

VOLUME II

# Appendix

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## APPENDICES INTRODUCTION

In my research, I worked with participants in a variety of ways, including through observation, and through informal and formal interviews that led to interaction with the various stages of my artwork. These different methods enabled me to gather primary data from a range of individual experience that helped support my argument around the notion of privacy, whether material or immaterial, within my practice-based research. In my thesis introduction, I discuss how I use these various methods to critically examine the al-Sadu divider, the Muslim women's veil and, more importantly, my artwork around Muslim women's privacy and self-identity. During my practice, I approached my participants in terms of the agency of the work, not because I wanted to idealise my approach to them, but because their first-hand experiences provided me with valuable and varied sourcework with which to strengthen and enrich my arguments.

To respect the privacy, thoughts and interactions of each participant, during my observations, photos were taken with their consent and they were each informed of which photos would be used with the premise that their privacy would not be undermined. Moreover, because the majority of participants prefer to remain anonymous, their names are hidden. The interviews were conducted in the form of conversations rather than questions and answers so that the participants felt at ease when sharing their thoughts. Because all the interviews took place in London and because participation in my investigations depended on veil-wearing and its religious aspect, they mostly began with a question about the experience of wearing the veil in a non-Muslim country.

The transcripts of each interview were written exactly as the participants spoke, in the style, manner and rhythm of their speech. When I use these transcripts, I acknowledge that grammatical issues have not been edited. The speech of the participants is part of their embodied expressions; I believe their words and phrases must be presented as they expressed themselves.

NOTE: The appendices follow a chronological order of different engagements. Due to the number of the words required some of the interviews have been cut out.

## Appendix I: Summary of Practical Research

Location	Date	Number of Women	Age Range	Background	Purpose of Engagement	Note
1 Riyadh, a public/private modern tent camp	5 January 2019	7 veiled Muslim women who cover their face, from among family and friends	18 – 29	All from Saudi	Test <i>Soft Divider</i> 2019	Room divider: digitally printed on transparent fabric and Sellotape
2 London, Wimbledon Mosque	30 January 2019	5 Muslim women who wear the veil at different levels, some cover their face, some do not	40 – 62	Syrian, Algerian, Bangladeshi, 2 Pakistani	Test <i>Soft Divider</i> 2019	Iterative nature of my practice as method
3 London, my flat	3 August 2019	5 Muslim women who wear the veil at different levels, some cover their face, some do not	23 – 62	Ugandan, 2 British-Pakistani, Algerian, Syrian	Conversation	Discussion about their lived experience with the veil and written narrative
4 London, Revert2Reality (R2R)	24 September 2019	3 Muslim women who wear the veil at different levels, some cover their face, some do not	36 – 44	Polish, Romanian, British-Pakistani	Interview	Explain their lived experience with the veil
5 London, Revert2Reality (R2R)	13 November 2019	2 Muslim women who wear the veil similarly (headscarf without face cover)	49 and 20	British-Pakistani	Print Workshop	Print ghutua to facilitate conversation and exchange experience

continued

Location	Date	Number of Women	Age Range	Background	Purpose of Engagement	Note
6 Riyadh, shown at From Within at Ad-Diriyah, Jax 01	8 December 2019	Observing 5 female Muslim visitors to the exhibition, passing through and between dividers	20 – 35	Different backgrounds, but particularly observing groups of Saudi women	Observe <i>Soft Dividers</i> 2020	Room divider: four monoprint dividers printed on fabric ranging between transparent and semi-transparent: observe body movement
7 London, Revert2Reality (R2R)	11 February 2020	5 Muslim women who wear the veil similarly (headscarf without face cover)	30 – 45	British-Pakistani	Replicate my observation of <i>Soft Divider</i> 2020	Room divider: observe body movement
8 London, Revert2Reality (R2R)	25 February 2020	1 Muslim woman. Previously participated in print workshop (5)	49	British-Pakistani	<i>Veiling the Veil</i> 2020	A sequence of still images that shift to short video recording movements of participant M-M
9 Riyadh, Mefan Café	30 September 2020	3 fully veiled Muslim women	18 – 24	Saudi	Test <i>Soft Dividers</i> 2020	Observation: install my soft dividers, to create a closed room. The dividers now become like a partition, that create a closed space
10 Riyadh, Kayifa Café	1 October 2020	4 Muslim women. 2 wear the full veil, and 2 do not cover their faces	20 – 28	Saudi, Syrian	Zone of Privacy 2020	Short video: negotiated limit of privacy using <i>Soft Dividers</i> to create closed space. Aim: create a space of comfort in otherwise public area

continued

Location	Date	Number of Women	Age Range	Background	Purpose of Engagement	Note
11 Virtually, Zoom meeting	13 November 2020	3 Muslim women. 2 I have met before; H joined the discussion meeting; M joined the print workshop	33 – 49	British-Pakistani, Ugandan and Algerian	Conversation	Discussion about feelings during virtual meetings and how they join the meeting, whether they show their pictures or not
12 London, participants’ homes (2 south-east, one central)	February 2021 (different date)	3 Muslim women: one fully veiled; 1 wears Western clothing with headscarf; 1 wears abaya with headscarf	19 – 38	Ugandan, Saudi and Somalian	Making It Their Own 2020	Self-document: send my <i>Soft Dividers</i> to my participant’s home to self-documentation
13 London, R.O.S.E. Community Clubroom	13 July 2021	5 Muslim women, 1 fully veiled; the others do not cover their face in public	52 – 64	Algerian, Somalian, British-Pakistani, Bangladeshi, Syrian	Self- Changing Room(s) 2021	Self-Changing Room: cubical room comprising 8 printed dividers (4 from <i>Soft Dividers</i> 2020, and 4 more); they consider their own private personal experiences during the creation of the ‘self-space’. This experiment developed to self-observation of their images

continued

Location	Date	Number of Women	Age Range	Background	Purpose of Engagement	Note
14 London, R.O.S.E. Community Clubroom	13 July 2021	Same group as Self-Changing Room	52 – 64	Algerian, Somalian, British-Pakistani, Bangladeshi, Syrian	Record the voice of my participants to create my work: <i>Visual Sound and Hear the Print</i> 2021	Room divider: screen printed on opaque fabric dividers, 120 cm by 300 cm
15 London, my flat	October 2021  (different date)	Same group as Self-Changing Room	52 – 64	Algerian, Somalian, British-Pakistani, Bangladeshi, Syrian	Self- observation	Still images: Self-interpret images I took during creation of self-changing room.
16 London, P21 Gallery	23 October 2021	2 Muslim women, 1 veiled and the other does not cover at all	52	British-Pakistan, Kenyan	<i>Your Space</i> 2021	Soft architecture installation: a maze like space adding to previous <i>Soft Dividers</i> to make total of 27 dividers. Participants consider ambiguity/clarity, loss/discovery, private/public.
17 London, P21 Gallery	23 October 2021	1 woman, veiled	52	British-Pakistani	<i>Separation</i> 2021	Room divider: screen printed on different fabric from opaque to semi-transparent

## Appendix II: Practical Engagement and Interview Transcript

### ENGAGEMENT 1

**Public/Private  
Modern Tent Camp  
in Riyadh**

**DATE:**

05 January 2019

**LOCATION:**

Public/Private Modern  
Tent Camp at Al-  
Thumama in Riyadh

**PARTICIPANTS:**

7 Saudi veiled Muslim  
women, aged 18–29 years  
old.

**DURATION:**

45 minutes.

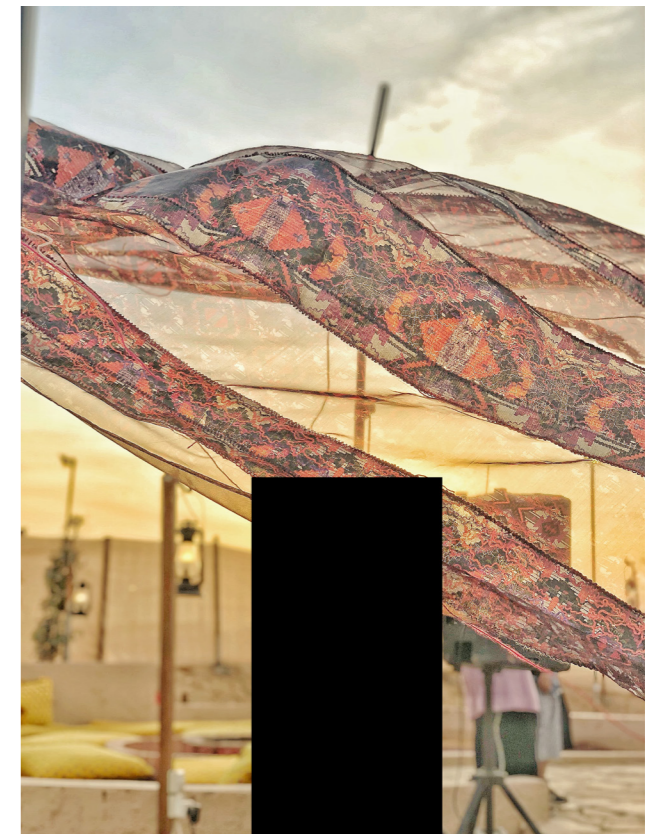
**BRIEF:**

To test my *Soft Divider* with participants who are all my relatives to find out to what limit they would allow me to photo them without veils, as all of them wear the full veil in public. As the space is located in Riyadh and is usually a public one, my family and I rented it for a day to keep it private. Located in Al-Thumama desert, an open space with fluid boundaries, as the site of a Bedouin tent would be.

In this first participatory artwork, I would like to determine how veiled Muslim women interact with my printed *Soft Divider*, observing their body movement around the divider, and what, if any, physical restrictions or emotional characteristics during the time of observation and taking photograph, are generated. Also, what notions of veiled Muslim women experience are at play on either side of the soft divider, be that the veil or the divider, and how would the private space change if the veil or the divider was removed or transformed?



Note: part of an image is covered as one of my participants appears in it without her full veil and she is not happy to share the complete photo.



## ENGAGEMENT 2

### Wimbledon Mosque in London

DATE:  
30 January 2019.

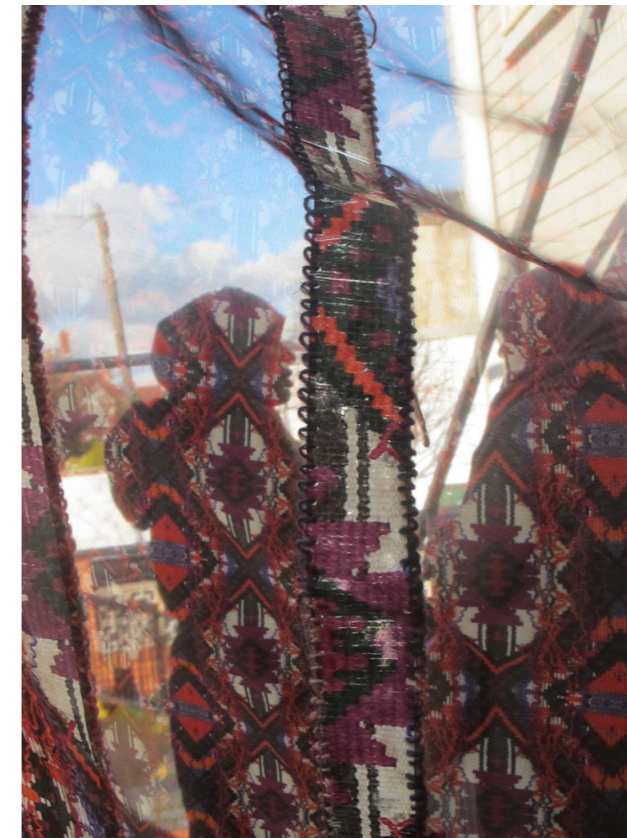
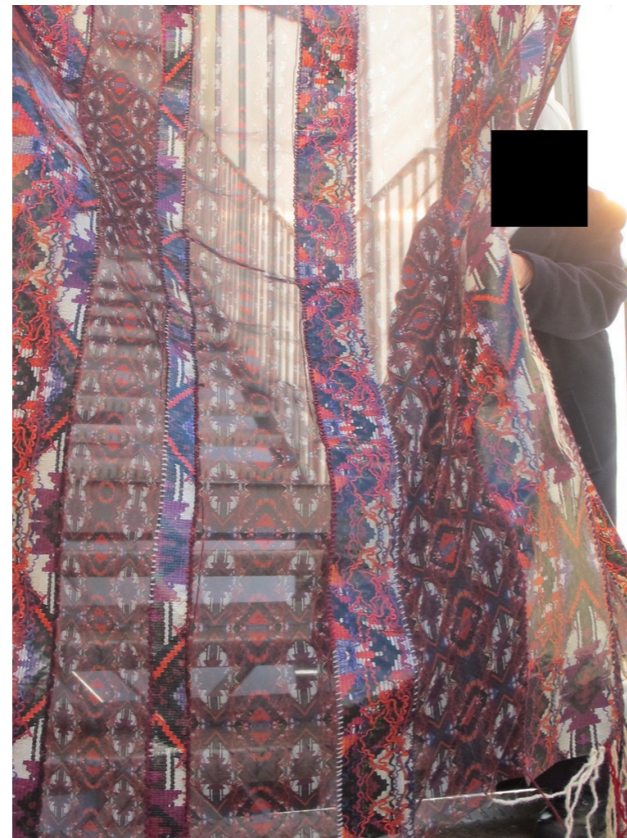
LOCATION:  
Wimbledon Mosque,  
262-270 Durnsford Road,  
London, SW19 8DS.

PARTICIPANTS:  
5 Muslim women, from  
Syria, Algeria,  
Bangladesh, and 2 from  
Pakistan, aged 40–65  
years old.

DURATION:  
An hour and 15 minutes.

### BRIEF:

To test if the veil is an extension of the tent divider. If so, what does it clarify or question? I replicated the previous engagement in Saudi, again in London, with the same aim but moving to a mosque to understand how a religious public space, as opposed to a secular public location, affects the sense of privacy. This exercise changed my understanding of distinctions around spatial privacy. I attended the Wimbledon Mosque to start shaping relationships and engage creatively with Muslim women from different cultural backgrounds. Mirroring their practical inside-outside definitions, I install my *Soft Dividers* outside the main mosque on the public stairs on the women’s side. Then I engage with five Muslim women who wear the veil on different levels of covering.



## ENGAGEMENT 3

### Discussion with five Muslim women in my flat, London

**DATE:**

13 October 2021

**LOCATION:**

My flat in London, 145  
Viridian Apartments, 75  
Battersea Park Road, SW8  
4DB

**DURATION:**

2 hours and 45 minutes

**PARTICIPANTS:**

H■■ S■■■■■, Uganda, 38  
years old, M■■■■■  
A■■■■■, British-Pakistani,  
23 years old, A■■■■■  
A■■■■■, British-Pakistani,  
27 years old, F■■■■■ K■■■■■,  
Algerian, 34 years old and  
O■■■■■ F■■■■■, Syria, 62 years  
old.

**BRIEF:**

I started this meeting with my participants with a brief summary of my research and then move the discussion to participants experience of wearing the veil here in the UK as Western country. I started the discussion with an open and general question to bring the talk and discuss it in a comfortable way for participants to feel free to talk. I asked them: **In what way do you wear the veil? And what is the purpose for that from your point of view? I let the participants feel free if they need to ask any other participants to get that feeling we are all welcome to get any more information.**

**START**

**AI Ogayyel:** Thanks all for coming today, before we start just to double-check if anyone needs to ask me anything about my research, then I can explain it before can move to the discussion about the veil and your experience of wearing the veil.

**Sinamenya:** For me, I feel what you explain to us is very clear. I do not know for now I feel okay.

**Kaci:** Me too, I think it is clear.

**AI Ogayyel:** In what way do you wear the veil? And what is the purpose for that from your point of view?

**S■■■■■:** First, we been commanded from Allah 'God' to wear the veil and we have to wear it because we are Muslim. Second, I wear the veil to separate my body from the men.

**K■■■■■:** ■■■■■, you been wearing the veil from long time?

**S■■■■■:** I start wear in it when I was 8 years.

**AI Ogayyel:** going back to your answer, can you please tell me more about when you said, 'I wear the veil to separate my body from the men' and how you come to this idea of wearing the veil, even though you are born in a non- Muslim country and you live from long time age her in the UK, London which is a non- Muslim country?

**S■■■■■:** I started to veil from my country which is Uganda, that means I born in Muslim family I do not know any other way.

**AI Ogayyel:** What about you M■■■■■ can you please, tell us about you?

**M■■■■■:** I start wearing it when I was 10, 11 years old, obviously, because you are Muslim and because of Allah and also modesty that you do not attract other people attention. If you see someone like cover you do not look at them in wrong way. And

give you that freedom to show what you want to show and cover what you want to cover.

**AI Ogayyel:** As you were born here and grow up here can you tell me about your experience of wearing the veil and going to school with your veil.

**M A■■■■■:** I started to wear it when I was in secondary school and there is a lot of Muslim in my school. There is not too much attention, just like there is a lot of black people or Asian people. So, everyone have the freedom to do what he/she wants to do.

**A A■■■■■:** My situation it is a quite similar to my sister, I started to wear it when I was about 11, but I only wear the headscarf. I only started wearing the abaya when I started my Master. So, when you are Younger you grow up with the family surround you where everybody wearing the hijab. So, it is automatically started wearing it but you do not know why you wear it. As they get older I started to know the reason why I am wearing it.

*Some parts have been taken out.*

**K■■■■■:** Yes, exactly you just need to explain to them there is a reason for that. If the woman wearing short scared or dress she is attracting the man and this is why there is a lot of woman rape. But if the women wearing modest cloth, They are going automatically respect you.

**S■■■■■:** Yes, they will respect you. I want to court two weeks ago you know when there is jury, we were 12 people in their men and women and I am the only one who is the Muslim and wearing the hijab and full cover everyone start asking me are you OK are you feeling hot because you know it is a summer and the weather it is very hot.

**K■■■■■:** You know I think the way we wear the veil is very respectful.

**AI Ogayyel:** Okay, thanks to everyone; I believe we will conclude there since I am aware of the time and am aware that it is the weekend, and you may have something to do afterwards. But, once again, thank you to everyone. There is a lot to consider about your incredible experience. Thank you so much for taking the time to share your comments and for your time. Is it okay if I send you an email if there are any questions?

**END**

## ENGAGEMENT 4

### Interview three Muslim women, Revert2Realiy, London

#### INTERVIEW TRANSCRIPT:

M■■■■■ W■■■■■

Polish, 44 years old

#### DATE:

24 September 2019.

#### LOCATION:

Revert2Reality (R2R)  
centre, 736 Lea Bridge  
Road, Leyton E10 6AW,  
London.

#### DURATION:

19 minutes

### START

**AI Ogayyel:** Thank you for your time, just to double check if you need to ask me anything about my research, then I can explain it to you then we can move to the discussion about the veil and your experience of wearing the veil.

**W■■■■■:** I do not know. I have not gotten the questions yet. I think what I read clear.

**AI Ogayyel:** Can you please tell me about your experience of wearing the veil since you become Muslim? And how you start with that?

**W■■■■■:** With me, the veil actually was a factor or maybe that how I notice Islam and this is why I was attracted to Islam because I was pro tabs a Roman Catholic. I was very practising and serious about my religion and I was taking parts I used to take part in activities in outings. I was there whatever I was something going to the church, I was always there, I was taking part in the youth groups. So already I had implemented like the dress code, the modest dress code. I used to wear long dresses and also I prefer long dresses. Maybe it is a part of confidence of my body I do not want to display my body, I do not know. But I already had this installed me that the dressing code some of my friends they enter the convent, the convent on the Roman Catholic church.

*Some parts have been taken out.*

**AI Ogayyel:** So, when become a Muslim the first practice you did was wearing the veil?

**W■■■■■:** Yes, when I took my shahada<sup>1</sup> I put the headscarf on, I do not remember exactly if I had an abaya or when is the first time I pay it, it was a long time ago. What I remember is the first thing I put the headscarf on it was important to cover my head. But I do not remember the first time I wear my abaya.

**AI Ogayyel:** Why do you think the headscarf is important more than others, like the abaya?

**W■■■■■:** Well, here I have already covered my body, probably I am not sure but my husband took me to shopping and he is already Muslim, while I am Christian when I married him. So, I converted after the married so he must take me shopping and bought me the first abaya. As far as I remember I was wearing a long dress long abaya always. I did not consider covering my face, I would not feel comfortable with it unless I live in a Muslim country. I said to my husband if we live in a Muslim country I will put my naqaab on, but here in Western, I thought the headscarf enough.

**W■■■■■:** Before, yes but now I am used to wearing abaya, but if I had to work and they told me you cannot wear abaya, I will do it. As long as it is modest covers me and it is loss. As long as it is do the same function. Islamic fulfils the hijab purpose.

1. The Muslim profession of faith ("there is no god but Allah, and Muhammad is the messenger of Allah").

Yes, I would wear it but I do not wear them now. I have the western clothes in my wardrobe but I do not wear them. I am used to it and it feels comfortable but now I prefer my abaya.

**AI Ogayyel:** For your veil, which colour do you prefer to wear?

**W■■■■■:** Well, I wear different colours but I prefer the darker colours is white.

**AI Ogayyel:** Why?

**W■■■■■:** First of all is the practicality of it. And secondly, it does not attract attention for example, if you wear something pink if you wear a pink abaya people they see you from afar. I prefer darker colours. I think more the practical factor of practicality and does not show. Even in the past before I was wearing hijab, I always used to wear darker colours, most of them. I used to wear dark green, black purple like now I think this is my colours is what I like. So, colours practically, I am practical person I look at everything from the practical point of view.

Yes, once you once you step in your house and you lock the door the Hajib goes off the abaya goes off, you know depends who is at home with you, but between yourself you are not going to walk naked at home swear that is that is conscious that there are angels watching you there is God watching you. So, you would not go to extreme, but you do not wear headscarf at home unless at the kitchen for the practical reason. But this is not obligatory. It is like having a double life is not double life who am I? But with the behave and clothing, you behave differently, unconscious is different, conscious you can show what you don't want to show me. Once you are at home you are more relaxed and between you and your husband you do not care at all. You completely relaxed, whatever, shows it does not matter because he is your husband. And also, obviously there are different people, your parents, your family, as well. You have to dress modesty. Yeah, depends dress. Yeah, we have different dress codes depends who are you with, is not it? Who is with you?

END

## Interview

**transcript: A■■■■  
H■■■■, Romanian, 36  
years old**

### DATE:

24 September 2019.

### LOCATION:

Revert2Reality (R2R)  
centre, 736 Lea Bridge  
Road, Leyton E10 6AW,  
London.

### DURATION:

20 minutes

2. *Īmān* إيمان is an Arabic term  
use to describe the faith.

3. *In sháAllah* إِنَّ شَاءَ اللهُ is an  
Arabic phrase that means “if  
God wills” or “God willing.”  
Muslims and Arabic-speakers  
use this phrase to refer to  
events that they hope will  
occur in the future. It  
expresses the belief that  
nothing happens unless Allah  
wills it, and that Allah’s will  
takes precedence over all  
human will.

4. *SubhanAllah* سُبْحَانَ اللهِ is an  
Arabic word that means  
‘Glory to God.’ It is frequently  
used when expressing awe at  
Allah’s attributes, bounties, or  
creation.

5. *Alhamdulillah* الْحَمْدُ لِلَّهِ is an  
Arabic phrase that means  
‘praise be to God,’ and it is  
sometimes translated as  
‘thank you God.’

6. *Din* دِين is an Arabic word  
that has three broad  
meanings: judgement,  
custom, and religion. In  
Islamic terminology, the term  
refers to the way of life that  
Muslims must follow in order  
to be in accordance with  
divine law, which includes  
beliefs, character, and deeds.

7. *Al Hajj* الْحَج is an Arabic  
word mean a pilgrimage’s  
journey.

## START

**AI Ogayyel:** Thank you for being here and accepting to participate, before we start just to double check if you want to ask me anything about my research, I can explain it to you then we can move to the discussion about the veil and your experience of wearing the veil.

**H■■■■:** So yeah, I have tried to wear abaya and I felt I was suffocating. I am very, I’m, I mean, I have worked with R2R for 10 years. And they will tell you that the amount of things we work together, and I am, I’m very open. And I’m very much different because I come from an Eastern, from European way of thinking mentality. And I look at things so differently, because my husband is Algeria, and I could see their way of looking at hijab. And you know, I can see that certain countries are stricter than others, even in an Islamic country, within the Islamic world. So, for example, in Saudi Arabia, I have noticed that very strict, extremely strict and not to be honest with you, when you try to impose on me something, I would rather feel it, then tell me what to think I feel like, I do not want to be told how to think I want to tell you exactly how I feel from my point of view. Because Allah created us so differently. We all have different skills. If you say to me one sentence, now, there’s going to be three, four or five people that they are going to understand in three, four, five different ways. Yeah, so I think of diversity and the way we be created, we like to be the same, and we are not all meant to do the same thing. Otherwise, it would be boring.

**AI Ogayyel:** You mean the way to understand the hijab, and how you interpret to the practice of veiling not always show by the dress code?

**H■■■■:** Yes, it is how you will feel **confident** and **comfortable** to be shewing in a public. And in the second in another way, I live in a non-Muslim society I hate speaking out as a sore thumb. Already, I Am wearing a hijab, but I want to show people that you can be beautiful, and you can still keep your din, your hijab, your belief, yeah.<sup>6</sup>

*Some parts removed.*

**AI Ogayyel:** What are you trying to say is the visual appearance not the important thing to show if I am a good Muslim?

**H■■■■:** Yes, the relationship with Allah, and what is in your hart is the important than the the physical appearance. At least I am doing something, which I would never, I could compromise on anything but I will not compromise on this. This is my **safe** place, that is my **safe** place. That is how I feel **comfortable**. So, I feel **safer**. That is how I still feel I have a connection with Allah. That is how I still feel like I am protected. Because I feel I am protected. I feel Allah protecting me. I feel it.

**AI Ogayyel:** Thanks a lot for you time, and if you would like to add anything please do?

**H■■■■:** I feel I said everything thanks for you to give me this chance.

## Interview

**transcript: A■■■■  
M■■■■, Pakistani  
British, 43 years  
old**

### DATE:

24 September 2019.

### LOCATION:

Revert2Reality (R2R)  
centre, 736 Lea Bridge  
Road, Leyton E10 6AW,  
London.

### DURATION:

28 minutes

## START

**AI Ogayyel:** Well, thank you again for taking a part in my research. Can you please tell me How long have you been here, in London?

**M■■■■:** I was born here.

**AI Ogayyel:** Oh great, Can you tell me about your experience of wearing the veil, and wearing the Hijab here in a non-Muslim country

**M■■■■:** Oh, in relation to public or my personal experience?

**AI Ogayyel:** Both if you can.

**M■■■■:** Okay, I get so I was not always covering, I was very much my fashion way. How I kind of dress and stuff, so I was not covering at all. More research as well, the more it made me realise that was something I need to do. So instead of just wearing my Hijab on my head, then as I have just found that just wearing the Hijab, actually this is before I start to wear the abaya when I used to wear my Hijab because it is my fashion at that time, I found it very the transition between being fashion conscious. And wear Hijab was just Hijab was difficult because I had to make sure certain things were covered and certain things. And for me, it was difficult to get there to make myself feel free in how I express my way. And the more I researched, I realised my abaya or jilbāb for me, it is liberating, because I can do what want, really, however, crazy world, I want to be happy. And for myself, because I think society feels you do things, especially maybe Asian society, or just that you dress in a certain way for people. And that is not the case for me it was just for myself, but it is very difficult for people to understand that. So, wearing the Jilbāb just gave me that feeling of kind of freedom to do what I want. I feel more **comfortable**.

*Some parts removed.*

**M■■■■:** It becomes difficult now. For people, because having a kind of image that is young girls who wear Jilbāb not pleasing the society, you want to do something to fit into society. And if you do not fit that mould, then you are not accepted. That is what we see that with even disorders and self-harm that all comes into it. So, image for me, somebody who is got psychology background, I have got two daughters, which is the reason why I am joining the sewing class because I want to personalise my daughter’s Jilbāb, according to her tastes. So, it is important for me to, for my girls to be **confident** and happy in themselves and not fitting into criteria. Or not trying to let society think about it. Wearing the Jilbāb is a part of Islam but as well as individually. Not being happy with yourself but within your limit.

*Some parts removed.*

**M■■■■:** For me yes, that was a part of my identity. That is what I was. And I am still there, I have not changed how I am. Actually, I become more clear because I think

maybe society limits you in a way to express yourself through clothing through fashion. Use this limitation because you have to follow trends you have to follow certain things and this way I wear what I want to wear. I am fashionable in what I want to fashion to be not how society wants fashion to be. Because I do not want to wear shorts or anything crazy.

**AI Ogayyel:** Okay that mean yeah, this is your way to express yourself within the limit of your religions. Can you tell me about the way you veil in your country? Is it the same style her in London or something become different?

**M■■■■■:** Well, I'm originally from Pakistan. They are liberty, they are no one cover there. It is not something that they do. Okay, I am there in what I think my home. But sadly, they think because you cover actually they judge me over there, then I am over here in London. I get judged there for being uneducated as I do not do something just because I do not quite fit the criteria. The same thing, I have my endorser from Turkey, when I go there they feel that being covered is actually suppressing me. But I actually think, and I see them following a trend they are being suppressed not me because of their desires.

*Some parts removed.*

**AI Ogayyel:** But still there is a choice, because the way you were your veil, for example, is completely different than the way I wear it, Do you think is this a self-identity?

**M■■■■■:** Yes, which I found it very important because I know somebody who transitions from not wearing Hajib to wear it, like for example headscarf from not wear it to wear. And there is a loss of confidence in there, where you go from one to another when you are expressing yourself to the other when the other eventually unknown. I guess it would be the same as somebody who has very long beautiful hair, and all of sudden just cutting it off and decide what to do with it? How do I make it me? How do I mould into my style? How do I make it part of me because that was not a part of me? The long hair was a part of me and this is how do I individualise it. For me, that is something that I take pride in (the veil) and I do I need to make it different you know different colours different styles different within the Muslim.

**AI Ogayyel:** What about the colours, what kind of colour you prefer to wear usually for your Hajib? **darker** the colour the light colour?

**M■■■■■:** I have actually had debates about this with people. Whereas I am probably quite well known for wearing my Hajib or my Jilbāb in a very fashionable way. And I put things together in very different ways.

*Some parts removed.*

**M■■■■■:** Actually, there is any much difference in the appearance but how I behave differently because if I was to go to work, or somewhere else, my behaviour would be

different. Whereas wearing Jilbāb, my behaviour is not different is the same at home, for me I know for some people may be different, but for me how I behave without wearing the Jilbāb if I go out, me, if I did not have the Jilbāb I will be the more conscious of how I behave. I have to behave in a certain way.

**AI Ogayyel:** Okay, you mean it is not changing for me, as a person. All about I just practice and follow my religion.

**M■■■■■:** Yeah, I think it is just gains more respect it just to for somebody who have the experience of before without the Jilbāb and after with Jilbāb. As a woman, I get more respect, without my Jilbāb I got less respect. Does how people look at you as your personality. I do not necessarily feel like they look at me, they are forced to see me as a person. Does that make sense? Whereas before the Jilbāb did not see me as a person, they see me as what I look like, then see me as a person, but wearing Jilbāb they forced not to look anywhere else, but to get to know me as a person.

**AI Ogayyel:** You mean they forced to see you as active not passive?

**M■■■■■:** Yes, It is not important to see everything, you know, nothing was important. If I speak to somebody or some stranger the most important thing is my communication with you. How I contact with you, is my personality, everything else is not relevant to you. It is nothing important, and it should not be. Does that make sense? You know, what I look like my way whatever for me is holistic. It is not just for religion as well, but it is a personality comes through how you look. When you do not wear Hijab, I am experience of being judged on how I look like. Someone say in a positive way, I was a negative way because they do not want to get your personal is very important. But wearing a Hijab my personality is important because that is all ego, so that is all you have to judge me. You do not have anything else judgement, you only judgement on my personality. It forces the person to judge me on who I am as a person.

**AI Ogayyel:** So, what about the way of wearing your veil, do you wear it differently on different occasions? For example, when going shopping or meeting friends or having dinner outside with your family.

**M■■■■■:** For me, they will be a difference in some situation, for example, If I have an interview, or going for work? I wear my Hajib in a very different way.

**AI Ogayyel:** In which way different, the length, the layer or what?

**M■■■■■:** No, no, no, I will never go. I would not change what I wear. So, my length my fitness, but maybe how the way my Jilbāb is, slightly different may be a bit more conservative, or not so fun. I will probably change my blazer with is underneath my Jilbāb, my shoes, accessories but my actual Jilbāb will be the same.

**AI Ogayyel:** Then what is the difference on the veil itself, if you said just you will change the accessories things?

**M**: The difference will be which kind of headscarf, the fold in a professional setting, it is more like you would if you are working in office or assistance. Like if I do my hair, it would be sleeker, more knitted more professional, it would not be like a big if you go into the office. It is the same if I do my Hajib there were no loose material will be covered, will be folded really neatly. It just is as difficult on the Jilbāb, for me the way I wear my Hajib style is according to what I am doing. So, I am a sports person, when I do sports, I have to wear if very different.

*Some parts removed.*

**END**

## ENGAGEMENT 5

### Print workshop, Revert2Reality, London

**DATE:**

*13 November 2019*

*Location: Revert2Reality*

*(R2R)*

**PARTICIPANTS:**

*2 British-Pakistani Muslim women, aged 49 and 20 years old*

**DURATION:**

*3 hours*

**BRIEF:**

As a part of my methodology in participatory action research and shared lived experiences, I set up a 3-hour workshop in a private room at R2R, where my participants can feel comfortable and participate in the printing activity without interruption from the possibility of strangers entering. By reserving a private space, they may feel comfortable enough to remove their veil if they want.

**During the printing:**

After M has made her print, I ask her again: Do you want to try and take a photo of yourself behind your print?

M: Yes, please let me try. If [it] does not work you will delete it?

Al Ogayyel: Yes, of course.

At the beginning, she asked me to photograph her with her headscarf comprising two layers of fabric and a dark colour.



After seeing her photo, she asked me to take another one without the headscarf but with a turban. Looking at this second photo she said: 'It is work, can I have the last photo without anything in my head?'

Al Ogayyel: How was it?

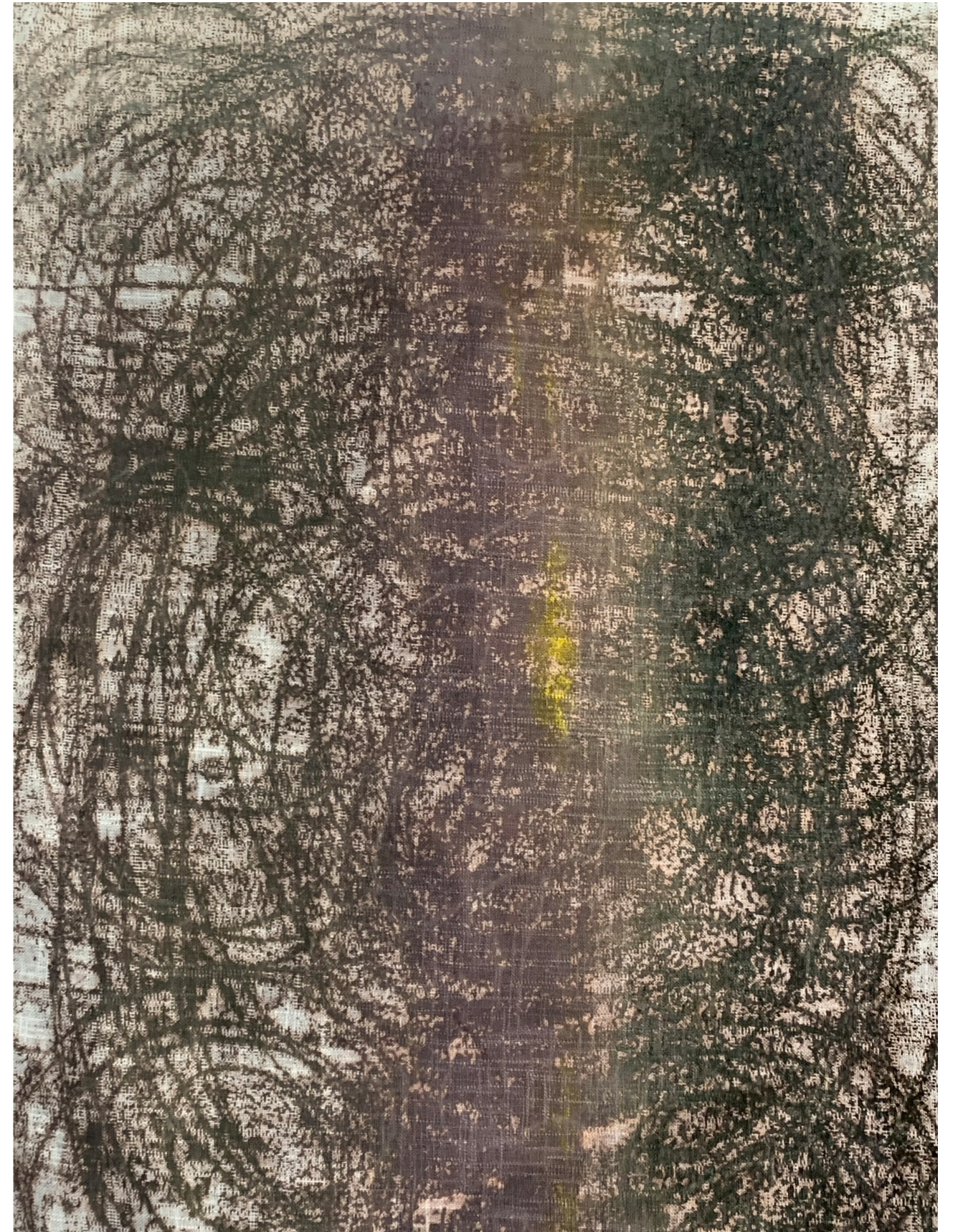
M: I am happy with it.

Al Ogayyel: What makes you happy or let's say comfortable with it?

M: Actually, I could not believe it, how it is work like this.

Then I take a last picture without her headscarf and with one layer of print.

After that she shares her experience with the other woman and asks her to try being photographed like this as well. Limbada's photos are unlike M■■■■. She started with one layer, but when she saw that her face was clear, she asked to take other pictures with more layers. But in all the pictures, she did not remove her veil



## ENGAGEMENT 6

**Observing female visitors to From Within exhibition, Riyadh**

**DATE:**

*8 December 2019*

**LOCATION:**

*Ad-Diriyah, Jax 01, Riyadh*

**PARTICIPANTS:**

*5 Exhibition visitors, Saudi*

**DURATION:**

*4 hours*

**BRIEF:**

Observe how veiled women move around my printed fabric as an architecture divider, at From Within exhibition, a venue where I can document how individuals behave in an architectural setting, how one might influence the other.



## ENGAGEMENT 7

### Observing 5 Muslim women, Revert2Reality (R2R), London

#### DATE:

11 February 2020

#### LOCATION:

Revert2Reality (R2R)  
centre, 736 Lea Bridge  
Road, Leyton E10 6AW,  
London

#### PARTICIPANTS:

5 Muslim women,  
British-Pakistani, aged 30  
– 45 years old

#### DURATION:

2 hours

#### BRIEF:

Replicate my previous engagement observing body movement around my printed dividers. I select 5 veiled Muslim women from the same cultural background, British-Pakistani, who veil in a similar way: headscarves without face cover. Through iterative practice as a method, I can see what different spaces bring to my work. Selecting participants with the same cultural background confirms the presence of individual characters and self-decision making.



## ENGAGEMENT 8 BRIEF:

**Observing**  
**M■■■■ M■■■■,**  
**Revert2Reality**  
**(R2R), London**

**DATE:**

*25 February 2020*

**LOCATION:**

*Revert2Reality (R2R)  
 centre, 736 Lea Bridge  
 Road, Leyton E10 6AW,  
 London*

**PARTICIPANTS:**

*M■■■■ M■■■■, British  
 Pakistani, 49 years old*

**DURATION:**

*1 hour*

To test my divider with a participant, in particular M■■■■. I contacted her about conducting another experiment. Because she was one of the participants in the printing workshop, the goal was to ensure she now felt involved. I informed her I would be filming and photographing her participation during the experiment, and she agreed.



# ENGAGEMENT 9

## BRIEF:

**Observing**  
**3 fully veiled**  
**Saudi-Muslim**  
**women, Mefan**  
**Café, Riyadh**

Observe how the veil allows for a fluid feeling of seclusion and gives a woman some independence in a public space. Can my dividers provide this sense of privacy, or is it desirable to construct an enclosed place, where my dividers would form a room?

### DATE:

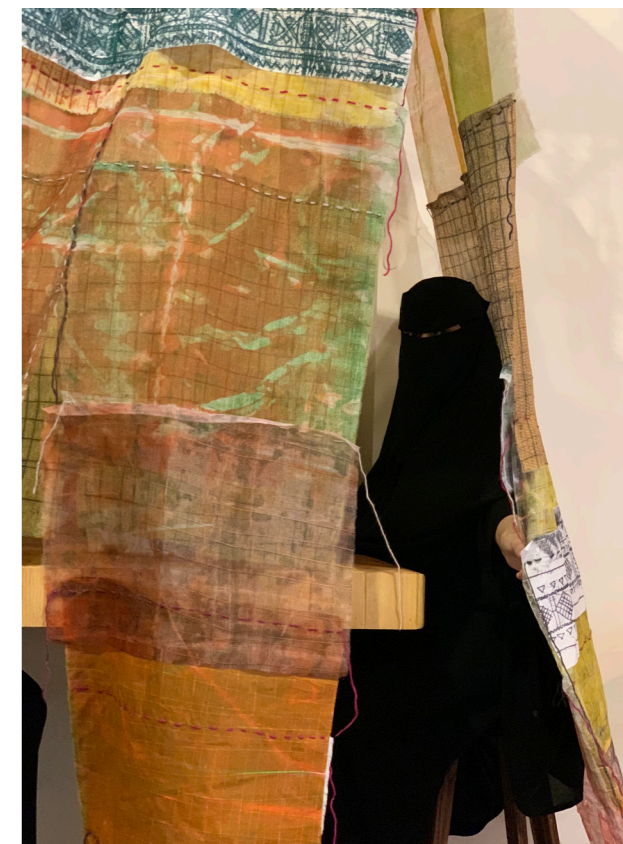
30 September 2020  
Uthman Ibn Affan Rd, An  
Narjis, Riyadh 13327

### PARTICIPANTS:

R■■■■ A■■■■, aged  
22 years old, her sister  
L■■■■ A■■■■, aged  
18 years old and their  
relative M■■■■ A■■■■,  
aged 23 years old

### DURATION:

1 hour



## ENGAGEMENT 10

### Observing 4 fully veiled Muslim women, Kayifa Café, Riyadh

#### DATE:

01 October 2020

#### LOCATION:

Unayzah St, Ar Rayyan,  
Riyadh 13781

#### PARTICIPANTS:

R A Saudi, aged  
20 years old; S A  
Saudi, 25 years old;  
R A, Syria, 20  
years old; and S  
M, Syria, 22  
years old

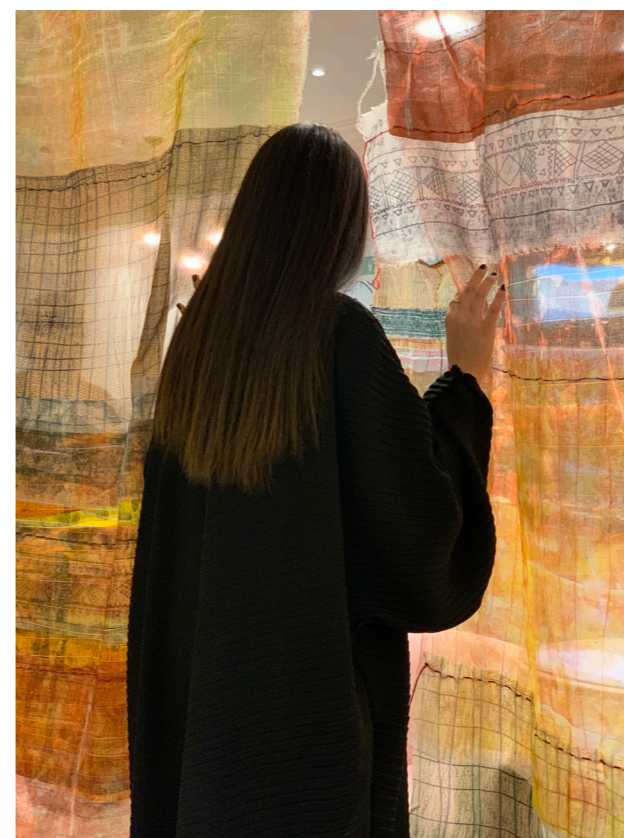
#### DURATION:

1 hour 30 minutes

#### BRIEF:

Observe the soft dividers in another public café. The Kayifa Café is a women-only venue, which I select to test how women's behaviour and level of veiling might alter in such a space. As with the Mefan Café, I set up an enclosed space, but this time with my dividers as a soft 'door' to a table surrounded by three hard walls. I call this a comfort space in an otherwise public area.

I introduced my research to the participants and the I make an agreement with them to be filmed or photographed. S A does not agree to remove any layer of her veil, while R A, who usually fully covers in public, agreed to have some photos taken of her without face cover, but she said: 'When you use them please do not show my face to others.' M does not cover her face in public but she asked me to not take a photo of her that showed her face clearly. She said: 'To be honest, I am not always covering my face . . . It depends where I am, and when.' The last participant A, who doesn't cover her face in public, said: 'I am happy to be photographed because I always share my photos on Instagram.' Then she adds: 'Can I ask you to share the photos after you finish.'



## ENGAGEMENT 11

### Discussion about virtual veiling, Zoom meeting

**DATE:**

13 November 2020

**LOCATION:**

Zoom meeting

**PARTICIPANTS:**

M■■■■ M■■■■, British-

Pakistani, 49 years old

H■■ S■■■■, Ugandan,

40 years old

S■■■■ K■■■■, Algerian,

33 years old

**DURATION:**

40 minutes

**BRIEF:**

**Test the immaterial, intangible qualities of privacy. I invite 3 Muslim women to a recorded Zoom meeting to discuss virtual privacy and preferences for appearances online.**

M■■■■ and S■■■■, I've met before and know do not cover their faces in public, so I invite them again to see how a different space can affect their choice of veiling and face cover. As I was looking for new participants who had not joined me before and who do not cover their face in public, I contacted a previous participant who runs Islamic classes. I asked her if she can suggest 4 or 5 Muslim women who do not cover their face in public. She gave me the contact numbers of 4 possible candidates, who I contacted. When I explained my research, 3 refused, while K■■■■, from Algeria agreed to join the Zoom meeting.

I gave them a brief summary about our meeting and explained to them the reason for meeting via Zoom. Despite not usually wearing the veil in public spaces, of the 3 women, M■■■■ and S■■■■ preferred to keep their video camera off during the Zoom meeting, whereas K■■■■ left hers on. On social media with its potential to be public in a different way, S■■■■ and M■■■■ enacted privacy, creating a different kind of veil, a screen veil.

When S■■■■ K■■■■ joins the meeting, she does not share her face. Then she asks:

**K■■■■:** I think you [are] recording this?

**AI Ogayyel:** Yes, are you okay with that?

**K■■■■:** I need to see my face.

**AI Ogayyel:** If you are happy [about that], yes please do?

**K■■■■:** Yes, okay but I need to put my scarf on to cover my hair.

**AI Ogayyel:** How do you see this kind of meeting, is it private or public?

**K■■■■:** Sometimes is private and sometimes is public. If the meeting with a lot of people, men and women, then is public one. But if it women and women like friends, family, I see it private and I not cover my hair.

**AI Ogayyel:** Then, why do you cover your hair now while we are all women?

**Ke■■■■:** I cover because recorded one, maybe someone will see it later. I have two courses in the week all of them with women. I usually show my face for one but not in the other. Sometimes people not ready.

**AI Ogayyel:** What do you mean by not ready?

**K■■■■:** The space where they set not ready, sometimes the home messy or very small. I think also, it depends who are meeting with, if it's family and friends I think I don't need to wear my hijab.

**AI Ogayyel:** Okay, can you tell me about your experience during the time of wearing the veil?

**K■■■■:** I feel very confident, I think I look beautiful with my hijab.

**S■■■■ joins us at this point.**

**S■■■■:** Is it okay showing my face because I not ready and happy. I actually I do not like video even with my family, I think it is a personal thing and I am not used to put myself there. I rather be behind. I know that meeting between me and you and other sisters but still I not comfortable to put my face on there.

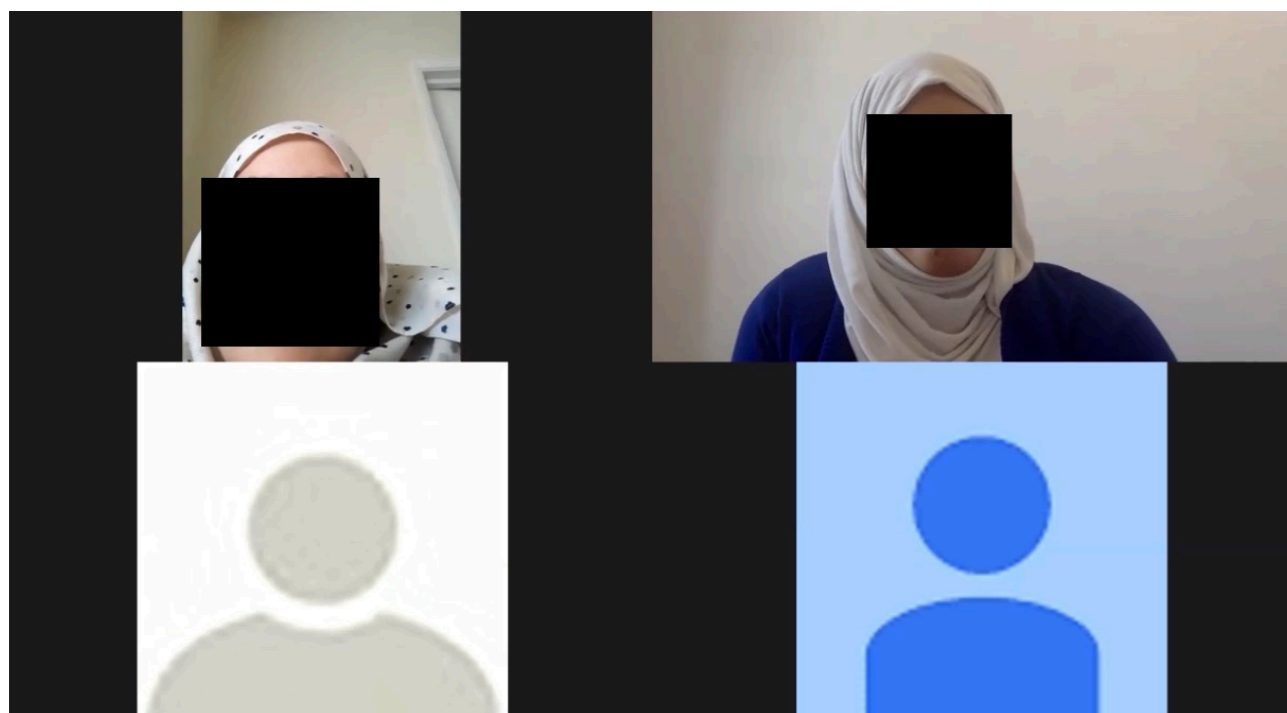
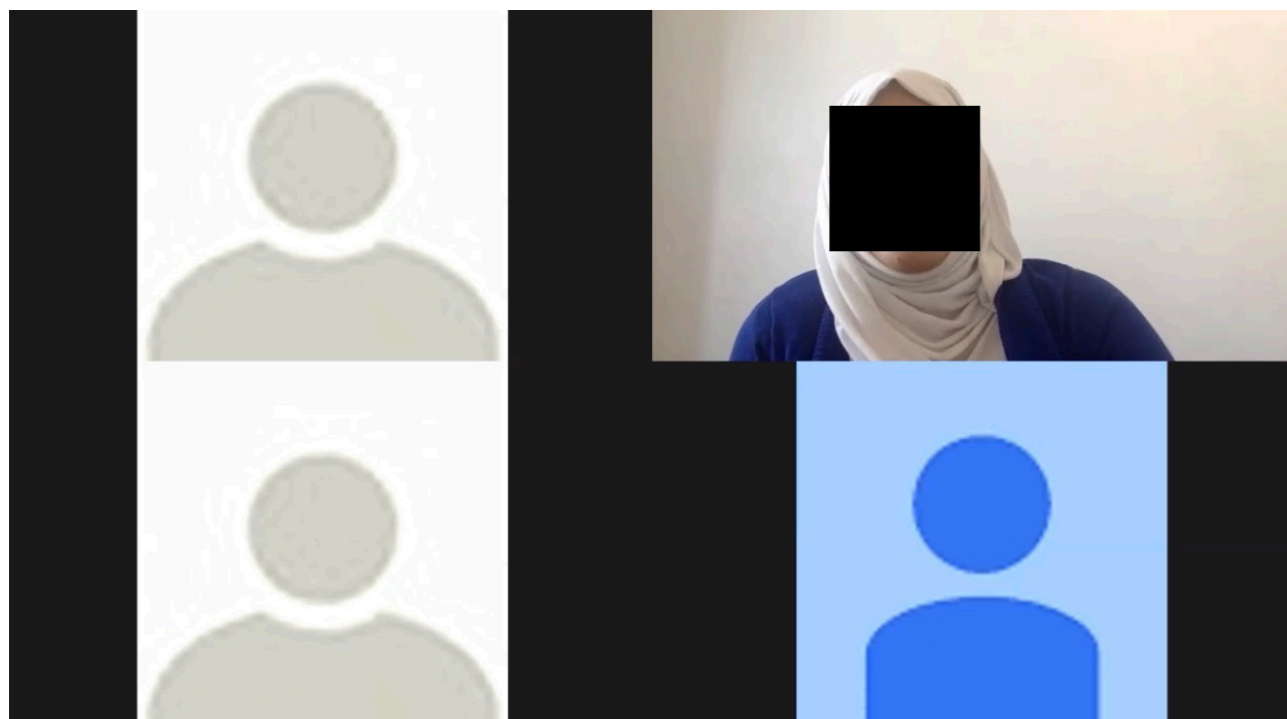
**S■■■■:** I think in my case it is mostly sometimes running late not dress properly then just better to not show. It is more about comfort. I know I not covering my face in the public, just the hijab but sometimes I cover my face in Islamic study class for short period. I more used to not covering the face, but obviously I cover the hair because is part of hijab and dressing modestly. For me here in London I need to be integrate more with the society at the same time keep my identity.

**M■■■■ joins us and does not share her face.**

**M■■■■:** I know this meeting is kind of private because a certain people invited into the meeting, it is private. It is up to you if you want be visual or not. It is freedom of choice, you do not have to be visually present.

**AI Ogayyel:** Do you think not showing the face during an online meeting is similar to [wearing] the actual veil?

**M■■■■:** Yes, actually they used to say if we do not see your mouth we not going to understand what you are saying but now all a percent of these online meetings, just put everything on the window. It is just an excuse to violate our Islamic right as women.



## ENGAGEMENT 12

### **Sending my Soft Dividers to 3 participants' homes, London**

**DATE:**

*February 2021*

**LOCATION:**

*3 different locations,  
participants' homes (2  
south-east and 1 central)*

**PARTICIPANTS:**

*H---- S-----, Ugandan,  
40 years old  
L B, Saudi, 19 years  
old  
Ladan Saleh, Somalian,  
38 years old*

**BRIEF:**

Shift the degree to which something is hidden or partially hidden. Let participants see themselves and engage in the formation of the artwork by documenting their interactions through images and selfies.

I shared instructions with these 3 participants detailing how I would like them to document themselves with the work. I then posted the same *Soft Dividers* to the participants' houses one by one; after that each one taking 3 to 5 days to send her image and post my artwork back. The instructions were as follows:

#### INSTRUCTION

Dear participants,

Thank you for your collaboration. As part of my methodology for creative practice, I use the idea of each woman documenting themselves through self-photographs and/or video with my *Soft Dividers* in your private space [your home] as a tool of creative engagement with my participants, and as a stimulus for reflection. I am looking at individual privacy, your response, and your opinions especially when you work through self-photo. This collaborative approach helps my research into exploring the self-identity of Muslim women and how they interpret privacy through the fabric that they use to cover their body.

I ask you kindly:

1. To open the work the *Soft Dividers* and hang it in any place (living room, bedroom, etc.). It could be attached to the ceiling or in any way you prefer.



2. You can use it as divider or create a room-like space, or if you prefer you can put one divider on top of another.



3. By yourself, or ask someone, take a photo and/or short video of yourself with the artwork: it could be in front or behind or between the dividers; it could be with any clothing or veiling or headscarf, as you prefer.



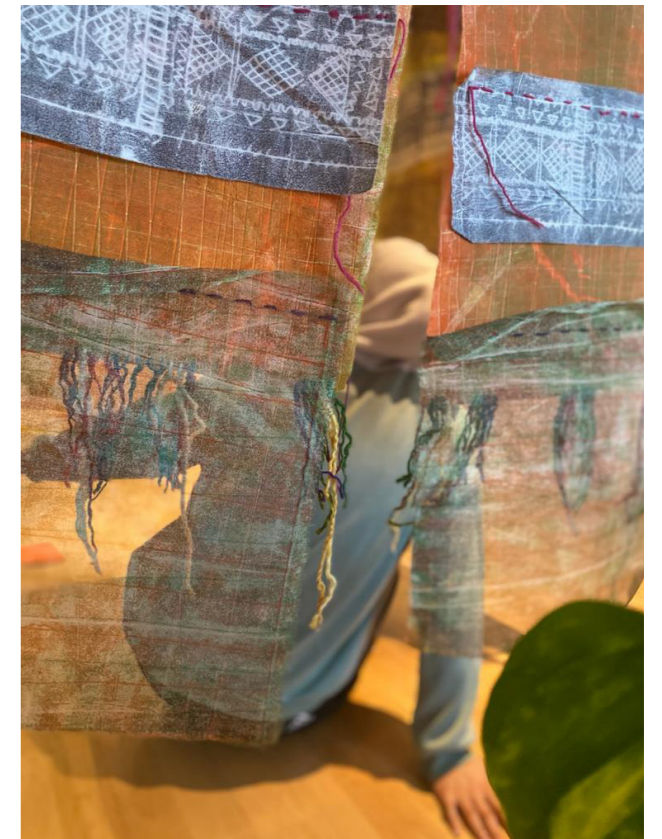
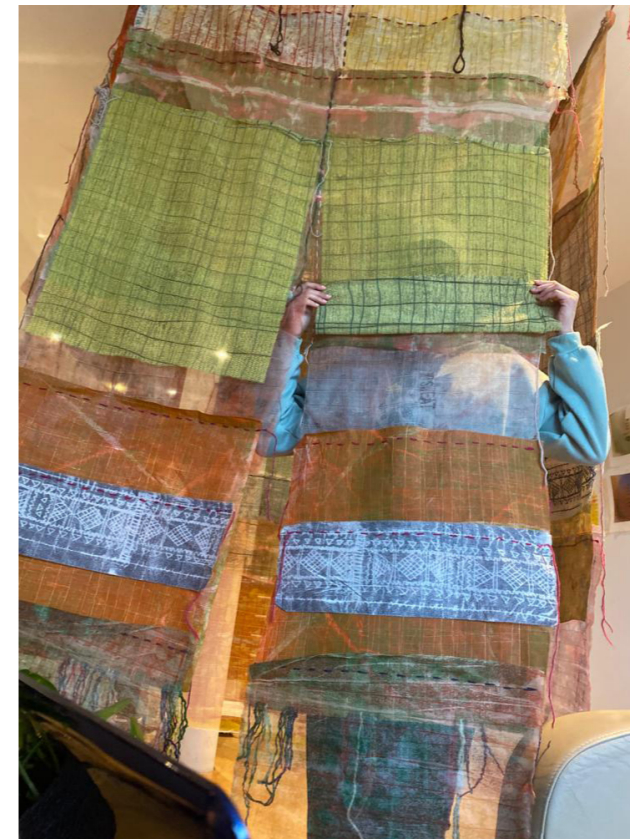
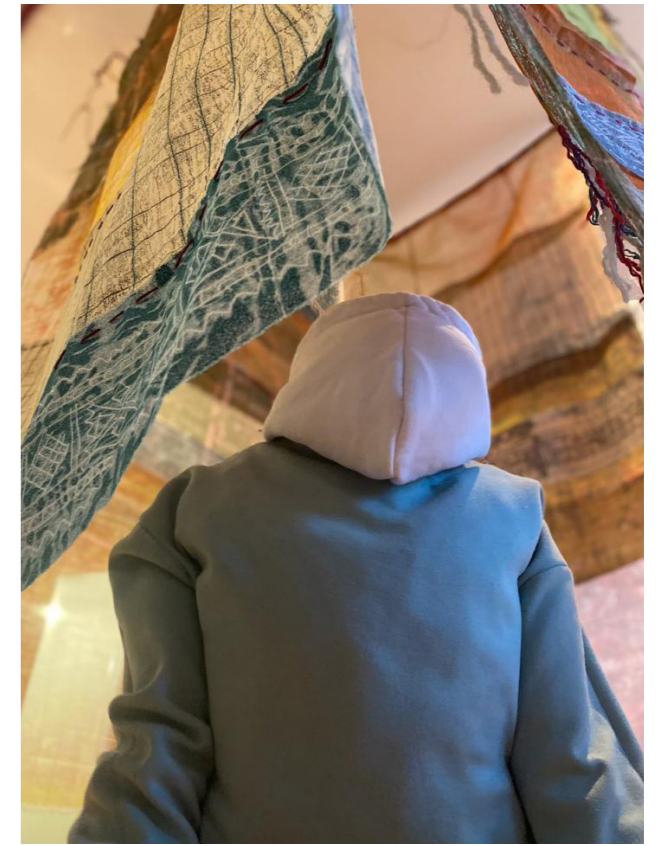
4. After that, when you are satisfied with the result, please share the photo and/or short video with me by WhatsApp, Google Drive or WeTransfer.

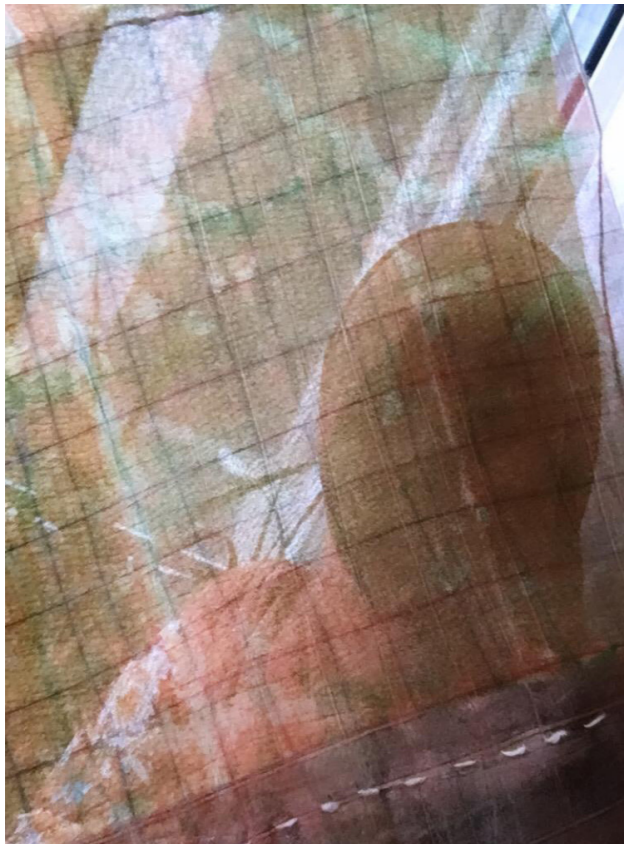


Self-interaction: H ■ S ■, Ugandan, 40 years old

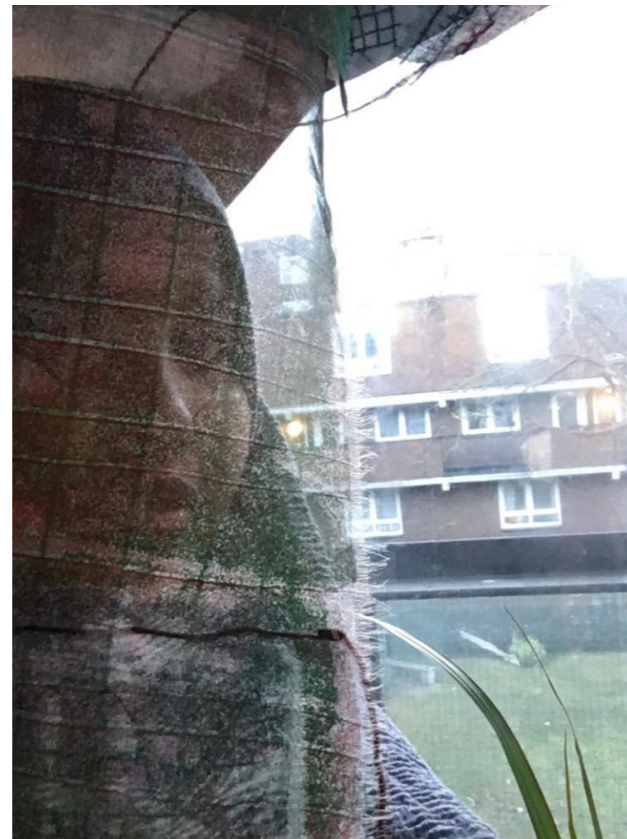


Self-interaction: L ■ B ■, Saudi, 19 years old





Self-interaction: Ladan Saleh, Somalian, 38 years old



## ENGAGEMENT 13

### Interview with interaction, Self-Changing Room, R.O.S.E. Community Clubroom, London

#### DATE:

13 July 2021

#### LOCATION:

R.O.S.E. Community Clubroom, 22 Ascalon St, Nine Elms, London, SW8 4AN

#### PARTICIPANTS:

Aziza Abada, Algerian, 56 years old

Siti Qaasim, Somalian, 56 years old

M■■■■ M■■■■, British-Pakistani, 52 years old

S■■ J■■■ B■■■, Bangladeshi, 58 years old

O■■ F■■■, Syrian, 64 years old

#### BRIEF:

Create different spaces according to the personality of the participant. By renting a room in a public community centre, and turning it into a private space for women, I can observe how participants' experience of privacy differs.

I divided the women into 3 groups. To emphasize the level of privacy, I booked different times for each group. I gave each group 8 dividers with different transparencies and opacities, then asked them to create a room as a changing room; if they agreed, they could remove part of their veil or a layer of clothing according to how they interpreted their sense of privacy.

By creating a private room within a private space, I observed to what levels the participants' feeling of privacy was strengthened.

Aziza Abada, Algerian, 56 years old

**Duration of interview:** 15 minutes talking and around 60 minutes of creation the room.

#### START

**Al Ogayyel:** Well, thank you again for taking the time to come and participate today.

**Abada:** Absolutely fine, thanks for you.

**Al Ogayyel:** Well, thank you again for taking the time to come and participate today.

**Abada:** Absolutely fine, thanks for you.

**Al Ogayyel:** We are not taking long, first I need to know about your experience during the time of wearing the veil, or hijab here in London.

**Abada:** Oh well, first is my identity I feel I am Muslim and this my identity, it shows most of the Muslim women wear hijab and I feel happy with it, I very please to have it and I fell this is me.

**Al Ogayyel:** Do you remember when is the first time you wear the hijab?

**Abada:** Oh when, the first time I wear it, it was in Algeria when I was 16 year-old I decides to wear my hijab after I read a lot about the duty over the Islam. I said to myself I had to wear it. Especially when you read the Quran you feel that Allah Subhanah w Taealaa (God Almighty) said the women should wear the veil in the meaning of Hijab.

**Al Ogayyel:** Since you start wearing the veil until now, is the same in term of what you covering and how cover and the colour?

**Abada:** For me is always similar, I am not putting the long one. The small one is enough for me.

**Al Ogayyel:** Sorry, what do you mean for the long and small, do you talking about the headscarf.

**Abada:** Yes the headscarf, without the abaya but sometime when I am in the Mosque I feel I have to put my abaya. But in London here in some area if you put the full veil, I feel scared and how other people look at me. Just in some area as I said, because there is a lot of aggression for women. For me I feel comfortable wearing the headscarf and some thing wide cover my body, like long dress not tight I feel I am happy with this covering style.

**Al Ogayyel:** What about the way you wear the hijab, is it the same in London and Algeria or different.

**Abada:** Yes, is the same.

**Al Ogayyel:** What about the colour, which kind of colour you prefer to choose for your hijab?

**Abada:** For the colour I prefer or wear any colour suit with my outfit or outlook. For example, like today I choose for the top layer green one with black underneath. I like match the colour before I go outside.

*Some parts removed.*

**Abada:** When I am young I start to wear hijab my way of veiling but I am not doing that wild that loser but when I am maybe 30 years old I start to feel what is a hijab for me. I started to feel what is a hijab for me like this is my real identity I do not want to people say look she is a Muslim but she is not wearing proper Muslim clothes even I am here in London around 25 years.

**Al Ogayyel:** Sorry you said 25 years in London and you still wearing your hijab in the same way.

**Abada:** Yes, and I am happy with it because it is my real identity.

*Some parts removed.*

**Al Ogayyel:** We come back again, can you tell me about your feeling inside the room?

**Abada:** I feel inside there is like not 100% secure. Because some of them (the dividers) are very light and some of them are strong. It like 60% .

**Al Ogayyel:** How is your feeling when you start let say built your room?

**Abada:** Yah, as you side I built my room that mean I choose the material and I feel a

little bit of secure because I choose the material that they are like very dark I do not want to show from the outside but still not comfortable for changing cloth.

**Al Ogayyel:** Thank you Aziza.

**Abada:** Thank you.

**END**

---

Siti Qaasim, Somalia, 56 years old

**Duration of interview:** 10 minutes talking and around 60 minutes of creation the room.

**START**

**Al Ogayyel:** Thanks for coming with Aziza, just as a starting point, if you would not mind telling me about yourself, where are you from how old are you?

**Oaasim:** I am mother of two children. I came from Somalia, Brave (Baraawa). I am 56 years old.

*Some parts removed.*

**Al Ogayyel:** Can you tell me about your feeling inside the room?

**Oaasim:** For me this room is transparent you have to put the opaque and heavy fabric first. The space is enough to change but not comfort to change. Some of the fabric are short my feet show. That not let me feel secure.

**Al Ogayyel:** Okay, as we agreed, this interview and experiment will take around two hours, well I think we might stop there. Thanks again for coming and for your time. I will be in touch if I need anything more.

**Oaasim:** You are welcome to do so.

**END**

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O■■ F■■, Syria, 64 years old

**Duration of interview:** 20 minutes talking and around 60 minutes of creation the room.

**START**

**Al Ogayyel:** Hello, thank you for coming today if you start saying how long have you been here in London? And what is your experience during the time of wearing the veil?

**F■■:** I been here for around 30 years and few months. I started to wear the veil in the form of a white hijab with western dress that covered my body, at the age of 12. Then in age around 18 I start to cover more. I think at the beginning I just wear it

because I have to do and it is part of my culture. Around the age of 30, I wanted to find out more about veiling and found answers in parts of the Quran that helped me understand the meanings behind veiling. Later on, I married and moved to London, where I started to wear a full dark veil (only eyes showing) as a visual way of expressing myself. Another reason was I had become aware of different religions, say of Islam and Christianity. I only realise the right way to cover your body here in London even though my father told me before to wear my hijab in right way but I could not realise that until I come here.

*Some parts removed.*

**F**: I know that the Quran does not demand veiling but for me the desire to wear the veil is not motivated by my age, it is something I am used to doing. And it makes me feel very **comfortable** and **safe** when in a public place. Also, I want to be a good example for the teenage girls who started to wear the hijab. Because I think if they look at me and I do not wear it the way I think it is correct or the previous one, they will say look, she is conservative women, but she does not wear the hijab in the way she use before.

**AI Ogayyel:** Okay, now I need to ask you something quite different but in the same way of covering the body from other, when you go to shopping do you use the changing room?

**F**: No.

**AI Ogayyel:** Why?

**F**: I do not feel **comfortable** at all. To be honest any place outside of my home I do not feel **comfortable**.

**AI Ogayyel:** Even that a space provides some divider or partition?

**F**: Yes. Sometime if I need to try some clothes I entered the changing room but I asked my daughter to come with me, I would be very careful with cameras in the area so I do not feel **comfortable**. I quickly try clothes over clothes without taking off my face covering. I feel I am out of my home I do not feel **comfortable**.

*Some parts removed.*

**AI Ogayyel:** We come back again; can you tell me about your feeling inside your room?

**F**: I am not feeling **comfortable** at all to you use it as changing room, but I may feel **comfortable** if it in restaurant. If this divider provided to me as little room to have lunch, dinner or café with my family I think it is a good idea in term of privacy but as changing room no.

**AI Ogayyel:** You think this room is not suitable at all to change or try clothes?

**F**: Yes, unless I am very compelled, for example, to try on a jacket and be wearing my clothes without taking off any piece. For example, today because I wear shirtsleeves T-shirt I could not take off my abaya.

**AI Ogayyel:** Okay, you said if this divider in a restaurant you may feel **comfortable** when you set inside do you think you will remove your face cover?

**F**: Yes, if there is no camera like now or CCTV.

**AI Ogayyel:** Do you feel any different in terms of layering in this room?

**F**: Yes, I do. I do not feel **comfortable** in some aera and you may feel that, because some divider are semi-transparent but the light affect them they made them transparent.

**AI Ogayyel:** Thanks a lot for your time, and I think now I will move to ask your friend about her experience.

**F**: You are welcome.

**END**

S■■■ J■■■ B■■■, Bengali, 58 years old

**Duration of interview:** 30 minutes talking and around 60 minutes of creating the room.

### START

**B■■■:** Are you starting with me now, my sister.

**AI Ogayyel:** Yes, I will start now. If you can start with your name and how old are you?

**B■■■:** Sorry sister, shall I, but because I forgetting quick and I come here to help you. If I record are in mind?

*Some parts removed.*

**AI Ogayyel:** Okay can you tell me when you start wearing the hijab?

**B■■■:** When I was 6 or 7 maybe 8 years, something like that. My mother encourage me to put the hijab at that time I do not understand at that time what is the hijab. But my mother said when you go out you have to put your hijab on. But that hijab but that hijab not proper hijab like what I am doing later in my life. In the beginning when I go out my mother said I have to put hijab on my head.

*Some parts removed.*

**AI Ogayyel:** Which colour you prefer to choose of your abaya and hijab?

**B■■■:** Mainly black, when I use to work I never use very, very, light colour but because I work with children at the beginning because I wear a headscarf black and my abaya are black they do not want to come to me then I started to change buy wedding black hit cover but kind of dark green abaya dark blue abaya. You know because of the children I do not want of them to be scared of me.

**AI Ogayyel:** I can see now you wearing black, when do you start to wear this colour?

**B■■■:** I love the black colour, and I always wear it but I change it when I start working the kids. Actually, I feel **comfortable** when I wear black colour.

**AI Ogayyel:** When you go for shopping, do you use the changing room to try the cloth before you buy them?

**B■■■:** No, no, I do not. Because of camera. I buy them bring them to the home try them. I think fitting room it is not good for me. I do not feel **comfortable**.

*Some parts removed.*

### END

M■■■ M■■■, British Pakistani, 52 years old

**Duration of interview:** 20 minutes talking and around 60 minutes of creation the room.

### START

**AI Ogayyel:** Thanks for coming today. So perhaps, if we start by saying where are you from and when you came to London for the first time?

**M■■■:** Well, I am from Bangladesh. I started wear the veil when I was 16 or 17 years old. I was reading abiu Islam even though I am born Muslim and I rise in Muslim household. I took wearing my hijab, headscarf because I was interested about what it said about the hijab in my religion. And I did it because of Allah and the prophet sallallahu alayhi wa sallam. He would be prefer that from my, from my, ahhh, ahhh for my understanding of the dīn at that time. Since then, I had work in the bank here in London in Mayfair and southwest London as well in Sloane Square. I remember started wearing the hijab in the bank.

*Some parts removed.*

**M■■■:** Hmm, just comfort I think to ease myself into it I do not remember why, I think it is more about the appearance than anything else. I used to tie the scarf around my head, then tie the two ends at the top. Since then, I change it try different things but now I am **comfortable** with the way I do presently. Normally I where long scarf tie it around my head, make sure it cover everything except my face. I feel **comfortable** with that way of covering. Regarding to my dress, I remember I dress modesty from that age or before. I always wear modesty, Even though I am not covering my face or wear the Jilbāb but still on my dress modesty. I do not like certain part of my body to be revealing, So that was hijab of me as well as my headscarf. Mostly, long time ago, I respect the mosque and I would wear Jilbāb, as respect to the mosque and my dīn as well. So, I dress modesty I do not have I need to wear the Jilbāb, but I do that as I said in the mosque as sign of respect. If you look at my dress code it is cover me. Sometimes if I feel un**comfortable** with certain cloth then I would wear my lovely long jacket it is like a Jilbāb but not Jilbāb, it is nice jacket. It is preform like the same Jilbāb.

*Some parts removed.*

**M■■■:** It is a bit of privacy, and I do not mind the privacy, hmmm, when we have to do something like shielding ourselves from other gender. So, that it **comfortable** for that definitely. But not trying new cloth.

**AI Ogayyel:** What about the material?

**M■■■:** The material are nice, some of them have colour and they are different **thickness** and that make a greater difference to me.

**AI Ogayyel:** What is the different when you are inside or out?

**M■■■■:** Inside it feels comfortable to a certain thing, it could be in Restaurant or cafe but not a changing room. It is kind of screen but not for changing room, for that purpose I would prefer thicker material darker material, so it is completely silhouette. As long as it is not visual at all I think it would be fine in term of restaurant or seclusion, or Separating from males figure it would be fine for me because I do not wear face cover. You know at certain time I would not want male there but as I said in restaurant or café but not dressing room.

**AI Ogayyel:** Thank a lot for you time, do you want to add any comments.

**M■■■■:** No, thanks for you also for letting me try this.

**END**

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ENGAGEMENT 14

**Self-narrative,  
Visual Sound and  
Hear the Print,  
London**

DATE:

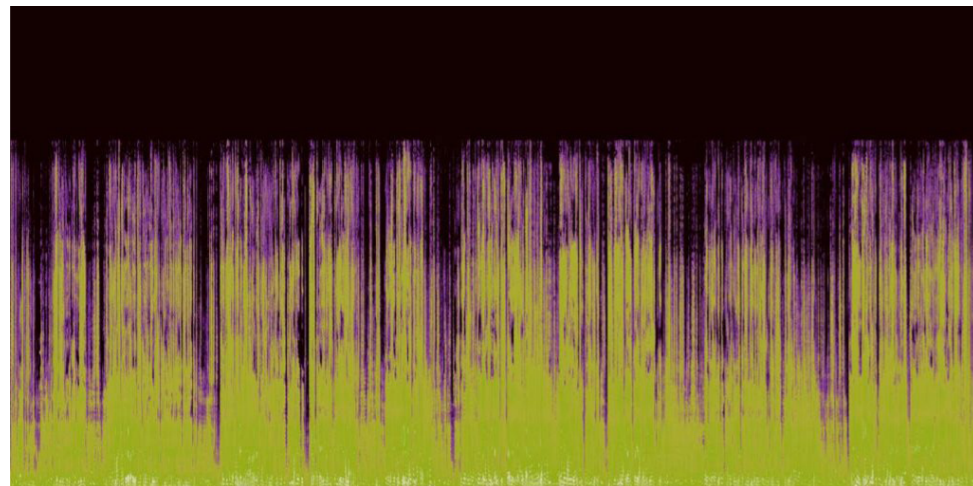
13 July 2021

LOCATION:

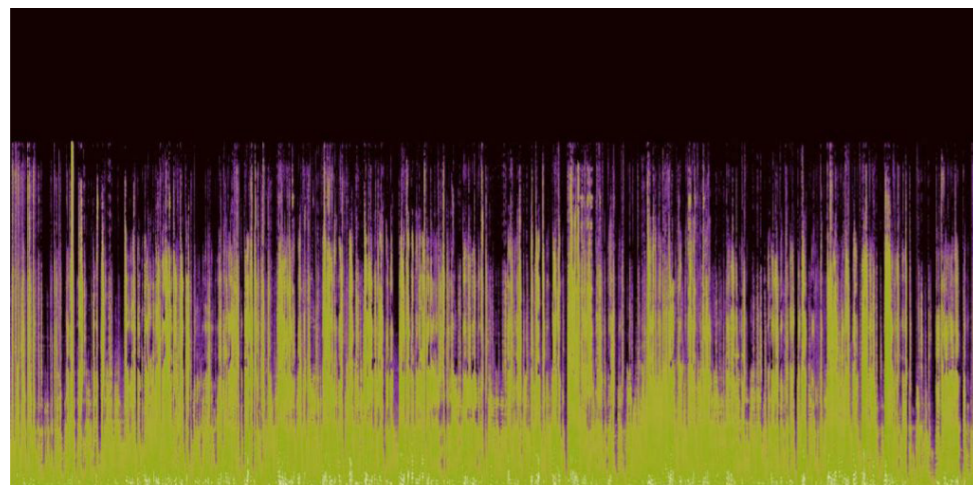
R.O.S.E. Community  
Clubroom, 22 Ascalon St,  
Nine Elms, London, SW8  
4AN

**BRIEF:**

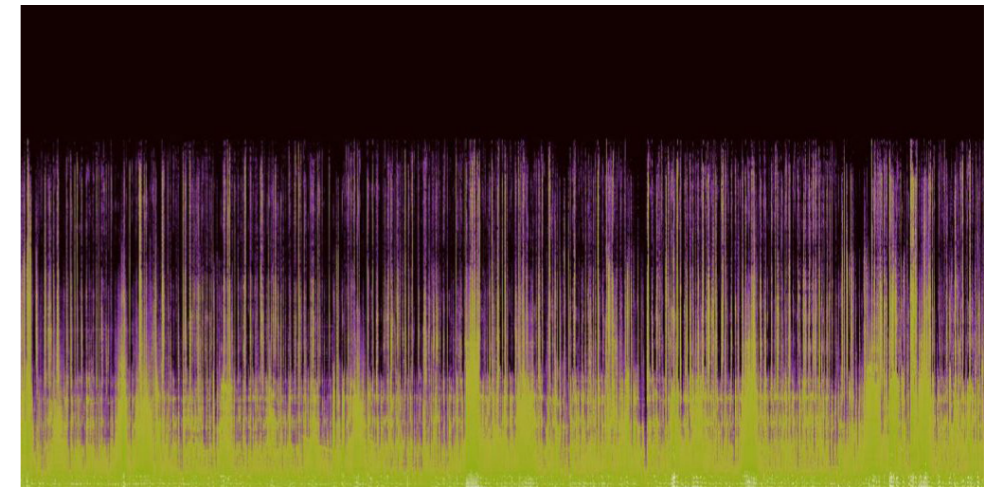
Shift the visual representation of the veil. As they create their self-changing room, make audio recordings of each participant's various narratives as a starting point for producing a 'sound veil'. I ask each participant to impart a secret or reveal something personal about wearing the veil without sharing this with anyone else.



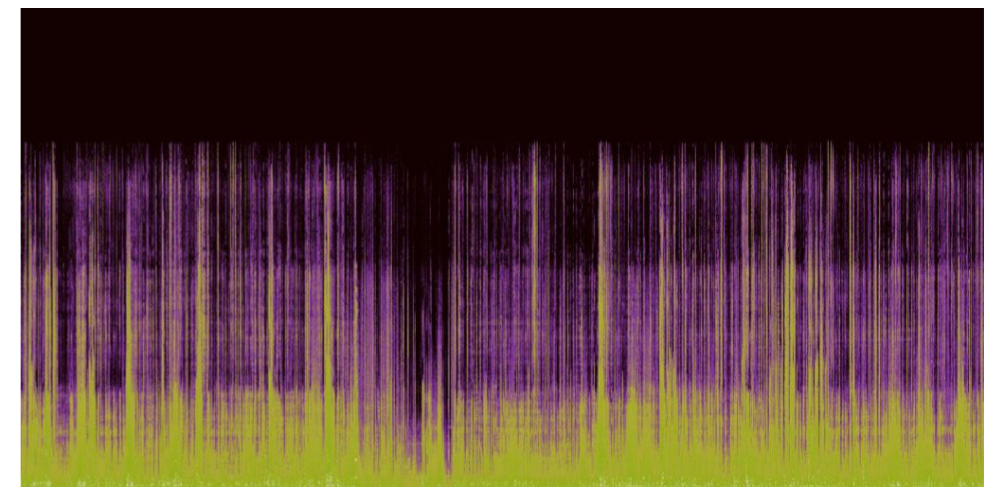
Aziza Abada, Spectrogram



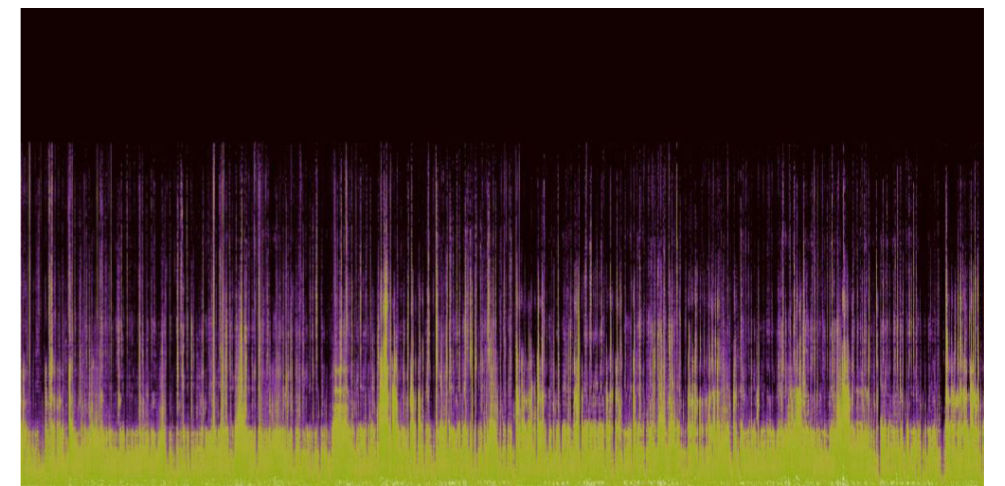
Siti Qasim, Spectrogram



M■■■■ M■■■■, Spectrogram



S■■ J■■ B■■, Spectrogram



O■■ F■■, Spectrogram

## ENGAGEMENT 15

### Self-observation, my flat, London

**DATE:**

October 2020

**LOCATION:**

My flat in London, [REDACTED]  
[REDACTED]  
[REDACTED]

**BRIEF:**

Expand on the concept of self-observation.

Aziza Abada, Algerian, 56 years old

**Duration of interview:** 45 minutes talking and responding to her photos.

*Some parts removed*

**Abada:** Hmm, I am happy with the colour. The photos are nice but because I remember at that time I did not take anything from my hijab and I just removed the top light green jacket I feel in some of photo I need to take the cover you put.

**AI Ogayyel:** Why?

**Abada:** Because I am look like at the public space in street or something like this. I feel comfortable to show my face and body as it is. Because in my whole life I did not cover my face and I confident to show my face because in my opinion I did not do something wrong.

**AI Ogayyel:** In your opinion what is privacy?

**Abada:** Privacy is like seclusion, a place which is not observed by others.

**AI Ogayyel:** Is privacy something can be material?

**Abada:** Not sure.

**AI Ogayyel:** I mean is privacy can only be space something physical and tangible or can be something more than that?

**Abada:** I think it can be words, also. I can say private thing about me to some people who I feel comfortable with and trust them. Also, private information like in the bank.

**AI Ogayyel:** That mean in your opinion privacy can be a space, physical and intangible also can be intangible like as you said word of mouth, information about you. Can I ask you now, what is the meaning of privacy by clothes for you?

**Abada:** Yes some clothes are more private than others. For example, a hijab would be more private than showing your hair in public but of course in my home with my family I can show this, and my dress different.

**AI Ogayyel:** What is the meaning of private space for you?

**Abada:** Private space is somewhere you can feel safe without covering, where men are not allowed, while public space is where everyone is allowed, men and women.

**AI Ogayyel:** As Muslim women what is the main difference between private and public space?

**Abada:** As I said if it something like space, the private is where the unrelated man not with me them I feel comfortable to show my hair some part of my body, and dress differently also. In the public I need to wear an extra cloth that cover my body and hair.

**AI Ogayyel:** What is the difference between being covered or veiled by clothes that covers your body like the abaya or hijab or being veiled in space like in my artwork?

**Abada:** Being covered by hijab or abaya is privacy for a Muslim woman to the outside world but being veiled in your artwork is different as the place is public but you have your own privacy

**AI Ogayyel:** Why privacy is matter for you?

**Abada:** Privacy matters for me because it makes me feel safe and I can be with myself.

**AI Ogayyel:** After you try the work, have you start to think about privacy in different way? If yes how?

**Abada:** Yes I thought about how I can be more private in a public space.

**AI Ogayyel:** Do you want to ask or add anything?

**Abada:** No, thank you.

Siti Qaasim, Somalia, 56 years old

**Duration of interview:** 60 minutes talking and responding to her photos.

**Al Ogayyel:** Thanks, Siti for coming today, If you remember, the last time we met at R.O.S.E. Community Clubroom, I asked you to design a self-changing room. During that time, I took some pictures of you and printed them, then I chose a colour that represented your pictures and tried to cover part of the picture based on your interaction at the time. And these are the images; are you satisfied with the level of cover I applied to the images or do you need to change and add some layers?

**Qaasim:** For me this is fine, because when I add more all the design disappear from the top?

**Al Ogayyel:** Then do you feel you want to remove or change the orange cover?

**Qaasim:** Oooh, because I show my face you can take the orange cover off. Because when you take the orange all stuff you can see beautiful.

*Some parts removed*

**Qaasim:** The colour is beautiful I like it. But I think you have to put something a little bit **lighter**. For me I think light colour also good.

**Al Ogayyel:** Do you want to change something in the images?

**Qaasim:** Yes, I may take some of the orange and make it light and move it in the bottom.

*Then she started changing and taking some layers from the printed orange cover.*

*And we continue to talk.*



**Al Ogayyel:** Siti, can you tell me what is the meaning of privacy for you in general?

**Qaasim:** What do you mean, to put the hijab, scarf like this. Privacy is to cover my body.

**Al Ogayyel:** When you choose your hijab which kind of colour and fabric do you prefer?

**Qaasim:** The fabric, when the weather is cold I put the **heavy** one and when the is a sunny day I put the light one. But in all my life I have to put some cloth to cover my body.

**Al Ogayyel:** Is privacy for you just a material thing?

**Qaasim:** Yes, material different.

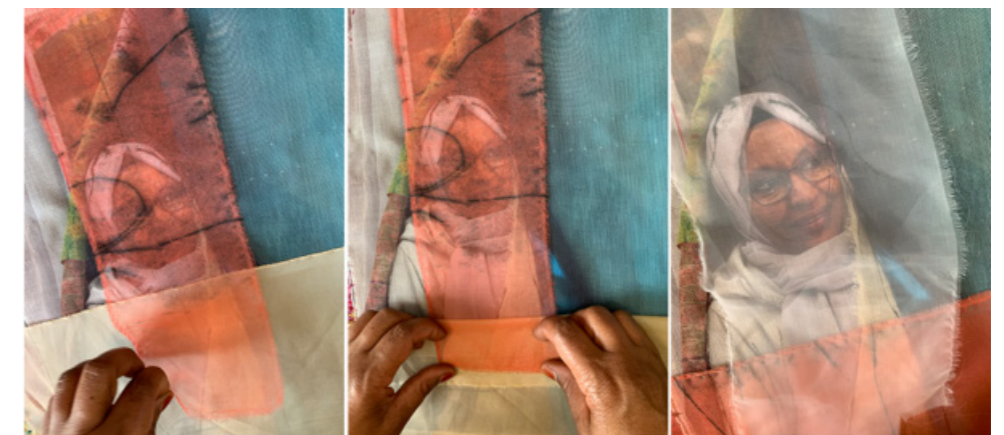
**Al Ogayyel:** I mean only something we can touch; I am asking about privacy in general not just in my artwork.

**Qaasim:** I talk about privacy by cloth I choose to put my hijab because of my religion.

**Al Ogayyel:** Why do you choose for example to cover your body with this kind of fabric and length?

**Qaasim:** Ahh, because I feel **comfortable** with the material of the fabric and can cover my body without showing anything, and I also feel **comfortable** with this kind of colours.

**Al Ogayyel:** Okay, do you remember when we did the experiment, in some photo you take your abaya off. Like this one, can you remember the feeling during that time?



**Qaasim:** Yes, I feel I do not have cloth on my body.

**AI Ogayyel:** But at that time, you are still covered with my artwork?

**Qaasim:** Yes, but I am not comfortable to take my abaya off in the public. And you can see even when I wear my abaya, I prefer to put something in the top. To be honest, when I cover by your curtain and I know I am alone I feel okay. But when I go out no.

**AI Ogayyel:** When you are inside what is the difference between each side?

**Qaasim:** Ahh, when I am inside I remember one material is heavy and some not, some are short. When is the material not heavy I feel I do not take of my abaya because it show my body and cloth.

*Some text removed.*

**Qaasim:** Because I am not putting on the abaya. I feel comfortable but when I go out not private I have to put my abaya and hijab.

**AI Ogayyel:** What do you think is the difference between covering your body by my artwork, and covering by wearing your cloth or abaya?

**Qaasim:** They are different, the abaya covers all my body no one can see, but your work is not in my body and not heavy. I feel not comfortable because it is not on my body it is separate from my body. I feel I do not have cloth.

**AI Ogayyel:** But you are still cover.

**Qaasim:** Yes, I do still cover but not like my cloth.

**AI Ogayyel:** When you see this kind of divider in the public space, which kind of activity you can use it for?

**Qaasim:** If it the short one and I use it to change, I do not think it will add something because it can show my leg, I prefer to see it longer, and heavier. But if it in café or restaurant I can use it as it is but not taking my hijab but I can feel comfortable because I am separate from other people.

**AI Ogayyel:** Can you consider a space that you make as a private space in public?

**Qaasim:** Yes, private if no one can see me or see my body just me.

**AI Ogayyel:** Thank you for your time, do you want to add something?

**Qaasim:** No, thank you.

M■■■■ M■■■■ , British Pakistani, 53 years old

**Duration of interview:** 45 minutes talking and responding to her photos.

**AI Ogayyel:** Thank you for your time and for accepting to come here.

**M■■■■:** You are welcome and I always excited to experience new with artwork?

**M■■■■:** As far as I see all of them look fine for me because you can see, you cannot see anything from my body. All it is cover by your work. Maybe you see the one in the middle where you see my skirt, actually it come perfect with the pattern of your work. Maybe this one I would cover it more.

**AI Ogayyel:** Do you want start changing it now?

**M■■■■:** If you would like, I can work now?

**AI Ogayyel:** Yes, you can and while you are working we can talk.

**M■■■■:** You know what, when I see it a lone I feel that is fine because not showing my legs. You can see my legs cover by my skirt and part of your work. I shorten one layer, to show more of the colour and pattern of your work. And I cut the second layer to show it is like there is a window because I want to say even if I am inside that is space I can see you but you cannot see me.

**AI Ogayyel:** What do you think of the colour I have chosen to represent you?

**M■■■■:** If you asked me what I prefer I would say purple but I like about one because it is kind of a bright and dark at the same time. And it is much up with your artwork.

**AI Ogayyel:** In your opinion what is privacy?

**M■■■■:** Privacy is your personal space like in your work. Privacy is self-space with no invasion to me but in your work because some fabric are translucent I would not say it is very private space but kind of because of the whole environment.

**AI Ogayyel:** Is privacy something can be material?

**M■■■■:** I think sometime can the material provide a private space and sometimes it can be not private. Privacy is more about your personal space that can be made secluded with material around be it fabric material or other. It is more about how you feel in that space. Is it safe, secluded, close, comfortable no one can look at me.

**AI Ogayyel:** In your opinion what is the meaning of privacy by clothes?

**M■■■■:** Privacy by clothes would be something like your outer garments shielding your body, face and hair from the outside world.

**AI Ogayyel:** What is the meaning of private space for you?

**M■■■■:** Private space as I said before, it is space where I feel comfortable and safe.

**AI Ogayyel:** This space can you found it in the public, in another word can you say in some space in public this is very private I feel privacy? or only privacy in your home?

**M■■■■:** Some spaces are private, like private offices or rooms and sometime this can be in hotels like private room but I do not feel I am in my home. I can feel I am **safe** but not **comfortable**.

**AI Ogayyel:** As Muslim women what is the main difference between private and public space?

**M■■■■:** The main difference between private and public space is in private space you can let your guard down and be more free in speech and behaviour, whereas in public it would be much the opposite, so as not to disrespect the religion or send wrong messages to others about the religion. In terms of material private where I wear my normal clothes, without my abaya and hijab, and in public when I put on my hijab.

**AI Ogayyel:** What is the difference between being covered or veiled by clothes that covers your body like the abaya or hijab or being veiled in space like in my artwork?

**M■■■■:** The difference of abaya or hijab is personal privacy of body and your artwork is privacy of your personal space.

**AI Ogayyel:** Why does privacy matter to you?

**M■■■■:** Privacy matters to me firstly to be in line with my religious obligation out of choice, obviously **safeguarding** self-personal space and secondly not self-personal space being invaded by others. And you can see this in this image. I was in my space that I created. And I know no one with us in that space, just you, but I try to close the gap between the dividers. And you can just see my hand to show that I am in.

**AI Ogayyel:** After you try the work, have you started to think about privacy in a different way? If yes how?

**M■■■■:** After trying your artwork, it has made me more conscious of personal space as opposed to before when it took place naturally.

**AI Ogayyel:** Do you want to ask or add anything?

**M■■■■:** I would just like to add that when it is privacy of personal body, the texture of material does not matter so much to me, as long as it is not transparent. I know I will be dressed modestly and so the material used for my clothing does not matter, as long as it is **comfortable** and not transparent and revealing. Whereas when it is privacy of personal space the texture of material does matter to determine how much privacy I get and require. The **thicker** the material the more privacy from the majority it will be.

**AI Ogayyel:** Can you tell me more about personal space, please?

**M■■■■:** The more **comfortable** I will feel in terms of having my own personal space to shield myself from what I am **uncomfortable** from.

**AI Ogayyel:** Thanks a lot.

**M■■■■:** You are welcome.

S■■■ J■■■ B■■■, Bengalii, 58 years old



**Duration of interview:** 50 minutes talking and responding to her photos.

*Some parts removed.*

**B■■■■:** I feel, some time I need to add extra layer if I am talking about the cover, but if I think about my body is not showing.

**AI Ogayyel:** You are free to add or remove, it is your photos just do what you like.

**B■■■■:** Okay, can you see the third one where my shoulders and some of my back showing, I feel I need to add extra layer to cover the whole photo. And remove some layers from the one not showing anything, where I stand inside. You know which one, the first one, where me and O■■■ together.

**AI Ogayyel:** Why this one exactly?

**B■■■■:** Because you can see this one even my foot not showing. Also, the one with the chair. AI Ogayyel: What is the meaning of privacy for you in general term?

**B■■■■:** What do you mean by general?

**Al Ogayyel:** I mean not just by the veil, or my work. What is private for you?

**B■■■■:** You in surah Al Nass, number 23 when Allah saying you have mahram and non-mahram issue, and when I am in public space all are non-mahram I have to cover myself. To cover ourselves we have to follow what Allah say regarding to privacy for my body.

**Al Ogayyel:** Do you define privacy just by material, by cloth and space?

*Some parts removed.*

**B■■■■:** Ahh, I think this is why I need my hijab in public, to cover up my body and I feel I am in private to protect myself in public.

**Al Ogayyel:** Does that mean if you wear your hijab in the way you feel this is the right cover for you, then you do not care about private space in public?

**B■■■■:** Yes, because in some restaurants they provide some partition but they are not protecting properly. So, I can not take off my hijab. I only feel in private with my mahram in my home. I only feel **comfortable** to take off my hijab.

**Al Ogayyel:** What is the main different between public and private space?

**B■■■■:** Private is inside my home, and the rest is public even when they say private. Sometime, even inside my home is non- mahram there I did not feel private, I feel **uncomfortable** as someone enter my private space. Private space you know I think is only in my room with my husband.

**Al Ogayyel:** Does that mean you only feel **comfortable** when you know there is no one can enter that space?

**B■■■■:** Yes, just me. I can take off my cloth when I feel **safe** and no one come.

**Al Ogayyel:** Does that mean you only feel **comfortable** when you know there is no one can enter that space?

**B■■■■:** Yes, just me. I can take off my cloth when I feel **safe** and no one come.

**Al Ogayyel:** What is the different between cover by your hijab and abaya and my artwork?

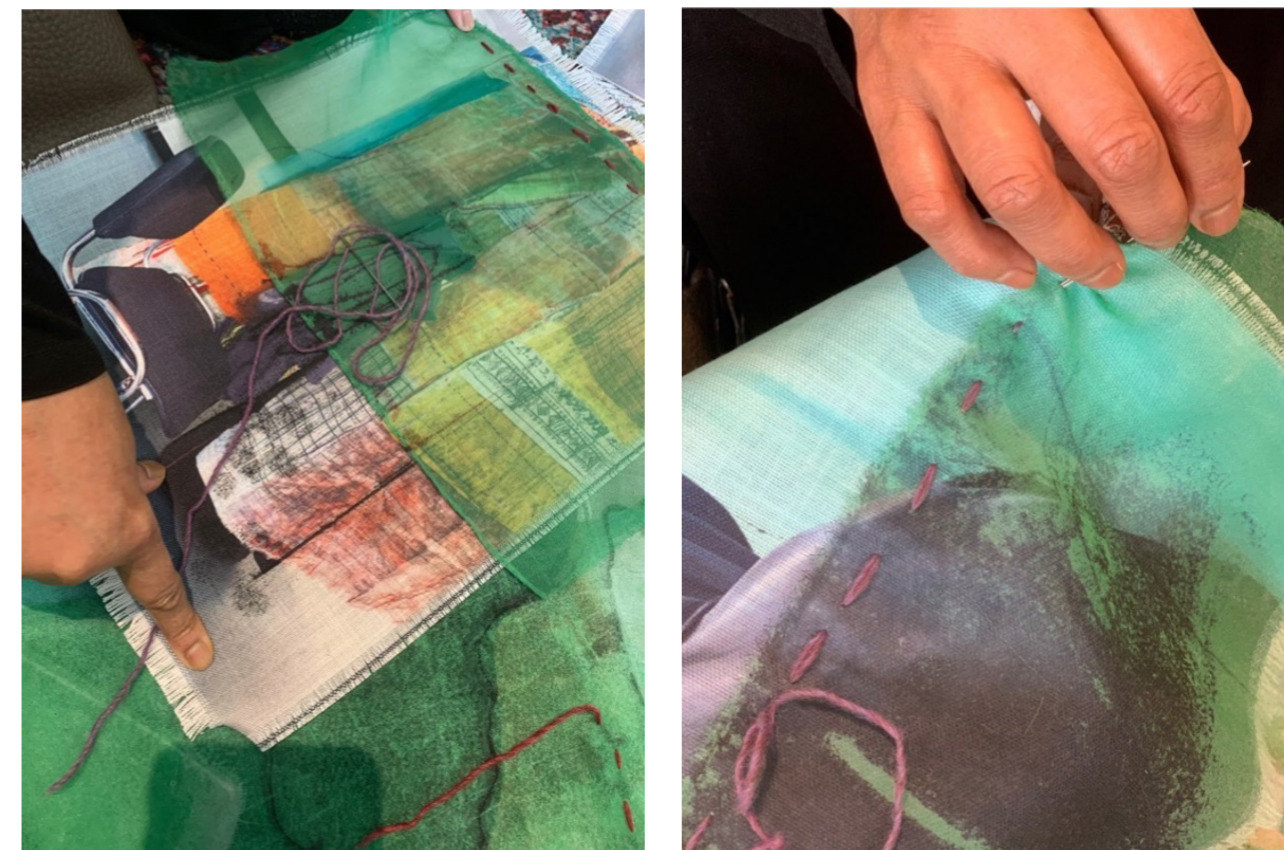
**B■■■■:** To be honest, when I try your artwork I did not feel I am in my home so I did not feel **comfortable**, I feel **safe** but not private. I know no one there but still not private, so this is outside as wall. This way I did it take of my abaya I just take my jacket.

**Al Ogayyel:** Is privacy for you mean to be in comfortable in the space?

**B■■■■:** No, I am only feel private when I am in my home. I feel **comfortable** and **safe** in your work as space but not **comfortable** to take off my cloth. I did not feel **comfortable** because I feel I am in public space in certain way.

*Some parts removed.*

O■■■■ F■■■■, Syria, 64 years old



**Duration of interview:** 55 minutes talking and responding to her photos.

**Al Ogayyel:** Nice to see you again O■■■■, and thanks a lot for coming I know you are quite busy with your teaching.

**F■■■■:** It is fine, as I said you by phone I am usually free on Thursday.

**Al Ogayyel:** If you remember, the last time we met at R.O.S.E. Community Clubroom, I asked you to construct a self-changing room. During that time, I took some photographs of you and printed them, and after that, I ended up choosing a colour that defined your photographs and attempted to cover part of the picture depending on your interaction at the time. And these are the photographs; are you **comfortable** displaying them like this or do you want to change them?

**F■■■■:** Yes I remember, and I remember I did accept to take any piece from my hijab except my gloves, the hand cover which I always wear when I go outside. Regarding to the photographs I think I am happy to display them like this or I can take something from the purple cover, let's say make them short take some layer because I can see on some of them there are four layers of covering. I appeared in the image exactly like when I'm going when I am going outside walking on the street or in a

public space all the things you can see just my black hijab or cover.

**AI Ogayyel:** what about the colour are you satisfied with it representing you?

**F■■■■:** I think yes because here you use it as in your artwork and for me it is a dark colour and I always preferred dark colour for my abaya, my hijab in general. To be honest I always wear black abayas even in the summer or winter the difference can be with the material not the colour itself on the winter I wear **thicker** material but in this summer the light one the design always the same.

**AI Ogayyel:** It is clear now, for you even when I remove the purple printed fabric that I cover your images with, that does not make any difference for you in terms of presenting the images to the public.

**F■■■■:** Yes. Because I am sure my body is not showing, the images is more about to show how I interact with your artwork in term of privacy for my body.

**AI Ogayyel:** Okay, then what is the meaning of privacy for you in the general term?

**F■■■■:** Privacy by your hijab, privacy with modesty. Just to double check are you asking about privacy just in your work?

**AI Ogayyel:** No, I want you to answer in general terms.

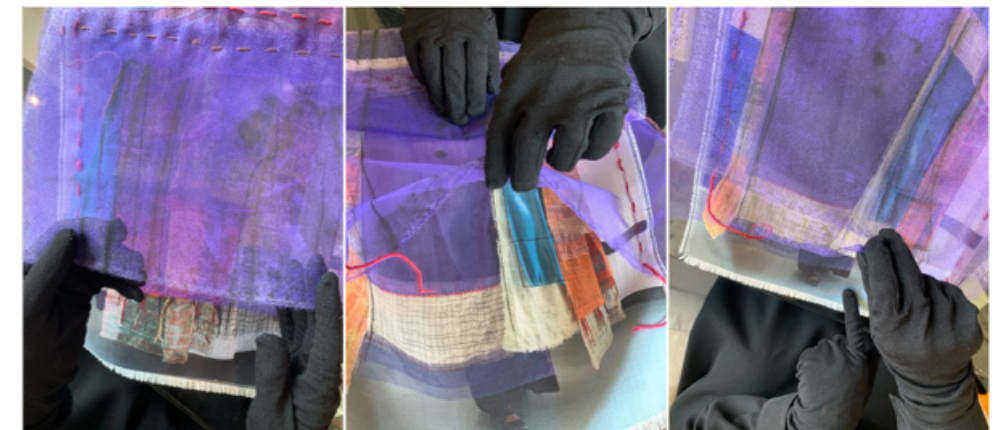
**F■■■■:** For me as a Muslim woman privacy means any rules that come from the Quran, this is the first thing for me. Secondly, privacy by clothes how I dress up in general in the public and the private also. For example, privacy by clothes in the public space means hijab meaning that materials can stop any one to look at my body. And this is does not affect my normal life I can go and work with the level of hijab that I decide to cover my body with. If we look at the beginning of creation, we find that Adam and Eve covered their bodies when Allah created them. After committing the sin, their nakedness was revealed. This when I talk about the material privacy I just give example of cloth. But if we look at the immaterial privacy, like privacy of ideas, privacy of interpretation and privacy of opinions. I think that everything has human privacy. For example, the privacy of dress for me first, I follow what Allah said in this regard, whether I like it or not, as long as these laws came from Allah. If these laws do not exist, I may feel free to choose, but these laws have a reason, which is protection. Despite all this, when I wear the hijab, I consider myself free. I am with the world in everything, but the world may not see me or see the details of my body in public space, but in my home, my privacy is the most important thing that is between me and Allah. My body is covered with clothes specific to the house. Imagine that I have special clothes for the bathroom that cover my body from the chest to the knee. Privacy is important to a person at all stages, even after death. When a person dies, he or she is shrouded in a cloth even in his grave. I think this is an example that shows the importance of the privacy of the body. I think that everywhere there is a privacy for my body that prevents people from looking at me.

More than that when I am alone, for example in the room, why do I keep my body covered because there are bodies that we see and we do not see, for example, angels in the room and demons in the bathroom. There is also a privacy between a woman and her husband, I know that this is a topic outside your study, but I will mention it as an example for you, but you do not use it only between you and me now... The body has privacy in different stages, privacy in front of your husband, privacy in front of women and privacy in front of even your male children and finally privacy in front of public people. The most consideration is the body's decency and modesty.

*Some parts removed*

**AI Ogayyel:** What is the difference between being covered by your abaya and hijab or my artwork?

**F■■■■:** For me any space outside of my home I consider it as public space so I can take off my hijab because I can no feel **comfortable** to even do that. Sorry to say that but I cannot feel **comfortable** in that space to take of any thing from my hijab it is not about the cover or not if it more about I did not feel **comfortable**. I will give you an example public space like the elevator when I use it and I have to use it a lot I know I am alone or with my husband or with someone I go with and I feel **safe** on that space but I cannot take off my face cover because I do not feel **comfortable** to do that.



## ENGAGEMENT 16

### Interview with interaction, *Your Space*, P21 Gallery, London

#### DATE:

23 October 2021

#### LOCATION: P21 Gallery,

21 Chalton St, London

NW1 1JD

#### PARTICIPANTS:

M■■■■ M■■■■, British-Pakistani, 52 years old

F■■■■ O■■■■, Kenyan, 52 years old

#### BRIEF:

Go beyond what is observed by the eye to measure and record each participant's psychological response to an architectural, yet mutable fabric space.



F■■■■ O■■■■, Kenya, 52 years old

**Duration of interview:** 10 minutes experience the work follow by 17 minutes talking about the work.

#### START

**Al Ogayyel:** First of all thanks for Coming today and accepting to participate in my research. Can you start by saying how you are? And where are you from?

**O■■■■:** I am Fatema Omer, 52 years old. I was born in London. My parents from Kenya. So, they born and raised in Kenya as Muslim, whereas me I born and raised in a non-Muslim country.

*Some parts removed*

**O■■■■:** Privacy is important in our life. Even if you see me not wearing the hijab but my Mum wear it and never force upon me to wear it. It is by chose. Maybe in the future I may wear it but that will come down to my chose and how I feel later on. Maybe my views and opinion change. But for now, I feel **comfortable** as a mostly moment to go out without the hijab.

**Al Ogayyel:** Then what is your opinion of privacy in a public space as Muslim woman?

**O■■■■:** In public space even, I am not wearing my hijab but still I do not want people touch me, I would not let anyone touch my hair. Because this is still a privacy for me.

**Al Ogayyel:** Okay, for example now we are in the café of the gallery and everything is open there is not any **boundary** between us and other people. How do you feel in that kind of space?

**O■■■■:** I feel **comfortable** and very **comfortable** but if somebody comes to close then the uncomfortable feeling come.

**Al Ogayyel:** Does it mean that privacy for you to leave a **distance** between you and the other?

**O■■■■:** Yes, it is not just by cover or cloth or space. it is also to leave a **distance** between other people.

**Al Ogayyel:** Does this means privacy in your opinion can be understood as material and immaterial?

**O■■■■:** Yes, exactly.

**Al Ogayyel:** Do you think privacy is more material than immaterial?

**O■■■■:** No, not at all. I do not think it is material. I think it is more about the feeling you have

**AI Ogayyel:** Then what is privacy in your opinion?

**O■■■:** I think it is more about the feeling you have within you. For me is feeling.

**AI Ogayyel:** If you said privacy is more about the feeling, then what is privacy by cloth mean to you?

**O■■■:** Some time I may wear something is a bit short but still I want to be private because I still want to cover certain part of my body. For example, I can show my arm my leg but I cannot go outside to public with my chests open. But still, I can wear something short. So, for me this is a different type of privacy.

**AI Ogayyel:** Does it mean privacy by cloth is to cover the top part of your body, especially your chest and wear a short dress or skirt?

**O■■■:** Yes, I feel I want to protect this part of my body.

**AI Ogayyel:** Then, what is privacy in your opinion in space?

**O■■■:** For me private space where set or stand without anyone can touch me.

**AI Ogayyel:** What do you think is the main different between private and public?

**O■■■:** Private and public, okay. In private I may wear short in the house and show my chest but in the public not. Another example, my Mum at home walk on without her hijab on that normal. Because she is in the home the private space. So, she feels more comfortable not wearing it at home. When she goes out she does not want people to look at her. Then she wear the hijab. As Muslim woman she wants to wear it but for me I do not feel I need to wear the hijab to gain respect from people. Or even in general protecting myself. I do not think I need to wear it.

*Some parts removed.*

**O■■■:** I feel everyone have own boundary. My boundary comes when I do not want to share certain part of my body because I feel this will give a negative opinion of me maybe. Or maybe because I look at other women who show their body in a certain way.

**AI Ogayyel:** You mean in the way they wear their clothes?

**O■■■:** Yes, because when I wear something very open I do not feel good on myself. I feel there is no privacy now because everyone looking at my private part on my body. My private part of my body that I only feel comfortable in my home.

**AI Ogayyel:** Now we will move to my artwork can you tell me about your experience when you try it?

**O■■■:** First when I first walked in I felt open. And very open. Then when I start to move into their space let's start up claustrophobic and narrow. But I would say claustrophobic more because when I was young I tried to wear the hijab. I would feel suffocated when I used to wear it then I stop wearing it. So, I wore it for a little bit

then I Decide not and then art in your artwork when I when I walk I feel claustrophobic and the space become narrow and narrow and narrow. But when I come to the narrowest part in the middle it did not feel so bad. Because it is opaque but at the same time see through then it does not feel claustrophobic anymore.

*Some parts removed.*

**O■■■:** Yes, I still feel the same. Do not touch me because my privacy not just define by the hijab. Covering and veiling it is not just the presentation of Islam. Because in Islam is much more protecting your privacy and private part just for your husband and your close family. That privacy is not just for the outside the privacy it is also there is a private part within your family that why a lot of women covering. It is something inside you something you need to do it to feel comfortable. This why I said to you even I am not cover like other Muslim women but still I am not comfortable to show my chest. It is something inside me.

**AI Ogayyel:** Does privacy connect to the level of comfort?

**O■■■:** Yes, privacy and comfort are the feeling inside you. For example, you did not feel comfortable to go outside without your hijab but I feel comfortable to do that even though we are all Muslim. I do not have a connection to the hijab as something to do with privacy. Maybe because I was born here. It is become normality for me to go without my hijab.

**AI Ogayyel:** Thank you again for your time.

**O■■■:** Thanks.

**END**

M■■■■ M■■■■, British Bangladesh, 52 years old

**Duration of interview:** 10 minutes experience the work follow by 30 minutes talking about the work.

## START

*Some parts removed.*

**M■■■■:** In terms of material can be cubical personal space for example your space in work or office where get your own privacy. It can be privacy in your own equipment and tools. It is somewhere where you feel **safe** and your things are **safe**. It is something that no one can trap in. When you generally feel **safe**. And it is your space when you allowed to enter it but no one allowed to enter. It is the space around you basically.

**AI Ogayyel:** Are you defining privacy just with material, space and something touchable or it can be more than that?

**M■■■■:** No, it could be material and immaterial thing actually it is both. As I said it is cam by a space like your office no one can enter without knocking the door. That is the tangible side. But also, there is a privacy of your thought, in your heart, your feeling. So that different than tangible it is intangible. So, there is two different kind of a privacy.

**AI Ogayyel:** As you explain to me the meaning of privacy as space this kind of material space, now can you explain to me what is privacy by cloth as another kind of material?

**M■■■■:** Oh, privacy by cloth is still covering your own body from other. That is your privacy and you do not wait other to see your body and chose to wear something you are **comfortable** with. So, it is kind of how you want cloth yourself, how much you want to cover yourself from other that is your privacy. For example, if I want to cover my hair in the public then I do not want them to see my hair, you understand. I want to cover my hair regarding to my religion then this is my privacy. And for other woman for example, covering their face with full veil is their privacy. Their **safety**.

**AI Ogayyel:** What do you mean by **safety**?

**M■■■■:** Oh, some people can get out of line for instance and getting abused. And when you put your veil on it protect you from there, mostly. And now we get to a different kind of privacy by COVID, where you have to cover yourself to stop catching germs from other. I think this is also a new angle for privacy, protecting yourself from the germs and the veil protecting yourself from opposite gender to look at your private part on your body. You protect yourself from gaze or even thought. Your veil is your **safe** space and you do not wait your **safety** go out from you being abused or looked out. You know what I mean. It is protecting your áwra. So, my hijab or veil is

like cubical that your **safe** space, and when you wear the veil you feel **safe** within it.

**AI Ogayyel:** Okay, then what is the meaning of privacy in space in your opinion?

**M■■■■:** Oh, privacy in space. For example, if you put yourself in tup or so sometime is full of people but still you have your privacy if you wear your veil or hijab because it create **barrier** from someone breathing in your face or touch your body in that crowded.

*Some parts removed.*

**M■■■■:** Yes, that what I experience from that walk through work. At the beginning it was very open and light colour. As I walk and continue walking in became narrow and **darker**. I do not now where I am going but I felt **safe** I guess until I went to the cubical room was very **safe**. For me when the material become **heavier** and **darker** it was more secluded.

**AI Ogayyel:** Why do you feel **safe** in the room?

**M■■■■:** I think because knowing there is no one with me in that space, that would be **safety** and private for me. It is more when I feel it is my space. Also, I think because it is shading I feel more comfort.

**AI Ogayyel:** And that feeling only comes only in the room?

**M■■■■:** Yes, because there is no space for someone to come and share the space with me, or to intrude it.

**AI Ogayyel:** Then what do you think is the main difference between being covered by the veil or your cloth and being covered by this artwork?

**M■■■■:** Do you mean the veil just cover the face or the whole body?

**AI Ogayyel:** The whole body as you name it. It could be a veil, abaya or modest clothing.

**M-----:** Okay that sound the whole body.

**AI Ogayyel:** Yes.

**M■■■■:** Okay then walking through that space it is kind of walking into a room but not with walls. It is like soft covering I would say, because it is fabric material. It feels there is a **barrier** for your appearance but even when the **barrier** here but still I can hear the outside. So, it kind of mixture of your space and outside space. You are not totally in your own but you feel that privacy in some degree, you are still hear the outside and connect with the outside world just like the veil or hijab. I guess it is quite good.

**AI Ogayyel:** Is it good just because you still hear what happens on the outside and feel connected, or there is something more you want to say?

**M**: Sound has an impact on it. Some time you are in the area totally you feel secluded and there is no sound but still unsafe and other time there is sound and you feel safe at the same time you hear the outside world. And that connected with that sound made that safe. The sound keep you alert from the outside and what going around, I think this important.

*Some parts removed.*

**M**: Because it was wide, open and light colour then when you start narrow down then I start of have that feeling of what I am going into maybe scary slightly. But when I go to the cubical I realise nothing I become scared off. Then when I want out I already experience the space, so I become out quite different not sceptical not scared because I know what is there. It is that space in-between the very open then secluded space.

*Some parts removed.*

**M**: I think this kind of barrier or divider can be good if you put them in restaurant it kind of you got your own space. Also, if you put darker and thicker material then if someone want book a table and have that around that would gave you private space in the restaurant, so you can still gather with in the restaurant of being busy and still you have your own privacy at the same time.

*Some parts removed.*

**M**: Yes, because when you cover your face your hijab is keeping your identity from other but wear the whole hijab it is not just the identity is keeping your body away from other. For example, when someone wearing tight or short cloth and cover the face this is not the right for hijab, this is just to cover identity. The right way to cover as Muslim woman is to wear the long, loos fitting to concealed yourself from other and safer. So, now back to safety.

**AI Ogayyel:** Is privacy for you connected with safety?

**M**: Yes, I think so. Privacy, safety and distance. If I define my distance that mean I define my self- safe space with is my private space. When you cover your body, you need that covering to be closer then, you feel safe but when you in bigger space with distance form other people you feel safer in that space.

**AI Ogayyel:** Thanks for shearing this with me, any more comments?

**M**: Yes if that okay. I want to say my hijab does not stop me to do what I want. Maybe non-Muslim would see it and ask why you are covering yourself, why you are so degraded and thing like that but to be quite honest when you wear the veil or modest cloth you feel upgraded not degraded.

**AI Ogayyel:** Can you explain more, please?

**M**: You feel elevated, I do not know but in my opinion modesty give you

elevation than degradation in my eyes.

**AI Ogayyel:** Do you think why?

**M**: Because you put a limit of how much you want to show or allow other to see of you and I think that a big part of that. It is your boundaries no one can cross the line of what you want. Another example, like this kind of self-boundaries in the office with these kinds of soft furnishing and soft partition you got your space and at the same time you have privacy no one can enter your space without permission. It is sometime immaterial boundaries with that connection to the outside world.

**AI Ogayyel:** Thanks a lot for your time and all your comments.

**M**: JazakAllah Khair my sister.

**END**

### Words Repeated During Interviews Transcript

PSYCHOLOGY/INNER-FEELING		PHYSICALLY/SPATIALLY		PHYSICALLY/MATERIALLY	
Word	Time Lapsed	Word	Time Lapsed	Word	Time Lapsed
Safe-Safety	51	Distance	8	Darker	9
Comfortable	79	Boundary	4	Lighter	3
Confident	10	Barrier	6	Thicker	6
Relax	3			Heavy	7

ENGAGEMENT 17

**Veiled  
conversation,  
Separation, P21  
Gallery, London**

**DATE:**

*23 October 2021.*

**LOCATION:**

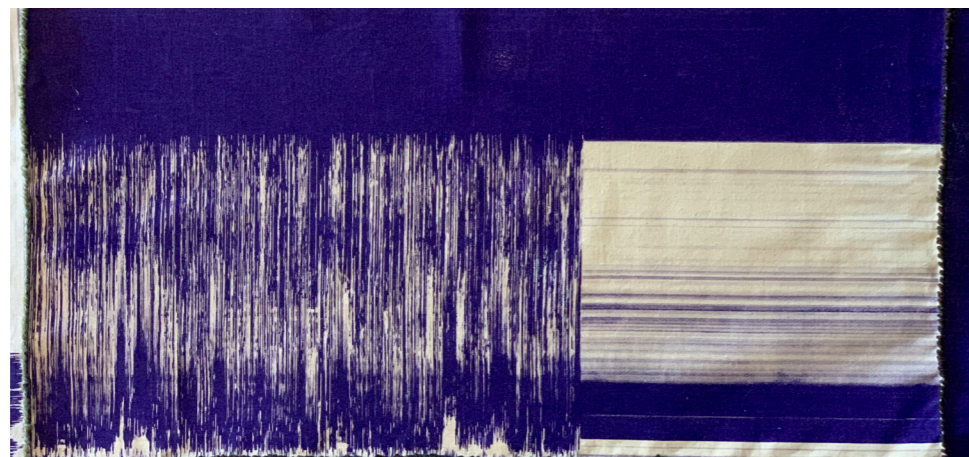
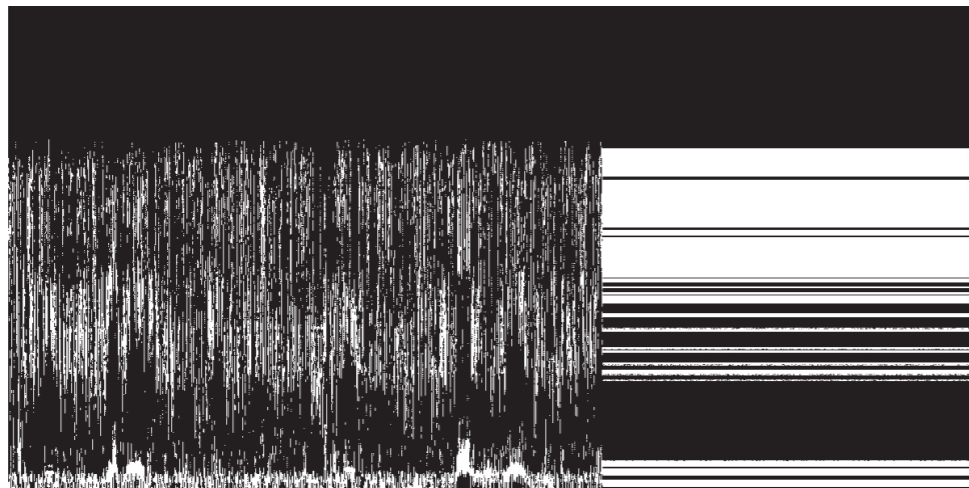
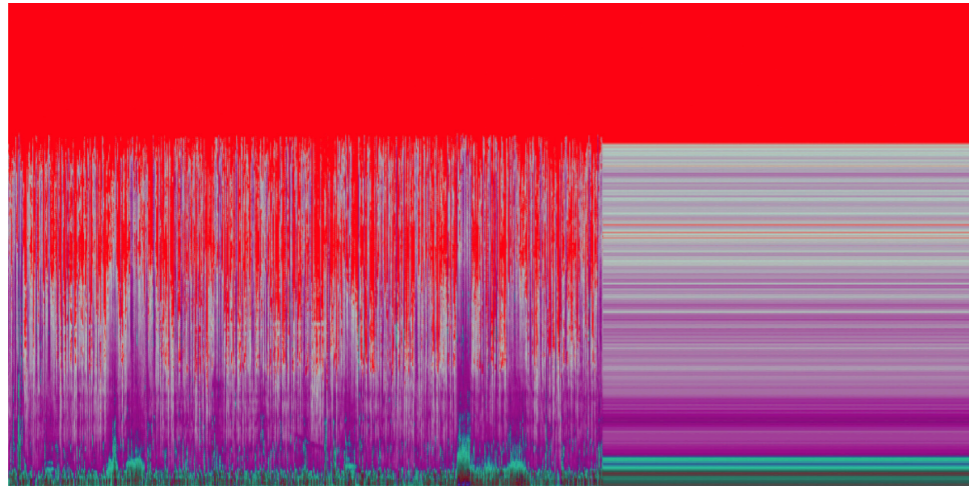
*P21 Gallery, 21 Chalton  
St, London NW1 1JD*

**PARTICIPANTS:**

*M■■■■ M■■■■, British-  
Pakistani, 52 years old.*

**BRIEF:**

Test privacy through spoken words.



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