempi, 2013) The ban was approved on the basis of security (that police should know or identity people in public) and constraint on religious sign. The perception of niqab or full face veil in the country is considered extremist conservative and sign of oppression of women.

The European Court of Justice passed the order stating that a women who refuses to remove headscarves and veil can fired from the job. Justified to the company can ban the hijab to follow dress neutrality and equal treatment to all at the workplace. (Fatima, 2022) This action of equality indirect discriminate towards Muslim women as they wear hijab. By specifying code of dress it limit Muslim women to participate in workforce, it strengthen and enforce beauty standard.

A concatenation on full-face veil ban started from 2005 in countries like Netherlands, Austria, Denmark, Norway, Switzerland, Germany and Spain, followed the example set by France. A study shows that Muslim face more negative experiences than non-Muslims and over 65 % of women who are wearing hijab denied jobs opportunity in Netherlands, Spain and Germany. The discrimination towards Muslim men can be of being ethnic minority but discrimination towards Muslim women is cause due to wearing of hijab. (Marina Fernandez-Reino, 2023)

3. Tajikistan.

Tajikistan is considered to be a secular country. It has its 98% population to be Muslim. Just 3% of Muslims are Shia, whereas 95% of Muslims belong to Sunni. (Putz, 2015) The democratic leader are concerned about the unacceptable tradition from the neighboring country Afghanistan. In 2017 a formal law was passed on restriction on Muslim attire, after a long suppression of hijab. It is argued that hijab wearing is never part of Tajik tradition. So in the law its indirectly banning women to wear hijab. It tries to create a national identity and remove un-Tajik. So in 2011, President Emomalii Rahmon prohibited Arabic names of Muslim and also stated that long black niqab is influence of foreign nation and traditionally worn by the women Islamic nation. To end this more than 160 shop were close and men were also forced to shave their beards. It particularly enquired women to remove their hijab after implementation of new law. Especially to women who were already working and in colleges. Hijab wearing women were detained to forcibly remove and leave out the practice of veil. Ironing is that men were also made an instrumental tool to make their wife, daughter, sister and mother to remove the hijab. (pahl, 2019)

4. Uzbekistan.

Similarly Uzbekistan also has a past of hijab suppression, began during Russian Revolution. Prior to that religious leader had control over the family law, however the soviet considered that women were only limited to their traditional gender role and put efforts to liberate women. They also argued that women should be the part of a working society. Overall the law pertain to protect the children and women from the patriarchal domination.

Therefore there was an official campaign run by the Soviet government, which was known as hujum on International Women's Day in 1927. As a result the Communist party decided to have a publicly unveiling of women, justified the action by stating to bring women in public life (pahl, 2019).

It did not end there women who were veiled were seen as a danger and dishonor the national identity. The hujum received backlash. Soon it changed to direct violence to physical violence for both women who continue to wear the veil and women who were unveil. Where women were blamed by their choice to wear or not. It's noted that around 270 women were killed for unveiling, where they were raped, physically wounded and murdered. This occurs intentionally blaming the victim of violence. Women stayed at home in fear to face violence in public. (pahl, 2019)

5. Turkey.

Turkey is officially a secular country with 99% of Muslim population. It was constituted in 1923, after the collapse of the Ottoman Empire by Mustafa Kemal Ataturk. Turkey is officially a secular country with a 99% Muslim population. It was constituted in 1923, after the collapse of the Ottoman Empire under Mustafa Kemal Ataturk. It adopted a law prohibiting religious symbols at public places like universities, schools, and government offices. In 1980, established a law on Dress and Appearance that aimed to directly ban the hijab under the military coup. And it was strictly implement in 1992, as it resulted two-third of women population did not again education and employment. They were either forced to choose their religion or their education and employment. (Aydin, 2010)

The Constitutional Court considered the hijab or headscarf as anti-modern in 1988. Hijab wearing women became a threat to the secular nations, just to define about the country. Many women were expelled from the universities for refusing to remove the hijab; some were arrested and prosecuted. The detention camp was set up to convince women to remove their hijab. Many women had to remove their hijabs after reaching an office, government facility, or library. Women were denied entry into hospitals and medical schools. A women representative was thrown out of the parliament for violating the principles of state secularism. So many women wore wigs and caps in replace to hijab. (Aydin, 2010)

The ban on the hijab has impacted Turkey in four different aspects: education, economy, human rights, and religion. In 2008, the ban on hijab was removed from the Turkish Constitution. There was a survey done to know the opinion of women about allowing them to wear the hijab in public offices and universities as well. 77% of women strongly agreed with the statement. (Aydin, 2010)

In 2007 the wife of Erdogan was denied entry in the military hospital as she wore the hijab. This made the President Erdogan to work on lifting the banned on hijab. So after a long fight in 2010 hijab ban was removed in universities, in 2013 left the ban in official buildings, and 2014 in high schools. (Turkey, 2017)

6. Iran.

Iran has a long history of hijab, from the unveiled to the veil. In 1930, hijab was banned, and police were allowed to remove it forcibly. But it drastically changed after the Islamic Revolution in 1979, under Khomenini. (bbc, 2019) Iran is a Shia majority country. Khomenini brought the idea of Wilayat-e-Faqih, which basically means guardianship under an Islamic scholar.

It gave him the power to make and change the law easily. The compulsory wearing hijab and burka were institutionalized through Shi'i school of fiqh. It is a male dominated regime that has been influenced by culture, and politics. (Shaban, 2021)

It impacted women from rural areas, stopped to attend further education in university, western attire was banned, restricted talking of men and women in public places, many solons were closed down, wedding was crackdown in there violation on dress code and should separate for men and women, so on. There were conflicts between women who wore the hijab, supported Khomeini and the women who don't want to wear the hijab, oppressed in society. So there were moral policing implement to check on women who have not dress or taken hijab. There was a huge protest against the compulsory law of hijab, expressing their freedom and rights on International Women's Day. (bbc, 2019)

After the death of young girl, Mahsa Ahmini, in the hospital by the moral police for violating the hijab. Around 204 protestors had been reported killed by Iranian authorities. The protests are the expression of resistance against oppression. Women chop off their hair in solidarity, which has received a world wide support. (Adib-Moghaddam, 2022) She was a Kurdish minority, and was only called Masha because the Iranian government did not recognize her given first name Jina. The Kurdish community has been oppressed by the Iranian authorities and that's where they started their movement. The cutting of hair is a custom at the time of funerals, so the idea originated for the protest which included the burning of the hijab and removing it in public. The famous slogan also comes from the Kurdish, JIN, JIYAN, and AZADI which basically means WOMEN, LIFE, and FREEDOM. (Eye, 2022)

7. India.

India gained its independence in 1947, and declared to be a Sovereign Socialist Secular Democratic Republic. India determined to ensure justice, liberty, and equality for its people. It came into effect after adopting the Indian Constitution in 1950. (Batra, 2022) India is the homeland to 160 million of Muslim. The Constitution give its people, Fundamental Rights which protects individual freedom of conscience and right to practice religion but it can be restricted by the states to protect public order, morality and health. (Mahood, 2022) Ghazal Wahab mention in an interview about the how Muslim face discrimination in India. She also claimed in her book, that in order to get employment and treated fairly, Muslim men change their identity and religion for temporary bases. (Wahab, 2021)

The right to wear the hijab issue had been raised by the six Muslim girls who were not allowed to attain classes in the Government Pre-University Girls College district in Udupi, Karnataka. The college stated girls to follow uniform, than only will allow to answer the exam. So the young girls started protesting on December 2021, and filed a writ petition in the Karnataka High Court. Under articles 14, 15, 21, 25, and 19, 1(a) of the Indian Constitution, and also appeal to the National Human Rights Commission. (Suman Chib, 2022)

It impacted other colleges who allowed girl in hijab. The boys and girls started to wear the saffron shawls in the college classroom. In response to this, in other district colleges, boys wore boy blue shawls to defend and support girls who wore the hijab. The government immediately issued an order stating to follow the dress code prescribed by the college development committee according to the Karnataka Education Act 2018. The girls were named Hijab Row and considered a threat to an educational institution.

It extended to Muslim teachers who wore the hijab. (Suman Chib, 2022)

After that instance of discrimination, it escalated towards the Muslim girl. Many of them have to leave their jobs, are denied the opportunity to write their exams, and are forced to take admission in a private school, death threats and face a mental stress. (Quint, 2022)

On 15 March the Supreme Court gave two distinct verdict on Hijab Ban. Justice Hemant Gupta stated that secularism is for all people and hijab wearing is not considered an essential practice of Islam. Justice Sudhanshu Dhulia referred to article 19, 1 (a) and 25, (1) should allow girls to wear the hijab. (The Outlook , 2022) The Supreme Court in Shirur Mutt case, 1954, clearly covers hijab as an essential practice for girls. And there are prior Judgment of Kerala High Court in the case of Amnah vs CBSE, 2016 acknowledge fundamental practice of hijab.

CHAPTER 5

FINDINGS

The primary aim of this study was to recognize which factors, actions and situations are viewed as discriminatory from the perspective of Muslim women in Goa. The intention was to document the existence of discrimination faced by Hijab wearing Muslim women in Goa and provide a window into their perceptions and lived experiences. I am presenting the finding and analysis together combine in this chapter in order to enhance readability to understand their lived experiences.

Total ten in-depth interviews are conducted from the organization Jamaat-E-Islami Hind Goa. Five from Women's Wing (age group from 28 and above) and five from Girls Islamic Organization (age group from 18 to 28).

5.1 SOCIO-ECONOMIC PROFILE.

The age range of the respondents was from 18 to 58 years old. And the majority of the respondents were between 23 and 28 years old. On average, the respondent in this study were 31 years old. Out of all the respondents, two were from South Goa while the rest eight were from North Goa. Only three respondents are employed in the formal sector, while rest seven respondents working in the informal sector. The highest educational attainment among the ten respondents was the post-graduation while the lowest educational qualification was completion of higher secondary education. It's worth mentioning that half of the respondents were married, whereas the other half were unmarried. The following table number 1, provides an overview of each respondent's profile, including their age, educational qualification, profession, and marital status.

Table no 1: Profile of the respondents.

Respondents	Age	Education	Profession	Status
1	23	Graduation	Fitness Trainer	Unmarried
2	23	D.Ed.	Pre-primary teacher	Unmarried
3	24	Graduation	Employee (CSR)	Unmarried
4	25	Post-Graduation	Counsellor	Married
5	26	Graduation	Employee	Unmarried
6	28	Graduation	Banker	Unmarried
7	33	B.Ed.	School teacher	Married
8	35	Diploma	Fashion Designer	Married
9	42	Graduation	Tutor	Married
10	52	Higher secondary	Organization	Married

Source: Researchers compilation.

5.2 HIJAB.

All the respondents have the knowledge about the importance of hijab to both women and men. Women have specifically learn about the hijab, to understand whether they have to wear it compulsory or not and what are criteria to take hijab. From ten respondent, four respondent began wearing the hijab after they had completed their studies, while other four respondents started to wear the hijab from their teenage years. One respondent started wearing the hijab during the graduation and last one respondent started to wear it during the course of job.

Quoted from Interview transcribe.

Table No. 1 : Meaning of Hijab
<p>Every believing women is commanded by Allah to wear the hijab. And Hijab itself is identity of Muslim women</p> <p>So hijab is basically for us to cover ourselves, or our body. Islam mai it is an obligation for us to be modesty, and one way of being modest is a piece of cloth that we cover is called hijab.</p> <p>And importance of hijab in a simple way I can explain you with an analogy, if I offer you a chocolate, and there are two chocolates, one is with wrapped and another one is open and has ants one it, and it's obviously that you will chose the chocolate which one is covered. With that you can relate with hijab that women who covers themselves or can say try to cover, they can be on the safe side like men couldn't able to stare nor exploit them physically or visually.</p>

Two respondent reported that their parents initially suggested them to start wearing the hijab but not enforced to wear it. All the respondent wore the hijab wherever they go whether it family function or parties. Only one respondent expressed a preference for wearing black hijab and other used multi- color hijab. And most of them use hijab caps and pins while few only fancy accessories on hijab, that also depending on the occasion. All the 8 respondents purchase the hijab or scarfs online or get from outside the state. They stated that it's difficult to get suitable and different material of scarfs for hijab in Goa. While two respondent have business of selling the hijab through Instagram and their own website. She created her own Instagram page so that girls who like to wear the hijab with their suitable color of dress can avail them.

Even if she did have friends from other community their question and opinion would not matter. 100% of the respondent found that wearing hijab makes them to feel safer when they are somewhere out alone and respected especially in their community

Initially, most of the respondents reported to have experience discomfort when they first began wearing the hijab. However, later after wearing the hijab regularly, they also found that it brought them a sense of being safe, comfort, peace and contentment. Wearing the hijab is a gradual process that requires a commitment full of dedication.

Quoted from Interview transcribe.

Table no. 2: Feeling of wearing the hijab.
<p>It was totally awkward and especially in front of others, because I was not used to take even dupatta on head and all of sudden I started others were like what happened.</p> <p>I would just define in one word, peace, why because I was like a model, wore makeups, fitting dress, short dress and even in the office I use to wear formal cloths. Once I stopped everything, I realize that I don't need all things that I was doing anymore.</p> <p>As such feeling I didn't had because I adopted hijab very slowly, means first I started to cover my head with hoodie, than I stop wearing tight jeans, than turban style, after some time only scarfs and finally the proper hijab. And I wish to take niqab if I be ready.</p>

Among the 10 respondents, 9 mentioned that they received mixed reactions both negative and positive from their friends or people around them regarding the hijab. Frequently, they were asked if wearing the hijab was being enforced to them. One

of the respondent stated that she didn't have any friends from other community so there was no one to question on the hijab.

Quoted from Interview transcribe.

Table no. 3 : Friend's reaction
<p>They were like, why is there need to wear the hijab, you don't feel hot in that, everywhere you go wearing that. They use to also ask, tumko force kiye hai, tum logko Islam mai force karte hai hijab peahen. I had to explain that nothing is forcible in Islam, who want to wear it they can wear.</p> <p>I had a lot of non- Muslim friends who said me in hijab I look prettier than before.</p> <p>One of my friend invited me for Saibinn but said me not to wear this hijab, It felt that what makes people upset about hijab. That moment I said than why are you calling me and told the fact it's the festival of holy Marry who herself wore the veil and as a Muslim we call her Maryam, she is the role model to us.</p>

5.3 DISCRIMINATION IN EDUCATIONAL INSTITUTION.

According to findings Muslim girls who began wearing the hijab from teenage years, continued to wear it in the school experienced prejudice compared to those who started wearing it after completing their studies. Two of the four respondents recalled their experiences in the school classroom for being criticizing and insulted by their teacher for just wearing the hijab. And one respondent stated that some of her acquaintance experienced discrimination in the school and colleges because of wearing the hijab.

Two respondent expressed that they felt a sense of being isolated for wearing the hijab during the time of gatherings and events. Whereas remaining rest eight respondent, who didn't wear the hijab stated that they never felt isolated or excluded for being Muslim.

Quoted from Interview transcribe.

Table no. 4 : Experiences in the educational institution
<p>In higher secondary, I was the only one who started wearing the hijab, they use to impose a lot of restriction, everyone use to say me to remove the hijab, like you shouldn't be wearing the hijab in school.</p> <p>I was the first one who took the hijab in the school, for that I had to take permission from the principal personally, it was a lot of struggle. After that a lot of girl started to take the hijab and majority of girls.</p> <p>Teachers started commenting and rudely putting restriction on me. They used to say tumko nahi padne sakte school mai uniform hai tumhara raj nahi hai. Teachers use to tease me like what you think of yourself Miss world, and Miss Universe, acting stubborn and more had to listen.</p>

5.4 DISCRIMINATION AT WORKPLACE.

Out of total participants, nine respondents encountered discrimination during the interview and the interviewer asked irrelevant question about the hijab. Eight respondents highlighted that they were asked to remove their hijab in order to be accepted for the job. And one respondent stated that the interviewers were not interested to take her interview as she was the only one who was wearing the hijab. Nine respondents claimed that they have lost job opportunity at least once due to wearing of hijab. Despite agreed to wear the formal attire with a hijab.

One respondent who started taking the hijab while working experienced both positive and negative discrimination. During the meeting hours, the manager ensure that air conditioning was turned on so that she would not able to feel hot and made Comfortable. Same time one of her colleagues who discriminated her by singing new songs each on every day on Purdah and pointed on her character.

Quoted from Interview transcribe.

Table no. 5 : Song
A boy in office who use to sing songs and create songs for me to annoy me like Purdah Hai Purdah, 100 cat killed and went to hajj became saint, washing power nirmah insaan KO bhi saaf banaye and more so

Two of the respondent have to remove the hijab to continue the job, where it was allowed in the beginning but later said no hijab in the premises. They stated that it's quite stressful and challenging because from home the wear the hijab, after arriving at the office they had to remove the hijab then at the end of work day again have to wear.

All the respondent claimed that the perception of harassment and verbal abuse is differently viewed by the Muslims. According to the respondents' verbal abuse can take on the form of being characterized as terrorist or suicide bombers, during interview or at workplace whereas harassment can be as treated rudely and disrespectful behaviour in many instances. Three respondents had prior such experience.

Three of the respondents prefer to have a prayer room at the workplace and six state they could manage their praying time. One respondent stated that before when she worked into different various jobs she didn't have a prayer room. Most of the respondents viewed that praying later sometime or after reaching home is not a problem.

Quoted from Interview transcript.

Table no. 6 : Face discrimination as employee
<p>I have lost a lot of opportunity because I work in a fitness industry 'Jo dikhata hai WO he bikta hai'</p> <p>It was in my first interview, an office work job, they selected me because of my qualification and communication skills but then they just said that you have to wear the formal dress and I was fine to wear the formal with hijab but they said no we can't give you the job, other clients and you have to be approachable for them. I also cleared them that I will not remove the hijab.</p> <p>It was after I joined in the school the principal said okay now you don't wear the hijab in the school, outside the school you wear it,</p> <p>So the first question they asked me was about the Karnataka hijab issue. They asked me whether you all mean Muslim girls are forced to wear the hijab, even though I explained them, they still stuck to ask on the hijab in detail. They also stated the mostly Muslims are like involved in terrorism and hijab</p> <p>There was always a person in charge to make sure I don't wear the hijab. It was this time I felt that my hijab is being removed because why to keep an eye on me.</p>

5.5 HEALTH

None of the respondents face any violation by doctors or staff to remove the hijab forcibly but two respondents stated that women who are wearing niqab are likely to face discrimination and also depending whether they are visiting to private or public hospital. Due to the large number of patients in public hospitals, might not give time and space to remove the hijab. (Stated by one of the interviewee as she worked during the time of COVID-19)

100 % of the respondent said that, they feel hot while wearing hijab especially during the summers. However they mentioned that they opt for different scarf material according to their convenience. Out of total respondent four experienced frequent headache due to wearing of the hijab. This primarily due to wearing the hijab tightly for longer period of time, travelling for longer hours, tie the hijab in wet hair and buns which results in hair fall, cold, and boils on the scalp.

Four respondents, aged from 23 to 25 years old and also 45 to 52 years old confirmed to have Vitamin D deficiency. Two contrasting statements were given where the younger age group said they do not have proper dietary of meat and it's common among older age.

Quoted from Interview transcribe.

Table no. 7 : Relating to Health
Never such thing happened with me but heard from women who wear niqab, they experience it. Yes, early I used to wear the hijab cap everyday tightly, so had suffer hair fall because of it and also headache as for school in morning I had bath and tie my hair wet which gave more issues too. Example I used to fall sick very often.

5.6 PUBLIC PLACES.

All the respondents stated that most of the time people treat them respectfully or either avoid. And two of the respondents experience instance of discrimination in public places like movies' theater, public bus and in government offices. Four respondents claimed that they were coerced to remove their hijab in order to take passport photo and for legal documentation.

Although receiving unwanted and stares, no incidents of harassment have been reported. Even when the respondent stated that they do not give attention to such discrimination, it potentially lead to feelings of unease and insecurity.

Muslim women who are wearing the hijab can be vulnerable to experience such prejudice due to the prominent visibility for being a Muslim and referred to be outdated.

Quoted from Interview transcribe.

Table no. 8: Discrimination in public space.
Once happened in the bus that the lady was rude and I was standing, she didn't know I was know very well Konkani language, so she told her partner that this Muslim are the robbers so be careful of the stuff and then I responded her in Konkani only. I felt being treated as inferior, that it's not because of wearing the hijab the fact that I am a Muslim that they came to know as I am wearing the hijab. Most of the time people do stare like anything, if they think that this is not the place for me to be there, for example in the movie theatre once lady asked me jokingly that even I watch the movies? The person told me to remove the hijab, I told him that I don't want to remove it, and he told that the photo can't be take than I remove the scarf but not the hijab and showed the ears. I was frustrated and upset that it happened with me.

<p>My nine years of daughter was scared off the neighbours, for wearing the Khimar while going to Arabic classes.</p>

5.7 KNOWLEDGE OF INTERNATIONAL ISSUES ON HIJAB.

Nine respondent stated that they are familiar about the countries that are banning the hijab and most referred country was France. One respondent was not aware of such countries. Out of ten respondents, two claimed that Gulf countries enforcing the hijab on women, whereas seven referred to countries like Iran and Afghanistan and one respondent did not acknowledged about such countries. Regarding recent protest of Iran, all the respondent were aware and from which 9 stated that having moral policing for women's clothing should not be there at all and one cited that it's good for the people and society.

The respondents said that women who are not being allowed to dressed the way they wants also reflects the way they want to live their lives and its equally violation of fundamental rights as a human being and its impacts the more to Muslim women. It also reflected the majority viewpoint that the choice to wear the hijab should be decision up to women. One of the respondent claimed that in the Iranian protest, the media only emphasized on religion, which also eventually leads to discrimination or target to Muslim women who wears the hijab.

Quoted from Interview transcribe.

Table no. 9: International point of view.
If you are banning hijab, your denying women right to choice of what she want to wear and if are enforcing the hijab your denying women freedom from whatever they want to do and wear.
No, as far Islam is concern, already Allah has mention in Quran and a person can advise but cannot imposed like, no one can force on anything, even fact in our parents cannot do that.
Environment also matters all of sudden I start wearing hijab just because someone said or imposing so it completely lack behind the meaning of hijab and modesty, most important is the intention which Allah knows.

5.8 NATIONAL ISSUES ON HIJAB.

All of the respondents 100% acknowledge that discrimination led towards them because of wearing hijab. However one respondent agreed but also stated that the hijab may not be the solely or only reason of discrimination. Respondents were also aware about the ongoing issue relating to prohibit hijab in educational institution in Karnataka. They expressed their concerns by stating that there should be no regulation in place to banned or prohibit the wearing of hijab. As it's a personal choice and individual right to wear the hijab. Two of the respondents claimed that among their acquaintances residing in Karnataka, said that some of the educational institution are allowing girls to wear the hijab and some prohibits the wearing of hijab in the premises. Also added that the institution who are not allowing hijab, girl are force to remove the hijab because of it there is mental pressure around them and do not want to continue the education.

Quoted from Interview transcribe.

Table no. 10 : Issues highlighted by the respondents.
Once the meaning of hijab is convey to people than there can be change in looking at Muslim women. Not to judge Muslim women, whether they wear the hijab or not Firstly it should hijab should be recognize as the dress for women who wear it by choice. Hijab itself should be looked as a dress, in dress code or formal dress hijab should be considered. There should be no prohibition on wearing the hijab, girls are comfortable to wear it and it's their choice, if their parents would force them to wear the hijab the girls would came to school and remove the hijab.

All the respondents stated that there is a need to remove the perception about the hijab that it's imposed on Muslim women even if they don't want to wear it. And the hijab should be looked upon as its normal clothing. A Muslim women who wears the hijab is no less than any other women who wish to dress in certain way.

The stereotype, misconception about the hijab and lack of knowledge about Islam with that associating the countries enforcing or imposing compulsory of hijab on women. Considering that women are being oppressed gender in Islam and related to terrorism. Often are the factors leading towards the perception of discrimination? The way women carry themselves in hijab and being modest and cannot mix themselves according to their standard of morality. That relating to the factors into action leads to course of discrimination.

Lastly the situation that are viewed as discriminatory from the perspective of hijab wearing Muslim women in Goa. It's where they face verbal abuse and certain action of harassment, forcing them to remove their hijab, taking away their equal opportunity or rejecting in employment and career advancement.

LIMITATION OF THE STUDY.

This study was conducted with Muslim women who are wearing hijab and in a profession with spending more than an hour in public space. The Muslim women who wears niqab and burka were not included in this study because their experience and profession will differ from the women who wears the hijab. They may have more limited choice to work as in a profession. So it requires more time to focus on their experience.

I conducted pilot study with two different Muslim girls who were wearing the hijab. One was employed and the other one was a student. After that I came to know that student who was still continuing the studies could not give much information about her experience. It was also limiting the questions on employment and public space. Whereas girl who was employee have more exposure of public space.

In order to conduct this study, I first decided to do with two distinct Muslim organization in Panaji, but due to the time concern as women from both the organization were only available on Sundays. So I selected Jamaat-E-Islami Hind at Miramar, Panaji-Goa. That to two women's wings of the organization.

It was very difficult to take depth- interviews as I had to observe the ongoing activities of the organization and women were only available on Sunday from 10.30 am to 2.30 pm. Due to the scheduling constraint, my sample size had to reduce from 15 respondents to 10 respondents.

MY EXPERIENCE FROM FIELD.

Conducting this study was an incredible experience for me. As an individual, I always love to acquire knowledge and so it made me more confident to carry out this study in a best outcome. I was always interested to know about the different challenges and prejudice faced by a hijab wearing Muslim women. The pilot study helped to provide me with clarity and directs towards the objectives of the study.

The day I visited the organization, I was warmly welcome me to conduct the interviews. Some of the women praised me for conducting the study on hijab which hold a significance or closer to them.

To better understand and observe the ongoing activities, also its functioning; after interview I use to attend the lecture conducted by the women known as Nashist, which mean a session in an Urdu language. I was amazed to see how different Muslim women carry out diverse approach of the knowledge and take the lecture.

When I interviewed and also have conversation among women, I realized that they came from different profession despite facing discrimination, they are actually breaking all the barriers or glass ceiling in the way to achieving social and economic independence.

During the interviews, I observed that these women had opened up with me relatively easily, I noticed that while recalling the instance they became emotional and emphasized their struggle to keep financial stability. Due to this and frequent instances Muslim woman was suffering from mental distress.

Overall it was a great experience as I gained knowledge but at the same time it made me concern about the total exclusion of Muslim women who are wearing the hijab and experience injustice in various manners.

CHAPTER 6

CONCLUSION.

The hijab is an important practice for women in Islam, especially for those who embrace or choose to follow it. Women in hijab are visible enough for others to recognize them as Muslim and therefore vulnerable to prejudice. Hijab became a convenient weapon to target Muslim women. Women wearing hijabs are likely to face mental health issues due to the instances of discrimination impacting their lives. Specific in two areas, denying education and employment directly impacts their social life.

Countries banning and enforcing the hijab clearly give evidence that it creates structural oppression, where it leads to directly physical violence against women. As it criminalized women and considered them offenders in society. When it does, in a patriarchal society, women suffer the most. For example, most of the country is headed by men who are imposing their ideology. A comparison of two countries, like Iran and Turkey, illustrates this idea well. The execution of the laws and policy has only resulted in violence. Specially two ingenious or minority groups.

To acquire a more comprehensive understanding and make conclusion regarding banning of the hijab in relation to violence against Muslim women. Looked into international convention for violation of hijab rights. Some of the convention are as following:

1. International Covenant on Civil and Political Rights. It's a multilateral treaty which was adopted by the United Nation in 1966. Under articles 18 states that an individual has freedom of thought and on one should force to face violence. Article 25 and 26 claimed that every citizen has right to opportunity and law should prohibit discrimination against sex and religion. Lastly article 27 stated that an individual belonging to minority, their rights cannot be denied. This mean that Muslim women have right to wear the hijab without facing any discrimination. (International Covenant on Cvil and Political Rights , 1976)
2. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), was enacted in 1979 with 189 countries signatory. As it was adopted by United Nations General Assembly. The convention declares to eliminate gender-based violence, including in education and workplace. Also in 1993, Declaration on Elimination of Violence against Women (DAVAW) was approved under General Recommendations 12 and 19. Which included violence as in assault on personhood, sense of worth and dignity. This means that states have violated the rights by restricting Muslim women's hijab. (pahl, 2019)
3. International Labor Organization was established in 1919; the main objective is to provide social justice and protect labour rights. It developed Convention in 1958 to adopted No. 111 on Discrimination in Employment and Occupation, under which Article 1 identifies or defines discrimination. It tries to eliminate discrimination in employment, including in recruitment, remuneration, and the right to wear religious clothing. (Information System on International Labour Standards, n.d.)
4. Additionally Criminalization on the bases of retribution, rehabilitation, incapacitation, and deterrence, Muslim women who wear the hijab cannot fit into it as an offender.

If a law prohibiting the wearing of the hijab in education is passed in India, Muslim women will be adversely affected in a significant manner. Because it will impact women who are wearing the hijab, will be forced to remove hijab, and there will be more policy, and framework be implemented stating that it's important for women. It could create consequence, like in other countries.

Discrimination faced by hijab wearing Muslim women should be recognized and make a guideline or a committee which will work to file complaint. For example discrimination and verbal abuse should be added in Sexual harassment Act. At least measures should be provided to protect and give justice for the Muslim women who are wearing hijab.

ANNEXURE 1
QUESTIONNAIRE FOR THE INTERVIEW.

I. PERSONAL

1. Your name? (Optional / Confidential)
2. Age:
3. Address:
4. Profession:
5. Status:
6. Do you have any knowledge about the hijab? (Islam & Importance)
7. When did you start wearing a hijab?
8. Do you wear a hijab at parties or on any occasion?
9. Do you wear different colors of hijab style?
10. Did anyone force or advised you to wear the hijab?
11. What was the reason behind starting wearing a hijab? (Does your mother wears?)
12. What did you find different when you wrote it for the first time hijab?
13. Do you follow fashion trends of hijab?
14. Do you love to make hairstyles & regard wearing a hijab?
15. What was your friend's reaction, especially from other community?
16. Do you feel that wearing hijab gives you more respect?

II. PURCHASE

1. From where you buy the Scarfs and hijab?
2. Do you use hijab caps, big size, Scrunchy Bun, Magnet pin, Brooch or any fancy item?
3. Do you sell any of the product or business of hijab?
4. What was the reason or motivation to start your own business of hijab?
5. What are the challenges that you face?

III. DISCRIMINATION

A. College / Institution

1. Have you ever came across discriminated by teacher or students or classmates?
2. Did anyone keep derogatory words or insulted you for wearing hijab?
3. Would you like to give more insight about your experience?
4. Did you ever felt being isolated for wearing a hijab?

B. Employment

1. Have you ever face discrimination at the time of interview.
2. Asked you for removing hijab for the job or unrelated question to the interview (related to hijab)?
3. Have you lost any job opportunity because of hijabs?

4. Did you had any personal space given for namaz or hijab change?
5. Did you ever face harassment or verbal abuse by anyone at workplace?
6. Anyone referring your as terrorist for wearing hijab?

C. Hospital & Health

1. Did you experience any violation by the doctor or the staff forcibly to remove hijab or any derogatory remarks?
2. Did doctor or nurses provide time and space to remove the hijab for the checkup?
3. Do you feel hot wearing hijab in summers or for a long time?
4. Did you have headaches frequently or for a long time?
5. Do you have vitamin D deficiency?
(Depression protect hair & skin)

D. Public Space

1. How people treat you, in public as hijab wearing women?
2. Do people stares at you, or look unpleasant or unwanted?
3. Did you ever face discriminate at shop or mall? (Making you wait for long time)
4. Did you ever face harassment in public space?

IV. International.

1. Do you know about the countries banning the hijab?
2. Do you have knowledge about the countries enforcing the hijab?
3. Do you know about recent protest in Iran?
4. What you think about moral policing?
5. Do you feel banning & enforcing hijab is violation of human right or fundamental rights of a Muslim women.

(Different hijab / veil)

V. National (India)

1. Do you acknowledge that women do face discrimination because of hijab?
2. Do you know about the recent Karnataka issue and judgement prohibiting hijab in education?
3. What is your stand / opinion on the issues?
4. What issues do you like to highlight being hijabs women?

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Documentation of lived experiences among Hijab-wearing Muslim women in North Goa
A Dissertation for Course Title: Women's Studies Programme
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in partial fulfilment of the requirements for the Degree of Master of Arts

in Women's Studies

by RUKSAAR SHAIKH VAHID

Under the supervision of MS. PRACHI PRABHU

Manohar Parrikar School of Law, Governance and Public Policy

GOA UNIVERSITY DATE : APRIL 2023

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