

**DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIE
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF ABDELHAMID IBN BADIS – MOSTAGANEM-
FACULTY OF FOREIGN LANGUAGES
ENGLISH DEPARTMENT**



Master Degree in

“Sociolinguistics and Gender Studies”

**Women’s Body Image in The Algerian Culture:
The Case of Veiled VS Unveiled Women**

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Academic Year: 2016/2017

Dedication

I would like to thank my parents who encourage and support me through my many years of studying. I would like to thank my brothers and sisters, Hadja and Hafida who support me to accomplish this research and a special thanks is given to my sister Soumia for her help and encouragement through my research .

A special thanks for my best friends Ahlem, Hind, Roukai for their unshakable time, help and support through my research.

Acknowledgement

Thanks given to Allah whom I refer all my success to.

I would like to send my sincere appreciation to my supervisor **Dr.F.Z .Benghrouzi** for her support throughout this process and her effort to help me complete this research as well as her understanding ,patience and optimistic attitudes.

I would like to thank all my teachers in the department of English.

Abstract

The study was targeted to present the concept of women and veiling in the Algerian society. The study identifies the reasons why Muslim women wear the veil and vice versa. Though with reference to our study, we used the term veil to refer to either hijab or full -face veil. The full -face veil covers the complete body except the eyes while hijab makes reference to the veil that address the top but leaves the facial skin uncovered and women who wear the hijab with different styles and colors. Our research has done mainly to provide a better understanding of the concept of veiled and unveiled women in the Algerian society and to see how society and men view veiled and unveiled women. The study involved forty randomly selected men and women. They were University students and working men and women. To better investigate this research, a questionnaire and an observation are the main methods used to collect data. Results indicated that people have positive responses towards veiled women compared to non veiled and also men have a highly negative responses towards veiled compared to its counterparts inrelation to the physical attractiveness and level of intelligence as hypothesized.

Key words : Veil, veiled and unveiled women .

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General Introduction

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For Muslim women a veil can refer specifically to the hijab or headscarf, covering just the top but leaving the facial skin uncovered or the full-face veil which addresses the top and face. A veil is a sign of religion, identity as well as modesty. The veil is more than just a scarf on women's head or clothes that cover her body; it is an end up of her religion and her identity. The veil has several varieties in different parts of the world and many of them have cultural relations. Thus, the veil plays an important role in the lives of women, it is an advantage for women rather than a negative thing as some people think. It is a kind of protection of women and while wearing it you feel happy, comfortable and secured. Though societal pressure affects women and by complementing their appearance and some women dress themselves according to men's preference and they really care about how society and especially men see them.

The objective of this study is to provide an understanding of what a veil is and to distinguish and differentiate the different types of headcoverage through which we identify the reasons why Muslim wear the veil and vice versa. This study also seeks to explore men and society's views towards veiled and unveiled women.

This study is provided by the following research questions that were raised to solve the problems. These questions are :

Q1- How the veil is perceived by people?

Q2- How society value and interpret veiled women compared to unveiled ones?

Q3- How do male perceive and react towards veiled women and its counterparts?

Three hypotheses were developed for this study, these hypotheses suggest that people have positive responses towards veiled compared to unveiled one though society and men influence women in a positive and negative way in relation to physical attractiveness and the level of

General introduction

intelligence. Society have a positive responses towards veiled compared to unveiled women unlike men who have negative responses towards veiled women compared to its counterparts.

This dissertation is divided into three chapters. The first chapter provides an overview of the literature to this study and sets the objective that guide this research. The chapter also identifies the key concepts related to the topic. Though, the chapter discusses body image and the media's influence on women's body image. The chapter also addresses the concept of women and veiling and the different levels of headcoverage (no veil ,veil and full-face veil) , The chapter also shed the light on the reasons why Muslim women wear the veil and why Muslim women chose not to wear the veil. The chapter concludes with western and male's views towards veiled and unveiled women. The second chapter provides the practical part of the study ,a description of the participants and how these were chosen will be accompanied by an explanation of the research methods. The third chapter is devoted to the discussion and analysis of the findings, the chapter also provides relevant recommendations as well as the limitations of the study.

Chapter One

Literature Review

Introduction

The objective of this chapter is to present an overview of the literature on body image and focuses on the veiled and unveiled women in the Algerian society. The first section discusses body image and the media's impact on women's body image. Also the second section will differentiate the different levels of the headcoverage (no veil,veil and full-face veil) and how society value and interpret veiled women compared with unveiled women. The chapter will conclude with a discussion of male's perception towards the veiled women compared with its counterparts.

Body image

People from all over the world have different perceptions and feelings about their body image. The term body image can refer to how people feel about their body image(size, shape and weight). There have been many conceptual meanings of body image throughout this years. Body image have been defined in many different ways.

Sarah Gorgan (1999,P.524) defined body image , « body image relates to a person's perceptions, feelings and thoughts about his or her body ,and is usually conceptualized as incorporating body size estimation evaluation of body attractiveness and emotions associated with body shape and size ». From another angle, « body image is multi-faceted construct of self-perception,attitudes,beliefs,feelings,and behaviors related to one's body ».(Cash&Pruzinsky, 1999,P.7).

Also, « body image refers to the picture that individuals form of their bodies in their minds. A person's body image is influenced by their beliefs and attitudes. One's body image does not remain the same, but changes in response to lifestyle events » (Women's Health, 2007,P.11).

It has been argued that body image occurs as a cognitive, emotional, perceptual and behavioral aspects. The cognitive aspect is related to the mental recognition of a person that is the way a person think about his or her body. In addition, the thoughts and feelings that you feel about your body. There is a question of whether the body is perfect or not. The emotional aspect is the way a person feel about his look whether the person is satisfied or dissatisfied about his or her body in relation to their physical appearance, weight and shape that is whether a person like or dislike his look. The perceptual aspect is the way you see your body is not necessarily the correct representation of what you actually appear to be. For instance, a person may understand themselves to be excessive fat when in reality they may be underweight. The behavioral aspect is the things you decide to do with regards to how you look. Whenever a person is dissatisfied with just how they look, they could employ destructive behaviours such as extreme performing exercises or disordered eating as a way to change appearance. Some individuals may isolate themselves because they feel bad about just how they look. Behaviours where you engage because of your body image encompasses your behavioural body image. (National Eating Disorders Collaboration, 2011, P.01).

Body image is not static. There is an evidence that body changes over time. Body image is an ongoing process (dynamic). Cash & Pruzinsky (1990, P.08) found that « watching television could change a person's body image by influencing them to think about their weight, attractiveness ». On the other hand, body image change over time in response to many factors as media, family and culture. Body image is not static as it is defined by health Professional Carla Rice, « body image is not static concept. It developed through interactions with people and the social world, changing across life spans in response to changing feedback from the environment ». (P.01).

People's feelings about their bodies can be either positive or negative. People with positive body image are happy and satisfied with their physical appearance. The more a

person is satisfied with his body, the more a person feels comfortable and confident with his look. Unlike negative body image is more related to low self-esteem, depression and obsession with weight loss and also people are more likely to suffer from feelings of self-consciousness, « body image is defined as positive or negative satisfaction with one's body size ». (Eggermout, 2005, P.6- 10).

Having a positive body image means that people accept the way they look and feel good about their bodies that is you do not have to compare your body with others. However, people with negative body image are dissatisfied with their body image. Having negative thoughts about your body may have a negative effect on one's health. Also media play an important role on the way people think about their ideal and the way other people think about how they look.

Body image is closely linked to self-esteem. Frost & Mackelvi (2005, P.36) define self-esteem « as the level of global regard one has on the self ». Self-esteem is how people feel about themselves, it is about how much people value themselves. Self-esteem can be either positive or negative in other words the more a person has positive feelings about his or her body the more a person feels happy and satisfied with his look/self. According to Rosenberg (1965, P.30) « self-esteem is defined as a positive or negative attitudes toward... the self ».

1-1-body satisfaction

« Body satisfaction & dissatisfaction represents a global and subjective evaluation of one's body ». (Grade, Ward & Hyde, 2008, P.15). Body satisfaction is all about how much people are satisfied and happy with their bodies. Having a positive body image is important because being happy and comfortable about yourself can have a positive effect on your body. Body satisfaction can also be defined as the person's satisfaction with his or her

body. Though positive evaluation of your physical appearance including your size, shape and weight often lead to a positive body image.

A positive body image is not just on how a person looks, but on how a person feels about his body. The term body image satisfaction can therefore refer to « the extent to which an individual's is content with their body size shape ». The key to develop a positive body image is to respect and accept our natural body.

In addition, parents may play an extremely important role by influencing the body satisfaction of their children either positively or negatively. Holsen (2012 ,P.11) claim that « good quality relationship with parents and peers were associated with higher body satisfaction whereas poor quality relationship with parents and peers were associated with lower body satisfaction ». The quality of this relationship show that good relationship between parents were associated with higher body satisfaction and poor quality with parents were associated with lower body satisfaction. To put it differently people who had good quality relationship with their parents have higher body satisfaction and vice versa. (Retricted from Tompson, JK, body image disturbance : Assessement and treatemrnt-Elmsford, 1990)

1-2-Body dissatisfaction

Negative body image is more associated_ with tendency to compare one's body with other's bodies. People with negative body image are dissatisfied with the way look. According to Holston (2004,P.06) « Body dissatisfaction show negative evaluation of one's body ».

People with negative body dissatisfaction are dissatisfied with their bodies. They think that certain parts of their bodies may not be the same as someone else's. Gorgan (2008,P.16) defined «body dissatisfaction as a person's negative thoughts about his or her

own body ». People with negative body image especially girls are more likely to have low self-esteem, suffer from feelings of depression, isolation and also are more likely to be obsessed with weight and dieting.

On the other hand, people who are overweight are at higher risk of having negative body image. « Body weight was found to be the strongest predictor of negative body image regardless to gender and ethnicity »{ Xanthopoulos, 2011, P.09). Body weight causes lower body satisfaction, lower body satisfaction is more related to self-esteem and depression. In other words, people who have low body satisfaction are more likely to have low self-esteem as Goldfeild (2010, P.09) stated that « The overweight people are more prone to low body satisfaction compared to normal weight. Individuals who are obese are particularly likely to have low body satisfaction ». For instance, Chaiton (2009, P.10) declared that « Adolescents who are overweight are more likely to experience low body satisfaction and depression ».

Media and body image

Millions of men and women are constantly coping with a dreadful sense about how precisely they look; in other words, they are not content with their body image, which undoubtedly causes to low self-esteem. The mass media constantly portrays ideal images for women and men; thin and slim for women, wide-ranging and muscular for men. Magazines and newspaper publishers also often have a tendency to depict models and ultra slim athletes. For instance, before celebrities were appreciated because of their talents rather than looks, nowadays, celebrities are all about their bodies, they are singing and offering their bodies. Progressively, size zero has ended up being the commonly acceptable pattern which every young girl must desire to attain to become accepted inside our ever-growing sociable sphere and world. This usually has very harmful effects and implications such as eating disorders and depression. (Julia M. Sparhawk, Body image and the media, 2003, P.10).

Additionally, for a long time, the media has been influencing world in a lots of different ways. The media chooses what the public views and exactly how it is portrayed. Women are predominately portrayed in the mass media as a skinny, waif like women, with few flaws. They show the slender women as happy and successful. Some women are damaged adversely by constantly being bombarded with this slim ideal. Cosmetic surgery, drastic, low self-esteem, negative body image and disordered eating are part of what you can do to women who are constantly in touch with the thin ideal. (cited by Julia M, the media influences on body image, 2003, p.11)

McCabe, Butler & Watt (2007, P. 13) stated that « It can be said that the media is the most widespread and influential conveyor of sociocultural values regarding ideal size and shape, which creates an understanding of the ideal man and women ». Multimedia is apparently the key factor impacting over a woman's body issue, and media is the key source and most powerful impact on body image conception. Newspaper, magazines, Tv and internet have been proven to play a solid role in developing a current perception of the perfect man and women.

Mass media portrays images that promise communal acceptance for women and men, therefore these body types become suitable, especially by women. Today's marketers generally focus on the need for physical attraction, which frequently sets pressure on women and men to give attention to their appearance. These advertisements often have undesirable effects on women and men, women particularly, who frequently have concern with being unattractive or old. (McCabe et al, 2007, p.12).

This often affects adversely on women's body image, and it often causes unhealthy habits as they shoot for the super-thin body idealized by the media. Likewise, men shoot for the

well-built multimedia standards. It could be argued that insufficiently described sense of self brings about comparison and attempting to end up like that.

The media influences ladies in many various ways. In a body image and media study by Heinberg and Thompson (2009, p.12) it was figured that media-presented images of the slim ideal and attractiveness might negatively influence a woman's feelings and body satisfaction. King, Touyz, and Charles (2000, p.12) recognized these findings, proclaiming that media exposure causes some women to feel more dissatisfaction with their body shape. Then they resort to extreme measures to reach the thin ideal such as dieting to attain the thin ideal body, smoking more to control weight and putting themselves through reconstructive surgeries. (Cited by Julia M., *The media and body image: how women are affected by the media*, 2003, P.12)

Eichhoff-Shemek, and Kelly-Vance (1998, p.12) discovered that the mass marketing of body images has been a robust power in creating the 1990's thin ideal standard for girls. Moreover, Garner discovered that as the amount of newspaper articles on weight loss diets and exercise increased, the incidence of eating disorders also increased. Grogan (1999, p.12) agreed that ladies should undergo pain to improve their bodies.

Women experience negative emotions about themselves when they face the media's slim ideal. Stice and Shaw (1994, p.12) discovered that contact with the slim ideal led to subjects feeling unsatisfied, shameful, guilty, depressed, and stressed, which decreased their confidence. In addition they mentioned that the perfect body image portrayed in many popular magazines has unwanted effects on the effective condition and body satisfaction of female readers. In addition, Unger and Crawford (1996, p.12) concur that women experience negative emotions when subjected to the thin ideal. Many adolescent females consider themselves to be bigger, fatter and wider than they really are. (Cited by Julia M., *media and body image, how women are affected by the media*, P.12)

Understanding what is a veil

For Muslim women, a veil can refer specifically to the hijab or headscarf, covering just the top but leaving the facial skin uncovered or the full-face veil, which addresses top and face. As Unkelbach, Schneider, Gode, and Senft (2010, p.378) explain, « traditional Muslim clothing such as the hijab ... allows fast and easy categorization. Women wearing hijabs are easily [identified] as Muslim, thereby activating possible stereotypes and prejudices” in non-Muslim observers ».

On the main one side "the veil" can make reference to the hijab or headscarf, covering just the top but leaving the face uncovered while on the other, "the veil" can make reference to a full-face veil-- either the niqab, which includes the face and the head but leaves the eyes uncovered or the burqa, which addresses the Complete body, like the head, face, and eye.

Additionally, a recently available survey on the impact of Islamophobic problems on Muslim women has claimed that « ladies go through such disorders than men, and that possibility is increased if they are using the full-face veil or other clothing associated with Islam ». (Allen, 2013, P.01) .

Leveles of different types of headcoverage

The Muslim practice of hijab –popularly known as « veiling « Traditional western commentators--is a contentious, gendered spiritual customs associated with a complicated selection of symbolic meanings. For some,, it is an indicator of oppression and social separatism; to others, it can be an exercise in modesty, pious devotion, and even self-expression (Alvi, Hoodfar, & McDonough, 2003, P.02). Until lately, a lot of the scholarly emphasis has been on debating the symbolic meanings of hijab within the Muslim community. (Retrited from Journal of Applied Social Psychology, 2014)

There are different types of Islamic veils worn by women across Muslim countries and in some western countries (El-Geledi & Bourhis,2012; Hoodfar, 2003,P.02).

Furthermore, hijab [/hi'dʒæb/](#), is described by various labels some of the most frequent which are a veil, a headcoverage or a headdress. Most Muslims who wear the covering call it a hijab , an Arabic expression which means « cover ». However, there are several varieties of hijab that are described by different labels. On the other hand, hijab is often associated with, religious and Jewish women. In some practices they wear a headcoverage as a ethnic practice or dedication to modestie or piety. (Cited by Sarah Amer,Arabs in America)

Hijab has both an over-all and a particular meaning. Generally,it identifies modest varieties of Islamic dress--regardless of kind of headdress worn—and specifically it identifies the normal headscarf, within the head of hair and shoulders however, not the face. The practice of wearing the hijab of most kinds vary extensively and take affect from culture, fashion as well as religion. (Cited in Journal of Applied Social Psychology, 2014,P.13).

In addition, hijab is the first kind of the veil that is mostly worn by ladies in the Western world is a rectangular scarf that includes the top and the neck, but leaves the facial skin clear, Though Niqāb [/ni'kɑ:b/](#), the full-face veil, is a face-covering that addresses the mouth and nose, but leaves the eyes clear. It really is worn with an associated khimar or other form of head cover.

For clearness, in this research we use the term hijab in references to the specific kind of Muslim veil.Though we identity sereval types of the headcoverage (no veil,hijab and full-face veil).The full-face veil covers the complete body expect for the eyes while we use the word hijab to make reference to a veil that addresses the top and leaves the face uncovered and women who wear the hijab in a lot of different styles and colors.

Veiled and Unveiled women

Some Muslim women choose to wear the hijab or other coverings for a number of reasons. Some women wear the hijab because they assume that God has instructed women to use it as a way of satisfying his commandment for modesty. For these women, putting on hijab is an individual choice that is manufactured after puberty and is supposed to reveal or represent one's personal devotion to God. Oftentimes, the wearing of a headcoverage is often associated with the using of loose-fitting, non-revealing clothing, generally known as hijab.

« Although some Muslim women do not perceive the hijab to be obligatory with their beliefs, other veiled women wear the hijab as a way of visibly expressing their Muslim identification ».(Haddad,2006,P.08) . For instance, in America especially since 9/11, the hijab is identified to be associated with Islam. Some Muslim women choose to appropriate this stereotype and wear the hijab to declare their Islamic identification and offer witness with their faith. However, this association in addition has occasionally led to the violent assaults of Muslim women putting hijab.

Zayzafoon(2005,Para.09)stated that « Some Muslim women wear the hijab for spiritual reasons, there are other Arab or Muslim women who choose to wear the hijab as a manifestation of their social identity. By putting on the hijab, Muslim women desire to communicate their political and sociable alliance with the country of origins and task the prejudice of traditional western discourses for the Arabic-speaking world » . A lot of women who wear the hijab are happy to take action rather than making a barrier, they view it as checking doorways ways to communication. Furthermore with their Muslim identification, these "hijabis" also get in touch with their feminine aspect sporting new styles, shiny colors and trendy ways to wear hijab. (Cited by Sarah Amer,Arabs in America)

Moreover, just like the women who choose to wear the hijab, those who choose not to wear the hijab do this for a number of reasons. Some Muslim women assume that although

the concepts of modesty are plainly defined in the Qu'ran, they understand the putting on of the headscarf as a social or ethnical interpretation of the scriptures. These women sometimes assume that the principles espoused by the putting on or using of the headscarf may be accomplished in different ways

Some women assume that the hijab allowed women in the past to activate in public contemporary society without garnering attention, the headscarf in the Western society brings more focus on women and is thus contradictory to its original goal. Others assume that the hijab and other exterior practices have grown to be inappropriately central to the practice of Islam, and instead choose to give attention to their inner and spiritual relationship with God. Although some women might choose never to wear the hijab, most Muslim women concur that it is just a woman's choice if she wears the Hijab .

Veiling and fashion

Fashion is a kind of self-expression, and the one which is often employed to draw in attention. For most, the veil or hijab is strictly the contrary. Veiling is approximately modesty and appealing small amount attention as it can be .But modern women who wear hijab may still want to look stylish and participate in the current styles while concurrently together dressing modestly. Today an increasing number of Muslim women are efficiently finding means of blending both goals often adding a dose of satisfactory fashion with their traditional apparel. For Westerners there is certainly often confusion related to the various and kinds hijab seen on Muslim women across the world. (Cited by Sarah Amer,Arabs in America)

Today world fashion established around places such as New York and Paris and universally renowned brands. Specific varieties of garments have grown to be fashion symbols,including jeans, t-shirts, and business suits. Lately, Islamic businesses and consumers have been building their own fashion,different from Western styles. Clothing that

once was associated with only a certain group of people has now distributed throughout the Islamic world. Types of this that are Abaya, Kaftan, and Dishdasha , which today are not only worn by women of the Arab world, but also by non-Arab Muslims in the Western. For example, the Salwaar Kamiz, typically worn by South Asians, is also worn today by Muslims in diverse versions of designs. (Cited by Sarah Amer, *Arabs in America : Muslim Women Fashion*).

The traditional reason for the Islamic hidjab is to set-up an frame of mind of modesty and get as little focus on oneself as is possible. Shaimaa Khalil(p.02) identifies fashion « as a kind of self-expression, tinkering with looks, and appealing focus on one's personal style ».

Regardless of the seeming contradiction with the spirit of hidjab, an increasing number of Muslim women are mixing both. They find creativity in what they see in high magazines and change it to be sure it covers and abides by Islamic rulings.

While cultural clothing continues to be worn by a lot of women across the world, young Muslims today tend to be looking for clothes that won't set them aside from Western world. They have grown to be increasingly aware of their identities after 9/11 and many want to merge, yet with the hidjab upon this goal becomes quite difficult.

Fashion designers such as Hana Tajima Simpson (Para.03) and young Muslim fashion bloggers can play an integral role in bridging the two principles. One Blog called «Stylish Muslimah » features hidjab styles from round the world, outfit ideas, new « hijabi » activities, hidjab fashion for aged women, and hidjab styles for special events . (Cited by Sarah Amer, *What is veiling*, 2014)

Western's views about the veil

All over the world, the question about hijab requires many varieties. Many assume that the veil is global that objectifies women. Women have argued that hijab allows them independence or liberty of motion and control of their bodies.. Understood in such conditions, hijab defend or helps to protect women from the male gaze and grants or loans them a lot of amount of autonomy. However, others have argued that the veil only supplies the illusion of safety and functions to absolve men of any responsibility for managing their own habits. (Cited by Sarah Amer, Women and Veilling)

Negativity toward Muslim veils and the women who put them on has been conspicuous in interpersonal and politics discourse on Islam. French President Nicolas Sarkozy has called « face-covering veils "an indicator of subservience" that " will never be pleasant on the place of the French republic" » (Allen, 2009, 2010,P.02).

Additionally, British member in Parliament Jack Straw, whose constituency in Blackburn has a huge Asian-Muslim society, has recommended that « face-covering veils impede communication along with his constituents and promote social uncomfortableness ».(Straw, 2006, 2012,P.02). As Straw also stated, “the veil was bound to make better, positive relations between the [Muslim- and White-British] communities more difficult” (Straw, 2012 , p. 481).

Thus, the discussion about the hijab is contentious, exposing the complexity of the problem. With along the increasing number of women who wear the veil around the globe, the problem of the hijab has turned into a topic of argument among Muslim and non-Muslim scholars. A Harris Interactive Survey (Blitz, 2010) confirmed that 70% of people in France, 65% in Spain, 63% in Italy, and 50% in Germany needed the full-face veil banned, and even Muslim veils are actually banned in many of these countries (Joppke, 2013; McGoldrick, 2006; Welch, 2007,P.02).

Male's perception towards the veiled and unveiled women

Many studies reviewed the effect of putting on the hijab, or Islamic headwear, on men's perceptions of women's attractiveness and intelligence. For attractiveness and intelligence evaluations, a mixed examination of variance demonstrated a significant impact of hijab position with women putting on the hijab being ranked more adversely than presented women. Mahmud and Swami (2010,P.03) show that « women putting on a hijab are identified by non-Muslim and Muslim men as less attractive and less intelligent than presented women ». (Mahmud & Swami,Body Image 2010,P.90-93)

Overall, these primary studies claim that putting on a hijab may indeed have a negative impact after preliminary person understanding and succeeding treatment.

El-Geledi and Bourhis (2012,P.03) conducted what is apparently the only to be shared empirical research that immediately compares reactions to wearers of the hijab and full-face veil. Utilizing a within-subjects design, they discovered that Quebec Francophone studentes indicated the most negative behaviour toward women putting on a full-face veil, less negative behaviour for women putting on the hijab, and advantages behaviour toward women putting on Western-style clothes .(Cited by JMC Everett, Covered in Stigma,2014)

Research among majority non-Muslims in the western world shows veils are usually are usually construed in a poor way, as icons of patriarchal oppression and women subservience (Haddad, 2007; Williamson & Khiabany, 2010,P.09) .In comparison ,Muslim women in non-Muslim societies typically appraise veils favorably, conceptualizing them as expressions of autonomy and affirmations of identification , and so as reflections of feminine agency alternatively than feminine subordination . (Droogsmas, 2007; Hopkins & Greenwood, 2013,P.09).

Conclusion

This research project will bring a close look at the women's body image in the Algerian culture in this case we focused on the veiled and unveiled women and also we extended our research by discussing the different levels of the headdress. This chapter also is carried out to show the male's views toward veiled and unveiled women and this is what will be discussed in the next chapter.

Chapter Two

Methodological Dimensions

and

Research Findings

Introduction

This chapter tackles the methodology of this research. A description of the subjects and how these were chosen will be accompanied by an explanation of the research methods used. Moreover, the data collection of this research was examined using two methods, the questionnaire and observation. This chapter concludes with the description of the demographic details used to analyse the findings.

2-1- Subjects selection and description

The sample contains 40 respondents, undergraduate students and working men and women. The age of the participants ranges from 19 to 30 years. The participants were asked to complete the demographic questionnaire (Appendix), the first part consists of items regarding gender and age. The method of the research was selected to gather information and to reach certain objectives. The sample consists of two sections, each section of the questionnaire targeted a different component of the research. The first section was about women and veiling and reasons why Muslim women wear the veil and vice versa and the second section was about men's and society's views of veiled and unveiled women. The research was made up to provide depth of understanding through questionnaire talking about the concept of veiled and unveiled women in the Algerian society and feelings associated with wearing the veil and also the reasons why Muslim women chose to wear the veil and vice versa. In addition, this research was designed to examine the Algerian attitudes towards veiled and unveiled women and the male's perception towards veiled women and its counterparts. Though the questionnaire was done to answer the research questions how the veil are perceived by people and how men and society perceive and react towards veiled and unveiled women.

2- 2 The participant's background

The respondents of the study were forty randomly selected men and women. They were all adults ,aged between 19 to 30 years. .All the respondents were educated enough to complete the questionnaire . This involve both students and working men and women. Also the participants were briefed about the objectives of the study.The respondents were asked first to fill the part which is related to their personal information. . Additionally, the questionnaire is divided into two sections, the first section consists of 40 participants (30 veiled and 10 unveiled women) and the second section consists of 40 participants (20 males and 20 females).The respondents were asked to attempt all the questions and to answer either by selectiong the appropriate answer or by justifying their view point. The demoghrpic information on the participants is as under :

Section one

Participants	Females
Participant 's number	40 (30 veiled &10 unveiled women)
Age	Between 19-30 years old
Profession	Public places
Qualification	Educated

Section two

Participants	Male and Female
Participant 's number	40 (20 males & 20 females)
Age	Between 19-30 years old
Profession	Public places
Qualification	Educated

Table 01 : The participant's background.

2-3-Research methods**2-3-1- Questionnaire**

The data of this study was examined using questionnaire. Two techniques was used; through the research both qualitative as well as quantitative methods were used to investigate the study ,as Yin (1994) stated that « Qualitative methods are often done in case studies because it makes it possible to recieve through information and thereby obtain in deeper understanding of the subject on topic » (P.8). The study was predicated on descriptive review because it identifies the feeling of women and impact of men and society on them. Both educated men and women were asked to complete the questionnaire consisting closed-ended and open-ended questions. , the participants were asked about their personal information and they are given a series of questions, they were asked either to select the appropriate answer or to justify their view point. The questionnaire is devided into two sections ,the first section was about the concept of veiled and unveiled women in the Algerian society and also the reasons why Muslim women chose to wear the veil and vise versa.This section was offered to 40 women, 30 veiled and 10 unveiled and they were asked to fill both sections .Though the second section was about men and society's views about veiled women and its counterparts, it was offered to 40 participants , 20 males and 20 females and they were asked to fill only the second section.

2- 3-2- Observation

In this survey obeservation was used as the second method to collect data. The observation was used to get more specific and accurate data .The observation took place in university of Mostaganem and in other public places, it started from 15 th March to 25 April th,2017 .

Though in each section we spent from two to three hours observing. Its objective was to observe the feeling of women wearing the veil ,the benefits associated with wearing the veil and problems of wearing veil in lifestyles and we also observe people's attitudes towards veiled and unveiled women and the male's perception towards veiled women and its counterparts.

2- 4- The demographic information of questionnaire

Section 1

Wearing the veil	Num.participants	Percentage
Yes	30	75 %
No	10	25 %
Total	40	100 %

Kinds of veil	Num.participants	Percentage
Hijab	28	93 %
Ful-face veil	02	07 %
Total	30	100 %

Table 02 : wearing the veil and the kinds of veil .

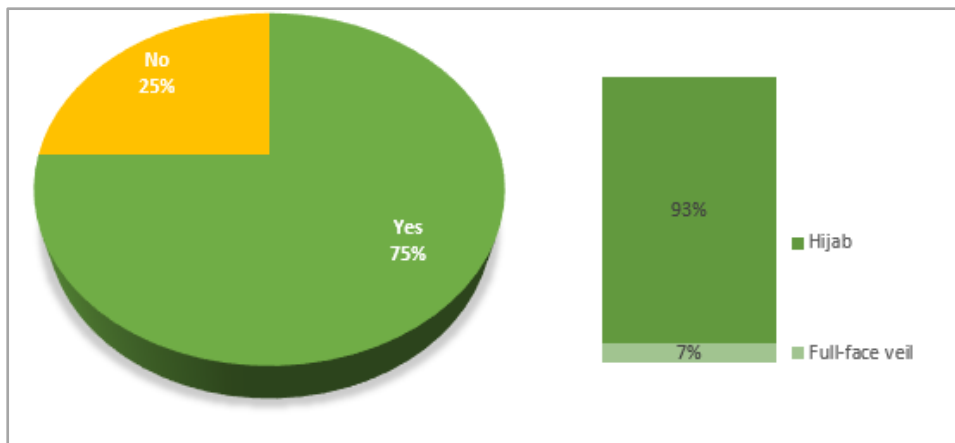


Figure 1 : women wearing the veil and the kinds of veil.

Figure one shows that thirty of the forty participants ,approximately 75 % wear the veil whereas ten of them nearly 25 % do not wear the veil while on the second figure twenty eight of the thirty participants (veiled women) that is about 93 % wear the hijab and only two of them nearly 7 % wear the full-face veil.

Muslim women who wear the veil	Num.participants	Percentage
Religious obligation	30	75 %
Expression of identity	3	8 %
As fashion Statement	7	18 %
Others	0	0 %
Total	40	100 %

Table 03 : Muslim women who wear the veil.

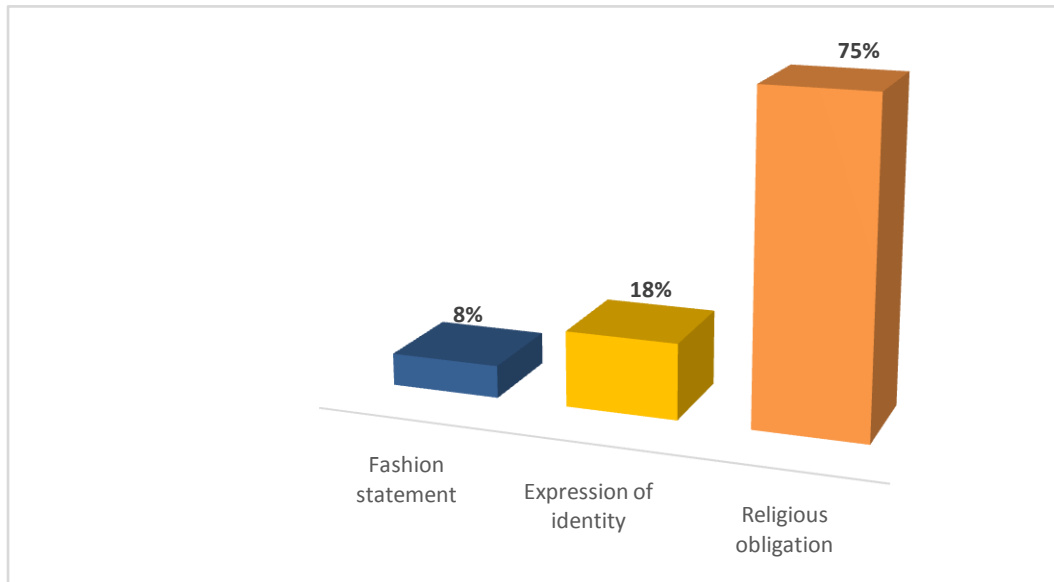


Figure 2 : Muslim women who wear the veil.

In the figure five, thirty of the forty participants almost 75 % wear the veil because of religious obligation and seven of them about 18 % wear the veil as an expression of their identity however, only two of the participants nearly 8 % wear the veil as a fashion statement.

Muslim women who choose not to wear the veil	Num.participants	Percentage
Less attractive	27	68 %
Discomfort	10	19%
Veil hinder in the fo of progress	2	8 %
Others	1	5 %
Total	40	100 %

Table 04 : Muslim women who chose not to wear the veil.

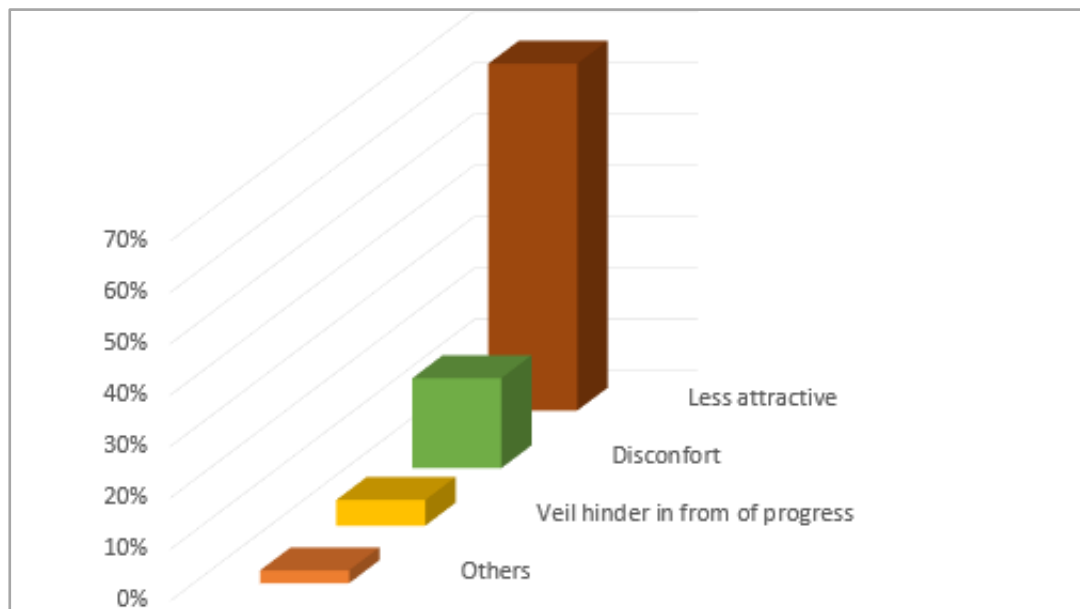


Figure 3 : Muslim women who chose not to wear the veil.

The diagram above shows that twenty seven of the forty informants approximately 68 % chose not to wear the veil because they see themselves as less attractive ,ten of informants about 19 % they feel discomfort when wearing the veil while two of them about 8 % said that the veil hinder in their way of progress and only one of them said that there are other reasons for not wearing the veil.

Benefits associated with wearing the veil	Num.participants	Percentage
Feeling secured	29	73 %
Symbole of modesty	3	8 %
Remain confident	6	14%
Others	2	5 %
Total	40	100

Table 05 : Benefits associated with wearing the veil

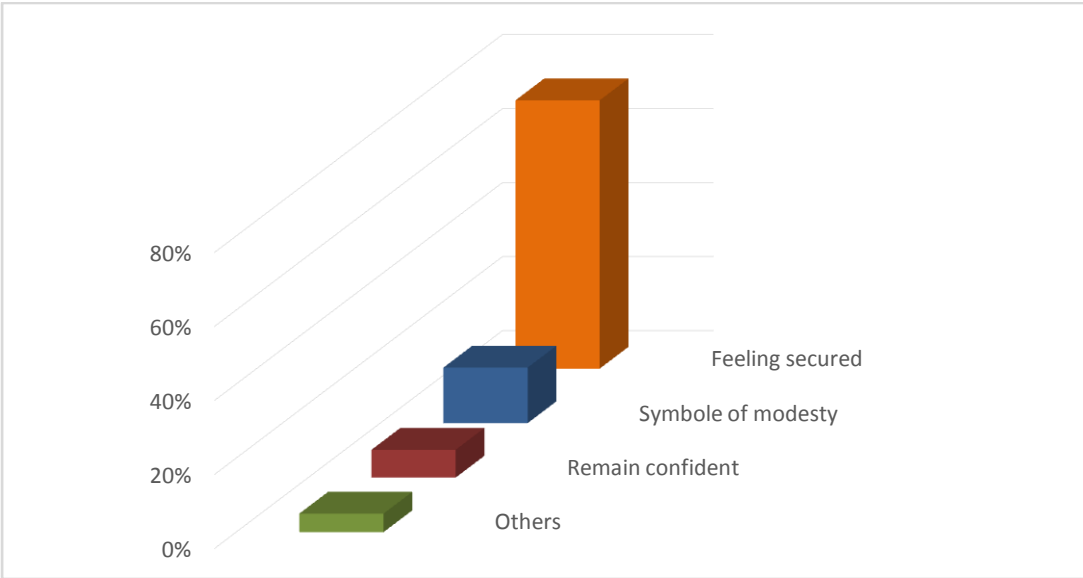


Figure 4 : Benefits associated with wearing the veil.

The data resulted in the diagram above show the majority of the redpondant about 73 % wear the veil because they feel secured,six of them about 14 % they feel modest wheras few of them about 8 % said that they feel comefortable when wearing the veil and only two nearly 5 % they suggest other beneflts.

Concerning the six questions about how does the veil play out in the lives of women , the majority of respondants said that the veil is a kind of protection for women and while wearing it you are making people curious about what is under that scarf and other informants said that it is something positive in the sense that society will not disvalue you or disrepsect you, yet not all unveiled women are seen respectful though others said that the veil is more than a scarf or colthes that cover their bodies it is an end up of their religion.

Problems of wearing the veil	Num.participants	Percentage
Yes	6	15 %
No	34	85 %
Total	40	100 %

Table 06 : Problems of wearing the veil in lifestyles.

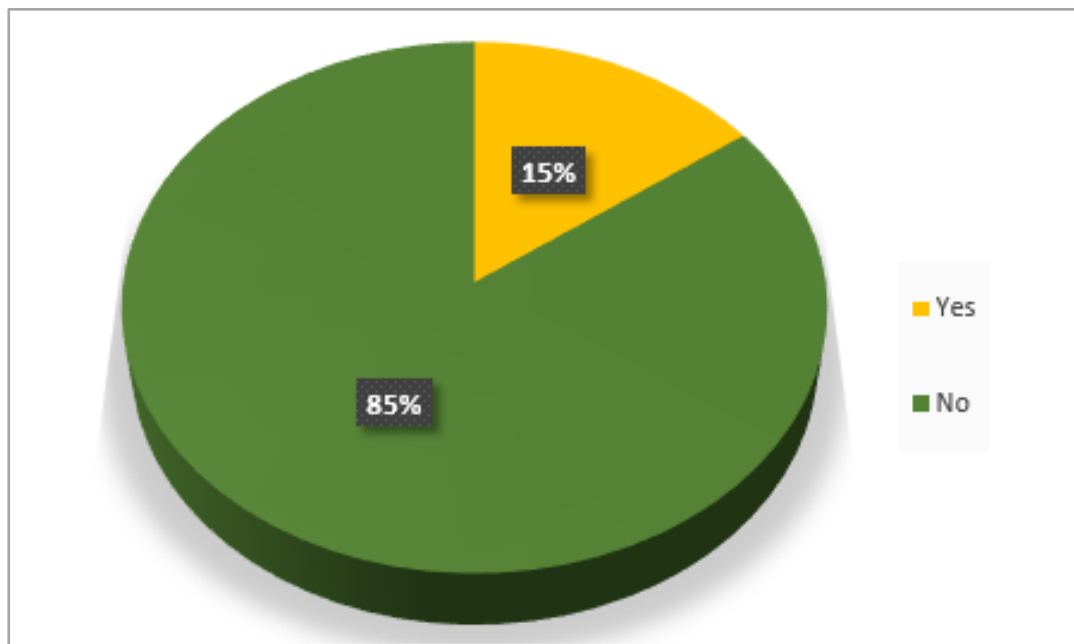


Figure 5 : Problems of wearing the veil in lifestyles.

The graphic above shows that most of the informants that is thirty fore of them approximately 85 % they do not have any problems when wearing the veil in daily life however, few of the total informants nearly 15 % found that the veil may creat problems for examlpe, it can constrict movement, especially when taking classes that require physical movement like sports.

Section two

Concerning the first question about the meaning of Islamic dress almost respondents said that the Islamic dress is covering one self properly, other respondents said that it is a way for a women to show her purity and to follow her religion and others said that the islamicc dress is an identity.

Islamic dress	Num.participants	Percentage
Yes	3	3 %
No	37	93
Total	40	100 %

Table 07 : islamic dress implys that women are inferior to men.

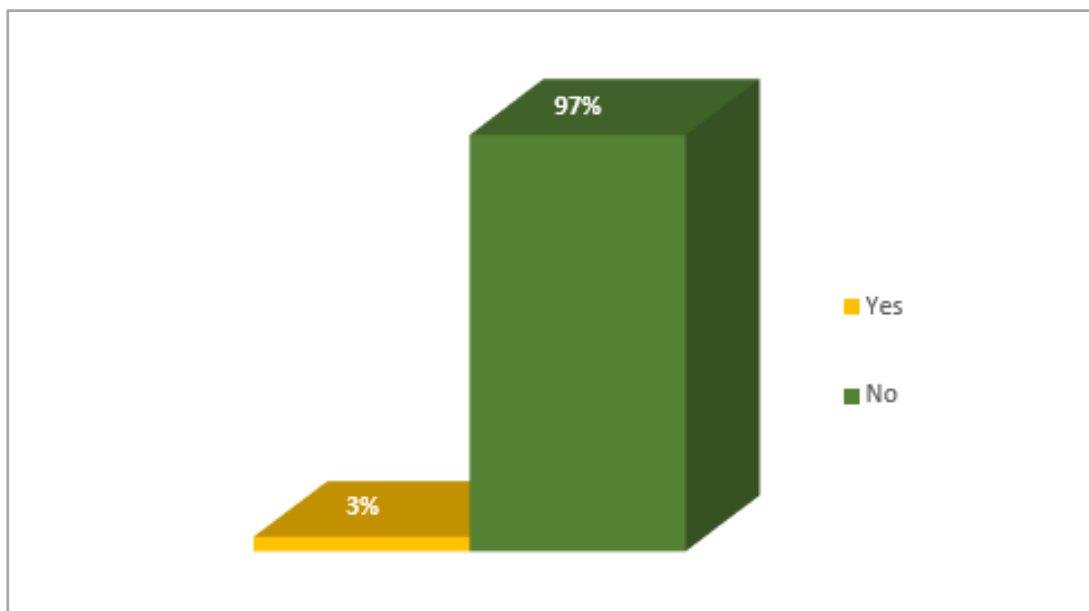


Figure 6 : Islamic dress implys that women are inferior to men.

The data collected in the figure shows that the majority of the participants that is thirty seven about 97 % said that Islamic dress is a way for women to show her liberty and it is a sign of the believing women and it has nothing to do with being inferior to men or not for instance, women who wear the veil work in high position disregarding their sex ,gender or their religion.However, only three from the total nearly 3 % disagreed with the idea.

In response to the question three, most of the participants said that the Algerian society view veiled women more respectable than unveiled one, other participant said that society react less aggressive with the veiled women compared to unveiled one. And also others said that the society viewed unveiled women as (civilized) and veiled women as (non – civilized).

Concerning the fourth question, the majority of the participants said that some women dress themselves according to men's preference but most women do not really care about what men think.

In response to the question five, most participants said that women should be able to act freely upon their bodies, and society should be less judgmental. Other participants said that every woman is responsible for her body and she should be well dressed in the way that is respectful to her religion and to her self whether veiled or unveiled women.

Level of body esteem	Num.participants	Percentage
Agree	25	63 %
Strongly agree	2	5 %
Disagree	12	29 %
Strongly disagree	1	3 %
Total	40	100 %

Table 08 : level of body esteem among veiled and unveiled women

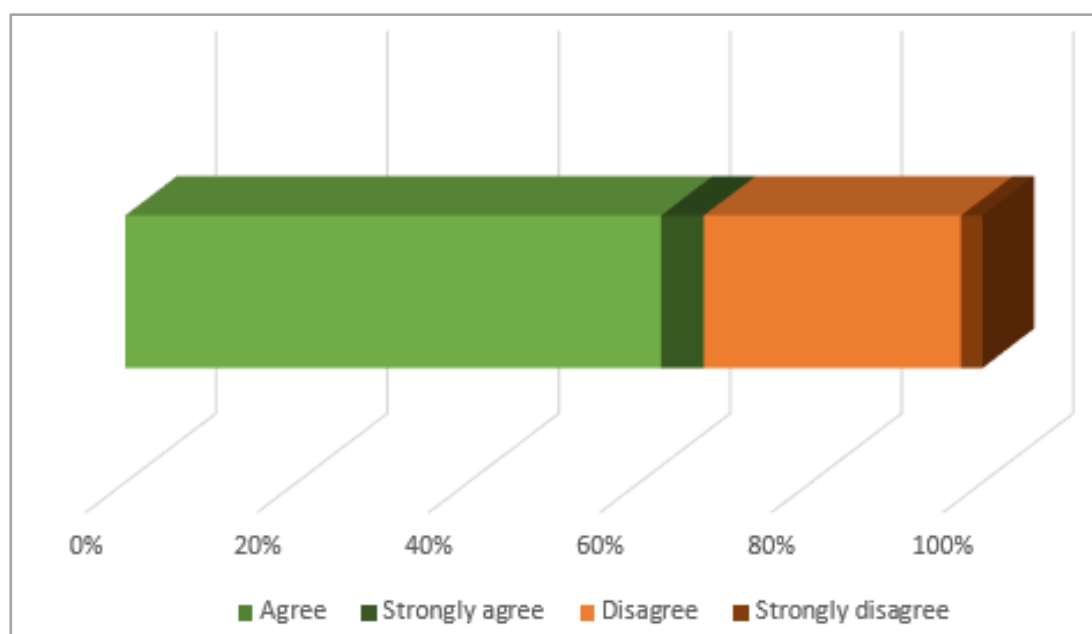


Figure 7 : Level of body esteem among veiled and unveiled women.

As it is mentioned in the diagram, Almost twenty five of the participants about 63 % agreed with the idea tha veiled women have higher body esteem compared to unveiled women while twelve of them about 29 % disagreed with the idea.

Society 's views	Male's perception	Num.part	Num.part	Perc	Perc
Less attractive	Less attrative	5	21	12 %	53 %
Less intellegent	Less intellegent	2	8	5 %	19 %
Less confident	Less confident	1	2	3 %	5 %
More attractive	More attractive	21	5	53 %	13 %
More intellegent	More intellegent	10	2	24 %	5 %
More confident	More confident	1	2	3 %	5 %
Total	Total	40	40	100 %	100 %

Table 09 : Men and society's views towards veiled and unveiled women.

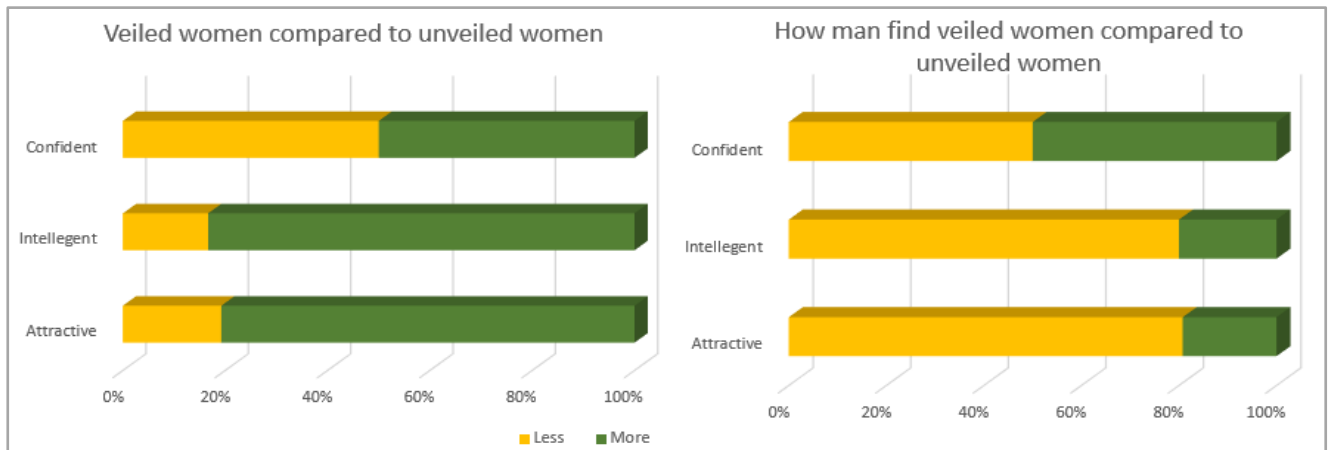


Figure 8 : Men and society’s views towards veiled and unveiled women.

The data obtained from the diagram shows that the majority of the respondent that is twenty one approximately 53 % said that society viewed the veiled women more attractive than unveiled women ,other participants nearly 12 % see the opposite. Though ten of the forty participants about 24 % see the veiled women more intelligent Compared to unveiled one while two of the participants about 5 % disagreed with the idea. Whereas few of them about 6 % see that both are confident no matter veiled or not.

On the other side ,the data collected in the diagram shows that twenty one of the informants almost 53 % see that men viewed veiled women as less attractive compared to unveiled women however, five of them about 13 % see the opposite. Though a few of them nearly 19 % see the veiled women less intelligent compared to its counterparts while others nearly 5 % disagreed with the idea . However, only four from the total informants about 10 % see that both are confident no matter veiled or not.

Conclusion

This chapter presents the methodology of the study. A description of the participant and an explanation of the research methods used to collect data. The method section provides two main tools: the questionnaire and observation, following by a description of the demographic information of the questionnaire. The next chapter will present a discussion and analysis of the findings.

Chapter Three

Data Analysis

And

Interpretations

Introduction

This chapter is devoted to the discussion of the findings and conclusions that can be drawn from this survey. The chapter will show data analysis followed by a detailed description of both the questionnaire and the observation. The chapter also provides relevant recommendations as well as the limitations of the study.

Discussion and analysis of the findings

The study describes the subject matter and discusses the data collected in chapter two. The discussion is divided into two main sections. The first section discusses results that correspond to the questionnaire and the second section discusses the results that correspond with the observation.

First, the findings from the questionnaire indicate that the first research question was based on a survey question that asked participants if they wear a veil or not, the majority of the participants in the study were veiled women, and most of them wore hijab in many forms that is either with jalba which is a long dress with a scarf that covers the body and head but not the face or hijab with modern colors and styles or the full-face veil and other were non veiled.

Moreover, women wear the veil for several reasons, veiled and unveiled women were asked to indicate the reasons that were associated with wearing the veil or not wearing it. Veiled women believed that wearing the veil is to abide by Quranic techniques. It is part of their religion as it is a sign of their religion, piety and other said it is an expression of their identity. Some Muslim women wear the veil because it is a symbol of modesty, for them it is modest and fashionable at the same time. On the other hand, just like the women who choose to wear the hijab, those who choose not to wear the hijab do this for a number of reasons. Some Muslim women chose not to wear the hijab because they think that they are

less attractive and they may not cover because of societal pressure they have this idea that society espically men find veiled women as less attractive for example , they believe that the veil may lower their preference for jobs or to get married. Some of them feel discomfort when they wear the veil whereas others assume that the veil may hinder in their way of progress that is they may limites their chances to get job or to be in a high positions.

In addition, Some women who wear the veil stated that one of the main benefits of wearing the veil is kind of protection for women ,they feel more comfortable, safe and happy because hijab is a safeguard to preserve the female's attractiveness from males' harrasement .It is an advantage for women rather than a negative thing as some people think. Some poeple think that wearing Hijab is something illgeal or unright, whereas others think that we are terrorists. So the veil is a sign of privacy and morality for women,it makes her feel secured, confident and modest.

Moreover, the veil plays out an important role in the lifes of women because first of all it is has to do with relegion and to obey Allah .The veil also is a kind of protection for women and while wearing it you are making people curios about what is under that scarf and you are forcing them to judge relying on your true personality and not what you look like from outside.To put it differently, it is very something positive for many reasons like preserving femaleness parts since we are Muslim.It is also postive in the sens that society will not disvalue or disrespect you, yet not all unveiled women are seen as respectful. The society will respect you more,avoid using insulting words in front of you, etc. So the veil is more than a scarf on her head or clothes that cover her body it is an end up of her relegion and her identity. (see Appendix 4).

Some women may face problems when wearing the veil at school ,work or in daily life as they stated that it may constrict movement, espically when taking classes that require physical movement like sports and others stated that they have problems in summer.

The majority of the informants said that the Islamic dress is a way for women to show her purity and to protect her self from males' harassment, it is something that cover your femaleness parts. In deep meaning it is part of her religion and her identity not just a cover on her body. Though Islamic dress has nothing to do with women and her value in society because women should be judged on their attitudes and the way they act not the way they dress. It is a way to show her liberty and it is a sign of believing women and it has nothing to do with being inferior to men Muslim women who wear the veil have proved themselves through history they work in high positions disregarding their sex, gender or their religion , nor inferior to men because women are simply confident. (see Appendix 1 and 2, section two)

Algerian society see the veiled women as more respectful, more advantage to be married, modest and well -behaved yet not all unveiled women are not what i mentioned. Society viewed veiled women as civilized and unveiled women as non civilized. They see veiled women more respectful then unveiled women and they react less aggressive with the veiled women compared with unveiled one though society should be less judgmental upon women and their bodies. On the other hand, every women is looking for the man who can understand her and give her what she needs and aslo protect her. However, some Muslim women dress themselves according to men's preference but most of them don't really care about what men think. So women should act freely upon their bodies and society should be less judgemental. (see Appendix 3 and 4 ,section two)

By giving different opinions ,each women should respect themselves by respecting their bodies and society should do the same. Though every women should be well dressed in the way that is respectful to her relegion and to her self whether veiled or unveiled women. Every one is free to chose what they want as long as it doesn't interfere with others freedom. (See Appendix 5, section two).

An overall, the majority of the informants stated that veiled women have higher body esteem than unveiled women. Veiled women revealed greater sense of sexual attractiveness compared to unveiled ones. Veiling has been positively correlated with body esteem though results indicate that veiling has a strong positive impact on women's body esteem.

In the Algerian society, veiled women are more attractive and more intelligent compared to unveiled women. Wearing the veil is a sign of modesty and also society sees veiled women as more respectable. On the other hand, men see the veiled women as less attractive and less intelligent compared to unveiled women. They see that unveiled women have greater sense of sexual attractiveness compared to veiled women. Though they indicate that both veiled and unveiled women are confident. (see Appendix 6,7 and 8, section two)

As discussed previously, people have different viewpoints about women and veiling though veiling has a strong positive impact on how people perceive towards women. The veil is perceived in many different ways and each woman is free whether to wear the veil or not to wear it and mainly based on sum of reasons, religion and feeling secured are the main reasons for wearing the veil while feeling less attractive and discomfort are their main reasons for not wearing the veil. Additionally, Algerian society viewed veiled women as more attractive and intelligent compared to unveiled women however, men view the opposite. To sum up, society and men perceive and react in positive and negative ways towards veiled and unveiled women and every woman should act freely upon their bodies and their choices and society should be less judgmental.

This section is devoted to our observation which took place in the University and in other public places in Mostaganem. From the observation we have noticed that society affects women with their critics about how women should look and whether she wears a veil or not.

We observed that men affect women by complementing their appearance and some women dress themselves according to men 's preference and they really care about how others see them. On the other hand, society see veiled women as an Islam practising person whereas unveiled women as liberating one . Though it depends from one person to another, some people seen veiled women as more respectful, more advantage to be married, modest, well-behaved and attractive, yet not all unveiled women are not what I mentioned and others see the opposite . To put differently it is not the veil that limit how we behave or how people see us because every women is responsible for her body and the way she dress whether veiled or unveiled. To sum up, the veil has nothing to do with women and her value in society because women should be judge on the way they act not the way they dress though every women is free as much she knows how to act wide that much of freedom and society should be less judgemental towards women and they should rely on the way we act not the way we dress.

Limitaions of the study

Throughout this study , we faced some kinds of limitations :

First,Possible limitations of the review will be the lack of information about the Algerian attitudes towards veiled and unveiled women that have relation with the theoretical chapter.

Second,This particular study only reached a small population and concerning the questionnaire we found some that were not answered.

Recommendations of the study

One suggestion when investigating this research is to select participants with different ages and also from different regions of the country could be beneficial to get an outcome that may be generalized to everyone not only students and working men and women.

Conclusion

The chapter provides a discussion of the data collection. In this chapter the research findings were found in relation to women and veiling and people's attitudes towards veiled and its counterparts are outlined. The chapter sets out the reasons why Muslim women wear the veil and vice versa and how society and men interpret and react towards veiled and unveiled women.

General Conclusion

General conclusion

General conclusion

Veil is an expression of Muslim's religion as well as their identity. Islamic dress is covering well self properly, it is something that cover your femaleness parts be face covered but the is to protect youself and to avoid male's harrassment. It may be something positive in the sens that society will not disvalue or disrespect you, yet not all unveiled women are seen respectful .It is an advantage rather than a negative thing, it is an sign of her commitment,identity ,security as well as modesty.

Throughout the study, we investigated the concept of veiled and unveiled women in the Algerian society particularly the reasons why women wear the veil and why Muslim women chose not to wear the veil. Also we extended our research to identify the society's and men's perceptions towards veiled and non veiled inrelation to the physical attractiveness and level of intelligence.

To better investigate this research we hypothesized that people have postive and negative responses towards veiled and unveiled women though the veiled women are seen as more respectful , modest and well -behaved and also society viewed veiled women as an Islam practicing person and non veiled as liberating one. Society view veiled women more attractive and more intelligent compared to unveiled women. On the other hand, men have a negative responses towards veiled women compared to unveiled ,they see veiled women as less attractive and less inteligent compared to non veiled.

After analysing the results from both the questionnaire and observaation ,findings revealed that society have a highly positive responses toward veiled women compared unveiled women and men view the opposite that is they seen highly negative response towards veiled compared to non veiled. Thus the results have confirmed the hyothesis.

General conclusion

One can conclude that the veil is perceived in many different ways and women are free whether to wear a veil or not though the veil has nothing to do with a woman and her value in society. It is not the craft that limits our behavior because every woman is free to choose what she wants as much as she knows how to act with that much of freedom. Thus, women need to act freely upon their bodies and choices and society needs to be less judgmental.

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Appendix

✓ **Appendix**

✓ **Introduction**

This questionnaire is divided into two sections, the first section is about women and veiling and second section is about how men and society perceive and react towards veiled women and their counterparts. Though females were asked to fill both sections whereas males were asked to fill only the second section.

✓ **Instructions**

Please read carefully the questions, put an (x) in the appropriate answer and justify your answer where necessary.

✓ **Background details**

✓ **Gender :** Female Male

✓ **Age :**

✓ **First section**

✓ Do you wear a veil ?

Yes No

✓ If yes, what kind of veil do you wear ?

Hijab Full-face veil

✓ Why do Muslim women wear the veil ?

Religious obligation

As an expression of identity

As fashion statement

Or others

✓ Why do Muslim women choose not to wear the veil ?

Discomfort

Less attractive

Veil hinder in from of progress

Or others

✓ What exactly are the benefits accociated with wearing veil ?

Feeling secured

Remain confident

As symbol of modesty

Or others

✓ How exactly does the veil play out in the lives of women ?

-

✓ Does veil (hijab or full-face veil) creat any problems at school ,work or in daily life ?

Yes

No

✓ If yes, what kind of problems do you face ?

-

✓ **Second section**

✓ In your opinion,what is islamic dress ?

-

✓ Do you think that Islamic dress imply that women are inferior compared to men?

Yes

No

✓ Justify your answer :

-

✓ How would Algerian society view the veiled women's body compared with unveiled ones?

-

✓ How then,do men affect women and conception of their bodies?

-

✓ How women should act upon theirs bodies in society and vice versa?

-

✓ Do you think that veiled women have higher body esteem then unveiled women?

Agree

Strongly agree

Disagree

Strongly disagree

✓ Do you think that veiled women compared to unveiled women are :

Less attractive

More attractive

Less intellegent

More intellegent

Less confident

More confident

✓ Do you think that man found veiled women compared to unveiled women as:

Less attractive

More attractive

Less intellegent

More intellegent

Less confident

More confident

Ps: Thank you for your help concerning my research questionnaire.