

Hijab's Tapestry: Societal Weavings Through the Sociological Imagination Lens

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Abstract: The convergence of the hijab with social, cultural, and religious components has made it a diverse and culturally significant garment that has attracted a lot of attention. The sociological imagination lens is used in this research work to examine the complex layers of meaning that are woven into the hijab's social fabric. This study explores the complex relationship between the hijab, society attitudes, and individual agency through a thorough literature review. By using the C. Wright Mills' sociological imagination lens, this study sheds light on the various ways that the hijab affects intercultural conversations, professional settings, educational environments, and family dynamics. Furthermore, the study highlights the dynamic nature of identity construction by identifying the many compromises and tensions people encounter between tradition and modernity.

Keywords: Hijab, Sociological Imagination, Diversity in classrooms, women's agency, family dynamics

1. INTRODUCTION

"The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. In that field of possibility, we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom," (hooks, 1994, p.207).

India is often associated with and mentioned in relation to its diversity. It excellently embodies the adage "Unity in Diversity" that has been part of its ethos, culture, and society for centuries. Ved Mehta (1959, as mentioned in D. Sinha, 1988) referred to India in "Walking the Indian Streets" as a country of paradoxes, contradictions, and extremes on several

planes. Indians have a pluralistic worldview, which can be attributed to the old scriptures, which spread the idea that ideas can originate from different angles (Singh, 2014, p. 8). Drawing on the work of renowned sociological thinker C. Wright Mills, this paper examines the hijab not solely as an individual choice, but as a canvas where broader social forces and historical contexts converge.

The question of hijab has become a debatable issue in India which began in the month of February 2023 when group of six girl students were denied entry into their classroom at a government-run college in Udupi, Karnataka for wearing headscarves/hijabs and they started protesting against this incident. In response to this protest right-wing group of students wearing saffron shawls targeted Muslim girls over their right to cover their heads with hijabs. Dalit students supported the right to wear hijab by wearing blue headscarves. The impact of this controversy crossed the state borders and could be witnessed in other states of India like Madhya Pradesh, Puduchery, Delhi. As this became the issue for media attention, protests both in support and against could be noticed in several cities in India. It has created deep polarization among students and promoted divisive politics on the basis of religion. Muslim students are claiming that hijab is their identity and education is their constitutional right. The restrictions were not limited to students only; it reached the teachers or lecturers too. They were also denied entry with hijab/burqa by the school/college authorities after the Government announcement regarding the restrictions of wearing any religious symbol in school/college premises. As Kavita Krishnan, a renowned feminist activist said that "When the history of the attempt to turn India into a fascist Hindu-supremacist nation is written, the spectacle of Muslim women being publicly humiliated

at the gates of educational institutions by having to strip off their hijab and burqa will be recognized as one of its key landmarks". The debate emerged between two groups, one is of the view that educational institution should be kept separate from the religious identity and another group advocated that India being multicultural and religiously plural country has given the right to practice, profess the religion of one's choice as a fundamental right which cannot be denied to anyone for a single moment. Bhanu Pratap writes that "it is also evident that the motivating principle behind the call to remove the hijab is not progressive equal rights for all. It had four functions: An instrument by which to browbeat minorities and erase Muslim cultural presence in the public sphere; to continue and create a sense of dread and fear; to trap self-described progressives into a politics of "ifs and buts"; and to foment more violence. All four things have come to pass" (Pratap, 23 Feb 2022).

The question of whether Muslim girls and women should be allowed in hijab in school/college in Karnataka was decided by state's high court which has said that wearing hijab is not essential practice in Islam, hence it should not be allowed in educational institutions. A noted Academician, Faizan Mustafa writes about the Karnataka judgment on Hijab that "it privileges discipline and control over liberty and diversity" (Mustafa, 17 March 2022). If someone is asked to either follow religion or get education, it means that he/she is being asked to surrender the authority of his/her religion. Actually, the law says that waiver of fundamental rights is not possible at any cost. Even if someone wants to surrender his/her fundamental rights, he/she cannot do so. As Gautam Bhatia argues, "While upholding hijab ban, Karnataka HC misconstrued several constitutional principles. The court should have recognized that educational spaces in a plural and diverse society ought to reflect its plurality and diversity, and facilitating the freedom of choice and expression is one crucial way to achieve that" (Bhatia, 15 March 2022).

Karnataka high court judgement on wearing of hijab in educational institutions should not be allowed, was challenged in Supreme Court and the Supreme Court on October 13, 2022, delivered a split verdict on whether Muslim students should shed their hijabs at their school gates. The two-judge Bench had contradictory opinions on the ideas of secularity,

freedom of expression and effect of the ban on education of girls; case will now be heard by a larger Bench (Rajagopal 13 October 2023).

Another incident happened when a Mumbai college banned hijab, burqa, caps, stoles, naqabs, and religious badges in classrooms and mandated formal wear for boys (shirt & trousers) and modest Indian/Western attire for girls, claiming it prevented religious identity display. Nine female students (B.Sc./B.Sc. Computer Science) filed a petition in High court, arguing the ban violated their fundamental rights to privacy, dignity, and religious freedom. High Court dismissed their plea on June 26, 2024, upholding the college's dress code. Supreme Court Partially stayed the ban and allowed hijab on campus but upheld restrictions on burqas in classrooms. Supreme court criticized the college's selective ban, questioning why Hindu symbols like tilak and bindi weren't prohibited if the goal was neutrality by saying that 'Girl students must have freedom of choice in what they are wearing and college cannot force them....'(The Hindu, 2024). In this case, Court balance institutional dress codes with religious freedom, rejecting arbitrary restrictions.

2. HIJAB: SOCIOLOGICAL IMAGINATION LENS

Apart from these controversies, there are other aspects to investigate this matter as a renowned sociologist C. Wright Mills in his book 'Sociological Imagination' published in 1959, argues that one needs to think beyond the familiar routines of our daily lives. This concept refers to the ability to understand the intersection of personal experiences and social structures. The sociological imagination allows individuals to see how their personal experiences are shaped by larger social, cultural, and historical forces, and how they in turn contribute to these larger structures.

According to Mills, the sociological imagination involves understanding how personal troubles are linked to public issues. For example, an individual's struggle with unemployment or debt may be seen as a personal trouble, but it can also be linked to broader economic and political structures, such as global capitalism or government policies. Similarly, an individual's experiences of discrimination or inequality can be linked to larger systems of

oppression, such as racism, sexism, classism, communalism etc.

The sociological imagination is important because it allows individuals to see beyond their own personal experiences and understand how larger social structures shape their lives and the lives of others. It encourages critical thinking and the ability to question taken-for-granted assumptions and beliefs, and to recognize the ways in which social structures can create and perpetuate inequalities. By using the sociological imagination, individuals can develop a more nuanced understanding of social issues and problems, and work towards creating more just and equitable societies. It also encourages empathy and a sense of connectedness to others, as individuals recognize the ways in which their own experiences are linked to the experiences of others in their communities and around the world.

Through the sociological imagination, the hijab—a headscarf worn by many Muslim women as a symbol of religious piety and modesty—can be examined. For some women, wearing the hijab is a matter of personal preference or a religious need, but it is also influenced by broader social, cultural, and historical factors.

Sociologically speaking, a Muslim woman can assert her position in her community and represent her religious identity by donning the headscarf. As a means of declaring one's Muslim identity in the face of marginalization and persecution, donning the hijab can be interpreted as a response to widespread Islamophobia and discrimination against Muslims.

In addition, patriarchal expectations and standards within Muslim communities can be used to study the hijab. Some contend that the headscarf is used as a means to maintain gender inequality in these societies by controlling and restricting women's conduct and mobility. Some contend that the hijab can empower women by enabling them to stand up for their cultural and religious identities in the face of suppressive social influences.

In general, the sociological imagination enables us to view the hijab as the result of greater social, cultural, and historical influences as well as a matter of personal preference. We may endeavor to create more inclusive and respectful cultures that honor and cherish women

by acknowledging the complexities of the hijab and its significance to individual women and communities.

If one looks at this hijab issue from a sociological imagination perspective, one needs to pay close attention to other aspects of it. One aspect can be seen as 'encashing votes' by Bhartiya Janta Party (BJP) leaders who used it in poll-bound states by invoking the masses on this ground aiming to generate and reinforce Hindu-vote bank but ultimately it has lost the election in Karnataka. According to Mills, sociological imagination is "the vivid awareness of the relationship between experience and the wider society" and the practice of being able to "think ourselves away" from the common routine of our everyday life and to look at them with different critical eyes. It's a kind of ability to look at things and their interaction and influence with each other socially. To look at things from sociological point of view, one must be able to detach himself/herself from the situation and think from alternative or critical point of view. This ability is very much central to look at the world from a sociological perspective. He emphasized the importance of recognizing the fact how individual experience and societal environment are the product of both the historical context in which they live and the everyday immediate surroundings in which a person exists. He tried to reconcile the connections between individual experience and agency and social structure.

The sociological imagination enables the researchers to look at the issues and challenges what he called 'personal troubles' and relate them to other people, history, and larger social structure. As he argued that "neither the life of an individual nor the history of a society can be understood without understanding both". According to him, one way one can consider about this, is to recognize that what we often experience as "personal trouble" like not getting entry into the college while wearing hijab, are actually "public issues"- the result of social problems that route through society and affect many, like exclusion of Muslim girls from the educational institutions, denying them their fundamental rights or otherization of Muslims. A large number of problems are not experienced as completely personal issues, but they are affected and influenced by social structures. Like the decision of many teachers to quit from the system in Karnataka was not because they wanted but it was because they were forced to resign by not allowing

them in the educational institutions with hijab/burqa. Likewise, the decision of parents of the hijab-wearing students to take their children away from the school was not their choice but they were forced by the system (by not allowing them in hijab) to do so. As he explained it in this way “the very structure of opportunities has collapsed. Both the correct statement of the problem and the range of possible solutions require us to consider the economic and political institutions of the society; and not merely the personal situation and character of a scatter of individuals” (Mills, 1959).

2.1 Hijab as Symbolic Value

Sociological imagination lens can be useful to explain any issue in society. So here the researcher would be applying this lens to understand the importance of hijab and its larger implications in Indian society. Veiling/wearing hijab can be understood as from compulsion to choice (assertion of political, social and religious identity), from restriction to subject of suspicion to fashion. The concept of the sociological imagination can be applied to any behavior. Although there is a difference between veiling, observing purdah, wearing hijab but here I would be using it interchangeably. It has a long history also. Observing purdah can be understood from various connotations rather than having one connotation as control of their mobility and sexuality. One could argue that veiling is not just a practice of controlling the mobility and sexuality of Muslim women, but rather it has symbolic value as a part of their Islamic teachings. Often the act of observing or following the guidance of the Quran is much more important than the act of observing purdah itself. For instance, for some believers, ‘to wear burqa or hijab’ is important because probably they believe that following the guidelines of Quran given by God is more valuable than the practice of hijab/burqa itself.

The concept of graciousness and modesty in the interaction between members of the opposite sex has been strongly emphasized in Islam. Dress code is included in the manner of graciousness, and it is part of the overall teachings of Islam. Almighty Allah talks about the issue of decency and *hijab* in the two following verses of Quran: in the following verse of chapter Al-Noor, Allah commands Prophet Muhammad as follows:

“Say to the believing men that: they should cast down their glances and guard their private parts (by being chaste). This is better for them” (Al-Noor 24:30).

Here Muslim men are commanded by Allah that they should not look at any women lustfully except their own wives; in order to stop them from any possibility of enticement, they are commanded to cast their glances downwards. This is regarded as the commandment for the glances or “hijab of the eyes”.

Then Allah commands the Prophet Muhammad to address the women in the next verse:

“Say to the believing women that: they should cast down their glances and guard their private parts (by being chaste)...” (Al-Noor 24:31).

This command is regarding the “hijab of the eyes” for the women as similar to the previous verse given to men.

After the commandment of “hijab of the eyes”, Allah has given commandment for the dress code for women in the next part of the same verse that reads as follows:

“...and not display their beauty except what is apparent, and they should place their khumur over their bosoms...” (Al-Noor 24:31).

As per the dictionary of classical Arabic, Aqrab al-Mawarid: “[The word khimar refers to] all such pieces of cloth which are used to cover the head. It is a piece of cloth which is used by a woman to cover her head” (Al-Muhajabah) and khumur is the plural of khimar. So, the word khimar, by definition, means a piece of cloth that is used to cover the head.

In another chapter that is Chapter 33 namely al-Ahzab, verse 59, Allah commands to Prophet Muhammad in the following manner:

“O Prophet! Say to your wives, your daughters, and the women of the believers that: they should let down upon themselves their jalabib” (al-Ahzab 33: 59).

As per the Arabic classical dictionary, *jalabib* is the plural of the word *jilbab* which means a loose outer garment. It’s a kind of garment which a woman puts upon her head and puts it down to her bosom. This means that Islam prescribes the dress code for women which does not only talk about the scarves which cover the head, the neck and the bosom but it also talks about the overall dress that should be loose and long so that

the structure of body should not be revealed. So, it is very much clear that Islam commands its believing people with dress code.

And the constitution of India also talks about the right to equality in Article 15 which prohibits the discrimination on the grounds of religion, race, caste, sex or place of birth.

Article 19 guarantees the freedom of speech and expression to all citizens of India. It is one of the most appreciated rights of a citizen and is the foundation of a democratic and pluralistic society. It proposes the first condition of liberty and plays a significant role in making public opinion. Freedom of speech and expression means the right to hold an opinion and to be able to communicate it, including the right to obtain and communicate information. It also includes the right to dress as per one's choice.

Article 25 guarantees freedom of religion to all the citizens of India. As per this article, all citizens of India are equally entitled to freedom of conscience and have the right to profess, practice and propagate their religion freely, subject to public order, morality, health and other provisions. Every citizen of India has a right to follow any religion of their choice. In case of religious intolerance happens in Indian society, it is the duty of the government to control these incidences and take strict action against the perpetrators. Freedom of religion has been enshrined in the Indian constitution "because freedoms are important and not because religions are important" (The Hindu, editorial, 17 March, 2022).

In this case of hijab controversy, it is interesting sociologically to question why putting tilak/bindi/sindoor are allowed in educational institutions, but hijab is not allowed. As Karnataka education minister BC Nagesh while making the distinction between cultural identity and religious identity, said that 'strict action will be taken against educational institutions if they force students to remove the tilak, kumkum, bindi etc.

2.2 Social and Economic Dimensions of Hijab

However, the hijab's social and economic connections might be seen as its additional dimension. The need for fashionable and culturally suitable clothing options for Muslim women has led to a substantial growth in the global modest fashion sector. This has created

business opportunities for merchants, designers, and entrepreneurs serving this market niche. Hijabs' production, marketing, distribution, and packaging are global enterprises that have an impact on a wide range of social groups and organizations within those countries. Many women have started donning the hijab in response to controversy. The hijab business in Madhya Pradesh has increased from 30 to 40 percent after the controversy. Many aspects of our day-to-day lives are now located within globalized trade and communications and to sociologists studying these transactions is significantly important. The hijab has inspired Muslim women to enter the business world and establish their own brands, contributing to economic empowerment and financial independence. This aligns with broader efforts to promote gender equality and women's economic participation.

In a globalized world, the hijab serves as a lens through which various social and economic dynamics are examined. It reflects the complexities of identity, cultural exchange, empowerment, and economic opportunities that arise from increased interconnectedness and cross-cultural interactions. The conversations and debates surrounding the hijab continue to evolve as societies navigate issues of tolerance, diversity, and individual expression.

2.3 Hijab as Fashion

Another dimension of hijab can be to wear it as a fashion. The hijab, a headscarf has also been incorporated into fashion in recent years. This phenomenon can be analysed from a sociological perspective, as it reflects larger cultural and social trends. Some women wear it in a conservative form combined with traditional non-fashionable clothes while the women with career aspirations apply it as a fashionable entity combined with fashionable dresses in such a way that the appearance of these women seems like copycat of the fashion style of western middle-class women (Williams and Vaschi 2007). According to Ritzer, applying the hijab in modern forms, by and large combining it with highly trendy or fast fashionable dresses and items, is an example of cultural hybridization" (Ritzer 1993/2004).

One way to interpret the hijab's cultural resonance as a fashion statement is the growing visibility and acceptance of Muslim identity in Western society. Muslim women also use the fashion industry as a

platform to demonstrate their influence and presence in a field where Western and Eurocentric standards of beauty have previously dominated.

The hijab, according to sociological theory, is a mirror of larger trends in the fashion industry's commodification and cultural appropriation. The hijab's conversion into fashion is viewed by some as a kind of cultural appropriation since it has lost its religious and cultural significance as a result of its commercialization for profit.

Some argue that Muslim women are exposed to and represented in the fashion industry because of the hijab's acceptance in the fashion industry, which encourages cross-cultural exchange and representation.

Ultimately, the hijab is a complex fashion phenomenon that embodies greater cultural and societal trends. Sociological analysis can help us better understand significance of diversity and meaning within different cultural contexts, which will help us establish more inclusive and respectful societies that accept variety and cross-cultural interchange.

2.4 Hijab as Choice

As Mir-Hossaini (2007) argues that the rise of political Islam in the latter half of the 20th century transformed the hijab into a site of conflict where secular feminist and Islamist discourses and rhetoric collided, with each side evaluating the other's viewpoints and arguments in light of its own moral standards and ideals. The hijab has come to symbolize Islamists' unique identity and claim to be real Muslims. They refer to it as a divine commandment that establishes women's roles in society and guards against treating them as objects of sex. Conversely, the hijab is seen by secular feminists as a representation of women's subjugation and a patriarchal dictate that restricts women of their fundamental freedom to govern their own bodies and to dress as they like. Muslim women who choose various forms of covering (including, more lately, the face veil) are adopting the hijab as a symbol of a new identity, as a form of protest, to redefine the boundaries of their presence in public space. These women come from different backgrounds and have varied goals and ideas. These women are creating new narratives about the hijab, narratives that

both secular feminists and Islamists find disconcerting.

Abu-Lughod (2002) conducted a thorough analysis of Western perceptions of Muslim women. She talks about power as agency and power within their cultural surroundings. She demonstrates how diverse Muslim women's experiences can be and that they have power within their cultural setting. She speaks of a general power that has to do with Muslim women's ability to navigate their own lives and choices in the face of stereotypes that may portray them as either passive or submissive. The idea of "rescuing" Muslim women is questioned by Abu-Lughod, who contends that these narratives often oversimplify a wide range of experiences and fail to acknowledge the agency that these women exert within their communities. Her work confronts notions of cultural differences and the necessity of saving Muslim women. She emphasizes the significance of acknowledging the diverse experiences and influence of Muslim women within their respective cultural contexts.

Wearing a headscarf such as the hijab is a matter of personal preference for many women. Sociologically speaking, however, the choice to wear the hijab reflects broader societal and cultural tendencies toward autonomy and self-expression. Saba Mahmood's book "Politics of Piety: The Islamic Revival and the Feminist Subject" explores the experiences of women who choose to wear the hijab as a religious practice within the framework of the Islamic revival in Egypt. Mahmood argues that the hijab is a complex and contentious practice that is influenced by larger social and political circumstances rather than being a matter of individual preference or agency (Mahmood, 2005).

Mahmood's analysis disproves assumptions made by Western liberal feminists that Muslim women who wear the hijab are oppressed or lack agency. Instead, she argues that women who wear the hijab do so as a part of a larger movement toward moral reform and religious revival and that their choice is influenced by a number of innate social and cultural factors, including family expectations, community pressure, and broader political and social attitudes toward Islam and Muslim identity. Her study sheds light on the contradictions and tensions that exist within the Islamic revival movement itself since women who

participate find themselves in dilemma between competing ideas of gender equality, piety, and morality. This book offers a thorough and nuanced analysis of the headscarf as a contentious practice, challenging simplistic ideas about the autonomy and empowerment of Muslim women while considering all relevant factors.

In a society where they are often marginalized and stereotyped, Muslim women may view the decision to wear the hijab to affirm their identity and religious beliefs. Muslim women may also see it as a way to reclaim control over their bodies and appearances and to challenge traditional notions of beauty and style. It's important to recognize, however, that wearing the hijab is influenced by broader societal and cultural factors.

The decision to wear the hijab can be influenced by expectations from family and the community, as well as by broader societal perspectives toward Islam and Muslim identity. Some women find that wearing the hijab allows them to express their own agency and resist these societal constraints, while other women find that it makes them integrate with their communities and adhere to social standards. The choice to wear a hijab reflects larger societal and cultural trends toward individualism and self-expression. If we acknowledge the various factors that impact Muslim women's decision to wear the hijab, we may be better able to understand its significance and meaning. Additionally, we ought to work on creating more polite, inclusive societies that value individuality and embrace diversity.

2.5 Providing Anonymity to Donner

The other aspect of observing purdah is that it provides anonymity to the donner. A person can remain anonymous by wearing a hijab or burqa, which is why many people do. The donner gains anonymity by keeping purdah, which is another benefit. Many people wear burqas or hijabs because they allow one to remain incognito. For example, women who are begging donne it to hide their true identities. Women from other communities also cover their face to protect themselves from scorchy sunlight. In this case, the headscarf or burqa serves as the object of the suspicion for observer. Wearing a hijab, which can serve as a physical barrier between the wearer and the outside world, can improve one's sense of psychological

comfort and personal seclusion. This is especially crucial for persons who might want to shield themselves from unwanted attention or scrutiny in public settings. In areas where objectification of women is an issue, the hijab can assist reduce it by detracting from their physical attributes. This is consistent with broader discussions about respecting others and gender equality. Wearers of hijabs may find it easier to go about their everyday lives without feeling overly exposed or the target of unwanted attention because the scarf can provide a certain level of privacy in public places.

3. POSSIBILITIES FOR THE FUTURE

Mills emphasized the possibilities for the future also as another aspect to the sociological imagination. According to him, sociology not only helps us to understand and critically analyze present and existing patterns of social life, but it also helps us to look at some of the possibilities of futures available to us. By using the sociological imagination perspective, one can observe not only what is real, but also what could become real in the near future or what one should desire to make it that way.

In the case of hijab issue, it is a good example of the growing tendency of intolerance towards minority community. A group of people pointed out that wearing hijab/burqa is a sign of conservatism and it could lead to backwardness of Muslims further. Contrary to this view, here, it can be considered as a liberating factor for these girls because their parents do not allow them to go to outside from their house without burqa/hijab. By not allowing them with hijab (covering of head with the same color of dupatta of uniform) will lead them to more backwardness. It has larger implications for the substantive question of pluralism in educational institutions also. Pluralism in classrooms enables students drawn from various backgrounds and different castes, classes and different communities to learn about each other, to develop friendship bonds and to learn toleration towards each other. After this Karnataka High court judgment, the hijab wearing girls would either surrender their education or withdraw their names from these institutions if they want to pursue their education, they will enroll themselves in Muslim educational institutions, or for that matter, to some extent it has already happened. So, this will lead to ghettoization

not only for Muslim students but also for students of other communities. Hence the Indian society will lose its unique characteristic of multicultural and religious plural society and it will be a great threat to the unity in diversity features of this society. It will endanger the centuries old historical tradition of mutual peaceful co-existence, respect towards each other, and toleration towards each other.

4. CONCLUSION

In this paper, using a sociological imagination lens, the researcher thoroughly discussed the history, applications, and dimensions of diversity practice in the Indian context with reference to the hijab. In a country such as India, where diverse groups of people coexist, a more important question is: Is the discourse around diversity and inclusion a whole new phenomenon, or has the format changed only slightly? Based on the arguments made in the paper, it is difficult to provide any definitive responses. It depends on how we, as practitioners, interpret Indian diversity. The results reflect doubt on oversimplified views of the hijab as a passive symbol and emphasize the agency of those who wear it. In India, being a Muslim woman involves a wide range of experiences influenced by caste, geography, and the intersections of classes. This paper draws attention to the complex ways that identity issues interact with and affect the everyday lives of Muslim women. Muslim women traverse a variety of opportunities and obstacles based on castes, geography, and socio-economic backgrounds. They embody the complex fabric of Indian society. Caste relations impact people's access to societal obligations, employment prospects, and educational chances, adding layers to their experiences. Social standards and conventions are shaped by distinct cultural influences arising from regional variances. Class also plays a big part in deciding lifestyle choices and future economic prospects. Understanding the varied experiences of Muslim women requires an intersectional perspective that acknowledges the interaction of caste, geography, and class and sheds light on the many narratives.

Much like to the aforementioned example, many other initiatives are started with a specific goal in a given setting, but eventually, they have to be reviewed to make sure they still meet the changing needs of the new setting. It is vital to reframe questions regarding

the relevance of certain projects and whether and how much adaptation is required for the benefit of other groups at bigger organizational, societal, and policy levels. Ultimately, this paper advances the broader discourse on gender, identity, and societal standards. It highlights how important it is to have a comprehensive understanding of the hijab's significance and acknowledges that it has the power to both promote harmony and discord in varied societies. The insights gained from this paper serve as a basis for promoting greater empathy, communication, and cultural understanding within this globalized world.

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