FACTORS BEHIND RISE OF WEARING 'HIJAB' AMONG BANGLADESHI URBAN YOUNG WOMEN

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Thesis submitted in partial fulfillment of the requirement for the degree Masters in Communication

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ABSTRACT

The study was intended to reveal the major factors behind the uprising Hijab wearing in Dhaka city and its impact in society. The study deals with both qualitative data and quantitative data, along with review of history of Bengali culture. Total 200 girls and women of Dhaka city were interviewed for quantitative data. The respondents were selected randomly and in some cases purposive or referral sampling was done. The study data reveals that most of respondents are young, in between below 20 years and 30 years and most of them are students. They have come from middle class family and staying in Dhaka for a long time. The study revealed that different reasons influenced the respondents for wearing Hijab, which varied from religious to personal security, even parents' instruction or fashion have had an influence. The study also found that most of respondents are aware of fashion and they've come out from the taboo that religion and fashion cannot be done simultaneously. Interestingly, they are following modern trend in wearing Hijab and using fashion accessories for decorating it. So, the study gives us a hint that Hijab is now a mainstream fashion among the young girls of the city. Most of respondents said that Muslim women should wear Hijab since it's their identity and they believe that it should be encouraged more. Although they are hardly concerned about its impact of society, the researcher has found enough ground to believe that such a trend may only bring differences among the women and girls of different religious groups, which will ultimately have an overall impact on the culture of our society.

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I hereby declare that this project paper is the results of my own investigation, except where otherwise stated. I also declare that is has not been previously or concurrently submitted as a whole for any other degree at ULAB or other institutions.

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DEDICATION

To

My loveable daughter ***Onno Ognijita***

... I did this thesis by taking her time which she deserved from me

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CHAPTER I
INTRODUCTION

It has been observed in recent times and all over Bangladesh that a significant number of women are choosing to wear Hijab. But in my early childhood, I rarely noticed female students wearing Hijab in schools and colleges. One can notice that the trend has changed now. Now-a-days, there can be found a huge number of female students attending their classes wearing Hijab. Not only that, we also see women wrapped in Hijab everywhere in our urban life. The practice already entered into our rural life too. The scenario is somewhat different from the earlier 'purdah[1]' system of our society when women tried to hide her face and figure by wearing burqa[2] or veil or scarf.

However, there is a lack of research based evidence in Bangladesh to find out the factors/reasons for the rise of wearing Hijab. This study will attempt reflect the researcher's personal effort to exploring the factors behind rise of 'Hijab' among Bangladeshi urban young women.

This chapter states the background that provides an inspiration and initiation to the topic. In particular, it marks outs the study objectives, research questions, significance, scope, limitations and implications of the research.

[1] The practice in certain Muslim society for screening women from men or strangers, especially by means of a curtain.
[2] A long, loose garment covering the whole body from head to feet, worn in public by women in many Muslim countries.

1.1 Background of the study

A Hijab is a veil that covers the head and chest, which is often worn by Muslim women. Most often, the Hijab is worn by Muslim women as a symbol of modesty and privacy. Most Islamic legal systems define this type of modest dressing as covering everything except the face and hands in public. The word 'Hijab' does not mean headscarf, but cover. The term Hijab in Arabic literally means 'a screen or curtain' and is used in the Quran to refer to a partition **(**Aslan 2005, p.65–6).

The word ḥijab in the Quran refers not to women's clothing, but rather a spatial partition or curtain. Sometimes its use is literal, as in the verse which refers to the screen that separated Muhammad's wives from the visitors to his house (33:53), while in other cases the word denotes separation between deity and mortals (42:51), wrongdoers and righteous (7:46, 41:5), believers and unbelievers (17:45), and light from darkness (38:32) (Guindi, Fadwa & Zahur, 2009). But in recent time Hijab is worldly recognized as the headwear for Muslim woman around the world. We will look at all the different styles we find in different countries. There might be similarities and differences, as we look at the popular styles and fashion in each country. Many girls are also keen on trying new styles so let's all get inspired with the modern styles.

In Bangladesh, the society was being always been influenced by its culture, which was always very secular and free of religious bias. Bangladesh has not any

law that requires women to cover their heads. The ghumta[3], commonly worn by elderly women in rural and urban areas, is a loose hair-covering using the anchal[4] of the saree[5]. But from very recent times, a cloth separate from the saree, has been introduced and worn by some women in urban areas.

From mid 2000s, the number of women wearing the Hijab seems to have increased in Bangladesh especially in urban life (Dhaka Courier, 2016). According to Policy Focus, United States Commission on International Religious Freedom, wearing Hijab, rather than the traditional saree, is increasingly common among Muslim women in Bangladesh (United States Commission on International relegious Freedom, 2006).

In the twenty-first century, strict purdah is practiced in rural areas of Bangladesh both in Muslim and Hindu religions. This literally means curtain, refers to the physical segregation of living space, as well as the covering of body and face. In broader terms, it also refers to the beliefs and values about the behavior of women. These include a set of norms which govern in some Muslim and Hindu societies, which restrict a woman's movements both in the outside world and within her own home. The concept also governs the proper behavior towards male and female elders, which should be respectful of their superior status. Thus, a daughter-in-law will cover her head even in the presence of her mother-in-law and an

[3] Women covering their face, with the end of their saree/orna.
[4] The end part of a saree.
[5] A saree is a garment worn by many women in the Indian subcontinent. It consists of a long strip of cloth which can be wrapped in various styles. The most common style is wrapped around the waist, and then one end is draped over the shoulder.

adolescent daughter will assume a respectful posture when her father arrives. The rules of purdah are varying insignificantly between Muslim and Hindu peoples.

In past time in Muslim families the rules of purdah are less strict and do not apply to family members of the wife or husband. Muslim purdah is meant mainly to ensure modesty of dress and behavior and to separate women from men who are not related by blood or marriage (Fashion Encyclopedia, n.d.). Many women have rebelled against the boundaries of purdah system because; the confining rules limit women's access to education and information about the world. However, as many people in Muslim and Hindu societies have become more educated and many Muslim women have become more ambitious and independent, the practice of purdah has begun to disappear.

Approximately two decades ago, few Muslim women of Bangladesh wore 'burqa' especially in rural areas. The 'Ghumta' is commonly practiced by elderly women in rural and urban areas which is covering hair using the 'Anchal' of the saree. Ten or 15 years ago Muslim elderly women wore an extra cloth called 'Orna[6]' for covering their head, neck and chest which is just like the 'Ghumta'. But it was not a common practice especially amongst young girls and women. Post 9/11 the Hijab veil separate from the saree has been introduced and clad by some women in urban areas**.** Now a huge percent of girls and women are wearing Hijab in our urban areas.

[6] A length of material worn arranged in two folds over the chest and thrown back around the shoulders, typically with a salwar kameez, by women from South Asia.

This has also been seen among the Muslim immigrants and their children who settled in different Western countries.

Today, Hijab worn to cover a woman's hair and neck area along with other conservative clothing such as shalwar-kameez[7], pant-shirt and saree. The Hijab also comes in many different shapes, sizes and colors and is made from various materials. Most South Asian women wear a triangular Hijab, which is a square piece of fabric folded into half like a triangle or a rectangular scarf covering their ears and neck area (Karim 2009, p. 82). There are many shops, markets and online shops are growing for with various fabrics, colors and cuts being passed off as 'Hijab fashion' today. Bangladesh first Hijab fair held on 2015 by a Bangladeshi non-governmental women group, offering Muslim women the latest fashion of the Islamic headscarf and sending an out loud message that Hijab is a part of Muslim women life (Click Ittefaq, 2014) These things messaged us that now Hijab is not only a symbol or practice of Muslim women, it may have a statement like fashion or consumer culture. There has been a growing number of internet websites that market and sell modest fashion, or serve as a platform for information on how to put on a Hijab or for the exchange of fashion ideas. Just type 'Hijab' or 'Hijab fashion' into an internet search engine, and you will have multiple hits.

Fashion is a form of self-expression and growing number of Muslim women leads to the experimentation of blending modesty and attraction into their looks. This recent interest in Muslim fashion also signals the changing dynamics of the

[7] *Shalwar kameez* is a traditional outfit originating in the Indian subcontinent.

ever-increasing interaction among Eastern and Western cultures **(**Hanzaee and Chitsaz, 2011**)**. As in the modern era today, technology helps in disseminating information or updates on modern Hijab fashion towards modern Muslim women.

In the aftermath of September 11, 2001 (9/11 henceforth), immigrant Muslim women in western countries had to rethink of their identities. Hijab rose as a sign of their religious identity and Muslim solidarity (Murshid, 2005). Hijab practice increased in Muslim majority countries as well and it comes through the western immigrants. At present, debate on Hijab is continuing in both western societies and various Muslim countries.

There is arguably no item of clothing more political than the Hijab. In some countries it is banned, in Iran and Saudi Arabia it is required by religious law, but it is nearly always a hot-button issue, spurring arguments about religion, security, and personal freedom. Belgium and France are having a national ban on wearing Hijab in public. Other states have discussed it, or established restrictions in the past. A number of local authorities, from a Swiss canton to a region in Russia, a town of Italy and a city of Spain and a province of China have also introduced their own restrictions. Other countries that have seen an influx of Muslim immigrants have discussed banning the veil. A regulation to have veiled visitors to the parliament separated from the others was scrapped in Australia in 2014; in Canada, a ban on veils during citizenship ceremonies resulted in a federal lawsuit; the debate on Hijab resurfaces regularly United Kingdom. The Hijab has also been banned at times in countries with a majority Muslim population. The Syrian government banned Hijab

from universities in 2010, but relaxed the regulation to appease the country's Muslims amid rising tensions in 2011. Turkey banned headscarves for decades, in an attempt to emphasize the nation's secularism, but lifted the restrictions in 2013. In Tunisia, the headscarf debate is a tumultuous one: in February 2015, the government issued a statement about banning full-face veils citing security concerns. The statement's vagueness sparked a national debate (Kozlowska, 2014). As reported by The Guardian (2015), the Dutch cabinet has approved a partial ban on wearing the face-covering Islamic veil, including in schools, hospitals and on public transport. Besides these some other countries banned Hijab in their educational institutes and local transport. Some educational institutes of Bangladesh also banned Hijab. According to Tasnim, M. (2013), on the 12th of September 2013, students wearing Hijab were banned from BRAC University; one of the topmost universities in Bangladesh.

So, part from religious reasons, there are socio-political and cultural aspects one needs to consider exploring the prevalence of Hijab in Bangladesh. And this new trend of clothing style sometimes becomes threat for the long historical culture of Bangladesh. Women are when wearing it without true concept of Islam, its conflicts with culture. The uprising Hijab is leading Bangladeshi culture towards Arabisation or Non-Bengal culture. Since Hijab is well fitted with Arab dresses rather than Sharee, women are going for that. The prevalence of Hijab is influencing the women to adopt non-Bengali culture also. Some fundamental group introducing Hijab as the first step towards the eternal life and they also slowly influence them towards non-freedom and movement of women. This research will try to find the

major reasons why the young women are wearing the Hijab or its trend, is it because of from religious view or because of world trend or fashion. This will try to identify how Hijab is influencing our social, political and cultural environment.

1.2 Problem statement

Hijab, a scarf used by Muslim women to cover their head, neck and chest, had never been a dress for the women in Bangladesh. We had been used to see grandmothers (sometimes mothers) wearing 'burkhas' while they went out or met strangers as a symbol of modesty and dignity. The picture is changing and it's happening quite fast. The practice of wearing Hijabs by women and young girls is spreading especially in the cities.

The explosion of young women wearing Hijab is not because they are coming from different cultures. These girls and women are adopting a religious element in a mostly mono ethnic society. So why the sudden increase of Hijab? Is it a trend recently injected in Bangladesh? The problem is not Hijab to be honest, but the factors behind increasing are Hijab should be understood clearly. What is triggering? Taking Hijab due to any reason rather Islam, may lead the society to misconception and may hamper the harmony of a society.

1.3 Study objectives

The general objective of the research is to find the causes of prevalence of Hijab. It will try to explore the significance and the exact factors of prevalence of Hijab. It will also explore the most significant factor of prevalence of Hijab. The research

will also help to find out the relation between fashion and Hijab for women. The specific objectives of the research are:

- To understand the major factors behind the recent prevalence of Hijab among the urban women.

- To identify how these factors are negotiated by the person wearing Hijab in order to re-assert her identity with Hijab.

1.3 Research questions

The research question of the study is as bellow:

What are the major influencing factors behind increased culture of wearing Hijab in Dhaka city?

1.5 Significance of the study

The topic is rarely studied in Bangladesh. Hijab has always been an issue to be stigmatized as a religious dogma; hence the directions of the studies done previously are mostly to show how backward or non-modern a population can be. But, very lately, the significance of Hijab has been reinstated by contemporary feminists and other scholars, mostly as a political and gender statement. From this point of view, this research is very significant. The study will help the social researchers to think about the issue, its social and cultural factors and to do further research. Since the study gives major factors of wearing Hijab, will help to abate the misconception of mass people that wearing Hijab is related with fundamentalism.

1.6 Scope and limitation

The first obvious limitation of this study is that it is based on a small sample of participants. Another limitation concerning the participants is that they all are resident of the Dhaka city. There will be not much diversity in the geographic status of all the participants. Most of the participants live in Dhaka and will represent middle to upper middle class. This study will not deal with low income and illiterate women wearing Hijab, who might have completely different reason for wearing Hijab. There is a chance that the participants who wear Hijab may be representing their Hijab in positive light because they wanted to disprove the misconceptions about the Hijab. The study only deals with women respondents, so its lack of male perception in wearing Hijab.

Prevalence of Hijab in Bangladesh is a vast topic but there is no research conducted on it. So, there is a need for much more research on this area**.** The first recommendation for future studies about the Hijab would be to widen the sampling pool of participants in diversity. In addition, further study can also be done comparing the urban to rural. It would also be interesting to do a study about public attitude towards the Hijab wearing.

1.7 Research implications

Everybody discusses on Prevalence of Hijab but cannot understand the major factors behind it. The research study could provide information on the factors of prevalence of wearing Hijab day by day. It would also help to stop the existing debate on it. It will also give a clear vision about the relationship among Hijab, religion, fashion and politics.

The research outcomes will help the researcher who wants to research on it as their primary information. It may also help them for select their topics on Hijab. As per the global scenario, different institution of Bangladesh may need a policy on Hijab. This research would help them in formulating a useful policy.

This thesis has 5 chapters. This chapter narrated the study background with the study objectives, research questions, significance, scope and limitation and research implication. The next section will discuss the historical and contemporary views of Hijab in the literature. It will also provide a theoretical framework for this study. The 3rd chapter on methodology will describe the methodological approach which will be used to collect and analyze data for this study. Chapter 4 will narrate research findings. Chapter 5 will include summary and conclusion following bibliography and appendix.

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CHAPTER II
STUDY FRAMEWORK AND LITERATURE REVIEW

2.1 Literature Review

Although the use of the word Hijab is widespread in the literature, other terms of reference such as headscarf and veil are also used interchangeably to describe the piece of cloth that is worn on the head of many Muslim women and girls. Previously various authors, researchers, anthropologists have discussed about the very topic. Primarily, some authors describe it in terms of women's subjection to new forms of patriarchal authority and to the male dominated identity politics of Muslim communities (Moghissi, 2000).

This chapter discusses how Hijab came to be associated with Islam and Muslim women and how the debate surrounds the instructions of Islam; how it had been used in different countries to make a political statement. It is important to understand the religious background of Hijab in Islam to understand why Muslim women find it necessary to wear it. Fashion and identity were also identified as having relevance to the understanding of the Hijab. After that, I discuss the contemporary views of wearing Hijab in Bangladesh in current literatures in order to build a context for my research. It should be mentioned that this chapter applies a unique review method which blends Islamist literatures with Western literatures. Since the topic this research deals with Islam, this is an appropriate approach.

2.1.2 Hijab. Hijab in the literal sense means a 'curtain' as shown above. In the era of the Prophet Muhammad, Hijab may have started as seclusion for his wives as a physical barrier along with the restrictions it applied. It slowly spread through the rest of the Muslim community. How this happened is not entirely clear although Ahmed (1992) thinks that a combination of factors such as the raised status of Arabs and the wives of the Prophet, increased wealth, and Muslim conquests of areas where veiling was common amongst the elite, all contributed to the adoption of the veil by the rest of 12 the Muslim community (Ahmed, 1992, p. 56)

In the Arabic language, there are various words that describe the clothing used for modesty and covering, such as abaya[8], lithma[9], burqa, dishdasha[10], among many others (Guindi, 1999, p. 7). This complex issue of naming Muslim women's' clothing is denoted by the single word 'veil' in the western world which seems inefficient to convey the true meaning of Hijab. Today, Hijab, veil or a headscarf usually refers to a piece of clothing worn to cover a woman's hair and neck area along with other conservative clothing such as long sleeves, long skirts and loose pants (Haddad, Smith and Moore, 2006, p. 9).

2.1.3 Hijab and Islam. From various researchers and academicians work on Islam and Hijab we can get nuanced form of opinions; When the Qur'an is quoted in this thesis it is the translation by Ali (1975) that has been used. Surah (24:31) of the

[8] The *abaya* is a simple, loose over-garment, essentially a robe-like dress, worn by some women in parts of the Muslim world.
[9] This is a face cover consisting of a long piece of black cloth that is tightly wrapped around the upper and lower part of the face.
[10] A long robe with long sleeves, worn by men from the Arabian Peninsula.

Qur'an, the Muslim holy book, for many Muslims, is used as the basis for the wearing of the Hijab. They believe that women should dress modestly, and refer to these instructions that were revealed to the Prophet Muhammad.

> And say to the believing women
> That they should lower
> Their gaze and guard
> Their modesty; that they
> Should not display their
> Beauty and ornaments except
> Thereof; that they should
> Draw their veils over
> Their bosoms and not display
> Their beauty except
> To their husbands, their fathers…… (Qur'an 24:31)

These revelations about women's dress and deportment came at a time known as 'jahiliyyah' [11]when women were facing various dangers from men. During the time of jahiliyya women were seen as objects of desire and availability with no value. Muhammad realized that even his own wives were not safe from this harassment, and according to Mernissi (1991), a Muslim feminist writer and sociologist, 'his enemies whom he called 'munafiqun'[12], because they rarely attacked directly but preferred to use slander, rumor [sic], and other even more insidious tactics, …' (Merinissi, 1991, p. 105) forced the Prophet to make sure that his wives were covered when they went out into the street and 'accept the famous Hijab' (Mernissi, 1991, p. 106)

[11] *Jahiliyyah* is an Islamic concept of the period of time and state of affairs in Arabia before the advent of Islam.
[12] In Islam, the munafiqun were a group decried in the Quran as outward Muslims who were secretly unsympathetic to the cause of Muslims and actively sought to undermine the Muslim community.

To help Muslim women to fulfill their obligations, some of the authors break down these instructions into practical solutions for everyday wear. Badawi (1994), Doi (1996) and Nazlee (2001) explain that the cloth used for the outfit should be of a certain thickness so as not to be transparent. Doi (1996) explains further that this should be common sense to many Musli omen as the instruction was confirmed at the time of the Prophet 'Hafsah, daughter of 'Abdur-Rahman, once came before 'A'isha wearing a thin shawl over her head and shoulders. 'A'isha tore it up and put a thick shawl over her'.

Khattab (1996) begins with the point of view that Western clothing or any clothing could be worn as long as it complied with the instructions in the Qur'an. However, she then explains exactly what women should wear and what it should look like and although she advises women to wear what appear to be modifications of Western dress (Khattab, 1996, p. 15). She also states that Muslim women are not encouraged to wear the clothes that look like those of non-Muslims. These women should be easily identified as Muslim, so if wearing Western clothes, they should always wear a head covering to ensure that they can be distinguished from any other religion or Western women. She explains that: 'One of the functions of Hijab is to identify the wearer as a Muslim who is proud (in the best sense) of her Islam. In particular, we should avoid wearing clothes which imitate the religious dress of others' (Khattab, 1996, p. 16).

The wearing of the jilbab is approved of by Nazlee (2001) and Khattab (1996, p. 16). Although according to Nazlee (2001, p. 33), she is witnessing women wearing the Hijab, but their other outer garments were not being worn correctly. In many cases women were not putting on their jilbabs or their clothes did not fulfill the Qur'anic instructions.

According to Mackay (2013), it is the view of these authors that the Qur'an instructs the women to cover their bodies, just leaving their face and hands uncovered. For this purpose, many women today, have adopted the wearing of a jilbab and together with the head covering, they believe that this satisfies the rules that were laid down for them.

2.1.4 Hijab and politics. A variety of Muslim writings are included by Moghadam (1994), a feminist scholar and sociologist who examines the wearing of the Hijab and the different meanings that it has held for different generations of women living in differing parts of the world. Moghadam (1994, p. 14) describes how the wearing of the Hijab is a 'distinguishing mark' that identifies which women are Muslims and that 'it is a shield against the slings and arrows of imperialists'. Moghissi (1999, p. 43-44) explains that in each country the Hijab is worn for different reasons, not necessarily linked to freedom of choice or the teachings in the Qur'an. Guindi (2000, p. 172) examines how the Hijab has been a significant factor in countries around the world.

Basing her empirical study on Muslims in the U.S.A. 'over two decades' is Haddad (2007, p. 254) identifies that the Hijab is being worn by these Muslims for

two reasons: firstly, to show their Islamic identity, and secondly to make sure that Islam remains a part of U.S. society. Even though many of women's mothers had never worn the veil, these women are choosing to wear it to show that they are Muslims, Haddad (2007, p. 262) states that post 9/11 some Muslim women took off the veil to avoid persecution, whereas others insisted on wearing it to show that they were followers of Islam and were not afraid to be seen as such, and even despite harassment these women continued to wear it. The evidence from her research also shows that since 9/11, the mosques in the U.S.A. and women's groups have become more popular with Muslim women and have become a place where women can meet to share ideas and discuss their everyday lives. Haddad (2007, p. 264) concludes by showing that Muslim women are becoming increasingly important in 'altering public prejudice against Islam and Muslims'.

Over the years and especially since the unfortunate incident of 9/11 terrorist attacks, Muslim women and their Hijab have become the symbol of Muslim identity in general, and the stigma associated with Muslim identity in America (Badr, 2004, p. 335).

Mackay (2013) states post 9/11 the Hijab was to play an even more important part in the discourse about Islam. As soon as the attacks on The World Trade Centre happened in the U.S.A., the number of articles written about Islam increased significantly. Newspapers and magazines were examining the problems of living in the West for Muslims. Modernity was discussed and the issue of

Islamophobia was referred to more frequently. Many of these articles referred to the wearing of Hijab, most of which were written by members of the Muslim community, including articles in magazines such as Q News and first-hand accounts submitted to The Muslim News. The broadsheets in Britain also began to report on specific stories concerning the Hijab (Mackay K. M., 2013, p. 54)

The politics of the veil shows how the Hijab has been worn in different countries sometimes for political purposes and as an act of rebellion. Muslim feminists who have analyzed the wearing of the Hijab believe that women should be free to make their own choices whether to wear the Hijab or not and should not have the Hijab forced up them (Mackay K. M., 2013, p. 73).

2.1.5 Hijab and globalization. Globalization carries different meanings in different cultures and geographical regions (Penaskovic, 2007). Globalization has numerous effects - socially, politically, economically, and personally - on countries, societies, cultures, organizations, and individuals. Gülen (2004) thinks of globalization as something that doesn't affect solely economies, but rather has more overarching consequences. For him globalization is a more encompassing term. It refers to connectivity and interdependence in all areas of life, cultural, ecological, economic, political, religious, social, and technological.

In many different situations, religion and religious practices impede successful assimilation and acculturation processes particularly if such practices go against the popular or political beliefs of the host countries, regions, and other sociopolitical bodies (Portes & Rombault, 1997). Most particularly, certain factors

have attempted to curb the religious belief and practices of affected Muslims all over the world. For example, Muslims are called terrorists by many non-Muslim people. Since 9/11, some women wearing the Hijab been called names or singled out for security searches while boarding aircraft (Droogsma, 2007).

Although wearing Hijab is a sign that the Muslim woman is humble and is valuable, it is mainly a religious practice commanded by Prophet Mohammed (pbuh). Hijab has also another contextual meaning for Islamic faith. With globalization, Hijabi women on the streets and public places is no longer confined in Muslim countries, and they can be observed in Western countries such as Germany, the U.S., France, and other parts of the world. Reception of the Hijab in Muslim women varies from country to country. France sees wearing the headscarf as an intrusion on the system of unification employed by the country, (Carle, 2004). Post-war Germany sees the women wearing the scarf as uneducated immigrants that are bound to work in the manufacturing plants as low-waged workers (Weber, 2004). According to Weber (2004) this view is influenced by the usual role of immigrant Muslim women in particular working spaces in Germany as well as the standing contradictory views held by Germans on Muslim women which are (a) Veils are sexual in nature. Traditionally, Asian women in veil elicited sexual desirability and (b) the view that the veil represents the oppressive nature of Muslim men towards their women, who need emancipation in accordance to the philosophies held by the West. Canada does not think the Hijab is a proper dress at all (Bullock, 1998). Canadians generally considered the wearing of Hijab by Muslim women as a sign of

oppression and actively encouraged women in Hijab to unveil because Canada is a free country and so are its women (Droogsma, 2007).

2.1.6 Hijab and feminism debate. In opposition to the authors who support the wearing of the Hijab and their interpretations of the instructions in the Qur'an, some Muslim and non-Muslim authors have gone as far as to say that it is not necessary to wear the Hijab today. The instructions given depend greatly on the interpretation of the religious texts.

Mernissi (1991) discusses the history of the word Hijab and its original meanings at the time of Muhammad, concluding that it was not meant to mean a head covering for women, but was a separation between the private and public spaces used by the Prophet Muhammad. Mernissi (1991) explores the Qur'anic instructions and believes that the Hijab or veil incorporated a variety of meanings relevant to the time of the revelation and was therefore never meant to apply to Muslim women.

By exploring the different uses of the term Hijab, Mernissi (1991) exposes the ways that it has been used by different sections of Islam. She acknowledges that it has now become an important aspect of Islam, but does not believe that the term used in the Qur'an and subsequently interpreted by Muslim scholars relates to women wearing the Hijab as it is worn today. Mernissi (1991) states that reducing or assimilating this concept to a scrap of cloth that men have imposed on women to veil them when they go into the street is truly to impoverish this term.

Therefore, according to Mernissi, Muslim women are not obliged to wear the Hijab, as the words in the Qur'an were not intended as an instruction to cover their heads. She would disagree with the manuals interpreting the instructions in the Qur'an with regards to dress and those who would try to enforce the wearing of the Hijab on Muslim women.

The Qur'anic instructions on the wearing of the Hijab is explored by Ahmed (1992), a Muslim writer on Islamic feminism who comes to the conclusion that the revelations regarding the Hijab were not meant to be interpreted as they are today, but believes that the wearing of the veil only applied to the wives of the Prophet.

According to Read and Bartkowski (2000) whereas Muslim elites often favour the wearing of the veil, many Islamic feminists believe that the veil should not be worn. Read and Bartkowski (2000) highlight the work of Muslim feminists and in particular Mernissi who they describe as 'arguably the most prominent Muslim feminist'. Read and Bartkowski (2000) explain how these feminists link the wearing of the veil to what they see as the male hierarchy, explain how the wearing of the veil is not a Muslim invention, and document Mernissi's (1991) viewpoints and her interpretation of the Qur'anic texts.

Opposed to this viewpoint is Bullock (2010), a Muslim author who converted to Islam and writes to advocate the wearing of the Hijab. Bullock (2010) analyses and discusses the writings of Mernissi (1987, 1991). As a recent convert to

the religion and an enthusiastic wearer of the Hijab, Bullock (2010) believes that although Mernissi (1987) is seen as an authority on the wearing of the Hijab, much of her work is autobiographical and relates to the time when she was growing up in Morocco. The fact that the Hijab is oppressive is disputed by Bullock (2010) who refutes much of what has been written by Mernissi (1987, 1991) on this topic. In her critique of Mernissi's (1987, 1991) books, Bullock (2010) believes that Mernissi (1987, 1991) ignores the voices of those women who choose to wear the Hijab in order to put her own point of view forward and that by doing this 'Mernissi (1987, 1991) is only rein scribing the colonial and Orientalist view of the 'veiled woman'. According to Bullock (2010) and Mernissi (1987, 1991) 'vision is reductive', ignoring the sociological complexity of covering'.

A Swedish Muslim convert Roald (2001) examines the Qur'anic instructions and their interpretations, and then explores some of the feminist discourse regarding the wearing of the Hijab in the West today. In particular Roald (2001) looks at the views of Mernissi (1987) and Ahmed (1992), and like Bullock (2010) argues how she thinks the interpretations and the views expressed by Mernissi (1987) and Ahmed (1992) are incorrect. According to Roald (2001) some 'Muslim feminists' dismiss the idea that the 'veil is Islamic' and believe that it is 'an ancient tradition' that has become part of modern Islam. Roald (2001) is particularly concerned with the way that Mernissi (1987) and Ahmed (1992) interpret the Qur'anic instructions, and Roald (2001) explains how Mernissi (1987) has misinterpreted the scriptures, either intentionally or unintentionally, and has omitted to talk about the term

khimar[13]. Roald (2001) shows how Mernissi (1987) and Ahmed (1992) use these interpretations to explain that the wearing of the Hijab is not a religious obligation and show that only the wives of the Prophet were meant to cover.

Sechzer (2004) like Mernissi (1991) and Ahmed (1992), explains that it was only the Prophet's wives who would cover their heads and that the instructions detailing this are included in the Qur'an. Ordinary women were not expected to cover their heads and this covering has only been adopted since the death of the Prophet Muhammad. Sechzer (2004) continues to argue that the use of this veiling by ordinary Muslims after the death of Muhammad, has affected the status of Muslim women and their role within Islam.

Discussing in depth the words used for covering, Guindi (2000) brings to the attention of the reader how the word Hijab can convey the notions of separation and seclusion and like Sechzer (2004) believes that this does not mean that all Muslim women should cover. Like Roald (2001), Guindi (2000) explores the fact that the word Hijab is not used in the Qur'anic texts that refer to dress. When the term Hijab is used in other verses in the Qur'an it is used to convey the idea of separation and not seclusion and therefore in her view the texts do not mean that women should be secluded. Guindi (2000) explains that the word Hijab was attributed to the head covering of a Muslim at a much later date in history and was not used at the time of

[13] A head covering or veil worn in public by some Muslim women, typically covering the head, neck, and shoulders.

the revelations. The idea of the Hijab was present, but not the in the same way that the name is used in the West today.

Rather than focus on the Hijab, Moghissi (1999) explores Islamic feminism and talks of the position that women hold within Islam in the Middle East and how Muslim women through the ages have fought for their rights. However, on the interpretation of the Qur'an she explains how 'secularists' and 'modernists' have blamed the ill-treatment of women on a misinterpretation of the texts, and, that 'Muslim reformers claimed that Islamic rules were male-biased, and a culturally distorted interpretation of the Qur'an' (Moghissi 1999).

According to Gabriel and Hannan (2011), a specialist on gender issues, there is a possibility that the idea of the head covering for Muslim women has been misunderstood and as such her research with British Scholars of Islam and Muslim women from Leicester explores the different interpretations of 'female dress in Islam'. Gabriel and Hannan (2011) begins by 'exploring the discourse on the head cover and face veil'.

Like Mernissi (1991), Roald (2001), and Guindi (2000), Gabriel and Hannan (2011) explores the 'terminology' used in relation to female covering. Gabriel and Hannan (2011) believes the interpretations of the words in the Qur'an can 'vary quite significantly' and the interpretations can depend on 'how the

author/commentator of the tafsir[14] regards the subject matter'. Gabriel and Hannan begin their exploration of the terms, with the word Hijab, which is used to describe Muslim female dress. According to Gabriel and Hannan (2011) the word does not mean the covering of the body and head covering of Muslim women, but literally translated means 'any partition which is used to separate two things'. Gabriel and Hannan (2011) notes that although the word Hijab is used in 'modern terminology with respect to Muslim female dress code, it is not mentioned in this context in the Qur'an'.

Reference is made to Mernissi (1991) and according to Gabriel and Hannan (2011), Mernissi (1991) believes that the term Hijab is used to mean 'the separation of the woman from wider society'. However, when the verse is looked at more closely and in context with the Hadith it means the separation 'between a man in the public sphere and a man in his more intimate and private sphere'. Gabriel and Hannan (2011), goes on to show how Mernissi (1991) sees the instructions in the Qur'an as relating to the 'Prophet and his family' and that Mernissi (1991) is adding 'another dimension to the debate' as she exposes the revelation as telling the men at that time that they should 'assess and control their behavior' and in particular they should respect the privacy of 'the Prophet and his wives'. Gabriel and Hannan (2011) continues to explain that 'the wives of the Prophets are role models' for Muslim women today, and this is why they cover just as the Prophet's wives covered. However, Gabriel and Hannan (2011) states that it was the Prophet himself

[14] **Tafsir** is the Arabic word for exegesis, usually of the Qur'an.

that was to be ‘the example for all of mankind (male and female)’ and the rules given were for the wives of the Prophet alone and not for ordinary women.

Thus, there are a variety of books interpreting the Qur’anic instructions and those who do not wear the Hijab interpret these in a very different way to those who believe that the Hijab should be worn as a practicing member of the religion. The literature examined here debates the use of the terms used in the Qur’an, and the arguments by authors such as Mernissi (1991) and Ahmed (1992) make it quite clear that to some authors it is not a religious obligation, and that the Hijab should not be worn by all Muslim women.

2.1.7 Hijab and culture or fashion. According to Moors and Tarlo (2007, p. 138) ‘there has been an upsurge in Islamic fashion’ where Muslim women have merged a variety of ‘styles that blend concerns with religion, modesty, politics, and identity with a creative engagement with both Western and Eastern fashions’. They finish by mentioning what they see as an increased Islamic consumer sector: how the media in various formats are advertising these products and how women in differing countries are adopting these forms of Islamic dress. They conclude that there is a relation between ‘religion, fashion, and politics for many Muslim women and this is expressed through what they wear (Moors and Tarlo, 2007, p. 140).

The sharing of Hijab styles from all around has created new styles of the Hijab that have interconnected women in the Muslim world. Muslim women are using modern Western fashion and other styles from the Muslim world to meet the

requirements of their traditions and religion. In addition, they are taking the requirements and traditions and fashionizing them, making them more modern and stylish. This is the rhetoric of the modern fashion Hijab. The modern fashion Hijab says that although the women wearing it will respect the traditions, cultures, and religion, they will also be part of modern fashion and style. However, this raises the question of whether these styles really meet the Islamic requirements. On the counter argument are those who say that eye-catching attire, even if concealing, defeats the purpose of covering. They also worry that chic application of the Hijab will be misconstrued as a less rigid and more acceptable take on the Islamic dress code (Benlafquih, 2007).

The counter argument contains with it two concerns. One is that the fashion Hijab or the stylish Hijab even though it might cover everything does not really meet all the requirements of the Hijab. Although modesty and the Hijab can be interpreted in different ways according to the Sunnah[15], there are some guidelines for Muslim women to follow. For example, one of these requirements is that the Hijab in general terms be ‘loose and covering your body and nor revealing the shape of your body’ (Benlafquih, 2007). This is an overall accepted definition of modest clothing. Some of the new styles do not meet this and thus do not fit the requirement. In addition, fashionable attire can attract attention instead of deferring it. This is also against the basic idea of the Hijab, which keeps modesty by deterring the attention of men.

[15] **Sunnah** is the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet Muhammad, as well as various reports about Muhammad's companions.

The second concern is that if this new style become associated essentially as the less fundamental forms of Islamic dress, it makes them more accepted and in turn makes the burkah or niqab more unacceptable (Benlafquih, 2007). However, wrong or right they are in form the Hijab and the Islamic dresses are stylizing and becoming more fashionable. In addition, although there are persons who voice this concern over the new styles of the Hijab women who done on these new styles are increasing.

2.1.8 Hijab and Bangladesh. In recent years, Hijab seems to have increased as a fashion trend among young women in Bangladesh, especially in the Dhaka city. Even in recent past, the rate of using Hijab among the women was very low in the city.

Generally, society of Bangladesh is based on patriarchal norms and values in modern era, these patriarchal norms have been challenged by increased physical mobility of women due to their need (Rozario, 2006). According to Haq (2010), due to women's role and increased mobility they are bound to break religious mindset by the society and family as well as have to perform the task, in order to do so they need to make a negotiation between the principles and their need, as a result of that they are either forcefully or by choice taking the Hijab as a kit to deal with daily work and their 'purdah'.

Considering Bangladeshi socio-economic and religious views they are homogenous in case of women mobility and rights even if they are Hindu, Muslim

or Christian, but after the independence politically Islamic sentiment became a popular term to use and gain favor (Roy, 1986). The emergence of religious based political party and with silent support from both the major political parties helped them to bring together Islamic views and messages into the society. In this way, they exploit the widespread discontent among rural elites at the weakening of their traditional authority.

Agreeing with Rozario (2006) that modern literate women taking Hijab, Burqa for major four reasons which are strategic-instrumental, personal identity issues, collective or national identity and status concerns of middle-class women. From Hussain (2010) another angle of though can be acquire, that mainly Hijab is a modern instrument of 'purdah' system, it gives a flavor of modernity as well as provide the opportunity to keep the purdah as well, and it is not like that the women wearing that for personal religious believe but for her mobility or permission to go outside and do her work.

2.2 Theoretical framework

The study is intended to explore the relationship among different factors such as orthodox, protest and convenience for increasing Hijab wearing in Dhaka city.

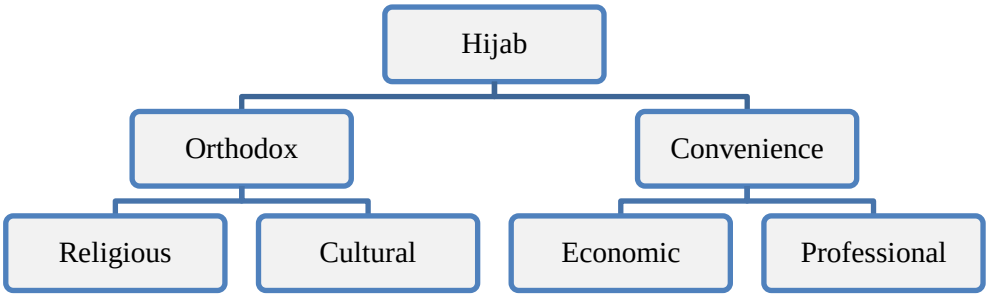

Figure1. Theoretical Framework

Increased Hijab culture is mainly govern or influenced by three major reasons and these are orthodox, protest and conveniece. Within the orthodox factor there are two major reasons i.e. religious views or motivation and cultural change of society. In case religion factor, I would like to see Khattab (1996). She said Muslim women are not encouraged to wear the clothes that look like those of non-Muslims. These women should be easily identified as Muslim, so if wearing Western clothes, they should always wear a head covering to ensure that they can be distinguished from any other religion or Western women. She explains that: 'One of the functions of Hijab is to identify the wearer as a Muslim who is proud (in the best sense) of her Islam. In particular, we should avoid wearing clothes which imitate the religious dress of others' (Khattab, 1996, p. 16). In case cultural factor I would like to see Benlafquih (2007). According to Benlafquih, the sharing of Hijab styles from all around has created new styles of the Hijab that have interconnected women in the Muslim world. Muslim women are using modern Western fashion and other styles from the Muslim world to meet the requirements of their traditions and religion. In addition, they are taking the requirements and traditions and fashionizing them, making them more modern and stylish. This is the rhetoric of the modern fashion Hijab. The modern fashion Hijab says that although the women wearing it will respect the traditions, cultures, and religion, they will also be part of modern fashion and style. However, this raises the question of whether these styles really meet the Islamic requirements. On the counter argument are those who say that eye-catching attire, even if concealing, defeats the purpose of covering. They also worry that chic application of the Hijab will be misco ıed as a less rigid and more acceptable take on the Islamic dress code (Benlafquih, 2007).

For economical and professional convenience Hijab wearing is increasing among the women. According to Mernissi (1991), Muslim women are not obliged to wear the Hijab, as the words in the Qur'an were not intended as an instruction to cover their heads. She would disagree with the manuals interpreting the instructions in the Qur'an with regards to dress and those who would try to enforce the wearing of the Hijab on Muslim women.

The framework matched with the socialization theory. Socialization is the interactive process through which individuals learn the basic skills, values, beliefs, and behavior patterns of the society. It is the way an individual sees himself/herself as a result of interacting with others personality or as social self. The sum total of what characterizes a person as an individual. The socialization theory is a systematic explanation of the relationship among phenomenon. The theoretical perspective is that focuses on how individuals interact with one another in society.

2.3 Definition of terms

2.3.1 Hijab. The Hijab that is most commonly worn by women is a square scarf or piece of cloth that covers the head and neck, but leaves the face clear. This form of Hijab is most commonly referred to as Hijab.

2.3.2 Chador. The chador is a long cloak that covers a woman's entire body. The chador wraps around the head, but instead of hanging just to the middle of back, the chador drapes to a woman's feet.

2.3.3 Niqab. The niqab is a face-covering that covers the mouth and nose, but leaves the eyes clear. It is worn with an accompanying khimar or other form of head scarf.

2.3.4 Burqa. The burqa covers the entire face and body, leaving a small mesh screen through which the woman can see through.

2.3.5 Jilbab. A jilbab is designed to cover the entire body except for the hands, face, and feet.

ULAB

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CHAPTER III
RESEARCH DESIGN AND METHOD

This chapter presents the research design of this study. This research study has been conducted based on the following methodology. This methodology played an important role in implementing this research study accordingly. The details of the methodology are explained in detail in this chapter.

3.1 Research design and method

The research design refers to the overall strategy that one chooses to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement and analysis of data. Research problem determines the type of design one should use.

The following is the research design used in this study:

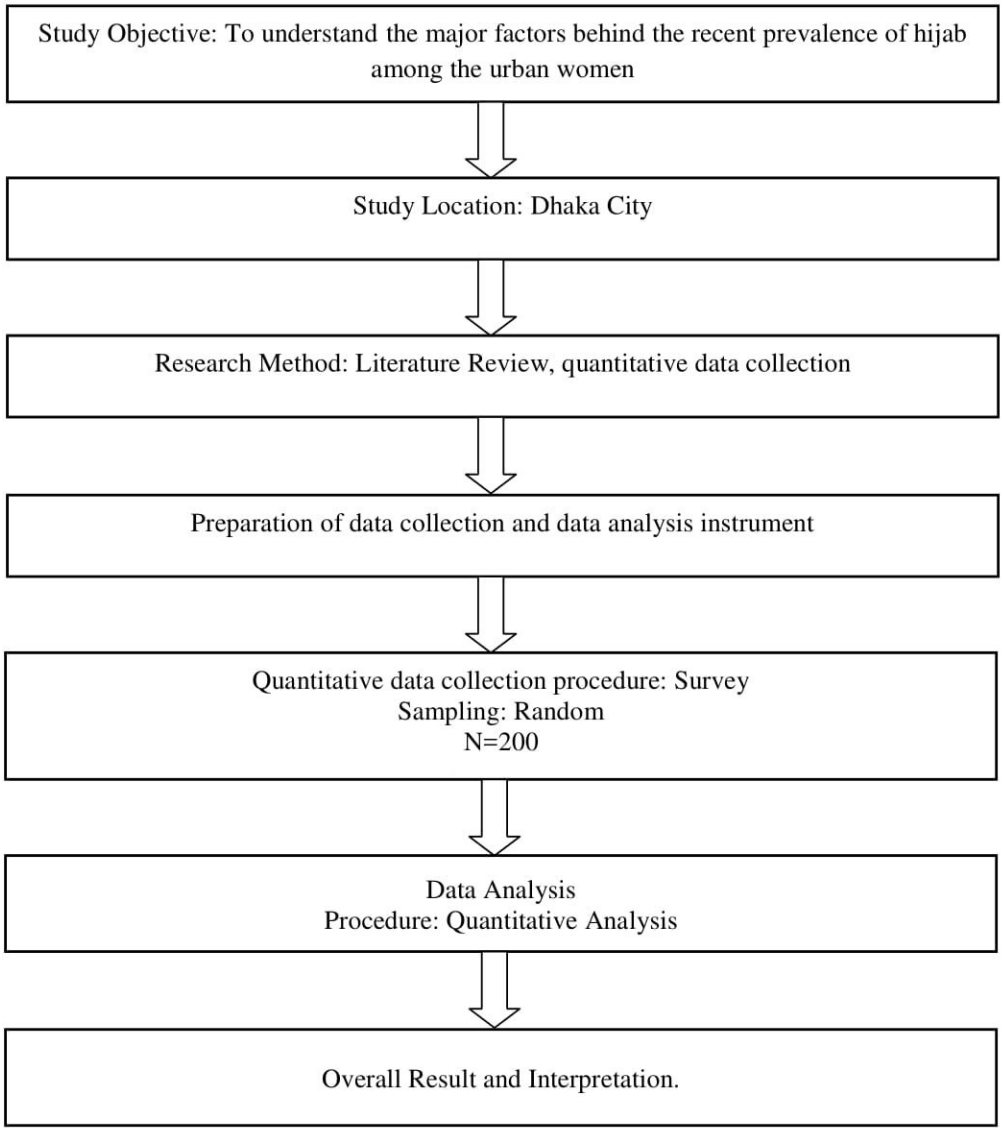

Figure-2. Research Design

3.2 Population and sampling

3.2.1 Population. Population of the study includes the women of different ages (from below 20 to above 60) in Dhaka City who wears Hijab.

3.2.2 Sampling. Both qualitative and quantitative data was gathered in this study, for these different sampling methods have been used:

For selecting sample size purposeful/convenience sampling, random sampling and referral methods were used.

3.2.2.1 Convenience Sampling. Convenience Sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher. Some respondents were selected based on their availability, easy communication and willingness for the study (EXPLORABLE, n.d.).

3.2.2.2 Random Sampling. Random Sampling is a basic sampling technique where a group of subjects (a sample) are selected from a larger group (a population) for study. Each individual is chosen entirely by chance and each member of the population has an equal chance of being included in the sample (Yale University, n.d).

3.2.2.3 Referral sampling. Referral sampling is a no probability sampling technique where existing study subjects recruit future subjects from among their acquaintances. In this research, some respondents were selected from the reference of other respondents (EXPLORABLE, n.d.).

3.2.3 Sample Size. Total 200 respondents were selected for the in-depth interview and study from the study areas. Five case studies have also been done along with the in-depth interviews.

3.3 Locale of the study

As the title suggests, the study was conducted in Dhaka City.

3.4 Research instrument

The following instruments were used in the study:

3.4.1 Survey questionnaire. A survey questionnaire had designed (Appendix A) which was comprised of both open-ended and close-ended questions. The close ended questions were mostly Multiple-Choice Questions (MCQ); five and ten-point Likert had been used for ranking the responses in few questions as well. Respondents' profile that includes age, sex, civic status, income, family and education had also been recorded using the same questionnaire. Some personal questions included as optional in the questionnaire to ensure that the respondent is not bound to answer if s/he doesn't want to.

For analysis, the perception of respondents some statements were included in the form of Likert scale style.

3.5 Pre-testing

Pre-testing of the questionnaire was done before finalizing. For pre-testing, the survey 4 women wearing Hijab were interviewed. During the interview, the

questions they felt uneasy to answer or not willing to answer and difficult to understand for interviewer and interviewee was observed and revised accordingly.

3.6 Data gathering procedure

Quantitative data was gathered from 200 participants using survey that included both closed and open-ended questions. The respondents interviewed based on the survey questionnaire.

The interviews were recorded using a digital audio recorder. Also, the researcher took notes where she wrote down her observations of the interviewee, surroundings and important points made by the interviewee.

3.7 Data analysis procedure

Data compilation and data analysis were done by using SPSS and spreadsheet. Two analytical methods were mainly used for this Study:

3.7.1 Descriptive Statistics. This method used for describing data. Descriptive statistics are normally applied to a single variable at a time. They can show the central tendency of the variable, meaning the average score of a participant on a given study measure. The researcher can also determine the distribution of scores on a given study measure, or the range in which scores appear. Finally, descriptive statistics can be used to show the researcher the frequency with which certain responses or scores arise on a given study measure.

3.7.2 Cross Tabulation. Cross tabulation is done to analyze data using 2/3 variables. Here pivot table is used to cross tabulation of different variables with group, sex, age and relationship status

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CHAPTER IV
RESEARCH FINDINGS AND DISCUSSIONS

In this chapter, researcher presents the research findings from this survey. To make this chapter easily explicable, researcher had divided this chapter into four sub-heading to meet the objectives step by step.

4.1 Demographic analysis

4.1.1 Age. The respondents were selected from the age group of below 20 to above 60. Among the respondents the majority was from 21 years to 30 years group and that is 30% of total respondents. There were only 1% respondents who were above 61 years old. That mean the study tried most to see the Hijab wearing among the young urban women.

Table 1. Age of Respondents

Age	Percentage %
Below 20 years	22
21 years-30 years	30
31 years- 40 years	26
41 years-50 years	16
51 years- 60 years	5
61+ years	1
Total =	100

4.1.2. Occupation. Most of the respondents were come from the student group and they are 38% of total respondents. Total 2% were business group and 30% the second highest come from housewife group. Total 20% i.e. 59 of total respondents are associated with private service.

Table 2. Occupation of Respondents

Occupation	Percentage %
Business	2
Govt. Service	4
Housewife	30
Not in work right now	3
Private service	20
Retired	2
Self-employed	1
Student	38
Total =	100

4.1.3 Academic status. Most of the respondents come in this study are postgraduate. They consist 35% of total respondents. Only 5% were below SSC level. The second highest group completed the graduation level, i.e. 32%. From SSC and HSC level there were 12 % and 16 % respectively.

Table 3. Academic Status of Respondents

Educational Status	Percentage %
Below SSC	5
SSC	12
HSC	16
Graduation	32
Post-graduation	35
Total =	100

4.1.4 Living status. The respondents were selected from Dhaka city. All they are living in Dhaka for different purposes. Among the total 200 respondents 76 are residing permanently in Dhaka where as 24% are staying here for job related purpose. The other 16% and 22% are staying at Dhaka for study and parents' work purpose.

Table 4. Reason of Staying at Dhaka

Reasons	No. of Respondents
For study purpose	31
Parents are working here	44
For job Purpose	47
Permanent Residence	76
Total =	198

4.1.5 Economic status. Respondents came from different economical class. Their monthly income varied from below 20,000 BDT to above 80,000 BDT. The majority group comes from the range below 20000 BDT. There were few i.e.4% that were above 80,000 BDT. It can be said from the below graph that the study was mainly done within the middle-class family.

Table 5. Economic Status of Respondents

Income Range	Percentage %
Less than 20,000	32
20,001-40,000	27
40,001-60,000	27
60,001-80,000	10
above 80,000	4
Total =	100

4.2 Respondents' views and practice on Hijab wearing

4.2.1 Personal history of Hijab wearing. The respondents' have long Hijab wearing experience. Among 200 respondents 77 are wearing Hijab for 5-8 years. Second highest group i.e. 26% is wearing Hijab for 2-4 years. A total 63 respondents said that they are wearing Hijab for 9 to more than 15 years.

Table 6. How Long Wearing Hijab

Years	No. of Respondents
Less than 2 years	7
2-4 years	52
5-8 years	77
9-15 years	32
more than 15 years	31
Total =	199

Table 7. Years of Wearing Hijab

Age	> 2 years	2-4 years	5-8 years	9-15 years	15+ years	Grand Total
21-30 yrs.	1	20	30	6	2	59
21-31 yrs.			1	1		2
31-40 yrs.	3	7	21	12	6	49
41-50 yrs.	1	5	5	8	12	31
51-60 yrs.		2	2	1	4	9
61+ yrs.			1			1
Below 20 yrs.	2	16	17	3	4	42
Grand Total	7	50	77	31	28	193

Table 8. When Started to Wear Hijab

Level	Percentage %
At Primary	9
At secondary	39
At college	22
At University/during graduation	21
At job	9
Total =	100

The above table 4.2.1.3 is showing that most of the respondents that is 39% of total started wearing Hijab at the early stage that is at the secondary level, where as 22% said that they started when they were at their college level. Other major portion said that they started wearing Hijab at their graduation or university level.

Table 9. Comparison between Age and Time of Starting Hijab

Level	Age Group							
	Below 20	21-30	21-31	31-40	41-50	51-60	61+	G. Total
At college	3	19	-	14	3	4	-	43
At job	-	2	-	5	6	5	-	18
At Primary level	7	6	-	2	3	1		19
At secondary level	21	22		19	10	2	1	75
At University/ graduation	6	10	2	10	9	2		39
Grand Total	42	59	2	50	31	9	1	194

The comparative analysis between age and wearing Hijab revealed that a major portion of the age group 21-30 years is wearing Hijab for 5-8 years. Whereas among the 42 respondents of below 20 years group, 17 respondents said that are wearing Hijab for 5-8 years. That mean the young group i.e. the age group from below 20 to 30 years are wearing Hijab for at the very early stage. The age groups above 41years are wearing Hijab for few years. The analysis raveled that the Hijab is very recent trends adopted by the young groups. Since the older group did not started it in their young age, means that they also influenced by recent trend of religious culture.

Starting Hijab at the primary and secondary level indicate that they are wearing Hijab out of the family, peer or societal pressure rather than self-motivation.

Table 10. Reasons for Wearing Hijab

Reasons	Percentage %
From religious point of view	47
Influencing of parents/family/in-laws	37
Influencing of friends/neighbor/someone special	8
Most women around wearing, so	8
Total =	100

About 47% respondents said that they are wearing Hijab due to religious purpose, being motivated by self. Whereas other major portion said that they are wearing being influenced by their parents, family or after marriage by their in-law's

family. It can be said from the data that self-motivation and influence of others are almost equal for wearing Hijab in case of respondents of this study. Since most of the respondents wearing Hijab in this study are young, within 30 and most of the respondents said that they are wearing because of religious point of view, it can be said that this religious point of view is uprising religious culture of society, and they become influenced by this culture.

4.2.2. Daily practices. A total 176 out of total 200 respondents said that they pray 5 times daily. Other tasks may fluctuate but praying came as regular chores of their daily life.

Table 11. Daily Chores of Respondents

Daily Chores	No. of Respondents
Praying 5 times	176
Watching TV	15
Cooking	3
Attending office	2
Helping children in study	1
Reading	1
Grocery	1
Total =	199

It was obvious that the Hijab whether it's due to any reason, it has a positive impact on their daily life. More than 90% respondents said they now regularly try to pray 5 times. Wearing Hijab is motivating them for their regular praying.

4.2.3 Hijab and fashion. In this section, several questions were asked to the respondents to know about their history and practices about Hijab. It was revealed that most of the respondents wear Hijab in their past and present time as popular way for covering body.

Table 12. Type of Hijab Wearing at Past and Present Time

	Type of Hijab				Total
	Burkha	Hijab	Niqab	Orna/Chador	
First Hijab	18	141	1	38	198
Present Type of Hijab	25	142	11	19	197

A few among them wear burkha or orna for covering body. The observation of researcher reveals that Hijab is most modern type of body covering way and popular among modern and fashionable girls and women. Hijab can be wearing with any type of modern dresses and in is most popular in present Muslim world. So, it can be said from this study that the same trend is prevalent here.

Table 13. Wearing Hijab Macthed with Dress

	Yes %	No %	Total
Wearing Hijab Matched with Dress	53	47	100

About 53% respondents said they wear Hijab matching with dress. Other 47% said they don't match Hijab with dress. This means that half of respondents are conscious about fashion in wearing Hijab and other half are not bother about fashion.

Table 14. Frequency of Buying Hijab

Frequency of Buying Hijab by The Respondents	No. of Respondents	Percentage %
I Buy Hijab Only When the Previous Being Tattered	48	24
When I Buy New Dresses, I Buy Hijab Matched with It	48	24
When I See Any Nice Hijab at Market I Buy	104	52
Total=	200	100

The data also reveals that 52% respondents have luxury of buying nice Hijab, whenever they saw it. The rest of said they buy Hijab whenever they buy new dresses. Another half said they only buy when needed.

Table 15. From Where Respondents is Buying Hijab

From Where	No. of Respondents
From Shopping mall	83
From Adjacent Local Market	65
From Branded shop	23
Make from tailoring shop	20
From Street/Footpath shops	9
Total=	200

The Majority of respondents i.e. 42% said they prefer good shopping mall for buying Hijab. Other 33% said that they buy from their convenient adjacent markets. A total 23 out of 200 respondents said they depend on branded renowned shops for buying their suitable Hijabs. Only 5% said that they prefer street shops for buying Hijabs.

Table 16. Preference of Quality During Buying Hijab

	Frequency	Percentage
I Buy Whatever I Found Suitable for Covering Body	60	30
I Buy Local Product	73	36.5
I Try to Buy Good Quality Foreign Hijab, Especially from Saudi	67	33.5
Total	200	100

In case of quality of Hijab, 34% said that they prefer foreign good product, 37% depends on local products, where as 30% do not have much concern about quality, rather they buy whatever they think suitable for them.

Among the respondents' majority i.e. 56% said that they use different types of fashion accessories during wearing Hijab such as Hijab pin, broche, Hijab jewelry etc. Among them 19% said that they always buy these accessories whenever they buy Hijab. A Total 120 among 200 respondents said they try to buy these accessories along with Hijab but not regularly but sometimes.

Table 17. Response about Fashion Accessories of Hijab

	Yes	No	Sometimes	Total
Use Hijab Accessories Regularly	112	18	70	200
Buy Accessories Regularly	38	42	120	200

About 50% respondents said they occasionally follow fashion magazine for updating about latest Hijab design.

Table 18. Following of Hijab Fashion Magazine

	Yes	No	Sometimes	Total
Following of Hijab Fashion Magazine	16	84	100	200

From the above chart. table and data it can be said that girls and women are most conscious about fashion along with obeying the religious rule of covering body. they are following recent trend of fashion, wearing Hijab macthed with dresses, uses fashion accessiories of Hijab like pin, broch etc with Hijab. They also try to buy Hijab from good shoping mall giving priority to the quality of Hijab. To these young women Hijab is not only the way of body covering or following Islamic rule rather it is now the mainstrem fashion. Hijab is now the link religion and fashin together.

4.2.4 Respondents personal views on Hijab wearing. The respondents showed their positive views towards Hijab wearing. Total 65% respondents said that

Hijab should be encouraged and they also told that they by themselves encourage others to wear Hijab.

Table 19. Hijab Should be encouraged

	Yes %	No %	Total
Following of Hijab Fashion Magazine	65	35	200

But a significant number 35% i.e. 69 respondents opined that they do not think that Hijab should be encouraged. They said, it should be depended on the person's willingness.

About 85% opined that Hijab in this city is increasing rapidly. Whereas 13% is said they didn't noticed it as it's not their concern. Only 5 out of 200 respondents thinks, Hijab is not increasing, as all are assuming.

Table 20. Hijab is Increasing; Respondent's Perception

	Yes	No	Didn't Notice	Total
Hijab is Increasing	169	5	25	199

4.3 Socio-cultural status and impact of Hijab wearing

4.3.1 Present Hijab wearing situation of Dhaka. According to the respondents in Dhaka city house wives wear Hijab most. A total 104 respondents opined that. The second highest occupational groups according to them are student. About 26% think that. They also opined that among the different economical class

middle class women wear Hijab most. The respondents think that urban wear Hijab more than rural and semi-urban women. In case of different age group, they believe that youth and adolescent wear the Hijab more than the middle-aged women.

Table 21. Which Group Wear Hijab Most

Which Group Wear Hijab Most				Total
Occupation	Student	Service holders	Housewife	200
	51	45	104	
Economic Status	Upper class	Middle class	Lower class	200
	26	168	6	
Inhabitant	Urban women	Semi-urban	Rural	200
	121	9	70	
Age	Adolescent	Youth	Middle aged	200
	80	102	18	

The analysis revealed that Hijab increased among middle class, young adolescent and urban girls and women. As the middle class, young women constitute a major part of society, it may influence the culture of society.

A number of factors being identified by the respondents for uprising Hijab culture in society, they identified religious reason as most important. The second most important factor is social security. They think most women wear Hijab due to their social security. Pressure of family, demand of professional environment also comes as not so important reason or factors. About 28 out of 200 thinks fashion is also a most important reason for increased Hijab wearing.

Table 22. Major Factors behind Increased Hijab Wearing

Major Factors	Most Important	Important	Neutral	Not So Important	Less Important
Religious	143	23	11	8	7
Social security	19	106	29	16	11
Fashion	28	28	39	7	21
Demand from professional environment	1	6	25	44	23
Acquiring Social Respect	5	8	26	20	47
Uprising Islamic culture	1	5	13	24	18
Influence of global culture	1	2	19	14	21
Pressure of family	2	13	28	39	17
Pressure of friends and neighbor	0	8	7	25	31

4.3.2 Influence of Hijab in society. More than 45% respondents said that they do not know whether the increased Hijab culture has any impact or influence in society and culture. It seems from the data and observation that it's not their concern at all. They never think about it before. Overall almost 45% thinks that Hijab do not have any impact neither positive nor negative on society and culture. They opined that there is no relation between increased Hijab wearing and changing Bengali culture.

Table 23. Respondents' Perception Analysis

	Yes	No	Don't Know	Total
wearing Hijab could have Impact on society	95	84	20	199
wearing Hijab is changing our Bengali culture	91	97	9	197

The respondents were requested to point out the level of importance of wearing Hijab in society in Likert 10-point scale. A total 49 out of 200 pointed the issue as most important giving 10 point to it. The scale shows gradual increase in point of importance.

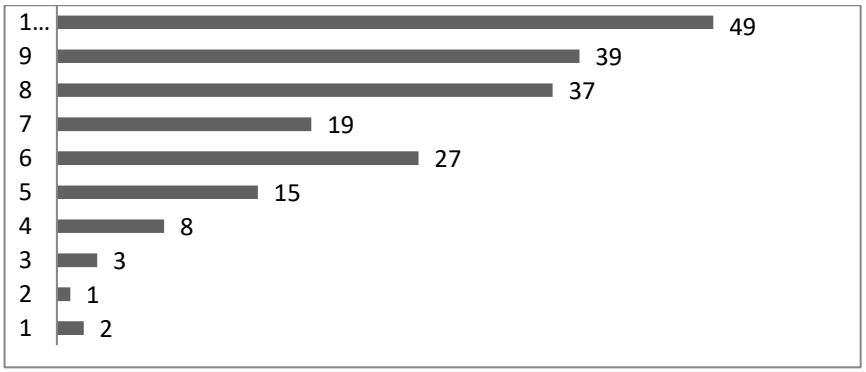

Figure 3. Likert Scale: Importance of Wearing Hijab in Society

The respondents were asked two questions about the relationship between Hijab and society. About 27% strong agreed that Hijab can prevent gender based violence and sexual harassment. At the same time 31% said that they disagree with the statement.

Table 24. Analysis of Statements

Statement	Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree	Total
Hijab can ensure prevention of GBV and sexual harassment	54	46	35	62	3	200
Hijab is an identity for Muslim women	79	70	30	12	7	200

About 40% and 35% respondents strong agree and agree that Hijab is the Identity of Muslim women and it should wear.

4.3.3 Social and religious perception of respondents on Hijab. More than 25% respondents strongly believe that Hijab can prevent sexual harassment and gender based violence. At the same time 31% disagree with the statement.

Table **25.** Likert Scale: Percetion Analysis

	Wearing Hijab for Muslim women is mandatory not choice	Most women wear Hijab for fashion not for religion	Wearing Hijab increase social security for women	Hijab increases because of uprising fundamentalism in world	Religion should be the first identity for Muslim Men and Women	In BD only religious festival should be observed	Colorful and body fitting Hijab demolishing modesty of Islam
Strongly Agree	49	20	34	10	33	10	57
Agree	107	57	103	39	91	31	87
Neither agree nor disagree	21	43	51	88	68	80	15
Disagree	8	66	7	48	6	68	15
Strongly disagree	15	13	5	15	2	11	25

The respondents were asked about some statements to know their social and religious perception regarding Hijab. Their responses are displayed in the following chart.

In two question related with global politics and social culture, most of respondent remianed neutral. They didnt have any strong negative or positve perception regarding that. In other three questions related with religion they showed their strong position towards Islam. Most of respondent said that Hijab should be mandatory and should be the identity of muslim women. In case of social security they agree with the staement that Hijab increase social security. Analysisng the data it can be said that, religious factors are more obvious for increasing Hijab rather any other factors. After that social security also played a significant role in this case.

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CHAPTER V
CONCLUSIONS

This section introduces a synopsis and finish of the study in light of previous chapter's investigation.

5.1 Summary

- The study was intended to reflect the major factors behind uprising Hijab wearing among the girls and women in Dhaka city. Along with factors the study also tried to focus how it is influencing present culture of society.

- As the study deals with both qualitative and quantitative data, a Triangulation strategy was chosen to gather the data, interpret the facts and analyze the results.

- Population of the study includes women of different age group from below 20 to above 60 in Dhaka City who are wearing Hijab at present time. Total two hundred women were surveyed using a survey questionnaire containing both close-ended and open-ended questions in order to gather quantitative data. For gathering qualitative data, 5 women were interviewed using semi-structured interview schedule.

- For sampling of qualitative data gathering, non-probability sampling techniques, namely Purposive sampling was used. For, quantitative data gathering simple random sampling and referral sampling had been used.

- The findings show most of the respondents (N=200) are from the age group 21 years to 30 years and they are student. Educational qualification of most of the respondent's range between graduation to post graduation level.

- Among the respondents most of the respondents (n=76) are residing in Dhaka city permanently. Other major portion (n=78) are staying for job and study purpose. Most of them come from middle income family.

- The highest number respondents (n=77) said that they are wearing Hijab for 5-8 years and they are from the age group 21 to 40 years. The trend of wearing Hijab started at least 5-8 years ago and young people adopted this trend very much.

- The study reveals that the most respondents (n=75) started wearing Hijab at their secondary level. This means they started their Hijab at their teen age. Starting Hijab at teen age indicate that they were influenced by family, friends and relatives rather than self-motivation. After primary level, girls also can start Hijab for their safe movement, especially from house to their schools.

- More than 50% respondents said that they were started wearing Hijab being influenced by family, friends and surrounding environment. They said most of women around them are wearing Hijab, so they started it. According their opinion, it can be said that they take it as mainstream fashion. But the data also reveal that most of these respondents are very regular in their Prayer.

- The study also that girls and women are most conscious about fashion along with obeying the religious rule of covering body. they are following recent trend of fashion, wearing Hijab macthed with dresses, uses fashion accessiories of Hijab like pin, broch etc with Hijab. They also try to buy Hijab from good shoping mall giving priority to the quality of Hijab. In our past time, we saw that religious women covered their body by black Burkha and they never use any fashion accessories. It seemed that fashion and religion were two separate things. But this study reveals that women and girls are obeying religion even following modern trend of fashion. Hijab played a vital role in linking religion and fashion for the Muslims women and girls. And though it is becoming part of mainstream fashion, it played a role in changing our homogeneous clothing/fashion of girls' regardless religion.

- According to the respondents' middle class urban women especially the young group wears Hijab most. They think religious motivation is the

most important factor for uprising Hijab culture at the city. According to them social security of girls also an important factor for wearing Hijab.

- Most of respondents (n= >90) are not conscious about the impact of Hijab in society. And other major portion thinks wearing Hijab do not have any impact on Bengali culture. Among the respondents 49 (N=200) opined that Hijab wearing is very important in a Muslim society.

- About 31% respondent said they do not believe that Hijab can prevent gender based violence and sexual harassment. But at the same time a major portion (n=103) said that Hijab increases social security of women. From the above two statements, it can be said although they know it can't give them total security from violence and harassment but it can give some social security specially during movement and in public place.

- Most of respondents showed their strong opinion towards wearing Hijab, they said it should be mandatory and it is the identity of Muslim women. These indicate that they are now wanted to identify by their religion, which may have impact on culture of society in future.

5.2 Conclusion

Bangladesh's Islamic tradition is known to be moderate. Bangladesh Muslim society was liberal in their practice and attitude. In Bangladesh, the Bengali traditional culture was prevailing than the Islamic culture. The clothing and costume of this society was also based on Bengali traditional culture. However, there have been gradual changes in local practice of dressing, especially among the girls and women. In recent times girls and women are wearing Hijab with any type of dresses. In our past time we saw, older women mainly follow the Islamic instruction of body covering and they mainly used Burkha. But recent time Hijab is used by all types and all ages women group. The researcher was trying to find out the factors and practices of women in case of wearing Hijab. It was obvious Hijab being popular among girls and women and they take it as the mainstream fashion. Along with body covering they are using Hijab with different fashion accessories. This indicates that they come out from the previous concept that fashion and religion cannot go hand to hand. Although they are not concern about the impact of Hijab in society, but it is changing the traditional dress and costume of society. Before concluding it can be said that girls and women are more interested to be identified as Muslim women rather than as Bengali identity. That may bring difference among the women and girls of different religious group and may have impact on culture of society.

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APPENDICES
APPENDIX A: SURVEY QUESTIONNAIRE

Questionnaire

1. PART A: DEMOGRAPHIC DATA

1.1 Name (Optional)…….

1.2 Age
Below 20 □ 21-30 □ 31-40 □41-50□51-60 □61+ □

1.3 Occupation
Student □ Housewife □Private service□ Government service□ Business□ Self-employed □ Not in work right now□ Retired □

1.4 Latest Academic Status
Below SSC□ SSC □ HSC □Graduation□ Post graduation □

1.5 Present address……. Permanent address……

1.6 How many years staying in Dhaka……

1.7 Reason for staying in Dhaka
Permanent Residence □ Parents are working here □For study purpose □For job Purpose□

1.8 Economic status/Monthly Income
Less than 20,000□ 20,001-40,000□ 40,001-60,000□ 60,001-80,000 □above 80,000□

2. PART B: QUESTION REGARDING HIJAB

2.1 How long have you been wearing Hijab?
Less than 2 years □ 2-4 years□ 5-8 years □ 9-15 years □more than 15 years □

2.2 When did you first wear Hijab
At Primary level□ At secondary level□ At college □ At University/during graduation □At job□

2.3 What are the reasons behind your wearing Hijab (think of more options below, and mention that more than one box can be ticked)

(a) Most women around me wearing, so □
(b) My parents/family/in-laws influenced me □
(c) From religious point of view (self-motivated) □
(d) My friends/neighbor/someone special influenced me □

2.4 What are your regular chores (Tick where as much as match with you)

(a) Cooking □
(b) Taking kids to school□
(c) Shopping (raw market) □
(d) Attending office□
(e) Praying 5 times □
(f) Helping children in study□
(g) Watching TV □
(h) Reading □

(i) Others .....

2.5 At first what type of Hijab you started to wear?
Hijab □, Niqab□ Burkha□ Orna/Chador □Jilbab[16] □Others (Specify)……

2.6 What type Hijab you are wearing now
Hijab □, Niqab□ Burkha□ Orna/Chador □Jilbab □Others (Specify)……
2.7 Do you have several Hijabs matching with your dresses? Yes □ No □

2.8 How frequent you buy your Hijab

(a) When I see any nice Hijab at market I buy □
(b) When I buy new dresses, I buy Hijab matched with it □
(c) I buy Hijab only when the previous being tattered □

2.9 From where you buy your Hijab

(a) From Adjacent Local Market □
(b) From Street/Footpath shops □
(c) Make from tailoring shop □
(d) From Shopping mall □
(e) From Branded shop □

2.10 During buying what type quality you preferred

(a) I try to buy good quality foreign Hijab, especially from Saudi □
(b) I buy Local product □
(c) I buy whatever I found suitable for covering body □

[16] *Jilbab: These are long, loosely fitted garments worn by Muslim women to cover the shape of their bodies.*

2.11 Do you use Hijab varieties Hijab pin/brooch/accessories with Hijab?
Yes □ No □ Sometimes □

2.12 Do you buy these accessories regularly when you buy your Hijab?
Yes □ No □ Sometimes □

2.13 Do you follow latest Hijab Style/ fashion in Magazine/TV/Internet?
Yes □ No □ Sometimes □

2.14 Did/do you encourage others to wear Hijab Yes □ No □

Give a reason for your encouraging/not encouraging others

…….....

.....

.....

3. PART C: SOCIO-CULTURAL IMPACT OF HIJAB

3.1 Do you think wearing of Hijab is increasing in Dhaka city?
Yes □ No □ didn't notice □

3.2 Which group wears Hijab most? What do you think?

Tick Beside the group (choose one from each row)		
Student	Service holders	Housewife
Upper class	Middle class	Lower class
Urban women	Semi-urban	Rural
Adolescent	Youth	Middle aged

3.3 What are the factors behind rise of Hijab? (numbering from 1 to 5 which you think most relevant)

(a) Religious □
(b) Social security □
(c) Fashion □
(d) Demand from professional environment □
(e) Acquiring Social Respect □
(f) Uprising Islamic culture □
(g) Influence of global culture □
(h) Pressure of family □
(i) Pressure of friends and neighbor □
(j) Others…….

3.4 How far you agree or disagree with the statement that 'I wear Hijab because it give an identity of Muslim Woman

(a) Strongly Agree □
(b) Agree □
(c) Neither agree not disagree □
(d) Disagree □
(e) Strongly disagree □

3.5 How far will you agree with the statement that 'wearing Hijab prevents girls and women from being victim of sexual harassment, rape, eve teasing '

(a) Strongly Agree □
(b) Agree □
(c) Neither agree not disagree □
(d) Disagree □
(e) Strongly disagree □

3.6 How important do you think to wear Hijab in public places (Tick on 1-10 Scale)

Less Important Important Most Important

□ □ □ □ □ □ □ □ □ □

3.7 Do you think rising wearing Hijab is changing our Bengali culture?

Yes □ No □ Do not know □

3.8 If yes then how?

…….....

.....

.....

3.9 Do you think increased wearing Hijab could have a negative/positive Impact on society?

Yes □ No □ Do not know □

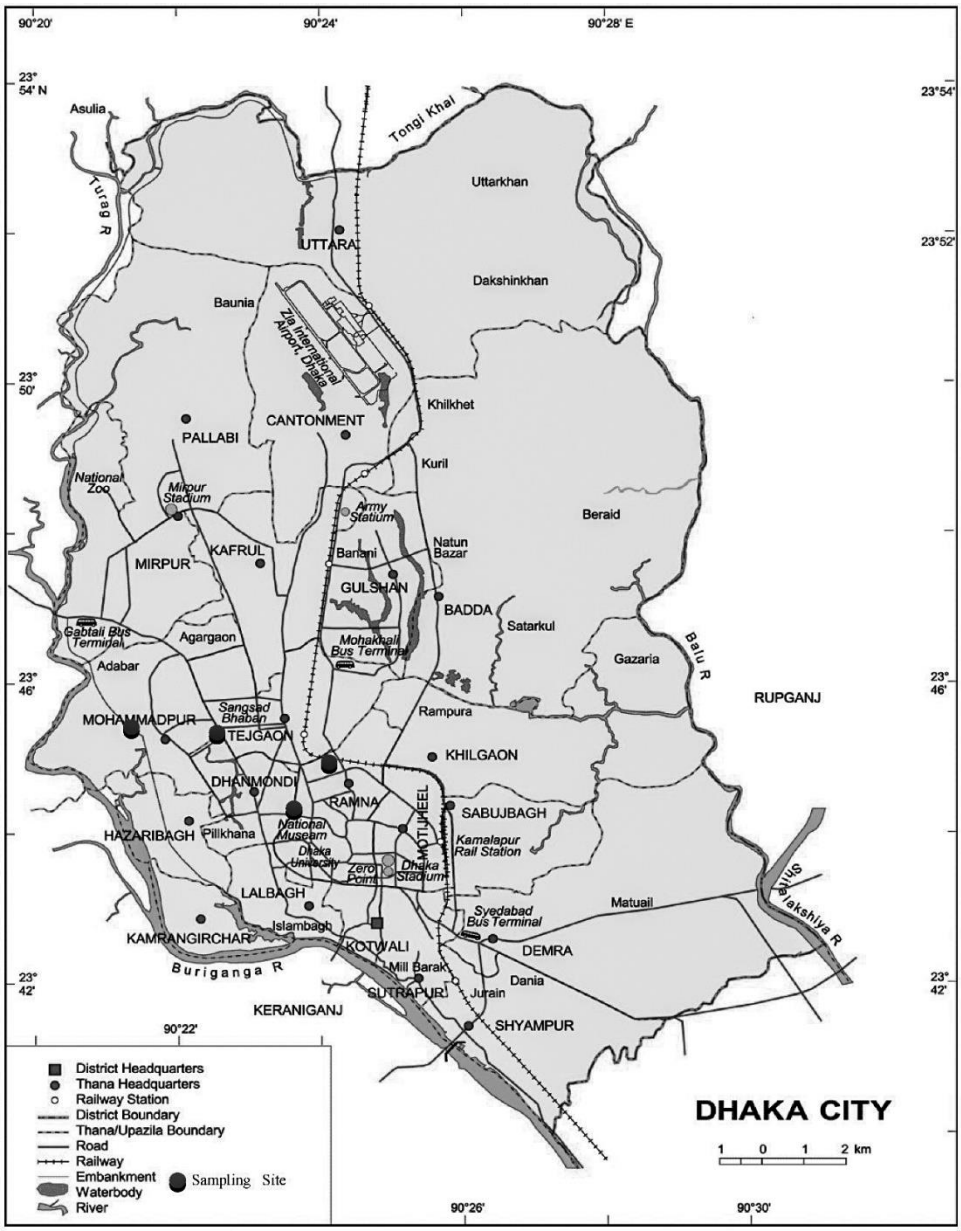
3.10 Give an example of Impact

.....

.....

.....

3.11 Tick on the statement according to your Opinion

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Wearing Hijab for Muslim women is mandatory not choice					
Most women wear Hijab for fashion not for religion					
Wearing Hijab increase social security for women					
Hijab increases because of uprising fundamentalism in world					
Religion should be the first identity for Muslim Men and Women					
In Bangladesh only religious festival should be observed					
Colorful and body fitting Hijab demolishing modesty of Islam					

APPENDIX B: LOCATION MAPS