

Veiled identities: unraveling the perceptions and motivations of female students on wearing hijab

Muhammad Mohsin Khan

Lecturer in Sociology, University of Sargodha, Pakistan

Zarqa Azhar

Lecturer in Sociology, University of Sargodha, Pakistan

Muhammad Zain Ul Abiden

Lecturer in Criminology, University of Sargodha, Pakistan

Kaleem Ullah

Lecturer in Sociology, University of Sargodha, Pakistan

Maryam Akram Rana

Department of Sociology, University of Sargodha, Pakistan

Abstract

In recent decades, the veil has garnered substantial attention on the global stage. Its presence often evokes discussions centered around identity, empowerment, tradition, and personal freedom. One of the most intriguing aspects of this discourse is the perception of female students who choose to wear the veil, commonly referred to as the "hijab" or "veil." This research aims to delve into the various dimensions of women's perceptions regarding wearing the veil. By examining the experiences of women who choose to veil, the researchers intend to shed light on the motivations behind this decision, the challenges they might face, and the empowerment they derive from expressing their identity through this form of clothing. The universe of current study was University of Sargodha. The finding of this research showed that the females who wear veil have many reasons and motivation. The females have family pressure, personal choices, religious and cultural factor and also want to save from unwanted things. There is also motivation of friends and family members who wear veil.

Keywords: Identity, Perception, Motivation, Family pressure, Religion

Article History:

Received: 27th Feb. 2023

Accepted: 18th Mar. 2023

Published: 29th Apr. 2023

1. Introduction

Dress has had a variety of functions in human history. Modesty, defense, and ornamentation are a few of these goals (Flugel, 1930/1969). The Holy Qur'an has placed a strong emphasis on modesty and ornamentation while also emphasizing pious clothing (7: 26). Our choice of clothing has an impact on our identity. It is connected to one's sense of self (Humphreys & Brown, 2002). To identify our institutions or jobs, we wear a variety of uniforms. Our attire reflects social conventions and gender roles (Brower, 2013). Many cultures have various dress codes for their citizens. In spite to civilization and the area in which we reside, our faith also influences how we should dress. In this approach, one's clothing conveys both their religious identity and the modesty associated with it (Droogsma, 2007). One of the most crucial characteristics of a Muslim woman has traditionally been her head covering, which is observed more or less everywhere in the Muslim world. Abaya, a long dress, and the Hijab, in particular, have been a staple of Muslim women's attire in many different countries (Mahmud, Y., & Swami, V. (2010). As a symbol of their religious identity and Muslim unity, the Hijab emerged (Murshid, 2005). In countries with a preponderance of Muslims, the Hijab has become more common. Currently, there is ongoing discussion about the Hijab in both western nations and many Muslim countries (Golnaraghi & Mills, 2013; Kelcic, 2011).

Various Symbolic meanings are attached with the veil. While some feminists and Europeans view it as a sign of women's subjugation and oppression, to Muslims it represents modesty (Golnaraghi & Mills, 2013). Numerous academics have contested the idea that wearing a veil amounts to oppression. According to Clark (2007), the Hijab is ultimately a symbol that, depending on society, tradition, and the woman who wears it

over her hair, oppresses, liberates, and empowers. According to Cole and Ahmadi (2010), women wear the Hijab as a result of both parental and religious expectations. They also do so to demonstrate their modesty and Muslim identity. However, Jones (2005) asserts that wearing it is a personal decision. Hijab identifies Muslim identities, performs a behavior check or control, resists sexual objectification, grants more respect, preserves intimate relationships with family, and provides independence, according to Droogsma (2007) and Kopp (2005). As a result, researchers observe that wearing the hijab serves a variety of purposes.

Due to its complexity and variety, the term Hijab has been employed as a general term. For instance, a Canadian Muslim lady could wear a headscarf and refer to it as a Hijab while a Saudi woman would wear a niqab \ face veil. Hence, we'll use the terms hijab, veil, and headscarf equally (Blomfield, 2009; Ruby, 2006). The literal meaning of the term “veil” is anything that hides and its function is to cover and It is also known as a piece of clothing used to cover the body, particularly the female body (Lazreg, M. (2009). It has been described in a variety of ways including as a small as net fastened to a women’s hat (Hoodfar, H. (1992). A small piece of cloth covering specific body parts, and a large piece of cloth covering the entire body from head to toe in numerous religion and communities around the world, the veil has been utilized in one way or another Joppke, C. (2009).

Sulaiman, K. D. O., & Raifu, F. G. (2020) argues that veil is most important concept of Islam. The Quran commands women to cover their attractive parts with veil before visiting their close relatives. The holy Quran also says that older women are exempt from wearing veil if they have reached marriageable age, yet have explained that it would be a noble deed to observe veiling and must not have intension of showing their attractive parts Abbas, S. Z. (2023). According to the social perspective it can be stated that Islam has frequently mentioned the wearing of veil and lowering of gaze by Muslims men and women (in surah al Noor ayat no. 30 and 31) as a practice to promote the protection of female citizen and uphold social order in society Brenner, S. (1996).

Veiling in Pakistan

In Pakistan, women fall into one of three categories: those who wear veils to cover their faces entirely or who cover their faces entirely with Burqa; those who cover their heads with scarves, shawls, or cheddars; and those who don't cover their heads at all, save for special occasions (Critelli, F. M. (2010). In Pakistan, women from lower middle class families typically observe Pardha. According to Khalida Shah's study of Pakistani student attitudes in the 1960s, some women in the bigger cities had stopped wearing the veil, but the majority of college students opposed mixed social activities and one-third of them preferred wearing the burka (as cited in White, 1977). Even though the practice varied among different sections of this class, rising prosperity led to the lower class also beginning to wear some type of veil Zakaria, R. (2017). There is a small group of urban, educated women in every Muslim country who do not observe purdah Zhou, Y. (2010). Although the twentieth century brought about a change in the pattern of purdah observance in urban areas, the association of purdah with high social and economic status is still present in rural areas Arshad, M., Zafar, A. R., & Ahmad, N. (2012).

The current study goal's is to investigate, clarify, and discuss the self-perceptions and experiences of veil observing women in order to learn what they feel. The purpose of the current study is to identify the reasons and motivation which influence female students to wear veil in university of Sargodha as everyone in the university have right to wear veil or not but majority of the female student prefer veil in university. So, this research helps to find out that reasons and motivation behind wearing veil in university of Sargodha.

Significance of the study

Along with the times people are following the trends and frequently using social media as social media become globalization. People are moving towards modernization which is affecting the cultural values. Young female are influenced by social media and try to become like popular models, bloggers. They copy this trend or fashion in their learning place. In the impression of social media, female think they look modern, stylish and more beautiful with uncover their heads, reveal their faces, and showcase their physical beauty in universities. Females are leaving the culture of veiling and Hijab. Some people troll if they are veiling in university. University of Sargodha is the first institution where a large number of female wear veil. This research aims to understand their perception, viewpoint and reason that are experiencing veil in university. This research will help to find out the motivation behind to wear veil.

Objectives

The main aim of this study is to understand the viewpoint, reason of veiling among females in university of Sargodha. The objectives are

- To understand the perception of the female student regarding wearing of the veil
- To see the mentality of female students keeping in view socio cultural perspective towards wearing of veil.

Research Questions

The following research questions are addressed in the study

- What are the factors that influence women to wear veil in University of Sargodha?
- What are the motivation behind their decision to keep sustain veil.

2. Literature Review

The variety of definitions and interpretations of veiling have been mentioned by a number of authors. The English word "veil" has no specific Arabic linguistic equivalent, according to El Guindi (1999), and "the absence of a single, monolithic term in the language(s) of the people who at the present "Veiling" suggests a significance to this diversity that cannot be encapsulated in one word, according to the most visible practice (xi;7). Droogsma (2007) used the term "Hijab" to refer to a veil. According to Badr (2004), a veil is a piece of clothing worn to cover one's face. The term used for the veil in South Asia is Purda, which literally translates to "curtain." Other names for the veil include the Hijab, niqab, abaaya, Burqa. However, in South Asia, the word for veil is purda, which literally means curtain. . According to Kirmani (2009), who looked up the definition of purdah in the dictionary, it also refers to secrecy, privacy, modesty, seclusion, and concealment in addition to being a curtain, screen, cover, or veil.

In recent years, the Hijab has drawn critics from 2nd and 3rd generation Muslims in the US and Europe (Ali, 2005; Alvi et al., 2003) As a result of the favor against Islamization and the dominance of terrorism in the electronic media. In Britain racism toward South Asians, particularly women who prefer to wear Islamic clothing, are on the rise and is being abused by the media (Bhimji, 2009's). Substantial evidence illustrates that male and female Muslims are hurt and harassed by the negative image of Hijab and Islam (Bullock, 2002), which causes disruption in their routine life. France banned the head scarf in schools (Bigger, 2006; Carvalho, 2010; Scott 2007); Belgium and some German regional states projected banning the Hijab as it would scare the children (Sharp, 2012). Additionally, in Denmark, the Netherlands, and other countries, Muslim women who wear the veil are subject to restrictions. (Bremner 2010, as cited in Carvalho, 2010).

Hijab wearers may do so out of self-satisfaction or in response to pressure from society and family, according to studies. One of the four-year research universities in the US hosted a case study by Seggie and Sanford (2010) to better understand undergraduate female students wearing the hijab's perceptions and experiences of the campus environment. The results showed that although the students were not required to wear the Hijab, they did begin to do so at various points in time, which increased their comfort as they moved from high school to higher education institutions.

30 Muslim women, 15 of whom were veiled and 15 of whom were not, were the subject of in- depth study conducted in Scotland in interviews that Siraj (2011) structured. The study's goal was to investigate how people perceive the meaning of the hijab and how society, religion, and family typically affect this choice. While those who did not wear the hijab believed it made them submissive and lowered their social status, the results made it clear that it gave them respect and status in society and shielded them from male gaze. However, both groups agreed that women should dress modestly to create a space between male and female. Both groups firmly asserted that their choice of clothing was influence by family and religion.

Atasoy (2006) carried out a research study on 13 undergraduates, two graduates, and three highly qualified women who were observing the hijab in Winnipeg, Canada, in order to learn about their individual motivations for donning the hijab through face-to-face interviews and document analysis. The results showed that the students began wearing the hijab when they entered high school or after enrolling in college in order to help them develop dignity, self-respect, and cultural recognition. The participants also understood that the struggle of Muslim women to forge a distinct identity included donning the hijab. to have a distinct identity

from others and to be happier, more content, and satisfied. In a similar vein, Darnell and Shafiq (2003) discovered in their research that women in a Canadian college wore the hijab because they wanted to be good Muslims and because they thought it was a modest way to dress

3. Methodology

The quantitative research method was employed in current study. Data was gathered via a questionnaire (structured questionnaire). In this research, the simple random sampling is employed. The target population was the veil females' University of Sargodha. University of Sargodha served as the universe for the current investigation. The study was conducted using quantitative research which based on 150 respondents. Five-point Likert scale (Strongly disagree, disagree, neutral, agree, strongly agree) was utilized to measure the opinion and attitude. Only female students, who wore the Hijab as defined in the research, were included in the participants, currently pursuing a university education. The closed ended questionnaire consisted of 24 questions regarding perception, practice of wearing veil. The questionnaire is highly reliable, consistent, and trustworthy, as indicated by its Cronbach Alpha score of 0.85. In current study, data was evaluated and assured with the use of IBM SPSS software. The focus of this research aims to identify the motives of the females of wearing veil in University of Sargodha

Table 01

Sr	Variables	Categories	Frequency	Valid percentage
1	Age	18-20	26	26.0
		21-23	71	71.0
		Above 24	3	3.0
2	Marital status	Single	90	90.0
		Engaged	7	7.0
		Married	3	3.0
3	Program	Bs	51	51.0
		BSc	5	5.0
		MSc/MA	41	41.0
		MPhil	3	3.0
4	Hostel/Day scholar	Yes	49.0	49.0
		No	50.0	50.0
		5.00	1.00	1.00
5	Living Arrangement	Living in nuclear family	75	75.0
		Living in joint family	23	23.0
		Living with close relative	2	2.0
6	Locality	Urban	46	46.0
		Rural	40	40.0
		Sub-urban	14	14.0
7	Source of income	Dependent on parent income	97	97.0
		Own income	3	3.0
8	Family background	Religious family	28	28.0
		Modern family	2	2.0
		Religious-modern family	70	70.0

9	Parent’s education	Illiterate	11	11.0
		Literate	18	18.0

Interpretation:

The data analysis is used to present the results of the research. This section explained the formulated results of the research about wearing veil. 150 female student of university participated in this research with age range of 18 to above 24. The above table represents the response of the respondent regarding their age. According the results, 71% of the majority of respondent falls in the age of 21-23. Meanwhile, the minimum 3% of the respondent falls in the age of above 24. Regarding the marital status table represents the response of the respondent regarding their marital status. According to the results, 90% of the majority falls in single category. While, the least 3% falls in married category. Regarding the program table represents the response regarding their program. According to the results, 51% of the majority who participate in research have Bs program. However, the data shows that the minimum 3% who participate have MPhil program. Regarding the living arrangement table represent the response regarding the hostel life to aware the living situation. According to the results, 50% of the majority is the day scholar. Meanwhile data shows that remaining 49% of the respondent is living in the hostel. The minimum 1% is neutral. The table represents the response regarding the living arrangement of the female students. According to the results, 75% of the majority of the respondent is living in nuclear family. Meanwhile, the minimum 2% of the respondent is living with close relative. The table represents the response regarding locality where they live. According to the results, 46% of the majority of the respondent lives in urban area. Meanwhile, the minimum 14% of the respondent lives in sub urban. The above table represents the response regarding the source of income. According to the results, 97% of the majority of the respondent depends on parent’s income to fulfill their needs. Meanwhile, the minimum 03% of the respondent have their own income. Regarding the family background represents the response of family background. According to the results, 70% of the majority of the respondent have fall in religious – modern family. Meanwhile, the minimum 2% of the respondent have modern family. Regarding the parent education table represents the response of Parent’s education. According to the results, 18% of the majority of the respondent’s parent are literate. Meanwhile, the minimum 11% of the respondents are illiterate.

Table 02: Correlations

		WOV	POV
WOV	Pearson Correlation	1	.552**
	Sig. (2-tailed)		.000
	N	150	150
POV	Pearson Correlation	.552**	1
	Sig. (2-tailed)	.000	
	N	150	150

** . Correlation is significant at the 0.01 level (2-tailed).

The above table shows the relationship between independent variable wearing of veil and dependent variable perception of veil. According to the results, there is significant positive and moderate level of linear relationship (r) +0.552 exist between POV and WOVS

According to the results, there is significant positive and moderate level of linear relationship (r) + 0.552 exist between POV and WOVS. Finding of correlation other research Veiling and unveiling: attitudes and experiences of university in Punjab match with our research to some extent.

Table 03: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.552 ^a	.304	.300	7.71877

a. Predictors: (Constant), WOV

As indicated in above table, it is concluded that Independent variable WOV is causing Effect on POV in just 30.4%.

Major findings

The key findings are

The reasons of veiling in university vary student to student

- The majority of respondent 45% wear abbaya with veil in university of Sargodha
- Majority of respondent 55% wear veil only in university.
- 61% respondent wear veil in university because of their religion
- 20% respondent wear veil in university due to family pressure
- 14% respondent wear veil in university due to cultural pressure
- 57% respondent wear veil due to their personal choice
- 49% respondent wear veil in university to feel safe from unwanted things
- 61% respondent wear veil in university to feel uncomfortable by staring gaze of male student
- 18% respondent wear veil in university because of their skin complexion

4. Discussion

The purpose of this study was to get perception and viewpoint of female study who wear veil in the University of Sargodha. As university of Sargodha is the first university where most of female student wear veil and cover their faces so I want to know the reason and motivation to bring change in the university. What are the factors which influence the females to wear veil in university so results based on these factors.

While many university students wear the Hijab as a significant spiritual obligation, some students choose not to wear veil. The goal of current study was to better understand the underlying factors that led to university students' acceptance of veil. The primary finding showed that wearing veil is influenced by variety of factors, including culture, religious observance, spiritual ideals, changes in belief and chosen and modified moral and ethical norms. The study's conclusion shows that the majority of women wear veils for religious reasons. The majority of Muslim women, according to a lot literature, would consider wearing of veil to be a symbol of their commitment to their religion (Arshad et al., 2012; Rumaney & Sriram, 2021). Literature also support this equal number of respondents pointed to family norms as the primary cause. Many researches revealed the impact of friends and family on wearing veil (Patel, 2012; Young et al., 2014). According to Bartkowski and Read's 2003 study, some women wore the veil in the belief that it would reflect upon them a respectable and dignity.

In the recent decades, the hijab's idea and perception have grown in favour. A Palestinian study on students' perceptions of the headscarf was carried out. The findings revealed that the majority of students saw the hijab as a representation of modernity and fashion, while just a small percentage were familiar with religion. Others were strongly influenced by social and cultural norms with regard to the idea. Due to racism, another group of students shunned the hijab. Girls' decision to wear the hijab was greatly influenced by social media. Some of the female students believed that donning a hijab would shield them from terrible diseases, and others believed that if they acted modestly and religiously by donning one, they would have good offers . Open-ended interview questions were used in a study among women from Palestine who wear the hijab. The interviewers didn't wear headscarves to ensure that the participants were feeling comfortable. They were questioned regarding the purpose of observing veiling. The research found evidence of political sway, individual identity, religious preference, social pressure, and traditional and cultural values. According to a Pakistani survey on students' attitudes regarding the hijab, key motivations for wearing the veil include family

pressure, religious obligation, social and cultural norms, and personal preference. All of these research findings, conducted in Pakistan and Palestine, agree with the current one (Watson, H. (1994).

One hundred hijab-wearing women were subjected to a quantitative analysis in Bangladesh that revealed the perceptions of the headscarf. This study found that 80.6% of females who wore the hijab did so of their own free will, 16.1% because of familial customs, and 3.2% for social reasons. Women's perceptions of the hijab were 100% of respondents said it was important for the society in terms of freedom and respect, and 74.6% said it was important in terms of it is necessary for all women. 74.19% of respondents thought the hijab was fashionable, 19.1% thought it was a new look, and 25.8% thought it protected their hair from dirt and dust.

The sentiments of women towards the country's laws requiring women to wear veils were established by an Omani survey based on a questionnaire. Of all respondents, 61.3% supported passing legislation regulating the wearing of headscarves, and 80% supported it. The women highly advocated wearing the hijab, although they did not insist on it. Burqa and niqab usage produced fairly low percentages (17 and 18%), indicating that they are not particularly significant. The hijab should be a component of the clothing code and a religious requirement for all females, as was common knowledge. They believed that the hijab was required but that it did not cover the fact Ahmed, S. T., & Roche, T. B. (2018).

Females who wear the hijab were the subjects of an experimental investigation to ascertain the understanding of facial images of attractive women wearing and not wearing hijabs. The results shocked everyone because women claimed that wearing a hijab limits their facial attractiveness for the opposite sex, which is in some ways advantageous. But wearing it was customary in that society. However, it is connected to a bad influence in terms of facial beauty Critelli, F. M. (2010).

In order to understand the attitudes of students wearing veils while in class and interacting with others, an Indonesian survey was conducted. The key findings revealed that 58.2% of respondents were open to dating women, 17.7% were content with their veiled friends, and 67.1% had never experienced bullying because of their behavior. But only 19% were frequently taunted and asked to remove their burqas and hijabs, while 78.5% were allowed to speak freely in class while learning. Social media (37%) and mosques (57%) were the only sources of inspiration for hijab. Similar findings were also found in the current study. An Indonesian study that used a qualitative methodology tend confirmed the relationship between the burqa and workplace body transformation for safety, protection, and entry into middle class Dawah programs. This study provided e a new perspective that claims religious manifestations help women from Muslim countries who relocate to non-Muslim areas gain acceptance and space. The findings of this study conflict with the current investigation because it was focused on barriers and female attitudes. 28 university students who were veiled participated in an interview-based study to ascertain their motivations, and the results showed that religious, cultural, and social factors were major drivers of hijab use on campus. Their friends, neighbors, school, and family had a positive influence on their decision as well. Every result is consistent with this study Safitri, D. M. (2010).

In Muslim countries, veil is considering a symbol as well as Muslims' identity but every woman has different reason and perception on wearing veil. If we see the veil trend in education sector, it is little bit according to everyone piece of choice. In Pakistani universities, only small no. of female wear veil and now a day's fashion is trending in universities. Fashion changes the environment of universities. I chose university of Sargodha for my research because majority is wear veil here and a little bit female student is without a veil. So I want to know the viewpoint from them to wear veil as they have also choice not to do veil but they prefer veil on fashion.

5. Suggestion

Several suggestions for upcoming researches that will link to my research

According to the findings, academic institution should give the safe environment to students and ban making videos in academic places. Women should have the freedom to choose whether or not to wear the veil. She shouldn't be forced to wear the veil if someone doesn't want to'. More researches should be conducted on covering face in academic environment and explore the main reasons behind wearing veil. Researcher need to be conduct qualitative research so that researcher can completely aware the reason and

views about veil. Higher related authority should take notice and make sure to provide sound environment so students can move with confidence

6. Limitation

Limitation of study was Primary data was collected from Sargodha University. This data cannot generalize because it based only on University of Sargodha. Students of University of Sargodha were only respondents of current research for validity and reliability. The female student can't express their feeling and views due to close ended questions. This research was quantitative due to limit of time from authority so the researcher can't take in-depth views about veil

7. Conflict of the study

There was no conflict of interest between authors during this study

8. Conclusion

This research was conducted to explore the reasons and viewpoint of females who wear veil in Sargodha University. Random sampling was used. Current study was conducting by quantitative research. The data was entered and analyzed on computer with the help of software spss and used descriptive statistics for analysis of data of this research. The finding of this research showed that the females who wear veil in Sargodha University have many reasons and motivation. The females who wear veil have family pressure, personal choices, religious and cultural factor and also want to save from unwanted things. There is also motivation of friends and family members who wear veil. Many students take veil after getting admission in the university. They contend that in exchange for the opportunity to pursue higher education, they give up their freedom. Parents are worried about making sure their daughters are covered when sending them to co-educational institutions, it has been discovered. This study opens up a number of new research directions. Students at universities, where they must study with male classmates and interact with male professors, can also relate to this idea

References

1. Bhowon, U., & Bundhoo, H. (2016). Perceptions and reasons for veiling: A qualitative study. *Psychology and Developing Societies*, 28(1), 29-49.
2. Bibi, R. (2022). Examining BSA Muslim women's everyday experiences of veiling through concepts of 'the veil' and double consciousnesses. *Identities*, 29(5), 633-651.
3. Sulaiman, K. D. O., & Raifu, F. G. (2020). Investigating the importance of wearing Hijab by Muslim women. *INSANCITA*, 5(1), 1-18.
4. Itani, B. (2016). Veiling at the American University of Beirut: religious values, social norms and integration of veiled students. *Contemporary Arab Affairs*, 9(4), 536-551.
5. Gustavsson, G., Van der Noll, J., & Sundberg, R. (2016). Opposing the veil in the name of liberalism: Popular attitudes to liberalism and Muslim veiling in the Netherlands. *Ethnic and Racial Studies*, 39(10), 1719-1737.
6. Pazhoohi, F., & Hosseinchari, M. (2014). Effects of religious veiling on Muslim men's attractiveness ratings of Muslim women. *Archives of Sexual Behavior*, 43(6), 1083-1086.
7. Carvalho, J. P. (2013). Veiling. *The Quarterly Journal of Economics*, 128(1), 337-370.
8. Atasoy, Y. (2006). Governing women's morality: a study of Islamic veiling in Canada. *European Journal of Cultural Studies*, 9(2), 203-221.
9. Droogsma, R. A. (2007). Redefining Hijab: American Muslim women's standpoints on veiling. *Journal of Applied Communication Research*, 35(3), 294-319.
10. El Guindi, F. (1999). Veiling resistance. *Fashion Theory*, 3(1), 51-80.
11. Hoodfar, H. (2001). The veil in their minds and on our heads: Veiling practices and Muslim women. In

- Women, gender, religion: A reader (pp. 420-446). Palgrave Macmillan, New York.
12. Gole, N., & Göle, N. (1996). *The forbidden modern: Civilization and veiling*. University of Michigan Press.
 13. Amer, S. (2014). *What is veiling?*. UNC Press Books.
 14. Slininger, S. (2014). Veiled women: Hijab, religion, and cultural practice. *Historia*, 68-78. Watson, H. (1994). *Women and the Veil*. Islam, globalization and postmodernity, 141-59.
 15. Awan, R. U. N., Naz, A., Noureen, G., Nasreen, A., Aziz, S., & Hassan, H. (2011). Veiling and Unveiling: Attitudes and Experiences of University Students in the Punjab. *International Journal of Social Sciences & Ed*
 16. Ahmad ST, Roche TB. The Hijab and Niqab: Omani Women's Reflections on Law and Practice. *Journal of Intercultural studies*. 2018; 39 (1); 50- 66. DOI: <https://doi.org/10.1080/07256868.2017.1410116>
 17. Wagner, W., Sen, R., Permanadeli, R., & Howarth, C. S. (2012). The veil and Muslim women's identity: Cultural pressures and resistance to stereotyping. *Culture & psychology*, 18(4), 521-541.
 18. Silins, N. (2011). Seeing through the 'veil of perception'. *Mind*, 120(478), 329-367.
 19. Seggie, F. N., & Sanford, G. (2010). Perceptions of female Muslim students who veil: Campus religious climate. *Race Ethnicity and Education*, 13(1), 59-82.
 20. Rogers, G. A. J. (1975). The veil of perception. *Mind*, 84(334), 210-224.
 21. Nayebzadah, R. (2010). Perceptions of the Veil:(Un) Veiling the Veiled Muslim Woman. *MP Journal*, 3(1), 93-128.
 22. Shirazi, F. (2001). *The veil unveiled: The hijab in modern culture* (p. 94). Gainesville: University Press of Florida.
 23. Cole, D., & Ahmadi, S. (2003). Perspectives and experiences of Muslim women who veil on college campuses. *Journal of College Student Development*, 44(1), 47-
 24. Mahmud, Y., & Swami, V. (2010). The influence of the hijab (Islamic head-cover) on perceptions of women's attractiveness and intelligence. *Body image*, 7(1), 90-93.
 25. Byng, M. D. (2010). Symbolically Muslim: media, hijab, and the West. *Critical sociology*, 36(1), 109-129.
 26. Abbas, S. Z. (2023). *The Veil: A Silhouette of Autonomy and Empowerment*. *Culture & Psychology*, 1354067X221115852.
 27. Llorent-Bedmar, V., Torres-Zaragoza, L., & Sánchez-Lissen, E. (2023). The Use of Religious Signs in Schools in Germany, France, England and Spain: The Islamic Veil. *Religions*, 14(1), 101.
 28. Lazreg, M. (2009). *Questioning the veil: Open letters to Muslim women*. Princeton University Press.
 29. Hoodfar, H. (1992). The veil in their minds and on our heads: The persistence of colonial images of Muslim women. *Resources for Feminist Research*, 22(3/4), 5.
 30. Brenner, S. (1996). Reconstructing self and society: Javanese Muslim women and "the veil". *American ethnologist*, 23(4), 673-697.
 31. Joppke, C. (2009). *Veil*. Polity.
 32. Critelli, F. M. (2010). Beyond the veil in Pakistan. *Affilia*, 25(3), 236-249.
 33. Arshad, M., Zafar, A. R., & Ahmad, N. (2012). Culture of veil among University Students in Pakistan. *Culture*, 2(3).
 34. Zhou, Y. (2010). Behind the Muslim veil: A qualitative analysis of Pakistani female students' views towards veiling. *Cross-Cultural Communication*, 6(1), 82-91.
 35. Zakaria, R. (2017). *Veil*. Bloomsbury Publishing USA.
 36. Ahmed, S. T., & Roche, T. B. (2018). The Hijab and Niqab: Omani women's reflections on law and practice. *Journal of Intercultural studies*, 39(1), 50-66.
 37. Safitri, D. M. (2010). What went wrong with the veil? A comparative analysis of the discourse of the Veil in France, Iran, and Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 48(1), 81-101