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AFGHANISTAN: Taliban religious police issue posters ordering women to cover up

France24 (07.01.2022) - <https://bit.ly/3q9yzHq> - The Taliban's religious police have put up posters around the capital Kabul ordering Afghan women to cover up, an official said Friday, the latest in a string of creeping restrictions.

The poster, which includes an image of the face-covering burqa, was slapped on cafes and shops this week by the Ministry for the Promotion of Virtue and Prevention of Vice. Since returning to power in August, the Taliban have increasingly curtailed freedoms -- particularly those of women and girls.

"According to Sharia law, Muslim women must wear the hijab," the poster reads, referring to the practice of covering up.

A spokesman for the ministry, responsible for enforcing the Taliban's harsh interpretation of Islamic law, confirmed to AFP on Friday that it was behind the orders.

"If someone does not follow it, it does not mean she will be punished or beaten, it's just encouragement for Muslim women to follow Sharia law," Sadeq Akif Muhajir said.

In Kabul, women already cover their hair with headscarves, though some wear modest western clothing.

Outside of the capital the burqa, which became mandatory for women under the Taliban's first regime in the 1990s, has remained common.

"What they're trying to do is to spread fear among the people," a university student and women's rights advocate, who did not want to be identified, told AFP.

"The first time I saw the posters I was really petrified, I thought maybe (the Taliban) will start beating me. They want me to wear a burqa and look like nothing, I would never do that."

The Taliban, which is desperate for international recognition to allow funding flows to reopen to the war-racked country, have so far refrained from issuing national policies. Instead, they have published guidance for men and women that has varied from province to province.

"This is not good. 100 per cent, this will create fear," said Shahagha Noori, the supervisor of a Kabul restaurant where the poster had been put up by the Taliban.

"I think if the Taliban get international recognition, then they will start to enforce it."

Although the Taliban have promised a lighter version of the hardline rule that characterised their first stint in power from 1996 to 2001, women are largely excluded from government employment, and secondary schools for girls have remained shuttered in several provinces.

They have also been banned from travelling alone on long journeys.

No nation has yet formally recognised the Taliban government and diplomats face the delicate task of channelling aid to the stricken Afghan economy without propping up the hardline Islamists.

AFGHANISTAN: Taliban imposes new dress code, segregation of women at Afghan universities

By Frud Bezhan

RFE/RL's Radio Azadi (03.09.2021) - <https://bit.ly/3jRzfOE> - The Taliban has imposed a new dress code and gender segregation for women at private universities and colleges in Afghanistan, in line with a decree issued to educational institutions and obtained by RFE/RL.

All female students, teachers, and staff must wear an Islamic abaya robe and niqab that covers the hair, body, and most of the face, according to the extensive document issued by the Taliban-run Education Ministry on September 5. The garments must be black, the text added, and women must also wear gloves to ensure their hands are covered.

Classes must also be segregated by gender -- or at least divided by a curtain -- according to the order, which added that female students must be taught only by other women. But it added, though, that "elderly men" of good character could fill in if there were no female teachers.

Since seizing power after the collapse of the internationally recognized government in Kabul last month, the Taliban has said "women and girls will have all their rights within Islam."

The militants have attempted to project a more moderate image and reassure Afghans and the world that it has changed. During its brutal regime from 1996-2001, the Taliban oppressed women and severely restricted girls' education.

But the Taliban's new rules -- which came into effect on September 6 as private universities reopened -- highlight how women's lives are set to dramatically change under the rule of the hard-line Islamist group after the gains of the past 20 years.

'Clear Sign Of Repression'

"The new changes like gender segregation in schools and universities are clearly creating more fear and a culture of discrimination against women and girls," said Samira Hamidi, an exiled women's rights activist who fled Afghanistan due to threats by the Taliban.

"Women wearing black veils do not represent Afghan culture," she added. "It is a clear sign of repression in the life of women and girls."

Before the Taliban's return to power, Afghan women studied alongside men and attended classes with male teachers. There was also no dress code that forced women to cover themselves.

But women are now confronted with a new, harsher reality.

Photos widely shared by Afghans on social media showed men and women at Ibn Sina University, a private institution in Kabul, [separated in classes by a curtain](#). Many of the women pictured wore black robes and hijabs, although their faces were visible -- an apparent violation of the new dress code.

According to the decree issued by the Taliban, women should wear an abaya, the figure-shrouding outer garment, and niqab, a cloth that covers the face except for the eyes.

Maryam, a woman from the southeastern city of Khost, told Radio Azadi that many women were ready to wear a hijab, which covers the head. But she said the all-encompassing niqab or burqa would not be "acceptable to Afghan women."

'Good Behavior'

The Taliban also imposed the wearing of burqas in the 1990s.

The Taliban's decree also said men and women should use separate entrances and exits at universities and colleges.

"Universities are required to recruit female teachers for female students based on their facilities," the document said.

If it is not possible to employ female teachers, then institutions "should try to hire elderly men teachers who have a record of good behavior."

While women must study separately, they are also required to finish their classes five minutes earlier than men to stop them from meeting outside.

The documents also stipulates that women must remain in waiting rooms until their male classmates have left the building.

Despite the new restrictions, the Taliban permitting education for women is a positive, said 18-year-old Salgy Baran, who received the highest score in Afghanistan on her university entrance exams this year.

"The Taliban must deliver on what they promise," she told Radio Azadi, referring to the militant group's pledge to protect women's rights, including the right to education. "Our university professors must be encouraged and appreciated, and we must be optimistic about the future."

Violating Women's Rights

But others are not convinced that the Taliban has changed and will permit women to exercise their right to education and work.

After the U.S.-led invasion, university admission rates soared in Afghanistan, particularly among women. Millions of girls of all ages also flocked back to school, though the gains in female education were mainly restricted to the cities.

Women also played a role in public life as ministers, members of parliament, and provincial officials. They also had the right to vote and work outside their homes.

When it previously controlled Afghanistan from 1996-2001, the Taliban forced women to cover themselves from head to toe, banned them from working outside the home, limited education only to pre-adolescent girls, and required women to be accompanied by a male relative if they left their homes.

The Taliban has, thus far, reimposed many of the same repressive laws and retrograde policies that defined its extremist former rule.

In Kabul, the Taliban has advised women to largely remain indoors. The militants have dismissed female journalists working for state-run television. The Taliban has also ordered many former female government workers not to return to work even as their male colleagues went back. Many girls' schools have also remained shut in the capital.

Scores of women have staged protests in Kabul, the western city of Herat, and the northern city of Mazar-e Sharif in recent days, demanding equal rights.

Protest organizers said Taliban militants violently dispersed a crowd of women who had taken to the streets of Mazar-e Sharif on September 6 to call for their rights to be preserved and their inclusion in the new government.

Dozens of women held placards with slogans such as "Violation of women's rights = Violation of human's rights" and "We want political participation at all levels," [according to photos shared on social media.](#)

[Frud Bezhani](#) covers Afghanistan and Pakistan, with a focus on politics, the Taliban insurgency, and human rights. He has reported from Afghanistan, Kosovo, and Turkey. Prior to joining RFE/RL in 2011, he worked as a freelance journalist in Afghanistan and contributed to several Australian newspapers, including The Age and The Sydney Morning Herald. BezhaniF@rferl.org

CANADA: Burkhas, niqabs pose public safety risk

The new bill in Quebec banning the niqab has drawn much criticism. Here Tarek Fatah talks about the reasons he supports the bill. More links below on other perspectives.

By Tarek Fatah

The Toronto Sun (24.10.2017) q- <http://bit.ly/2iFaT9K> - The slur of "racism" has been hurled at Muslims who support Quebec's Bill 62 — the new law banning face coverings, for example the burka and niqab, when giving or receiving government services.

From Ontario Liberal Premier Kathleen Wynne to Ontario Progressive Conservative Leader Patrick Brown, many white politicians and liberal media commentators have been quick to label any support of Bill 62 racist.

Since I, a Muslim, support Bill 62, I guess that makes me a racist.

Indeed, it's not uncommon to hear whispers suggesting Muslims like me who support the burka and niqab ban are "sell-outs" within the Muslim community.

And that white politicians who oppose Bill 62 are trying to salvage the reputation of our community, despite our supposed betrayal.

After all, what do these politicians have to lose?

The political race to the bottom to curry favour with the so-called "Muslim vote bank" in Canada, as they see it, has worked well for both Conservatives and Liberals.

Charmed as they are by many second-generation radical Muslims who were born in Canada, some of whom hate western civilization more than their parents do.

But none of the attacks on Quebec's burka/niqab ban was more disingenuous than one told by a well-coiffed hijabi on Canadian television recently, dismissing the public safety aspect of people wearing facemasks.

This young Muslim woman claimed there has not been a single incident where someone wearing a burka committed a crime.

To set the record straight, here are just a few examples of criminal activities committed by men and women wearing burkas and other face coverings in Canada:

- Two months ago, on Aug. 17, 2017, an armed robbery took place at a Scotia Bank branch in Milton, Ontario. Police said one of the two suspects was wearing a balaclava.
- On Sept. 9, 2015, two burka-wearing male teens charged into a Toronto bank in the Yonge Street and Highway 401 area. Both were later arrested in Ajax.

- On Oct. 14, 2014, two men wearing burkas robbed a Toronto jewellery store in the York Mills and Leslie Street area, and walked away with \$500,000 worth of gold and precious stones.
- On Aug. 18, 2010 an armed robbery by two masked men took place at a Scotiabank branch in Vaughan, north of Toronto.
- Ottawa police have in the past cited a handful of robberies in that city involving male suspects using Muslim women's religious garments as disguises.

Some of us will never forget how a young Toronto Muslim woman, Bano Shahdady, threw off her burka as she was divorcing her husband, only to be stalked by him disguised in a burka. He entered her apartment building and killed her in July, 2011.

It was a story few media were willing to delve into, but because I knew the family, one journalist did report about this burka-related murder that almost went unreported.

Around the world, numerous criminals have fled arrest wearing burkas, everywhere from London's Heathrow airport to the infamous Lal Masjid armed revolt by jihadis in Islamabad.

My plea to vote-grabbing Canadian politicians of all political stripes in English-speaking Canada is, for once, be honest.

Put the racist card aside and recognize burkas and niqabs pose a serious public safety risk.

Further reading:

[Quebec veil law Bill 62 sparks protests and confusion](#)
[Women in niqab speak: A study of the niqab in Canada](#)

EU: Top EU Court sets limits on workplace head-scarf ban

Ruling sets out conditions on when such prohibitions comply with the bloc's antidiscrimination laws

By Laurence Norman and Noemie Bisserbe

Wall Street Journal (15.07.2021) - <https://on.wsj.com/3C693GP> - The European Union's top court said Thursday that employers may ban the wearing of head scarves and other religious symbols but set out conditions on when such prohibitions comply with the bloc's antidiscrimination laws.

The ruling comes amid intensifying debate in Europe over racism and the protection of minority rights following a surge of anti-immigrant parties over recent years. Rules over wearing head scarves, which vary widely across the bloc, have come to symbolize controversy over calls to integrate Europe's Muslim population.

French President Emmanuel Macron and other French authorities have increasingly sought to curtail the display of religious symbols amid a campaign [to assert the country's secular state](#).

Meanwhile, following widespread antiracism protests in the U.S. after the killing of George Floyd, there have been growing calls in some Western European countries to push back against discrimination and racism.

Judges of the Luxembourg-based European Court of Justice in their ruling Thursday upheld a 2017 decision by the court saying that a private company's decision to ban the wearing of a head scarf to promote a neutral working environment wasn't necessarily discriminatory.

The ruling permits employers to bar religious, political or philosophical symbols in a workplace if such guidelines are universally applied by the company because of the need for neutrality for business purposes, for example a school where parents don't want their children to be supervised by people who manifest their religious beliefs.

However, the judges moved to limit the circumstances under which a ban is justified after two German courts had asked for guidance on cases involving two women: a special-needs caregiver at a child-care center who was temporarily suspended from her job and a cashier who sued for discrimination after she was ordered to come to work without a head scarf.

The court said that in addition to applying the rules equally to all political or religious groups, a company must have evidence that its activities would suffer adverse consequences and that the scale and severity of this impact justified the ban.

The ECJ also said national courts should take into account additional protections against discrimination that some countries, including Germany, have embedded in their laws. And the court signaled it would be discriminatory if a company chose to ban conspicuous symbols, like the head scarf, but didn't forbid all smaller visible religious or political signs.

The 2017 EU court ruling had prompted a backlash from Muslim and Jewish groups who warned it could exclude some people from their communities from certain jobs. The decision has also faced criticism from some former senior ECJ legal officers. Thursday's ruling drew attacks from advocacy groups.

"Laws, policies and practices prohibiting religious dress are targeted manifestations of Islamophobia that seek to exclude Muslim women from public life or render them invisible," said Maryam H'madoun, a policy officer at the Open Society Justice Initiative.

France's highest appeals court in recent years has sided with employers in cases involving Muslim women wearing head scarves at work, when a company's internal policy clearly banned overt religious symbols. In 2017, that court ruled in favor of French information-technology firm [Micropole](#) SA, which dismissed Asma Bougnaoui, a design engineer, after a customer complained about her head scarf.

French civil servants aren't allowed to wear overt religious symbols at work under France's strict secular rules. But these rules don't apply in the private sector.

Islam and its place in French society has been [at the center of a heated debate](#) in France in the wake of recent terrorist attacks.

Mr. Macron [has proposed a bill to Parliament](#) that aims to push back against what he calls Islamist separatism, which he describes as a political and religious project to create a parallel society where religious laws take precedence over civil ones. The bill is currently before the Senate, which has sought to add provisions barring school field-trip chaperones from wearing overt religious symbols, and banning burkinis in public swimming pools.

In Belgium recently, there was a major political incident after a Belgian-Moroccan woman resigned from her role as a government representative at a women's equality institute following attacks from politicians on her use of the head scarf.

Following protests in universities, Belgium's Wallonia region recently lifted a ban on religious symbols at schools including higher education.

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EU: European Court of Justice rules against the wearing of the headscarf in the private sector

European Parliament Anti-Racism and Diversity Intergroup (ARDI) (14.03.2017) - <http://bit.ly/2IZsRIR> - The European Court of Justice (ECJ) issued a ruling against two women employees who were dismissed because they wore the headscarf. *"An internal rule of an undertaking which prohibits the visible wearing of any political, philosophical or religious sign does not constitute direct discrimination,"* the court said in a statement. *"However, in the absence of such a rule, the willingness of an employer to take account of the wishes of a customer no longer to have the employer's services provided by a worker wearing an Islamic headscarf cannot be considered an occupational requirement that could rule out discrimination."*

The Court also ruled that a ban may also constitute *"indirect discrimination"* if people adhering to a particular religion or belief were specifically targeted. The Court added that indirect discrimination is permissible if it is *"objectively justified by a legitimate aim,"* such as a company's policy of neutrality, as long as the means of achieving it are appropriate and necessary.

The two cases concern two female Muslim employees in [Belgium](#) and [France](#) who had been dismissed for refusing to remove their headscarves, which did not cover the face.

The Belgian woman had been working as a receptionist for G4S Secure Solutions, which has a general ban on wearing visible religious or political symbols, while the French claimant is an IT consultant who was told to remove her headscarf after a client complained.

The case of the Belgian women stems from an "unwritten rule" where G4S banned employees from wearing signs of their political, philosophical or religious beliefs, although the company only updated its workplace regulations the day after the woman started wearing a hijab.

Although the rules apply to all beliefs, the ECJ said it was possible that such rules could be deemed indirect discrimination for targeting Muslims or other religious groups with visible manifestations of their faith and referred the issue back to the Belgian Court of Cassation.

Soraya Post, Co-President of ARDI, said: *"I welcome the decision that employers are not now allowed to pander to the prejudices of their clients. However at a time of increasing hate crimes against Muslims, this ruling sends the wrong signal and will lead to only further direct and indirect discrimination against Muslims both in the labour market and in society at large. Muslim women already face high levels of discrimination and difficulties in accessing the labour market according to the European Network Against Racism's Forgotten Women project and this decision will prevent more Muslim women*

from being able to access the labour market. Moreover in countries where national law doesn't provide appropriate safeguards, this ruling opens a Pandora's Box and will result in many Muslim women and those who wear visible manifestations of their faith being fired under the guise of neutrality. This is anything but neutrality."

Sajjad Karim, Vice-President of ARDI, said: "Today's ruling in effect makes Muslim women and people from other religious groups have to choose between their fundamental right to religious expression and access to the labour market. This is unacceptable and will only isolate people with religious convictions who wish to express their belief."

More reading: [Court of Justice of the European Union PRESS RELEASE No 30/17](#)

FRANCE: I created the burkini to give women freedom, not to take it away

By Aheda Zanetti

The Guardian (24.08.2016) - <http://bit.ly/2c7ogvO> - When I invented the burkini in early 2004, it was to give women freedom, not to take it away. My niece wanted to play netball but it was a bit of a struggle to get her in the team – she was wearing a hijab. My sister had to fight for her daughter to play, had to debate the issue and ask, why is this girl prevented from playing netball because of her modesty?

When she was finally allowed to play we all went to watch her to support her and what she was wearing was totally inappropriate for a sports uniform – a skivvy, tracksuit pants, and her hijab, totally unsuitable for any type of sport. She looked like a tomato she was so red and hot!

So I went home and went looking for something that might be better for her to wear, sportswear for Muslim girls, and I couldn't find anything, I knew there was nothing in Australia. It got me thinking because when I was a girl I missed out on sport – we didn't participate in anything because we chose to be modest, but for my niece I wanted to find something that would adapt to the Australian lifestyle and western clothing but at the same time fulfil the needs of a Muslim girl.

So I sat down on my lounge room floor and designed something. I looked at the veil and took away a lot of the excess fabric, which made me nervous - would my Islamic community accept this? The veil is supposed to cover your hair and your shape, you just don't shape anything around your body. But this was shaped around the neck. I thought, it's only the shape of a neck, it doesn't really matter.

Before I launched it I produced a sample with a questionnaire to find out what people would think - would you wear this? Would this encourage you to be more active? Play more sport? Swim? A lot of people in my community didn't know how to accept this, but I developed it commercially and made a good business.

The burkini came to everyone's attention when Surf Lifesaving Australia introduced a program to integrate Muslim boys and girls into surf lifesaving after the Cronulla riots – they had a young Muslim girl who wanted to compete in an event. She wore a burkini.

After September 11, the Cronulla riots, the banning of the veil in France, and the international backlash that came with it – about us being the bad people all because of a

few criminals who do not speak on behalf of Muslims – I really didn't want anyone to judge girls wearing these. It's only a girl being modest.

It was about integration and acceptance and being equal and about not being judged. It was difficult for us at the time, the Muslim community, they had a fear of stepping out. They had fear of going to public pools and beaches and so forth, and I wanted girls to have the confidence to continue a good life. Sport is so important, and we are Australian! I wanted to do something positive – and anyone can wear this, Christian, Jewish, Hindus. It's just a garment to suit a modest person, or someone who has skin cancer, or a new mother who doesn't want to wear a bikini, it's not symbolising Islam.

When I named it the burkini I didn't really think it was a burqa for the beach. Burqa was just a word for me – I'd been brought up in Australia all my life, and I'd designed this swimsuit and I had to call it something quickly. It was the combination of two cultures – we're Australians but we are also Muslim by choice. The burqa doesn't symbolise anything here, and it's not mentioned in the Qur'an and our religion does not ask us to cover our faces, it's the wearer's choice to do so. Burqa is nowhere in any Islamic text. I had to look the word up, and it was described as a kind of coat and cover-all, and at the other end you had the bikini, so I combined the two.

This negativity that is happening now and what is happening in France makes me so sad. I hope it's not because of racism. I think they have misunderstood a garment that is so positive – it symbolises leisure and happiness and fun and fitness and health and now they are demanding women get off the beach and back into their kitchens?

This has given women freedom, and they want to take that freedom away? So who is better, the Taliban or French politicians? They are as bad as each other.

I don't think any man should worry about how women are dressing – no one is forcing us, it's a woman's choice. What you see is our choice. Do I call myself a feminist? Yes, maybe. I like to stand behind my man, but I am the engine, and I choose to be. I want him to take all the credit, but I am the quiet achiever.

I would love to be in France to say this: you have misunderstood. And there more problems in the world to worry about, why create more? You've taken a product that symbolised happiness and joyfulness and fitness, and turned it into a product of hatred.

Also, what are the French values? What do you mean it doesn't combine with French values, what does that mean? Liberty? You telling us what to wear, you telling us what not to do will drive women back into their homes – what do you want us to do then? There will be a backlash. If you are dividing the nation and not listening and not working towards something you are naturally going to have someone who is going to get angry. If you are pushing people away, and isolating them – this is definitely not a good thing for any politician to do, in any country.

I remember when I first tested the burkini. First I tested it in my bathtub, I had to make sure it worked. Then I had to test it by diving in it, so I went to the local pool to test that the headband would stay put, so I went to Roselands Pool, and I remember that everyone was staring at me – what was I wearing? I went right to the end of the pool and got on the diving board and dived in. The headband stayed in place, and I thought, beauty! Perfect!

It was my first time swimming in public and it was absolutely beautiful. I remember the feeling so clearly. I felt freedom, I felt empowerment, I felt like I owned the pool. I walked to the end of that pool with my shoulders back.

Diving into water is one of the best feelings in the world. And you know what? I wear a bikini under my burkini. I've got the best of both worlds.

INDONESIA bans mandatory Islamic 'hijab' scarves for schoolgirls

AFP/ Dawn (06.02.2021) - <https://bit.ly/3rAuWrY> - Indonesia has banned schools from forcing girls to wear Islamic "hijab" headscarves after the case of a Christian pupil pressured to cover up sparked outrage in the world's most populous Muslim nation.

The move was applauded Friday by rights activists, who say non-Muslim girls have been forced for years to wear a hijab in conservative parts of the country.

State schools across the Southeast Asian archipelago of nearly 270 million will face sanctions if they fail to comply with the edict from education minister Nadiem Makarim.

On Wednesday he said religious attire was an individual choice, and said schools "cannot make it compulsory".

Schools that violate the rules could see their government funding cut, he added.

"The decree is a positive step to protect women's rights in Indonesia," said Andreas Harsono, senior researcher at Human Rights Watch in Jakarta.

He said public schools had forced millions of girls and women teachers to wear a hijab, prompting "bullying, intimidation, social pressures -- and in some cases, expulsion and forced resignation" if they didn't.

There have been concerns about growing religious intolerance in a nation where nearly 90 percent of the population follows Islam.

The headscarf issue grabbed headlines after a Christian student in West Sumatra's Padang City was pressured to wear a hijab.

She refused, and her parents later secretly recorded a meeting with an official who insisted that school rules required all girls to wear a hijab, regardless of their religion.

The school later issued an apology after the video went viral.

Religious affairs minister Yaqut Cholil Qoumas described the Sumatra case as the "tip of the iceberg".

"Religion is not supposed to be a reason for conflict or a justification to act unfairly towards those with different beliefs," he said.

The new regulations will not apply to conservative Aceh province, which follows religious law under a longstanding autonomy deal.

INDONESIA: Indonesia's Aceh orders female flight crews to wear hijab

Under Aceh's rules, non-Muslim females can opt to wear modest clothing instead

Gulf News (30.01.2018) - An Indonesian province said on Tuesday it is ordering Muslim female flight attendants landing in the region to don a hijab upon arrival — or face punishment by religious police.

Muslim women in Aceh, on the island of Sumatra, are required to wear the Islamic headscarf under religious law, while non-Muslim females can opt to wear modest clothing instead.

But some Muslim flight attendants who do not regularly wear the hijab were skipping the local practice during short layovers, forcing Aceh to issue the new regulations, said Mawardy Ali, head of Aceh Besar district which includes provincial capital Banda Aceh.

"I hope the airlines respect the uniqueness of Aceh where Sharia is implemented," he said, adding that he would aim to meet with some half dozen affected airlines this week.

"We are disseminating this regulation to the airlines through the end of this week. Later, we'll talk about punishment if we find there have been violations," Ali added.

"If a (Muslim) crew member fails to comply, we will reprimand her. If she does it repeatedly, I will order Sharia police to nab her."

He did not say what sort of punishment would apply to those who refused to comply, though hijab violations usually result in a stern reprimand.

Ali said any sanction would not include public flogging — a common punishment in Aceh for a host of crimes including selling alcohol and having gay sex.

It was unclear how many flight attendants could be affected.

Many women in Indonesia, the world's biggest Muslim-majority nation, do not wear the hair-covering scarf and Islamic law only applies in Aceh — the region won special autonomy in 2001 as part of a deal to end a long-running separatist insurgency.

Concern has been growing among rights activists about rising religious conservatism in Aceh, where police at the weekend forcibly cut the hair of a group of transgender women and made them wear male clothing to make them more "manly".

Indonesia's national carrier Garuda and its low-cost arm Citilink service Banda Aceh, which hosts the province's main airport.

Garuda said it would comply with the new regulations and may add a special uniform worn by its female staff on Middle-East bound flights — which includes the hijab — to Aceh flights.

"Garuda respects the local culture in Aceh," said company spokesman Ikhsan Rosan.

Citilink spokesman Benny Butarbutar, meanwhile, said the carrier has already been using an Islamic-compliant uniform for its attendants servicing Banda Aceh since 2015.

Other airlines affected include Indonesian budget carrier Lion Air and its full-service subsidiary Batik Air, which operate regular flights between Aceh and other parts of the Southeast Asian archipelago.

AirAsia and Firefly, both Malaysia-based, are the main foreign carriers that operate flights to Banda Aceh.

ISRAEL: Court tells city to remove religiously inspired signs directing women to wear modest clothes

Religion Clause (20.06.2016) - <http://bit.ly/28Qf7HH> - In Israel yesterday, the Jerusalem District Court ordered the mayor of the city of Beit Shemesh to remove signs posted around the city by ultra-Orthodox Jews instructing women to wear long sleeves and long skirts. Other signs tell women to keep off sidewalks near synagogues and yeshivas where men congregate. According to today's Haaretz, the suit seeking removal of the signs was filed three years ago on behalf of four Orthodox women who live in Beit Shemesh. They argue that the signs encourage violence and harassment against women who ignore them. A Magistrate's Court ruled in the women's favor last year, but the city has ignored the ruling. So plaintiffs went to a higher court which has now given the city's mayor three weeks to remove the signs, and told the city to act more forcefully in the future to prevent new signs from going up.

KAZAKHSTAN: Hijab Vs. Education: Kazakh schoolgirls face dilemma over head-scarf ban

By Sanat Urnaliev and Farangis Najibullah

RFERL (19.11.2017) - <http://bit.ly/2zRXy8P> - Thirteen-year-old Gulsezim Samat hasn't attended classes since mid-October, when she was told to remove her head scarf before entering her school in the Kazakh village of Chapaev.

The school in West Kazakhstan Province, like all educational institutions below university level in the country, is enforcing an official decree by the Education Ministry that bans the wearing of religious symbols in schools.

The January 14 decree made school uniforms compulsory, and effectively barred Islamic clothing such as the head scarf, or hijab. The policy has been enforced as of September 1, the beginning of the academic year.

While many students in the Muslim-majority country have complied and removed their head scarves, a small number of parents in West Kazakhstan Province are demanding that courts revoke the ban, claiming it is unconstitutional. Similar demands have come from parents in the provinces of Mangistau, Aqtobe, and South Kazakhstan, among others.

As court trials await, dozens of female students across the country who have refused to abide by the measure have been out of school for several weeks.

In Samat's school in Chapaev, 16 of the 20 female students who wear head scarves are complying with the new regulation, local officials say. Four others, including Samat, are not.

'Just A Piece Of Cloth'

The new regulation was discussed during meetings with a parent committee before its implementation began, says Tlekkabyl Gabdushev, deputy governor of the district of Akzhaik where the Chapaev village is located.

He says the female students who agreed to remove their head scarves "are coming to school, studying, playing, without any problem."

Samat's father, Berikbek Samat, who works at the same school as a physical education teacher, is adamant that his daughter not comply with the ban.

"A head scarf is just a piece of cloth," he says. "It doesn't hinder studying."

Berikbek Samat claims that his wife, a Kazakh-language teacher, can't get a job "because of her head scarf."

Berikbek Samat's wife has been unemployed since the evening school where she worked was closed down, he says.

The 34-year-old father of three says he works as a cab driver after his day job finishes to make ends meet.

It's unclear how many Kazakh students have stayed away from school owing to the measure, but education officials say that many parents who initially refused have since complied.

According to the city education department in Oral, the capital of West Kazakhstan Province, only 40 of the 112 hijab-wearing students in the province agreed to remove their head scarves.

The department says it will fine parents for noncompliance, and that repeat offenders will be referred to judicial authorities.

"No one has been fined so far, however" says Svetlana Bakhisheva, the head of the provincial education department.

In the western city of Zhanaozen about 60 girls, most of them primary school students, stopped going to schools for at least two weeks in September after they were told to remove their head scarves.

Zhanaozen education officials do not believe the measure singles out conservative Muslims.

Tattimbet Zhumagaliev, the head of the Zhanaozen education department, points out that 58 female students were not allowed to enter school buildings "because they were wearing miniskirts," which is also a violation of school-uniform rules.

Constitutional Right

On November 15, a court in Astana began hearing a lawsuit filed by a group of parents from Aqtobe Province who demanded that the court overturn the Education Ministry's ban on head scarves.

In 2011, eight female students in Aqtobe successfully sued a university over its hijab ban.

Kazakhstan's constitution guarantees the right to practice any faith freely and without restriction.

Kazakh officials have increasingly expressed concerns about the threat of religious groups. The government blames "radical religious movements" for a deadly attack on an Aqtobe gun shop and army unit in June 2016.

In April, President Nursultan Nazarbaev, who has ruled the country since 1989, said the country needed a legal ban on certain Islamic clothing, such as garments that cover the body from head to toe and so-called Salafi-style ankle-length pants for men.

"The number of Kazakh girls who are fully covered with black clothing is on the rise," Nazarbaev said, adding that the trend was "incompatible" with Kazakh traditions.

"Kazakhs wear black garments only for funerals," Nazarbaev said, but he made no mention of banning other forms of Islamic clothing worn in Kazakhstan.

Kazakhstan's official school uniform for girls consists of a "classic-style blouse" worn with a skirt or ankle-length pants. The color of the uniform and skirt length is decided by individual school administrations and requires official approval by parent committees.

While the decree on uniforms does not specifically mention headwear, it does not allow religious symbols to be worn with the uniform, which would rule out the hijab.

MOROCCO: Burqa ban in Morocco sparks anew the debate over women's rights

Africa Times (11.01.2017) - <http://bit.ly/2iFVBjS> - Morocco's decision to ban the burqa, at least in part, has again touched off a controversy over women's right to choose to whether they wear the full-body Islamic covering, or whether the burqa represents an unacceptable security risk to society.

The Moroccan Ministry of Interior has announced it will prohibit the manufacture and sale of the burqa, effective immediately across the nation. The Morocco World News reported Tuesday that the ban is meant to stop criminals who have "repeatedly used this garment to perpetrate their crimes," according to media reports.

The decision was countered by a Moroccan human rights organization that issued a statement condemning the ban – although technically, Morocco's new law does not yet infringe on the right to wear one, as opposed to making or selling them. The ban violates women's right to express their identities, and political, social and cultural beliefs, it said.

Similar bans have long sparked debate in Europe, where this summer Switzerland joined France and Belgium in enacting a ban, and other nations with geographically limited or

partial bans in place. The ban in France extends to those who would force a woman to wear a burqa, which is often associated with extremist or jihadist thought.

Yet Muslim nations in Africa also have banned the burqa, primarily for security reasons. Chad enacted a law in 2015 after bombing attacks in N'Djamena by people who were wearing them.

Former Prime Minister Kalzeube Pahimi Deubet said the risk of terror attacks in which the burqa serves as camouflage – as well as the niqab, which also covers the face – warranted the decision. The region's Boko Haram threat prompted similar bans in parts of Niger and Cameroon. Nigeria and Senegal have considered it, while Congo-Brazzaville enacted a law that bans it in public places, specifically to limit the terror threat.

NIGERIA: Muslim lawyers reject Nigeria's FCT high court's new dress code

By John Chuks Azu & Abass Jimoh

Daily Trust (10.04.2018) - <https://bit.ly/2HrdfVJ> - Muslim Lawyers' Association of Nigeria (MULAN) has rejected the new dress code for lawyers by the FCT High Court and the ban of hijab in the Law School.

In a statement released at the end of its National Executive Council meeting in Benin City, Edo State on March 31, MULAN condemns the directive that prohibits the use of any apparel underneath wigs by lawyers and by extension the hijab by female Muslim lawyers.

In the release signed by its president, Dr. Kamal Dawud, Esq., the association said the new rule ran contrary to the 2004 resolution of the Body of Benchers which allowed female Law School students and legal practitioners to use head cover underneath their wigs.

"On this ground and by the provisions of Section 38 of the Constitution of the Federal Republic of Nigeria, this directive is unfortunate, draconian, illegal, unconstitutional and unlawful," Dawud said in the statement.

"MULAN NEC condemns the directive in the press release in the strongest term and urges the FCT High Court to reverse its decision contained in the press release forthwith."

On the hijab controversy, MULAN said the constitutional provision affirmed the religious rights of citizens, and resolved to design a hijab compliant collaret with bib for use by Muslim female legal practitioners to conform with the tradition of the legal profession.

SWITZERLAND: Swiss region of St Gallen votes to ban 'burqa' in public places

Northeastern canton of St Gallen bans face veils in what critics call an Islamophobic move.

Al Jazeera (23.09.2018) - <https://bit.ly/2DmnWdQ> - The Swiss region of St Gallen has voted in favour of a "burqa ban", prohibiting all face-covering garments in public spaces, a decision that a local Islamic organisation has termed "Islamophobic".

In a referendum on Sunday in the northeastern canton of St Gallen, nearly 67 percent of voters approved the ban, the second region in Switzerland to do so after Ticino two years ago.

Three other Swiss cantons - Zurich, Solothurn and Glarus - have rejected introducing such bans in recent years.

The referendum was held after local parties, Green Party and Young Socialists, demanded a vote following the passage of a law in St Gallen parliament last year.

That law stated that "any person who renders themselves unrecognisable by covering their face in a public space, and thus endangers public security or social and religious peace will be fined".

Drafted following an uproar in the canton over a girl who wore a face veil to school, the law, critics said, does not define when a woman wearing veil constitutes a danger. They also warn of arbitrary sanctions.

The Islamic Central Council of Switzerland slammed the ban as "Islamophobic". Other opponents argued the ban was "useless" since very few women wear "burqas" or other face-covering veils in St Gallen.

National referendum

Last year, the Swiss government opposed a nationwide "burqa ban", saying it should be up to the regions to determine if such measures were appropriate.

A national referendum on the issue is expected next year after the right-wing Swiss People's Party gathered 100,000 signatures required to put any subject to vote under Switzerland's famous direct democratic system.

In 2009, Switzerland banned the construction of minarets at mosques in a similar referendum, attracting worldwide attention.

Earlier this year, a survey by two Swiss papers found that an emphatic 76 percent of respondents favoured a ban on face veils, while 20 percent opposed it.

Several other European countries including Belgium, Bulgaria, Denmark, France and the Netherlands have introduced full or partial bans on face veils and head coverings in recent years.

USA: Assaults on Muslim women force some to rethink hijab

By Yonat Shimron

RNS (12.12.2016) - <http://bit.ly/2gF5MXs> - Melissa Grajek was subjected to all kinds of taunts for wearing the hijab, but an incident at San Marcos' (Calif.) Discovery Lake sealed the deal.

Her 1-year-old son was playing with another boy when an irate father saw her and whisked his son away, telling Grajek: "I can't wait until Trump is president because he'll send you back to where you came from."

The man then scooped up a handful of wood chips and threw them at Grajek's son.

At that moment, Grajek thought, enough was enough. She decided to take off her head covering.

"I had been on the fence regarding hijab, but that incident made it clear my religious choices could be putting my son at risk," she said.

Grajek's decision to doff the hijab follows weekly, if not daily, news reports of assaults against Muslim women.

Last week (Dec. 6), Ilhan Omar, the newly elected Minneapolis state representative was leaving the White House, which she visited to talk about policy initiatives, when a cabbie threatened to yank her hijab while shouting expletives and calling her "ISIS."

A day earlier, a man pushed a New York City transit worker down a staircase at Grand Central Terminal in Manhattan, yelling, "You're a terrorist, go back to your own country!"

And two weeks ago in Brooklyn, another man threatened an off-duty police officer with his pit bull, telling her and her son to "go back to your country."

All three women were wearing hijabs.

Assaults or intimidation of Muslims had been steadily rising well before the election but they became more common during the divisive campaign of President-elect Donald Trump, who called for a ban on Muslim immigrants and proposed a registry for U.S. Muslims.

A Pew Research Center analysis of hate crimes statistics from the FBI shows that the number of physical assaults against Muslims reached 9/11-era levels last year. The number of anti-Muslim intimidation crimes — defined as threatening bodily harm — also rose.

Now some imams across the country are saying it's OK to take the hijab off, at least temporarily.

Imam Abdullah Antepli recently asked a group of women at the Islamic Association of Raleigh (N.C.) how many of them felt unsafe in public.

Dozens of hands shot up.

He then told them the extraordinary circumstances under which Muslim Americans now live may require extraordinary measures — including doffing the hijab, at least for a while.

"I'm not trying to be alarmist," said Antepli, the chief representative of Muslim affairs at Duke University. "But the nation is being sucked into a combustible mix. We have to think unconventionally."

Antepli's call to remove the hijab, which he repeated at a mosque in Cary and in home gatherings of Muslims in Raleigh and Chapel Hill, is rare but not unheard of.

In Texas, Imam Omar Suleiman, president of the Yaqeen Institute for Islamic Research and resident scholar at the Valley Ranch Islamic Center in Irving, said women's fears should be taken seriously.

"It's important to give our women support and validate the fear they're feeling," said Suleiman, who is also a professor of Islamic Studies at Southern Methodist University. "Fear isn't quantifiable; it's to the person's own experience."

While Suleiman doesn't foresee a blanket call to abandon the headscarf, he advises women to consider practical measures, such as wearing a hoodie instead of a hijab if they feel like they may be in danger.

For many Muslim women, the head covering is a quintessential mark of their identity — much as the kippah or yarmulke is a customary requirement for Orthodox and some Conservative Jewish men.

While often understood as a symbol of modesty and privacy, the hijab is much more for those Muslim women who choose to wear it. They view it alternately as a sign of religious devotion, discipline, freedom from Western expectations, or simply a way to be in a continuous state of prayer.

Many Muslim women would never think of giving it up, even if it means being targeted.

"This is a difficult time," acknowledged Khalilah Sabra, a Raleigh Muslim activist who works for the Muslim American Society's Immigrant Justice Center. Just last month, a man spit in her face as she descended the stairs of the Garfield, N.J., Municipal Court, where she was testifying in a domestic violence dispute.

He came up to me and said, "Get the f— home," she said. "I had to pause and decide do I fight or let it go?"

Sabra decided to buck up and carry on.

"We have to stand up for our religious rights and encourage women to stand their ground," she said.

Others, however, are taking security measures.

On Nov. 9, when New York's Muslim Community Network posted a notice on Facebook about a self-defense workshop, leaders expected 50 or 60 women would respond. Within hours, 2,700 women had signed up.

The third such workshop at Judson Memorial Church in the Greenwich Village neighborhood took place Saturday (Dec. 10).

On Wednesday, the Council on American-Islamic Relations will sponsor a free self-defense workshop at Aqabah Karate studio in College Park, Md.

"A lot of people have been traumatized," said Debbie Almontaser, the Muslim Community Network's board president. "We want them to come in and feel empowered once they've finished the training."

The workshop's instructor is a woman, and the instruction is preceded by a group talk where women can share their fears and get advice on how to respond.

Other Muslim women are buying pepper spray, taking firearms training or applying for concealed carry permits.

And quietly, some Muslim women are uncovering their hair.

“One of the reasons women are encouraged to dress modestly is for their protection,” said Engy Abdelkader, senior fellow and adjunct professor at Georgetown University’s Walsh School of Foreign Service. “Once that purpose is no longer served there’s an argument that it becomes a matter of necessity to remove it or make it less conspicuous with a hat, for instance, in order to preserve her safety.”

While Abdelkader still wears her hijab, Rose Ashraf has taken it off.

For Ashraf, there was no traumatizing incident. An operations director for a food service management company, Ashraf, who lives in Houston, said her bosses were very supportive of her hijab.

But her work requires frequent travel and being a single veiled woman at airports, hotels and restaurants forced her to constantly look over her shoulder.

“By wearing the hijab, I felt like I was a target,” said Ashraf, who converted to Islam shortly before she married a Muslim in 1973. “I was always on guard for what might happen: Is someone going to react negatively? Can I trust this person?”

Three months ago, she took off the headscarf. She feels safer, now, she said, but wishes she could also practice her faith more freely.

WORLD: Ten things you need to know about the hijab

By Jessica Ham

Culture Trip (01.10.2017) - <http://bit.ly/2hFecRI> - The hijab, which is the Islamic expression of modesty and devotion, is more often than not misunderstood and misinterpreted in both society and mass media. What is the hijab, why do people wear it, and why should we care? Here are 10 things you need to know about the hijab before making an assumption about Islam.

The hijab is not just the scarf

Contrary to popular belief, the hijab is not just the physical scarf that many Muslim women choose to wear over their hair. The hijab in its entirety is the belief that as a Muslim, one must try to diligently live every day in respect of God, with modesty, and show devotion to the religion as a whole. By wearing the physical scarf, it is one way of expressing one’s love for Islam. In this way, hijab can also be the way one acts, thinks, and treats others, aside from wearing the physical scarf.

There are many different forms of hijab

The hijab comes in many forms, and in many levels of covering one’s body as well. The shape of the scarf over the head differs from person to person, some choose to cover their faces as well, and some only choose to dress modestly while still showing their hair. These are all forms of hijab, even if it does not look like the stereotypical one sees in the media.

The hijab also applies to men

Because the overarching meaning of hijab is to live one's life modestly with love for God, the hijab also applies to men. While not as well known outside the Muslim community, men also strive to wear the hijab both physically and mentally every day, the same as Muslim women. The men's physical hijab however focuses more on covering the lower body and not the hair or upper body.

Who can Muslims take off the hijab for?

The hijab, once worn as a scarf covering one's hair and covering the body, can only be taken off in front of family members or women. A Muslim woman wearing the hijab will therefore usually refrain from showing her hair to any man not related to her by blood.

The hijab is a choice for the majority of Muslims

Putting aside extreme countries like Saudi Arabia and Iran, Muslim women are not always forced to wear the hijab. In fact the majority of them choose to wear it and are in love with their hijab, and are completely free to choose when and how to wear the scarf.

There will never be one uniform reason on why Muslims choose to wear hijab

Although there may be some general similarities to why Muslim women choose to wear the hijab, there will never be one overarching specific reason why that satisfies all. Muslim women choose to wear the hijab for countless different reasons, from personal to religious purposes, from interpretations of the Quran to fashion; the reasons behind every single person's choice to wear the hijab will differ. But that is the beauty of it, that it is not a universal object that conforms everyone. In fact, it can express every person's unique strength and belief system.

What the Quran says about the hijab

Although there are many interpretations to what the Quran actually says about the hijab, the most common understanding comes from these verses:

"Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them" (Quran 24:31)

"Oh you Prophet, tell your wives, your daughters, and the women of the believers to lengthen their garments. This is better so that they will be recognized and not harmed. God is the Forgiver and the Merciful" (Quran 33:59)

The hijab is not oppressive or restraining

Although this misconception is slowly changing, the hijab is still too often equated with oppression. The hijab is in no way oppressive or restraining to the majority of the 1.6 billion Muslims around the world, and does not prohibit them from pursuing their dreams, acting the way they want, dressing how they like, or marrying who they love. The hijab is far more often than not a freedom of expression.

Why the hijab is empowering for millions of Muslims across the globe

The important thing to understand about the hijab is that it is in fact extremely empowering for millions of Muslim women. The hijab empowers them with the pride and love for their religion, and the power of modesty also helps many feel stronger. Being modest means forcing people to judge you based on your mind and your heart, and less so on your face or body. This gives courage and self-esteem to many who choose to wear the hijab.

Understanding the hijab is understanding another form of feminism

Finally, because the hijab can be so empowering to so many people, wearing the hijab has become an expression of feminism. Wearing the hijab can mean to many that they have the

freedom to choose how to self-express. Because a woman is using self-expression and not being forced to dress a certain way by societal pressures, many women then feel empowered and more equal to men because they are forcing people to judge them on their capabilities and not on how sexualized their bodies can be.
