

Hoofddekseel geliefd bij gelovigen.

(headwear popular with believers)

When I first heard what my subject was going to be I didn't quite know what to think of it. "Religion" is such a great subject in every sense of the word. How to find something within this subject that I can make interesting research about and still has a link to folklore?

I felt I was going to make it way to complicated so I got back to something simple and kind of graphic that almost every kind of religion knows: the covering of hair and head. Why do people, both men and women, cover their hair or head for religious purposes? Do they all have the same reason? Why are the rules different for men and women and what does it mean that we all want to cover this part of our body that is in first appearance not the most intimate one? I chose 4 religions that are strongly connected with head and hair covering; Christianity, Judaism, Islam and Sikhism.



Headwear popular with believers

Thursday, February 15 2007 17:37

What do orthodox Protestants and Roman Catholics have in common? A love for hats. "Perfect Entry", an organization that keeps the tracking progress of hat shops in the Netherlands (www.trouwen.info), gives us the evidence. Without counting Amsterdam and The Hague most of the 118 shops are in catholic North Brabant. Also Limburg and the protestant bible belt (Zeeland via Zuid-Holland and the Veluwe to Overijssel) are well equipped. Protestant-Orthodox women are not supposed to go to church bare headed. Catholics can, but apparently, these ladies still like to wear hats.

source: elsevier 17-02-2007

Christian headcovering

From Wikipedia, the free encyclopedia

(Redirected from [Christian Headcovering](#))

Untill the Second Vatican Council women were required to cover their head in a catholic church. [...] Today the headscarf is still worn by some women in Northern Europe and North America.

Reasons for the headcovering

Those who practice headcovering call attention to St. Paul's appeal to universal principles in [1 Corinthians 11:2-16](#), arguing that since the passage mentions "every man" and "every woman," as well as the universal order of creation, this passage must apply to all Christians in all ages and of all cultures. Also, some Christians wear head coverings because Sarah ([Abraham's wife](#)) [Genesis 20:16](#) and [Rebekah](#) ([Isaac's wife](#)) [Genesis 24:65](#) wore head coverings.^[21] They hold that the Bible is not merely referring to hair, long hair, or submission, but rather a literal cloth headcovering. They support this understanding from the original Greek, which uses two different words: one meaning *covering*, referring to the woman's *head*, i.e., her husband, and the other meaning *veiling*, referring to a literal cloth *covering*. 1 Corinthians 11:6 is also cited to refute the notion that the headcovering intended by Paul is merely long hair, ("For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.") because it would be akin to saying "If a woman has short hair, let her hair be cut short."^[22]

1 Corinthians 11:2-16 St. Paul:

Any man who prays or prophesies with his head covered brings shame upon his head. But any woman who prays or prophesies with her head unveiled brings shame upon her head, for it is one and the same thing as if she had had her head shaved. For if a woman does not have her head veiled, she may as well have her hair cut off. But if it is shameful for a woman to have her hair cut off or her head shaved, then she should wear a veil. A man, on the other hand, should not cover his head, because he is the image and glory of God, but woman is the glory of man. For man did not come from woman, but woman from man; nor was man created for woman, but woman for man; for this reason a woman should have a sign of authority on her head, because of the angels. Woman is not independent of man or man of woman in the Lord. For just as woman came from man, so man is born of woman; but all things are from God. Judge for yourselves: is it proper for a woman to pray to God with her head unveiled ? Does not nature itself teach you that if a man wears his hair long it is a

disgrace to him, whereas if a woman has long hair it is her glory, because long hair has been given (her) for a covering? But if anyone is inclined to be argumentative, we do not have such a custom, nor do the churches of God ([New American Bible](#) translation)

source: wikipedia.com

I think a big part of the Christian tradition to cover head and/or hair comes from the Old Testament. I guess it was a custom to cover head and hair at that time. However there are (more orthodox) people that state that it is purely religious, and purely Christian, that it has nothing to do with the Jewish tradition to cover their hair.

What strikes me in the passage of St. Paul is this part: *"Does not nature itself teach you that if a man wears his hair long it is a disgrace to him, whereas if a woman has long hair it is her glory, because long hair has been given (her) for a covering?"* where there is suggested that we naturally have long (women) and short (men) hair. But as far as I know, we are all born with the same amount of hair and our parents decide to let it grow or to cut it off until we are old enough to decide for ourselves. Often this results in boys, and later men, to cut their hair short and girls, later women, to let it grow. But it also often results in men having long hair and women short hair, especially nowadays. And one of the most important figures of Christians had long hair, Jesus had long hair, at least that is how he is portrayed.

I guess the thing I can't quite figure out is that women have to cover their hair when worshipping, while men have to uncover it. And because I can't seem to find a reason for this difference, or at least not one that satisfies me, I tend to think it's to make a difference between men and women. In the text of St. Paul I believe the message is that women and men are equal, or so I've read (*"God tells us that both men and women are necessary and of equal importance."* Source: <http://www.biblicalresearchreports.com>). However for me this text does not say that.

"A man, on the other hand, should not cover his head, because he is the image and glory of God, but woman is the glory of man."

For me it says that men are closer to God and in between women and God. This is not a research about equal rights between men and women in religion, but I believe that the reason for the difference in covering hair and head in Christianity lies here.

Judaism

According to Kethuboth, fol. 7, kol.1., a man has to divorce his wife and de wife loses her part of the mutual possessions if she appears outside with her head uncovered.

Jewish Orthodox women often wear a headscarf. In Orthodox Judaism women cover their heads from the moment they get married; unmarried girls don't. Divorced women still cover their hair.

Jewish women can chose to wear a wig or a headscarf; some women wear a cap or hat. There are a lot of different degrees of strictness: on the one more extreme side are some movements that only allow black headscarves, and on the other hand are the movements that allow women to not cover all the hair.

source: wikipedia.nl

The Meaning of Hair Covering

By [Aron Moss](#)

Question

I heard an anthropologist talking about shaitels (wigs). He said how ironic it is that observant Jewish women wear wigs. In biblical Judaism, the rule was that married women should cover their hair in order to be modest and unattractive. In more recent times, women wear wigs, which are sometimes more attractive than natural hair. So wearing a wig actually defeats the whole purpose of covering the hair! He was giving this as an example of how cultures forget the reasons behind their ancient traditions, and customs can evolve in a way that contradicts their original intent. Do you have any comments?

Answer:

That anthropologist has not only mistaken a wig for real hair, but has also confused true modesty for his own version. He equates modesty with unattractiveness, but that is *his* definition, not Judaism's. From the Jewish perspective, modesty has nothing to do with being unattractive. Rather, modesty is a means to create privacy. And that is what a wig achieves.

Modesty has nothing to do with being unattractive. The hair-covering was never intended to make a married woman look ugly. Beauty is a divine gift, and Jewish tradition encourages both men and women to care for their appearance and always look presentable. Jewish tradition also encourages modesty; not in order to detract from our beauty, but rather to channel our beauty and attractiveness so it be saved for where it belongs -- within marriage.

By covering her hair, the married woman makes a statement: "I am not available. You can see me but I am not open to the public. Even my hair, the most obvious and visible part of me, is not for your eyes." The hair-covering has a profound effect on the wearer. It creates a psychological barrier, a cognitive distance between her and strangers. Her beauty becomes visible but inconspicuous; she is attractive but unavailable.

The wig achieves the desired effect exactly, because a wig allows a woman to cover all her hair, while maintaining her attractive appearance. She can be proud of the way she looks without compromising her privacy. And even if her wig looks so real as to be mistaken for natural hair, *she* knows that no one is looking at the real her. She has created a private space, and only she decides who to let into that space. Perhaps in other religions modesty and beauty don't mix. This is not the Jewish view. True beauty, inner beauty, needs modesty to protect it and allow it to thrive.

source: http://www.chabad.org/theJewishWoman/article_cdo/aid/336035/jewish/The-Meaning-of-Hair-Covering.htm

Kippah

From Wikipedia, the free encyclopedia

A **kippah** (plural: **kippot**) or **yarmulke** ⓘ pronunciation (help info), (also called a *skullcap* or *kappel*) is a thin, slightly-rounded skullcap traditionally worn at all times by observant Jewish men, and sometimes by both men and women in Conservative and Reform communities. Its use is associated with demonstrating respect and reverence for God.^[1] The sources for wearing a *kippah* are found in the Talmud. In Shabbat 156b it states: "Cover your head so that reverence for God be upon you " In Kiddushin 31a it states, "Rabbi Honah ben Joshua never walked 4 cubits (2 meters) with his head uncovered. He explained: 'Because the Divine Presence is always over my head.'"

source: wikipedia.com

Empty your pocket Sami Kaspi

Fotoproject MUG-fotograaf George Maas | www.fotonova.nl

Sami Kaspi is een joodse Marokkaan in Nederland en voorloper in de discussie over culturele identiteit. Hij is de oprichter van de stichting Maimon, ter bevordering van de band tussen moslims en joden. Voor zijn werk ontving deze 'bruggebouwer' twee koninklijke onderscheidingen: in Nederland en in Marokko. De foto is gemaakt voor zijn voordeur. Kaspi: „Mijn portemonnee is dik maar er zitten alleen maar visitekaartjes in. Geen geld. Op die kaartjes kun je niet leven, moppert mijn vrouw wel eens. Maar ik zit vol kaartjes: van de stichting maar ook privé. Omdat ik vaak mensen help, heb ik een druk sociaal leven. Bovendien geef ik veel lezingen, waar ik ook altijd kaartjes krijg. Mijn geld zit los in mijn broekzak. Als orthodoxe jood probeer ik altijd iets voor mijn medemens te doen, bijvoorbeeld door heel discreet geld te delen met de armen. Je ziet verder een treinkaart, ik reis ontzettend veel met de trein. Dat geeft me meteen gelegenheid te discussiëren met andere reizigers en dat doe ik graag. De drie verschillende sleutelbossen zijn van mijn huis en van mijn twee werkplaatsen. Ik schilder en teken veel, dat is mijn hobby. Dan liggen er twee keppels. De kleur maakt niet veel uit, maar wit valt meer op in de menigte. Als ik een keppel, of *kipa*, verlies, dan heb ik altijd reserve. Zo kan ik altijd laten zien dat ik jood ben. In Marokko wijzen mensen niet naar een *kipa* of *djellaba*, daar zijn ze multicultureel. In het westen kan dat wel. Men mag me herkennen als jood. Dat levert discussie op en dat mag. Bovendien moet je een hoofddeksel op voordat je over God praat. Je begeeft je altijd onder God. Een *kipa* erkent dat er iets of iemand boven je staat. Het dragen van een *kipa* doet wonderen bij sommige mensen, het zou het heiligdom van het jodendom kunnen overdragen. Soms wordt me wel eens gevraagd er eentje af te staan die is gedragen. Want alle gedachten en wijsheden zitten in die stof...”

Michiel Wétzer

OKTOBER 2009 KUNST & CULTUUR 15

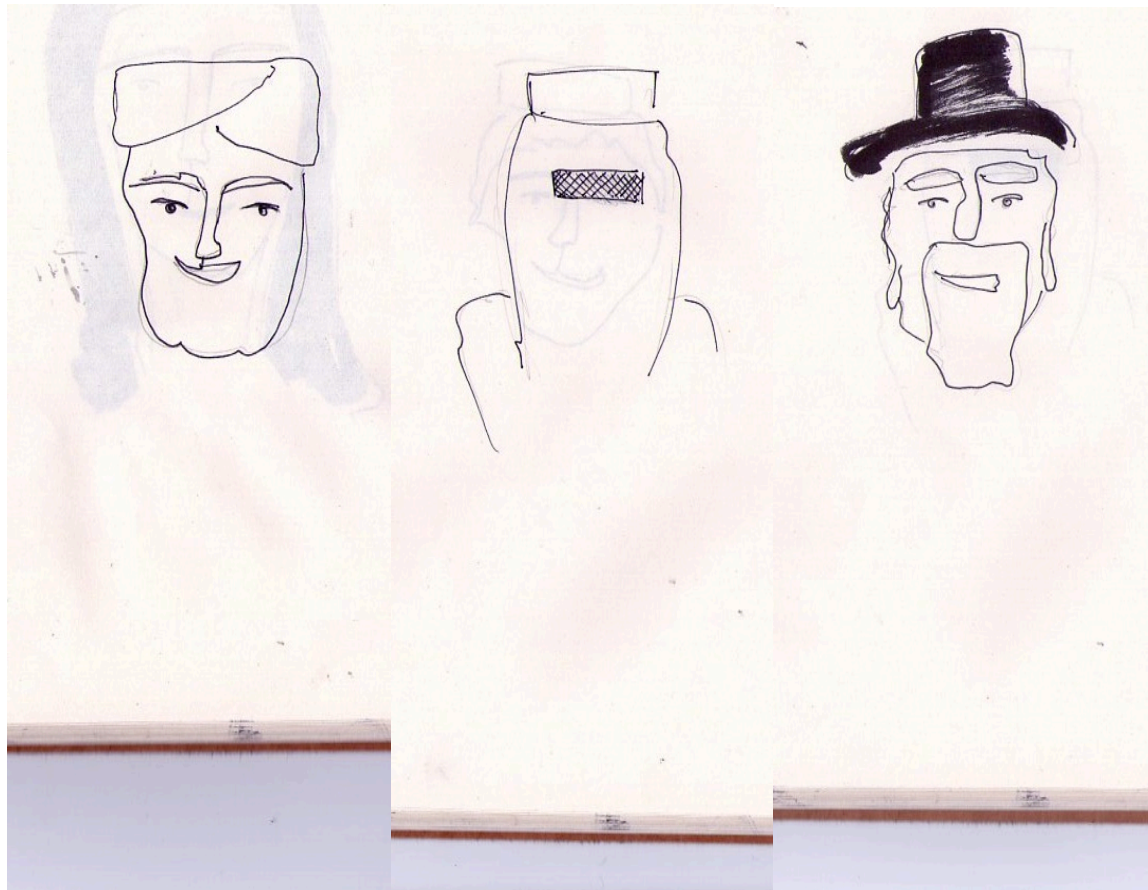
" Even my hair, the most obvious and visible part of me, is not for your eyes."

This part really interests me, because here is explained what is so special about hair.

I am not sure I agree. I am not sure hair is the most obvious part of a person. But it is still a very important part of appearance, and one of the things we really see when we see a person. The face is a medium to communicate. We see, we listen, and we speak. For me it is the face that is the most obvious and visible part of a person, however, it is not very practical to cover this. So I guess the hair is the part of a person we see at first sight, and we do not really use for anything. So covering it would be covering a part of us that is not useful or practical yet very obvious. I am not sure what that means, and if this is a logical thing to do, at least in my way of thinking.

In the article in "Kunst&Cultuur" it says: "Sometimes people ask me to donate a kippa that I have worn. Because all the thoughts and wisdom are in the fabric."

Rationally speaking we would not take such a thing seriously. In a research perspective let's say. But this is such a great image. Imagine that all your thoughts normally would sneak out of your ears and go up and out into the world. Or that all your thoughts would slither through your hairs and pop out into the sky. But now you put on your kippa and suddenly the thoughts don't go out into the sky anymore, but stay under it, and in time it goes into the fabric and stays there, like in a warm nest.



Hijab

From Wikipedia, the free encyclopedia

Jump to: [navigation](#), [search](#)

The term **hijab** or **ḥijāb** (حِجَاب, pronounced [hiˈdʒæːb]), as commonly used in the English-speaking world, refers to the types of head covering traditionally worn by [Muslim](#) women, but can also refer to modest Muslim styles of dress in general. The [Arabic](#) word literally means *curtain* or *cover* (noun), based on the root ح ج ب meaning "to cover, to veil, to shelter". Most Islamic legal systems define this type of modest dressing as covering everything except the face and hands in public.^{[1][2]} According to [Islamic scholarship](#), *hijab* is given the wider meaning of [modesty](#), [privacy](#), and [morality](#);^[3] the word for a headscarf or veil used in the [Koran](#) is *khimār* (كِمَار) and not *hijab*. Still another definition is metaphysical, where al-hijab "refers to the veil which separates man or the world from God."^[2]

Since the 1970s, hijab has emerged as a symbol of Islamic consciousness. Muslims differ as to how "hijab dress" should be enforced, particularly over the role of [religious police](#) that are enforcing hijab in [Iran](#) and [Saudi Arabia](#).

“ And say that the believing women that they should lower their gaze and guard their modesty that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms ... ”
— Qur'an [24:31]

“ O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them. That will be better, so that they may be recognized and not harassed. Allah ([SWT](#)) is ever Forgiving, Merciful. ”
— Qur'an [33:59]

Taqiyah (cap)

From Wikipedia, the free encyclopedia

The **taqiyah**, also spelled *tagiyah*, is a short, rounded [cap](#) worn by [Muslim](#) men. This cap is worn by [Arab](#) Muslims with the [thawb](#) or [kurta](#). When worn by itself, the taqiyah can be any color. When worn under the [keffiyah](#) scarf, it is always white. Some Muslims wrap the [turban](#) around the cap. The turban is called an *Imama* in [Arabic](#). A [hadith](#) in the books of *Abu Dawood* and *Tirmidhi* quotes Muhammad as saying, "The distinction between us and the polytheists is the turbans over our caps."

Muslims wear the taqiyah to emulate [Muhammad](#). The companions of [Muhammad](#) were never seen without their heads being covered. In order to emulate their actions, Muslims throughout the world wear a variety of taqiyat, [fez hats](#), and other headgear. Another goal of wearing a taqiyah is to be more like Muhammad and therefore obey and follow his tradition. The taqiyah is not a modern invention within the US-based Muslim community, but a tradition from antiquity. In fact, ancient [Arabs](#) had the habit of always wearing something on their heads. They considered it inappropriate not to wear headgear like the [keffiyeh](#) [...]

Source : wikipedia.com

Illustrated muslim veils : http://news.bbc.co.uk/2/shared/spl/hi/pop_ups/05/europe_muslim_veils/html/1.stm

I find the reason that is given above for men to cover their head with a taqiyah interesting; to distinguish "us" from the polytheists. I believe that we can conclude that "us" stands for monotheistic religions. I am not sure what this means but I think it gives me a partial answer to my question. Could it really be distinction all these religions are looking for? And if so, why from polytheist religions rather than everyone but your own? I think in this case it seems to me that it is for men and women most of all a way to show you are a part of something. This is a big part of being part of a religion, feeling at home in a place, feeling reassurance, being at home somewhere.

Of course you can read in the Koran passage above that it is also about modesty, what seems to be a recurring theme in the different religions.



Sikhisme

The Physical Beliefs

Kesh: Long unshaved hair. A symbol of spirituality. Kesh reminds a Khalso to behave like a Guru. It is a sign of devotion and group consciousness that the Khalsa shows to the will of God. The long hair is a common element of many spiritual prophets of various religions such as Jesus, Moses and Buddha.

source: <http://www.sikhs.nl/>

Kesh (Sikhism)

From Wikipedia, the free encyclopedia

In [Sikhism](#), **Kesh** (sometimes **Kes**) is the practice of allowing one's hair to grow naturally as a symbol of respect for the perfection of God's creation. The practice is one of the [Five Ks](#), the outward symbols ordered by [Guru Gobind Singh](#) in [1699](#) as a means to profess the [Sikh](#) faith. The hair is combed twice daily with a [Kanga](#), another of the Five Ks, and tied into a simple knot known as a *Joora*, or *Rishi knot*. This knot of hair is usually held in place with the Kanga and covered by a [turban](#).

Kesh is considered the most important of the Five Ks.^[1] At the [Amrit Sanchar](#) in 1699, [Guru Gobind Singh](#) explained the reason for this :

My Sikh shall not use the [razor](#). For him the use of razor or [shaving](#) the chin shall be as sinful as incest. For the [Khalsa](#) such a symbol is prescribed so that a Sikh cannot remain undistinguishable from among a hundred thousand [Hindus](#) or [Muslims](#); because how can he hide himself with hair and turban on his head and with a flowing beard?

source: Wikipedia.com

more elaborate information about Sikhism:

<http://www.sikhnet.com/oldsikhnet/SikhEducation/5K%27s.pdf>

I am not sure this chapter really fits my subject, but I think it's the exception that makes the rule. The Sikhs are more concentrated on hair than on covering it however, they do cover it. What stands out is that again I read about being distinguishable. Being noticed, being able to tell that you are a part of something. And I think this is a really big part of believing in a certain God and being brought up in a certain religion. Things like these, like covering hair and head, which seem to be small things for a not-religious brought up person like me, make things clear about a big subject like religion in general.



It's hard to really have a conclusion with a subject like religion. I don't think I will ever really have a conclusion.

But some things are more clear to me now.

I don't want to generalize religions or religious people, which is what I've kind of done in this research. And what I will do also in my conclusion, because I can't help but notice that there are a lot of similarities in these four religions, in the covering of hair and head, in the reasons why and in the ways they do it.

For example the way Christians were influenced by Judaism, which is not surprising seen the fact that the foundation of Christianity lies here.

How Islam and Sikhism both speak about being distinguishable.

That Judaism and Islam both speak about being humble and modest.

These are all things that come back every time and that obviously are very important in this matter.

And not only in this matter but also in religion in general. The fact that this subject comes back so often and that it's something so obvious when you see a person, you immediately recognize a person by his kippa or her veil as a Jewish or Islamic person.

Personally my hair is a big part of me. My hair is important to me and I like to show it. Not consciously, but now that I thought about it during my research I noticed this.

It is a part of femininity and masculinity, and I think it's natural for people that are conscious about religion and their bodies to take this as an important piece of how they look and what they want to show.