

UNCONVENTIONAL MEANS TO ENHANCE MUSLIM WOMEN'S INCLUSION
IN SPORTS

A Dissertation

by

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ABSTRACT

Muslim women's engagement in sporting activities, both as sport consumers and participants, remains low. The purpose of this research was to investigate the means through which Muslim women's sport inclusion as both participants and consumers can be enhanced. To achieve this purpose, I conducted three studies. The aim of Study 1 was to examine how traditional sports that are less well-known outside the Indian subcontinent offer opportunities for marginalized Pakistani women from Southern Punjab to participate in physical activities. Following a phenomenological approach, I conducted 16 semi-structured interviews with Kho-Kho and Kabaddi women athletes from underrepresented groups in Pakistan. Elo and Kyngäs' (2008) three-phase content analysis process (preparation, organization, and reporting) was used to examine the interview data. The study results unveiled that participants feel constrained by the systematic masculine hegemonic culture institutionalized by Pakistani society and the Western sporting paradigm. However, the participants reported a sense of liberation and security via traditional sports (Kho-Kho and Kabaddi). The results highlight that sport managers should focus on using traditional sports to empower Muslim women in various indigenous societies rather than promoting the Western sporting paradigm. This study contributes to the limited knowledge about women's participation in traditional sports beyond the Western world. In order to explore how Muslim women's sport consumption can be improved, I conducted two studies (Study 2 and Study 3).

The purpose of Study 2 was to understand the motives and lived experiences of women consuming eSports in Gilgit Baltistan, Pakistan, by grounding the phenomenon in Uses and Gratification Theory (Blumler, 1979; Lazarsfeld, 1940). I collected data via observations of eSports video games and in-depth interviews of 9 participants. Participants revealed that they use eSports as a means for an oppositional agency and personal freedom from the patriarchal system. The findings also suggest that participants are facing systematic marginalization and grave intrusion of post-colonization. The study results elucidate that eSports can be a means for providing Muslim women an oppositional agency against the normative system. Overall, Study 2 contributes to the limited scholarship concerning Indian subcontinent women's eSports consumption.

Lastly, the purpose of Study 3 was to explore the predictors of Muslim women's pro-sport Hijab purchase intention through the lens of the theory of planned behavior (Ajzen, 1991). Following Ajzen's (2019) recommendations, I collected data from Muslim women by using a mixed-method study approach: Study 3.1 ($n = 23$), Study 3.2 ($n = 282$), and Study 3.3 ($n = 347$). The study results showed that Muslim women's pro-sport Hijab purchase intention is profoundly influenced by subjective norms ($\beta = .578$) and their attitude ($\beta = .187$). In addition, subjective norms of Muslim women are shaped by their unique injunctive and descriptive normative beliefs. On the other hand, their attitude towards pro-Sport Hijab is dependent upon their distinctive behavioral beliefs. Overall, Study 3 contributes to the limited knowledge about Muslim women's purchase intention of sporting products targeting their religious beliefs. I discuss the practical and theoretical implications of all three studies.

DEDICATION

I dedicate my dissertation to my mother (Rahila Tabasum), my love (Bushra Resham Khan), my sisters (Fatima Hussain, Fiza Hussain, and Faiza Hussain), and to all the strong women I know.

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NOMENCLATURE

Eastern World	The Mediterranean region and Arab countries.
Eurocentrism	Western civilization worldview.
eSports	Electronic Sports.
Hadith	Traditions and sayings of Prophet Muhammad.
Halal	Meat prepared and consumption as recommended by the Sharia law.
Hijab	The veil covering the head.
Indian Subcontinent	Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka.
Islam	Abrahamic monotheistic faith.
Kabaddi	Traditional Indian subcontinent sport.
Karo-Kari	Deliberate honor killing.
Kho-Kho	Traditional Indian subcontinent sport.
Mahabharata	One of the two major Sanskrit classics of the ancient subcontinent India.
Prophet Muhammad	The last messenger of Allah (God), per Islamic beliefs.
Al-Quran or Quran	The last and final holy book of Muslims.
Sharia	Islamic laws.

Shina	Shina is linguistic from the Dardic sub-group of the Indo-Aryan family spoken in the Upper Himalayas.
Urdu	The national language of Pakistan.
Western World	North America, Canada, Australia, and parts of Western Europe.

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1. INTRODUCTION

Jenni Murray: “When will we see Muslim women running in the courts without veils?”

Sehlikoglu: “We already did.” (Directing to the unveiled Muslim women from different Muslim countries who participated in the 2012 London Olympic Games)

Jenni Murray: “I mean, Saudi women.... When will we see them running without veils?”

Sehlikoglu: “Why do you want to see them without the veil?”

Jenni Murray: “So that they will look like everyone else.”

[A conversation between Jenni Murray, host of BBC Radio 4’s Woman’s Hour and Dr. Sertac Sehlikoglu from the University College London during the 2012 London Olympics] (Samie & Sehlikoglu, 2014, p.374-375)

In the past two decades, there has been a growing scholarly interest in Muslim women’s participation in sport and physical activities (Benn et al., 2011; Hargreaves, 2000, 2007; Hussain & Cunningham, 2020; Kay, 2006; Maxwell et al., 2013; Nakamura, 2002; Pfister, 2010; Ratna & Samie, 2017; Walseth & Fasting, 2003). The researchers have primarily focused upon deciphering socio-cultural barriers faced by Muslim women while they are participating in sport (Benn et al., 2011; Kay, 2006; Nakamura, 2002; Walseth & Fasting, 2003) within the sport development paradigm (Toffoletti & Palmer, 2017). According to scholars, the major barriers Muslim women face when they participate in sport are Islamic laws, customary norms, Eurocentrism, lack of economic resources, Islamophobia, and masculine hegemony prevalent in society (Benn et al., 2011; Hargreaves, 2000, 2007; Nakamura, 2002; Palmer, 2008, 2009; Pfister, 2010;

Ratna & Samie, 2017; Toffoletti & Palmer, 2017; Walseth & Fasting, 2003). Hence, various forces intersect to restrict Muslim women's sport and physical activity participation within and beyond the Muslim world (Laar et al., 2019; Nakamura, 2002).

The increased interest in Muslim women's sport participation can also be observed among sport practitioners and managers, as several new sport organizations (e.g., Generation Amazing and Muslim Women Sport Federation) are now working within and outside the Muslim world to enhance Muslim women's sport participation (Maxwell et al., 2013). Likewise, international sporting brands, such as Nike, have taken a keen interest in enhancing Muslim women's sport participation by introducing the pro-sport Hijab in their product line (Bahrainwala & O'Connor, 2019).

Despite various efforts, Muslim women's sport participation is substantially lower than other groups (Benn et al., 2011; Hussain & Cunningham, 2020; Pfister, 2010). For example, Pfister (2010) claimed that Muslim women are the least represented group participating in mega-sporting events (e.g., Olympics), among other marginalized groups. Notably, Muslim women from conservative Muslim countries are the least represented group at elite level sport (Pfister, 2010). To date, only six Muslim women from the Kingdom of Saudi Arabia have participated in the Summer Olympic Games (Case-Levine, 2016). Similarly, only 10 Muslim women from Pakistan, a country with 110 million Muslim women, participated in the Summer Olympic Games (Laar et al., 2019). The gender differences in sport and physical activity participation are more alarming at the community level. In conservative countries, such as the Kingdom of Saudi Arabia, Muslim women are banned from participating in regional or national level

sport (Case-Levine, 2016). Further, Muslim women's physical inactivity is very high in conservative Muslim countries (Kahan, 2015). For example, in the United Arab Emirates, 72% of Muslim women are physically inactive. Scholars have also reported a similar trend of low participation in sport and physical activities among Muslim women living in Western countries (Nakamura, 2002). Hence, Muslim women's participation in physical activities seemingly stays low irrespective of various efforts within and beyond the Muslim world.

In spite of numerous efforts, the paradox of Muslim women's low participation in sporting activities raises the following question: does academia provide adequate solutions and highlight key issues via which Muslim women's sport participation can be enhanced. Samie (2013, 2017) underscored that Muslim women's sport participation is researched via the Western ocular of understanding the Muslim community as homogenous, monolithic, and repressive for women. In addition, Toffoletti and Palmer (2017) argued that Muslim women are positioned in the Western discourse as oppressed and silent. This approach restricts the understanding of heterogeneity within the Muslim community and the broader issues faced by Muslim women (Samie, 2013, 2017). Additionally, scholarship positioning Muslim women's religious beliefs as the primary barrier in their sport participation does not offer solutions for sport managers to enhance their sport participation (Toffoletti & Palmer, 2017). In this research, I have focused upon how within the religious norms, Muslim women's sport interaction can be enhanced. For instance, I have explored the determinants of Muslim women's pro-sport Hijab purchase intention. This research about pro-sport Hijab will help to explore how

Muslim women's sportswear consumption can be increased, which will also enhance their sport participation.

Hussain and Cunningham (2020) have previously challenged the complete notion of current research on Muslim women in Western sporting phenomena or via Western theoretical frameworks. The authors claimed that a significant barrier to Muslim women's physical activity participation could be the Western sporting paradigm. Toffoletti and Palmer (2017) also highlighted that researchers are likely to study Muslim women through the deficit model of playing sport with little to no focus on their sport participation as fans and consumers. Scholars understanding Muslim women via the deficit model of sport participation make an implicit assumption that individuals from underprivileged backgrounds are homogeneously deficient and in need of progress (Coalter, 2013). Therefore, new means with diverse frameworks are warranted to enhance Muslim women's sport interaction, not only as athletes but as consumers. For example, Toffoletti and Palmer (2017) appealed to scholars to perceive Muslim women's issues in sport via a transnational feminist lens and encourage their sport consumption. Transnational feminists advocate for women's socio-cultural liberation via rejoicing cultural dissimilarities rather than endorsing global sisterhood (Grewal & Kaplan, 2006). Nevertheless, there remains a gap in the literature on how Muslim women's sport participation can be enhanced either as the participants or consumers (Toffoletti & Palmer, 2017).

The purpose of my research was to explore the means through which Muslim women's sport inclusion can be improved as both participants and consumers. To

achieve the research purpose, first, I conducted a study about how traditional sport (Kabaddi and Kho-Kho) grounded in a specific culture can enhance Muslim women's physical activity participation (Hussain & Cunningham, 2020). This study showed that the Western sporting paradigm, colonized structures, and prevalent masculine hegemony are the main barriers that restrict Muslim women's physical activity participation in the Indian subcontinent. Thus, a socio-cultural perspective is needed to promote Muslim women's sport participation via traditional sport (Hussain & Cunningham, 2020). Second, I conducted another study concerning untying Pakistani Muslim women's eSports consumption motives. This study results also highlight how eSports can empower Muslim women against the normative system (Hussain et al., 2020). Finally, I conducted a third study to examine determinants of Muslim women's pro-sport hijab (i.e., Nike and other sport Hijabs) purchase intention. This study contributes to the limited knowledge about Muslim women's sport product purchase intentions and offers guidelines on how to enhance their sporting products purchasing behavior.

1.1. Islam and Sport

A plethora of research about Muslim women focuses on the relationship between religion Islam and Muslim women's physical activity participation (Khalil, 2018; Nakamura, 2002). Numerous scholars have highlighted that Islamic doctrine might directly influence Muslim women's sport participation (Khalil, 2018; Nakamura, 2002). Therefore, it is important to explore Islam's perspective on Muslim women's participation in sport and physical activity. Sfeir (1985) and Daiman (1994) underscored that the Quran (the holy book of Muslims) and Hadith (Prophet Muhammad's direct

quotes and living style) have specific examples of Islam promoting physical activities and sport. For example, there are particular Hadiths pointing toward Prophet Muhammad encouraging children to take part in swimming and horse riding (Daiman, 1994). Additionally, there are instances of Prophet Muhammad racing with his wife and Muslim women fighting alongside Muslim men in wars (Khalil, 2018). These examples illustrate the ways in which Islam supports Muslim women's physical and mental well-being (Khalil, 2018). Though, it can be argued that Islam promotes Muslim women's sport participation but only within the Islamic norms (Khalil, 2018), such as modest dress code, sex segregation, and controlled access to women's physical activity spaces (Nakamura, 2002). Conversely, these norms might directly clash with the Western ideology of women's equality and inclusion in the sporting arenas (Samie & Sehlikoglu, 2014).

Jawad (1998) and Khalil (2018) highlighted that there could be a direct conflict between current international sporting values and Islamic norms for assuring Muslim women's sport participation in various contexts. Similarly, Nakamura (2002) reasoned that Muslim women's low level of sport participation in Canada is due to the direct clash between the Western sporting paradigm and Islamic values. For instance, there are numerous examples of Muslim women being barred from participating in sporting events due to their Hijab. In 2011, Muslim women from Iran were banned from participating in the Olympic qualifying match against Jordan because of their Hijab (Edbrink, 2011). Recently, in 2019, 16-year-old Noor Abu-Karam was barred from

participation in a high school cross-country race in Ohio, USA, because of her Hijab (Knowles, 2019).

Historically, Western feminism in sport has primarily focused on giving women equal rights compared to men, ending gender segregation, and focused on equality (Travers, 2009). These ideological terrains of women equality might misplace Muslim women athletes, and rather than promoting feminism for all backs Eurocentric and Ethnocentric feminism (Ratna & Samie, 2017; Samie & Sehlikoglu, 2014). For instance, Islamic norms promote gender segregation (Nakamura, 2002), which might directly clash with Western feminist ideals. Islamic norms might also directly clash with sport marketers' interests. For example, Islam promotes limited men access to Muslim women's physical activity spaces (Nakamura, 2002). In contrast, the current focus of many sport marketers is developing women's sport fandom by promoting men's spectatorship (Mumcu et al., 2016). Consequently, in the current sporting paradigm, many Muslim women might not be able to participate in sports and physical activities (Samie & Sehlikoglu, 2014).

1.2. Muslim Women and Sport Management Scholarship

Muslims' growing population and their increased focus on sport have enticed a scholarly interest in the Muslim world (Meza-Talavera et al., 2019). For example, Fédération Internationale de Football Association (FIFA) awarded the 2022 World Cup to Qatar, something that has spurred scholarly interest in the Middle Eastern sporting culture (Brannagan, & Giulianotti, 2014; Griffin, 2019). The success of Muslim athletes (e.g., Mohamed Salah— a soccer athlete and Khabib Nurmagomedov— an ex-mixed

martial arts athlete) in the international sporting arenas have also led to increased scholarly curiosity (Grano, 2009; Samie & Parker, 2009; Samie & Toffoletti, 2018). In addition, Muslim women athletes' success, including Ibtihaj Muhammad (the first Muslim American woman to wear a Hijab in Olympics) and Dalilah Muhammad's participation on the US Olympic team, has brought Muslim women athletes into the limelight (Samie & Toffoletti, 2018).

Despite growing interest, most of the sport management scholarship about Muslim women, either by the Muslim scholars or Western scholars, is set in the Western countries (see Layden, 1997; Kay, 2006; Maxwell et al., 2013; Nakamura, 2002; Sfeir, 1985, 1989; Walseth, 2013), with a focus on Muslim women's religious beliefs (Ratna & Samie, 2017). In recent years, though, there has been mounting scholarship about Muslim women and sport from the Global South (Walseth, & Fasting, 2003). Nonetheless, this scholarship is commonly from the Arab world or Western Asia (Turkmen, 2018; Walseth & Fasting, 2003). Hence, there is a gap in the sport management literature to understand Muslim women's perspectives in the Global South's varied contexts, such as in the Indian subcontinent's traditional sport or eSports environment (Hussain & Cunningham, 2020; Hussain et al., 2020).

1.3. The 'Other Women' Politics: Orientalism

Ratna and Samie (2017) argued that in the broader Western discourse, there remains a racialized tilt against Muslim athletes and the Muslim world (Malcolm et al., 2010). For example, Samie and Toffoletti (2018) claimed that the media positively framed Ibtihaj Muhammad and Dalilah Muhammad (US 2016 Olympic athletes) by

grounding their identity in Western feminism rather than focusing on their Islamic identity. Ibtihaj Muhammad was portrayed as a *Hijab-wearing Western protagonist*; on the other hand, Dalilah Muhammad was cast as an *unveiled confident queen* (Samie & Toffoletti, 2018). Therefore, Ibtihaj Muhammad's veiled success upheld American neoliberal dominance (Samie & Toffoletti, 2018). While Dalilah Muhammad unveiled success was a symbolic festivity of Western freedom grounded in the idea of surpassing religious and cultural associations (Samie & Toffoletti, 2018). Therefore, both athletes were framed as the 'Other women' helped by the Western neo-liberal men (Samie & Toffoletti, 2018) even though sport participation stays Dalilah Muhammad and Ibtihaj Muhammad's fundamental right, not a favor given to them by Western men.

Previously, Said (1978) underscored that Western scholars' slanted approach against the Eastern world shapes the broader discourse. Said (1978) claimed that Western scholars are routinely intrigued by the Muslim and the Eastern world. However, they can barely understand the Muslim world because they try to compare their cultural values with the Muslim world (Said, 1978). Further, Western scholars sometimes generalize the Muslim world as homogenous, irrational, and intellectually weak (Ratna & Samie, 2017; Said, 1978). Said (1978) called this phenomenon Orientalism. This comprehension of the Muslim world is profoundly swaying the broader Western discourse. For instance, Samie and Sehlkoglou (2014) conducted a critical analysis of various online media platforms to understand how the Western media depicted Muslim women from 28 different countries during the 2012 London Olympic Games. The

authors found out that most of the Western media portrayed Muslim women as out of place, incompetent, in need of Western men's help, and exotic veiled objects.

Likewise, sport management scholarship is tilted towards the Orientalist view of the Muslim community (Malcolm et al., 2010; Samie, 2017). The sport management scholarship about women is grounded in Western feminism (Ratna & Samie, 2017). Thus, there is an inherent racialized view of categorizing women of color as the 'Other women' (Ratna & Samie, 2017), who should be assisted to participate in sport by the Western men. Whereas sporting activities in which their participation is focused upon are colonized legacies (e.g., cricket), which further systematically marginalizes women of color (Hussain & Cunningham, 2020).

Overall, sport management scholars frequently treat Muslim women as silent and repressive objects needing assistance from the Western ideals of women's equality (Ratna & Samie, 2017). In my dissertation, I have challenged this Orientalist notion of making Muslim women play sport as objects. I have focused on understanding how Muslim women use various means (e.g., eSports and traditional sport) to show their oppositional agency against the normative system. This challenges Western orientalist's core assumption that Muslim women have no subjective-self and can only be helped by neo-liberal feminists.

1.4. Beneath and Beyond the Veil

Samie and Sehlkogl (2014) underscored that most of the West see Muslim women from the perspective of veiled bodies, though many Muslim women are participating in sporting activities without veils or any other covering. This

misconception of the West is due to the historical construction of Muslim women's bodies by the European colonizers (Samie & Sehlikoglu, 2014). The early Western travelogues fantasize about Muslim women's veils to be a shield of seductive, haunting, alluring, and sexualized objects, who desire the Western gaze to give them freedom from the Eastern men (Fernea 1998; Shirazi, 2001). Samie and Sehlikoglu (2014) claimed that this misconception has now become part of the Western discourse. For instance, in the London Olympics in 2012, numerous Muslim women athletes participated without a veil; however, the authors noted that most of the media focus was predominantly on Muslim women wearing the veil. In addition, some media outlets depicted Muslim women athletes' as sexual objects, needing Western men's help (Samie & Sehlikoglu, 2014). Thereby, a broader narrative is developed in the West, which perceives Muslim women from the lens of veiled bodies needing freedom. This does not mean that Muslim women in Islamic countries are not facing challenges (Hussain & Cunningham, 2020). A plethora of research elucidates how Muslim women are being subjugated, marginalized, and victimized in the Muslim world (Faiz, 2015; Warraich & Farooq, 2015). However, Muslim women's depiction of veiled bodies without any subjective self oversimplifies millions of Muslim women with and without veils.

The question then remains whether the current sporting paradigm is in direct clash with Islamic ideology and Islamic sporting norms. In addition, if the broader Western discourse systematically restricts Muslim women's sports participation and focuses on objectifying Muslim women as a silent veiled entity, how can Muslim

women's participation in sport be increased? In this dissertation, I examine three means: traditional sports, eSports, and sport product consumption.

1.5. Traditional Sport and Muslim Women

Numerous scholars have claimed that traditional sport can be more helpful for the disadvantaged groups' inclusion in physical activities than mainstream sport (Dubnewick et al., 2018; Heine, 2006, 2007). Traditional sporting activities are indigenous sport grounded in a specific culture (Dubnewick et al., 2018). The purpose of my Study 1 was to investigate how traditional sport offer opportunities for marginalized Pakistani women from Southern Punjab to participate in physical activities. To achieve Study 1 purpose, I conducted 16 semi-structured interviews with Kho-Kho and Kabaddi women athletes from underrepresented groups in Pakistan. The results of the study unearth that participants feel constrained by the systematic masculine hegemonic culture institutionalized by Pakistani society and the Western sporting paradigm. However, the participants reported a sense of freedom and security via traditional sport. The study adds to the limited knowledge about women's participation in traditional sports beyond the Western world.

1.6. eSports and Muslim Women

The purpose of Study 2 was to explore the motives and lived experiences of Muslim women eSports consumers from Gilgit Baltistan, Pakistan. I collected data via observations of online video games and in-depth interviews. The study participants unveiled that they use eSports as a means for an oppositional agency and personal freedom from the patriarchal system. The findings suggest participants are facing

systematic marginalization and grave intrusion of post-colonization. However, eSports can provide a means to show Muslim women their personal agency. I discuss the theoretical and practical implications of Study 2.

1.7. Pro-Sport Hijab Purchase Intentions of Muslim Women

In recent years, many organizations have introduced various pro-sport Hijabs for Muslim women. For instance, Nike announced its pro-sport Hijab for Muslim women at the end of 2017. Other companies, such as Ahida, Raqtive, and Capsters, began producing pro-sport Hijabs even before Nike. Sport products market analysts have also claimed that there is a growing interest in Muslim women towards sportswear (Hwang & Kim, 2020). However, there remains a lack of research identifying various determinants that motivate Muslim women to purchase a pro-sport Hijab. Hence, the purpose of Study 3 was to explore the determinants of Muslim women's pro-sport Hijab purchase intention via grounding the phenomenon in the theory of planned behavior (TPB) (Ajzen, 1991). Following Ajzen's (2019, 2020) approach, I collected data from Muslim women in three-phases (Study 3.1, Study 3.2., and Study 3.2) to explore the determinants of their pro-sport Hijab's purchase intention. The study results revealed that the attitude of Muslim women and subjective norms directly influences their purchase intention. At the same time, Muslim women's attitude towards pro-sport Hijab is shaped by their behavioral beliefs. In addition, Muslim women's subjective norms are delineated by descriptive and injunctive normative beliefs. I discuss the theoretical and practical implications of Study 3.

1.8. Dissertation Overview

In the upcoming sections, the second chapter (Study 1) is about the traditional sport's participants from Pakistan. The third chapter (Study 2) is about exploring eSports consumption motives among Muslim women from Pakistan. The fourth chapter (Study 3) is about Muslim women's pro-sport Hijab purchase intentions. Lastly, in the conclusion section, I discuss the theoretical and practical implications of my dissertation.

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2. THESE ARE ‘OUR’ SPORTS’’: KABADDI AND KHO-KHO WOMEN ATHLETES FROM THE ISLAMIC REPUBLIC OF PAKISTAN*¹

2.1. Introduction

“People think so; we are prostitutes only because we want the freedom to participate in sports.”

(Maria, A 20-year-old Kabaddi athlete)

“Women are always discouraged from taking part in any physical activity (in Pakistan), either traditional or mainstream. There is systematic discouragement for women; people say you are wasting your time, your body will change, you will become more masculine, and you will become black.”

(Shakeela, A 19-year-old Kho-Kho athlete)

Women’s participation in physical activities corresponds with positive psychological and physical outcomes (Wegner et al., 2016). As a result, numerous international and local developmental organizations are working in developing countries to encourage women’s inclusion in sports (Biyawila, 2018). However, women’s participation in physical activities stays low compared to that of men (Pfister, 2010). For example, Guthold et al. (2018) conducted a pooled analysis of 358 population-based

¹ *Reprinted with permission from “These are ‘Our’ sports’’: Kabaddi and Kho-Kho women athletes from the Islamic Republic of Pakistan” by Umer Hussain and George B. Cunningham, 2020, International Review for the Sociology of Sport (IRSS). (Advance Online print). Copyright [2020] by Sage.

surveys containing 168 countries' data. The researchers revealed that, per the World Health Organization (WHO) physical activity definition, 31.7% of women are physically inactive, a figure substantially higher than the 23.4% of men. The WHO (2020) defined physical inactivity as individuals' inability to achieve a minimum of 150 minutes moderate-intensity, or 75 minutes of vigorous-intensity physical movements per week, or an equivalent combination of both. The rate of physical inactivity is particularly alarming among underrepresented and marginalized groups (Wegner et al., 2016).

Likewise, gender differences in physical activities and sports participation are even more pronounced among women living in Muslim countries (Benn et al., 2011; Walseth & Fasting, 2003). For instance, 35.5% of Muslim women are physically inactive as compared to 28.8% of Muslim men (Kahan, 2015). Similarly, 48.1% of women from the Islamic Republic of Pakistan are physically inactive as compared to 32.7% of Pakistani men (Kahan, 2015). These differences also exist in elite-level sports. For example, despite Pakistan being the 6th most populous country in the world and having a population of approximately 100 million women (World Bank, 2019), only 10 Pakistani women have participated in the Summer Olympic Games after Pakistan's independence in 1947 (Laar et al., 2019). These variations exist even with robust Islamic theological literature supporting women's inclusion in sports (Benn et al., 2011; Walseth & Fasting, 2003).

Extant scholarship shows that exclusion of Muslim women from sporting arenas is due to the lack of economic resources and various socio-cultural forces, such as customary norms, religious doctrine, Western sports, Islamophobia, and historically

divided gender roles (Benn et al., 2011; Nakamura, 2002; Ratna & Samie, 2017; Toffoletti & Palmer, 2017; Walseth & Fasting, 2003). However, it should be noted that Muslim women nor the Muslim world are a homogenous entity (Leila, 1992; Samie, 2017). For example, Muslim women of the Indian sub-continent face different challenges compared to Muslim women in the Middle East. Still, international and local developmental organizations mostly follow an essentialist approach (Biyawila, 2018) while promoting sporting activities in the Muslim world. Further, many sporting activities promoted in the developing world are rooted in Western culture (Biyawila, 2018), which might restrict Muslim women's sports participation. Similarly, Spaaij and Jeanes (2013) underscored that Sport for Development and Peace (SDP) movements outside the Western world reinforce the Western sporting paradigm, leading to historically marginalized communities' exclusion from the sporting arenas. This notion is consistent with Bourdieu's (1978) argument about the sporting paradigm being a tool for the protection of the privileged class. For instance, Edwards (2009) highlighted that European colonizers had been in-charge of global sports, and they have systematically restricted traditional sports in various cultures to promote their sporting agenda. Moreover, in numerous Muslim countries, men enjoy the privileged status (Joly, 2017), and the Western sporting paradigm, because of its colonized masculine roots (Dworkin & Messner, 2002; Messner, 1988), might strengthen men's control over women. Thus, the Western sporting paradigm might systematically restrict women's sports participation in the Global South (Biyawila, 2018), especially in various patriarchal societies, such as Pakistan.

Researchers have highlighted that Pakistani women are systematically marginalized by various socio-historical forces, such as post-colonial structures and men's power over certain institutions (Faiz, 2015; Warraich & Farooq, 2015). Nevertheless, there remains a paucity of research regarding how masculine hegemony is produced across generations in the Pakistani sporting environment, especially in the traditional sports context. In this study, I sought to touch upon broader forces that can intersect and systematically marginalize women participants of traditional sports who belong to underrepresented groups. Therefore, I aim to answer a research question that explores (RQ1) how are Pakistani traditional sports participants (women) systematically marginalized?

Despite facing systematic marginalization, there is some evidence that women in the Indian subcontinent are motivated to take part in traditional sports rooted in local culture (Eleazar, 2017; Sen, 2015), thus defying socio-cultural norms and expectations. Kho-Kho and Kabaddi represent two such traditional sports. There is a long history of women from the Indian subcontinent taking part in Kho-Kho and Kabaddi (Kreedon, 2019; Eleazar, 2017). For instance, according to some historians, Kabaddi was invented around 4000 years ago in the Vedic period of ancient India. It was even played by the Lord Krishna-one of the Hindu gods (Chronicles of Cultures, 2019). Even some Buddhist scriptures claim that Gautama Buddha (i.e., the founder of Buddhism) played Kabaddi for recreation (Nambiar, 2016). Kabaddi is a contact team sport played between the two opposing teams with seven players each. Out of the seven players, there is a single-player at the front, who is known as a *raider*. The *raider* has to run into the

opposing team and tag-out as many defenders as possible by touching them. After tagging the opposing team defenders, the *raider* has to cross the opposing team half-line without being tackled. This all has to be done by the *raider* in a single breath. The *raider* must take a breath before the *raid* and continuously chant ‘Kabaddi’ during the *raid* to prove that another breath is not taken. In Pakistan, Kabaddi is considered a proper sport. Also, Kabaddi is commonly perceived as men’s outdoor sports.

Meanwhile, Kho-Kho is also a contact team sport; however, mostly played indoors by women. Further, Kho-Kho is perceived as a recreational sport. Nine players from each team take the field in a Kho-Kho match. Out of nine players, one player is an *active chaser*, whereas others are defenders. In Kho-Kho, the *active chaser* knocks-out other team opponents by touching them, whereas the defenders have to avoid being touched while trying to move the *active chaser* out of the defined field. Kho-Kho was also played even before the Mahabharata (one of the oldest religious Hinduism books) was written (Kreedon, 2019). Regardless of Kabaddi and Kho-Kho’s deep roots in the Indian subcontinent culture, I could not identify research that examines why underrepresented Muslim women in the Indian sub-continent will participate in these traditional sports despite living in a patriarchal system. Therefore, I seek to answer another research question underlining (RQ2) what are the motives of Pakistani women from historically marginalized regions of Pakistan (e.g., Southern Punjab) to participate in traditional sports (i.e., Kabaddi and Kho-Kho)? Addressing the two research questions (RQ1 and RQ2) presented in this study can give academics and policymakers a rich

understanding of how marginalized Pakistani women's inclusion in physical activities and sports can be improved.

Hence, the purpose of this study was to investigate how traditional sports (Kabaddi and Kho-Kho) offer opportunities for systematically marginalized Pakistani women (from Southern Punjab) to be part of physical activities by understanding women athletes' lived experiences. I collected data from Southern Punjab because this region remains one of the most marginalized parts of Pakistan due to minimal financial resources (Khalid & Leghari, 2014). Further, various reports show that customary misogynistic practices, such as honor killings, are significantly prevalent in Southern Punjab (Habiba, 2018), which shows the existence of a kinship system in the region (Usman & Amjad, 2013). To understand the lived experiences of the participants, I draw from Bourdieu's (1958, 1977, 1990b) tradition of understanding the social event by combining phenomenological (Husserl, 1931) and sociological (Go, 2013) viewpoints. In this study, I first elucidate how traditional sport participants are systematically marginalized by understanding the intersection of various sociological forces via Bourdieu's (1958, 1977) social reproduction lens. Second, I explain via the transnational feminism framework (Grewal & Kaplan, 2006) that how the participants within systematic subjugation are using traditional sports as a means for liberation through existential phenomenology (McMullin, 2019).

2.2. Theoretical Framework-Bourdieu's Social Reproduction Lens

To expound on the lived experiences of marginalized groups, it is imperative to understand the broader socio-historical forces that shape systematic inequalities (Bourdieu, 1958, 1977). There is a plethora of scholarship highlighting systematic structural inequalities faced by Pakistani women (Faiz, 2015; Warraich & Farooq, 2015). However, there remains a theoretical gap to understand how systematic structural inequalities are shaping marginalized Pakistani athletes' lived experiences in the sporting context. Bourdieu's (1958, 1977) social reproduction framework can aid in addressing this theoretical gap. The social reproduction theory (Bourdieu, 1958, 1977) remains one of the most rigorous frameworks to explain intergenerational social inequalities (Go, 2013). According to Bourdieu (1958, 1977), structural inequalities in a culture transmit from one generation to another in various forms (Bourdieu, 1977, 1990a).

Bourdieu (1958) initially theorized the social reproduction lens while conducting research in Algeria (i.e., a French colony at the time), creating a robust framework for researchers to understand structural inequalities in former colonized developing countries (Go, 2013), such as Pakistan. Additionally, Bourdieu's social reproduction lens, because of its cultural robustness, has been widely adopted by numerous feminist scholars of the Indian subcontinent to explore the systematic marginalization of women in various contexts in the post-colonial era (Faiz, 2015; Kohli, 2016). Lastly, Bourdieu's work is grounded in understanding inequalities created by the class system, which makes it a vigorous framework to understand inequalities in the ethnically divided Pakistan that

has a strong hierarchical caste-based system, especially in the province of Punjab (Usman & Amjad, 2013).

The key tenet of Bourdieu's (1958, 1977) social reproduction lens is the concept of cultural capital. Bourdieu (1986) argued that cultural capital is the collection of symbolic elements (e.g., knowledge and skills), and those who occupy those elements create structural inequalities. For example, sports have been historically alleged to be a men's social activity (Messner, 1988), and men have been able to occupy the power and privilege in global sports (Dworkin & Messner, 1988). Therefore, because of historic control over cultural capital, men have generationally advanced their masculine dominance (Bourdieu, 1978). Hence, Bourdieu's (1958, 1977, 1986, 1990a) social reproduction lens can assist in expounding on masculine hegemony production and reproduction in misogynistic societies (e.g., Pakistan) in the sporting context.

Bourdieu (1986) argued that cultural capital comes in three forms: *embodied*, *objectified*, and *institutionalized*. The *embodied* state is defined as the external cultural accumulation by individuals or groups of individuals in a desire to be akin to the external culture (Bourdieu, 1986). For example, cricket arrived in the Indian subcontinent via British colonizers and was adopted by the people in the Indian subcontinent to interact with colonizers, and now it has become the most popular sport in the region (Sen, 2015). The *objectified* state depicts grave infringement of external culture, transmitted cyclically through physical forms like scholarly writing, dramas, and arts (Bourdieu, 1986). The fondness for the White color in the Indian subcontinent popular culture (e.g., movies and poetry) depicts the *objectified* state (Wardhani et al., 2017). For instance, Jha

(2015) underscored that Bollywood movies shape the Indian idea of beauty standards, which has been deeply influenced by White supremacy. Additionally, many Bollywood stars are the key endorsers of Whitening creams (Jha, 2015). Finally, the cultural and academic approval of objectification leads to the *institutionalized* state (Bourdieu, 1990b; Mohanty, 2003). For example, in the context of indigenous communities, the demise of traditional sports in many cultures is due to European colonial masters being in-control of global sports and institutionalizing certain sports (Edwards, 2009; Stoddart, 2006).

Furthermore, scholars in developing countries may reaffirm the White supremacist ideology, which results in the *institutionalization* of Whiteness and imperialism (Mohanty, 2003). Illustrative of this, Samie (2017) argued that research about Muslim women athletes and the Muslim World is predominantly done through the Western orientalist lens with a Eurocentric essentialist view. This further escalates and institutionalizes White supremacy in academic scholarship (Mohanty, 2003; Leila, 1992). Moreover, Muslim women in the broader scholarship are being researched through Western feminism, which is grounded in White feminism (Leila, 1992). White feminists conceive freedom as personal autonomy and promote the notion of global sisterhood (Grewal & Kaplan, 2006), which can systematically marginalize women of the Global South (Grewal & Kaplan, 2006; Mohanty, 2003). Therefore, a socio-cultural perspective is needed to understand Muslim women's athletes' liberation within a patriarchal system (Toffoletti & Palmer, 2017). Transnational feminism provides the necessary framework to explore Muslim women athletes' liberation within a patriarchal

system (Toffoletti & Palmer, 2017). Transnational feminists advocate for the socio-cultural empowerment of women via celebrating cultural differences rather than promoting global sisterhood (Grewal & Kaplan, 2006). However, I argue that to use such a culturally sensitive framework, researchers need to reflect on their biases clearly.

2.3. Positionality and Reflexivity

I am a practicing Muslim man from Pakistan. Further, I belong to a minority race, and I am from a disputed part of Pakistan (i.e., Gilgit Baltistan). I also have six years' experience of working with marginalized women in the region. Thus, my religious beliefs, ideology (social-feminist), race, and job experiences have influenced the research process. My fiancé has also been a traditional sport athlete in Pakistan. Thereby, my fiancé had directly affected the research project development. On the other hand, the second author of the study is a White Christian American man whose research area is diversity inclusion in sports. However, the second author has never traveled to the Indian subcontinent. The second author was not part of the interviews. Therefore, his race did not directly affect the participants' responses.

Both authors' gender affected the entire research process, specifically my gender, because I conducted the interviews. On many occasions, it was felt by me that participants were shy to discuss issues related to sexuality and abuse done by Pakistani men. However, they were much more open to discussing the negative role of the Western World and Islam's positive role. I think that this was due to us (participants and me) having common religious and cultural affiliation. I was also hesitant to ask follow-up questions, which could be considered culturally inappropriate and could create

mistrust. For instance, in the reflexive journal, I wrote, “She was talking about how she is seen as masculine and sexually inappropriate, I asked her thrice to clarify, what she meant by sexually inappropriate, I know she was talking about being stigmatized as Lesbian, I can feel from her tone. However, I cannot ask her; it would have been culturally inappropriate for a Muslim man or woman to talk about homosexuality.” Further, within the interviews, I felt an unseen emotional tension. I wrote in the reflexive journal, “The baggage of false gender superiority is not easy for a Muslim man like me to hide. I have been trained from my birth to dominate women, and the women are being victimized for generations by a man like me; I can feel in their voice tone the pain caused by men like me. It is difficult to explain in words the emotional tension and unease even in the digital environment that the participants and I go through. I try my level best to make them comfortable. Still, it is an uphill task for a Pakistani Muslim man researcher to create trust.” Lastly, my research paradigm is grounded in social constructivism. I believe that the ‘truth’ is socially constructed. Therefore, my research paradigm has deeply influenced the method adopted to achieve the purpose of this study.

2.4. Method

Following McMullin’s (2019) approach, I sought to understand what holds the phenomenon together (i.e., existential phenomenology). Groenewald (2004) argued that a meaningful understanding of the human phenomenon is possible by listening to individuals’ lived experiences. Additionally, Husserl (1931) claimed that the essence of phenomenological meaning-making lies in participants’ voices. Therefore, per the aims of the present study, I sought to understand the phenomenon by listening to the

participants' lived experiences using the phenomenological lens (Groenewald, 2004; Husserl, 1931).

2.4.1. Context and Participants

I selected participants by using the homogenous and criterion sampling method (Hesse-Biber, 2017). The following were the criteria based on which respondents were selected: First, the participant should be a Muslim woman and currently playing Kho-Kho or Kabaddi at the national, regional, or university level. Second, participants should be from the marginalized geographical regions of Pakistan. I identified the participants through two referrers (a Kabaddi women team coordinator and local sport journalist) of the primary investigator. The list of the participants was shared with the primary investigator by the referrers. Initially, 30 participants were emailed, out of which 18 responded. Two participants, after the first response, did not respond back. In total, 16 athletes participated in the study. All the participants were from the age bracket of 18 to 26 and given pseudonyms (see Table 2.1). The participants belonged to low-income families and are considered in society to be from a lower caste (i.e., *Chamar* and *Chuhra*). Out of 16, there were 8 Kho-Kho athletes playing the sport in a Southern Punjab, Pakistani university. Whereas, Kabaddi athletes were playing at the divisional level and were also from the same region.

In Pakistan, the Pakistan Sports Board (PSB) oversees all professional national sports except cricket, whereas the Higher Education Commission oversees sports at the university level. Most of the university sport participants only compete at the university level. Parallel to the university sports, National Sports Federations under PSB organize

club tournaments, inter-district tournaments, national tournaments of a specific sport, and national games (Pakistan Sports Board, 2005). There are a total of 154 districts in Pakistan. Athletes performing well at the district level are being selected for national tournaments. Further, athletes' performance in national tournaments allows them to represent Pakistan at the international level.

Table 2.1. Demographic details of the Traditional Sport's Participants

“Reprinted with permission from “These are ‘Our’ sports”: Kabaddi and Kho-Kho women athletes from the Islamic Republic of Pakistan” by Umer Hussain and George B. Cunningham, 2020, International Review for the Sociology of Sport (IRSS). (Advance Online print). Copyright [2020] by Sage.”

Pseudonyms	Age	Traditional Sports	Level of participation
Maria	20	Kabaddi	Divisional-Level
Rafia	23	Kabaddi	Divisional-Level
Irum	21	Kabaddi	Divisional-Level
Sadia	26	Kabaddi	Divisional-Level
Jamila	23	Kabaddi	Divisional-Level
Tahira	25	Kabaddi	Divisional-Level
Sakina	19	Kabaddi	Divisional-Level
Firdous	24	Kabaddi	Divisional-Level
Shakeela	19	Kho-Kho	University-Level

Table 2.1. Continued

Pseudonyms	Age	Traditional Sports	Level of participation
Aalia	20	Kho-Kho	University-Level
Fakhra	20	Kho-Kho	University-Level
Reshama	23	Kho-Kho	University-Level
Jahan-Ara	19	Kho-Kho	University-Level
Nayab	23	Kho-Kho	University-Level
Shabana	26	Kho-Kho	University-Level
Sadaf	19	Kho-Kho	University-Level

2.4.2. Data Collection and Credibility

I collected data by taking semi-structured interviews. Further, I designed interview questions to obtain participants' interpretations of their experiences (Charmaz, 2014). I briefed the participants about the project beforehand, and we took written consent via email. The interviews were bilingual (Urdu and English), as the participants had the choice to answer the questions in Urdu (the national language of Pakistan), English, or both. Furthermore, I translated the consent form and the basic interview questions into Urdu from English, and I emailed both versions to the participants. The interview questions were translated to Urdu by the first author and then back-translated from Urdu to English by a university lecturer in Pakistan. I collected data via Skype calls.

I argue that via Skype interviews, the researchers can focus on reporting individuals' voices in their comfort zone (Longhurst, 2016), as the participants involved gave the interviews from their homes. Additionally, the Skype environment might have actually helped in plummeting the interview anxiety of the participants (Longhurst, 2016). In this study, the interview anxiety would have been high for the participants because of the gender difference between the participants and the interviewer. This could be the reason that participants asked for Skype audio interviews. The major limitation of data collection through Skype is the lack of proximity (Longhurst, 2016).

To ensure proximity and develop trust, before the interviews, I had informal conversations with all the participants about the research project. The consistent informal discussion helped in developing trust with the participants. To address reflexivity and dependability, researchers (me and my supervisor) met weekly during the interviews to discuss the research results. This was done so that we could expound on our biases. Further, to assure proximity and credibility, I conducted the interviews due to his cultural affiliation. Both authors analyzed the interview data independently (due to physical meeting constraints) and then discussed the results together in the weekly meetings. Finally, the complete interview transcripts and results were shared with the participants, and permission was taken from the participants to publish the results. The participants provided further inputs on the results. For instance, they clarified to us that what they mean by a particular quote.

2.4.3. Data Analysis

The data collection process continued until I reached the data saturation point (Sutton & Austin, 2015). After the first interview, data analysis started. I used Glaser and Strauss's (1967) constant comparative strategy of analyzing the data at each level of analytic work (Charmaz, 2014). For example, I analyzed data across the participants playing a similar sport (e.g., Kho-Kho) and across the participants playing dissimilar sports (e.g., Kho-Kho and Kabaddi). For the content analysis, I employed Elo and Kyngäs's (2008) three-phase content analysis process (preparation, organization, and reporting). First, I re-listened the interviews to gain initial insight into the interviews. After that, interviews were translated and transcribed (i.e., per meaning) in English. I carefully went through the interview data and the reflexive journal. This process assisted in understanding the phenomenon from two different perspectives, and I was in a better position to discuss any epistemological biases (e.g., religion Islam's negative impact on sport participation) that I had during the data collection process. Second, I did the organization of data through open coding (Creswell, 1998). Using the axial coding system, I combined similar sub-themes to form concrete themes (Corbin & Strauss, 2008). Finally, I report the resulting themes in the 'Results' section by using the selective coding method (Creswell, 1998). Hence, the quotations in the 'Results' section serve as the source of credence.

2.5. Results and Discussion

The results unveiled that the participants are systematically marginalized due to intersection among various factors, such as socio-cultural barriers, Western sporting

paradigm, religious doctrine, and the post-colonial structures existing in Pakistani society. However, despite participants being marginalized due to systematic inequalities, they reported a sense of liberation and freedom via traditional sports. This sense of liberation and freedom needed to be understood beyond Western/White feminism (Grewal & Kaplan, 2006; Leila, 1992; Toffoletti & Palmer, 2017).

2.5.1. Socio-cultural Forces Influencing Sports Participation

To answer RQ1, I tried to decipher various socio-cultural forces that influence the participants. I found out that some of the socio-cultural forces, which can be barriers to mainstream sports, are helping the participants' inclusion in traditional sports (answer to RQ2). At the same time, other socio-cultural forces are major barriers to Pakistani women's sports participation. After discussing the socio-cultural forces, the participants revealed a mismatch between religious doctrine and the current Western sporting paradigm and the impact of this discrepancy in shaping their experiences, which paves the way for answering RQ1.

2.5.1.1. Social Dogmas and Gender Construction

Kabaddi athletes touched upon how the social belief of women needs to bleed on the first night of marriage (during sexual intercourse) affects their participation in sport. For example, Firdous, a Kabaddi athlete, revealed, "Girls are always afraid of their hymen getting hurt, it can cause serious marriage issues (she laughed)...you can even get divorced or killed at the Wedding night." Researchers have previously claimed that women's participation in strenuous physical sports could cause hymen rupture (Goodyear-Smith & Laidlaw, 1998). Hegazy and Al-Rubkan (2013) argued that in

various cultures, the presence of women's hymen in a virgin girl without rupture connotes a symbol of women's pride. For instance, in many Muslim countries (e.g., Pakistan), a woman not bleeding at the wedding night during sexual intercourse is supposed to be a women's major sin (Shalhoub-Kevorkian, 2005). Also, it has been reported on various platforms that Pakistani women who do not bleed at wedding night being stigmatized, divorced, or even murdered in the name of honor (Laghari, 2016). Further, Firdous underscored,

I had one friend who wanted to be a Kabaddi athlete, but her mother stopped her by saying that if you participate in sports, then your reproductive system might get injured (hymen rupture), and it will cause issues like you will never get married, or your husband will leave you.

Thus, virginity implies a sense of pride for women living in Southern Punjab, Pakistan. This social dogma of virginity denoting women's pride could be understood through the historical construction of gender in religious scriptures (Abdul-Haqq, 2011; Ali, 2015). For instance, the concept of virgin Mary and the Islamic belief of pious Muslim men getting '*Hoors*' (virgin women) in paradise can shape the women's gender construction in religious societies (Abdul-Haqq, 2011; Ali, 2015). Nevertheless, there is a dearth of scholarship about how in conservative cultures, this social dilemma affects women's sport participation. In this study, we found out that mothers were reinforcing this societal dogma. This shows the deep embodiment of the historical gender construction of women in Pakistani society, which might be *institutionalized* by the religious doctrine (Bourdieu, 1978, 1990a).

Furthermore, the Kho-Kho participants reported that Western physical sports, such as cricket and cycling, could affect their reproduction system, which can be a serious concern for their marriage life. In particular, Kho-Kho participants highlighted that physical sports could harm their chances of conceiving off-springs. For example, a Kho-Kho athlete, Aalia, revealed, “If a girl participates in rigorous sports (soccer, cricket, and hockey), her reproductive system might get affected, and she will not be able to have babies.” Further, Shakeela unearth, “Why will ‘honorable’ women participate in cricket or football? If she knows that she can never have babies due to these sports, whereas sport such as Kho-Kho provides us an opportunity to be safe.” This implies that the participants do not see themselves as the same as the women taking part in Western sports. Also, there is an inherent understanding of traditional sports being considered as pious, as compared to Western sports. Thereby, traditional sports, such as Kho-Kho that has non-masculine and non-Western connotation might offer an opportunity for enhancing Pakistani women’s participation in sports.

This also hints towards the historical construction of Western sports to be men’s social activity and not-allying with women’s sex (Bourdieu, 1978; Messner, 1988). For instance, Caudwell (1999) argued that football in the UK has specific connotations of being masculine. Further, women heterosexual athletes participating in the UK football leagues are sometimes deemed as deviant, such as ‘butch lesbians’ (Caudwell, 1999). Likewise, Maria registered, “Many people, even my friends, and relatives think that women participating in sports like cricket are not appropriate or have some gender issues.” In addition, the Kho-Kho participants reported that in Pakistani society, there is

a conception of vigorous sporting activities making women more masculine, which is against the perception of virtuous women in the Indian subcontinent culture. Reshama, a Kho-Kho athlete, registered, “Sport makes girls more masculine. The (good) girl in our society (Indian subcontinent) should be thin, smart, and delicate.” Thereby, perception about Western sports and their gender’s construction in society motivates them to participate in Kho-Kho, which society considers as a feminine sport (one of the answers to the RQ2). However, there remains a dearth of research about how the Western sporting paradigm intersects with patriarchal systems to systematically reproduce masculine hegemony, leading to the exclusion of various marginalized groups from sports in the Indian subcontinent. Therefore, researchers must ponder upon the socio-historical construction of the sporting paradigm (e.g., the influence of colonization) (Bourdieu, 1978).

2.5.1.2. Eternal Impact of Colonization on the Indian Subcontinent

While answering the RQ1, participants touched upon how colonial forces and structures are still existing in Pakistani society, which affects their experience as sport participants. Notably, the participants discussed the impact of beauty standards in shaping their preference for indoor sports like Kho-Kho. Sadaf, a Kho-Kho participant, reiterated, "A girl in our society should be White (fair-color), and you know playing sports outside changes our face color." Further, all the participants stated that the men in Pakistani society dislike darker skin. Shabana, a Kho-Kho participant, reported, "There is thinking if girls get black, no one will marry her, and her life will finish if she does not get married." These findings are consistent with other studies showing that aesthetic

considerations can shape women's sports participation (Abbott & Barber, 2011).

Additionally, these results affirm Bourdieu's (1977) conceptualization of marginalized individuals' profound infringement of external culture (i.e., White supremacy) in their *objectified* state.

All of the participants expounded on the influence of cricket in shaping their experiences. Jahan-Ara, a Kho-Kho athlete, revealed, "Female cricketers are empowered, but girls who play these types of games or engage in any type of traditional sports do not get recognition." Jahan-Ara's acknowledgment of the sense of empowerment via cricket does not mean that the participants see women empowerment in Western sports as positive, as Jahan-Ara and other participants, on many occasions, highlighted that they do not want Western empowerment or liberation via Western sports. Further, the participants highlighted that they have to show resistance to colonized sports via traditional games. For instance, Rafia, a Kabaddi athlete, registered, "I think so games like Kabaddi and Rasha Kashi should be promoted because these are 'our' sports (traditional games). They are part of our culture." In addition, the participants highlighted the role of commercialization in sports, which is the cause of colonial inherited sports promotion. For instance, Sakina, a Kabaddi athlete, argued, "Everyone is after cricket and hockey, as those are the sports which are mainstream and generate money."

While discussing men's role in promoting colonial inherited sports, Sakina highlighted, "Men like to watch and play cricket, which influences women to do the same because they want to 'please' men, you know we do many things according to

what men want, it is sad, but that is the reality, men influence our way of thinking." Sen (2015) argued that cricket was adopted by the Indian subcontinent men to be akin to the British colonizers or challenge the British hegemony. However, there remains a paucity of research about how the adoption of masculine colonial sports has shaped women's sport participation in the Indian subcontinent. Our study suggests that colonially inherited sports, such as cricket, have intersected with masculine hegemony lying in the ethos of the Indian subcontinent, which systematically influences sports choice for the women of the region. For instance, in the above quote, Sakina is implicitly affirming that men's choices control women's beliefs. Hence, misogyny lying in the inherent Pakistani systems has intersected with Western colonial sports to reproduce masculine control over women's social choices.

Theoretically, this can be understood via colonization theory. Bourdieu (1958), while conceptualizing the impact of colonization via the social reproduction framework, presented the colonization theory (Go, 2013). According to Bourdieu (1958), colonialism is a racialized system of 'control,' which alters social interactions and produces hybrid cultures. The study's results support Bourdieu's (1958) conceptualization of colonialization as racial segregation, which can transfer across generations via various post-colonial structures (Go, 2013). However, the study adds to Bourdieu's (1990a) work by explaining the reproduction of masculine hegemony due to the intersection between colonized phenomenon (e.g., cricket) and already existing misogyny in Pakistan. This misogyny living in the ethos of Pakistani society could be further deciphered by exploring structural issues faced by women of the region.

2.5.1.3. Structural issues

The Kabaddi participants touched upon various structural problems faced by them. The Kabaddi participants mainly discussed issues like nepotism, corruption, and sexual harassment prevalent at the divisional and national levels. Rafia pointed out, "There is no local level or divisional level support. Though, when we reach the national level, only then we get opportunities. However, to reach there, we must pass through various stages, including sexual harassment." Another Kabaddi athlete, Sakina, disclosed, "The majority of coaches are men, I guess around 97% are men. This is a big issue for many girls, as they do not want to practice under men coaches."

Structural issues, such as sexual harassment reiterates the systemic power of men in Pakistan. It also demonstrates how men have historically control the cultural capital in Pakistani society, and they systematically reproduce their masculine hegemony through various means. Further, in the interviews, I found out that sexual harassment was faced by Kabaddi athletes, not the Kho-Kho participants. This may be due to Kabaddi being more popular in the region and men having historical control of the sport. I argue that this control of men on Kabaddi has created a perception that Kabaddi is a masculine sport, as compared to Kho-Kho. However, further research is needed about how various sports in the Indian subcontinent have been alleged to a particular gender.

2.5.2. Religious Indoctrinations

Also related to RQ1, all the participants reported the strong influence of religion on their participation in any physical activity. Participants touched upon how religion creates gender segregation and division of roles in society. Although participants

discussed how religion creates gender segregation, their understanding of religious discourse, creating gender segregation was positive. For instance, Kho-Kho participants emphasized religion Islam's benefits of not allowing them to participate in sporting activities that involve interaction with men. Additionally, participants highlighted that mainstream sports objectifies women, which is against Islamic values and the culture of Pakistan. Therefore, participation in sporting activities, having no interaction with the men (e.g., Kho-Kho), becomes their priority. Nayab, a Kho-Kho athlete, uncovered, "You know if Muslim thing attaches, the first thing comes a veil and, boys and girls should not play together. Also, you must wear a uniform, a trouser, and a shirt (in mainstream sports), and that is not good because we are Muslims."

Further, Jahan-Ara highlighted, "In a Muslim society, there are boundaries, and there is a culture that girls should stay at home, a girl cannot go outside." Besides, Kabaddi participants pointed out that the current sporting attire given to them to wear at the national level is contrary to their religious beliefs and are Western-oriented. For example, Tahira, a Kabaddi athlete, explicated,

Islam does not allow us to wear clothes that are currently being given to women. In sports, girls have to wear a trouser and a shirt that is against Islamic values. Also, in our society, trouser and shirt are like an insult. If we go outside and wear a trouser and a shirt, the people watch us from top to bottom; they consider us as a bad woman.

The participants' abhorrence towards Western attire is due to the physical features of women being easily seen via trousers and shirts, which is considered

inappropriate according to the Sharia Law and Pakistani culture. It should be noted that the national dress of Pakistan is Shalwar and Kameez. Further, most of the girls prefer to wear *Hijab* with Shalwar and Kameez. However, due to international sporting regulations, Pakistani women who even play Kabaddi are being forced to wear a trouser and shirt, which is against Islamic traditions (Nakamura, 2002). Additionally, the participants expounded on the incompatibility of Islamic traditions and the current portrayal of women in sports. Maria expressed, "We Muslims must follow Islamic rules; we cannot wear clothes and come in front of media like other non-Muslim girls. We have to think about our families, our values, and our beliefs as well." Additionally, Firdous argued that Islamic scriptures are not the cause of Muslim women's marginalization. Instead, the traditional role of masculine hegemony in society should be blamed.

I guess the basic perception is that religion does not allow us to play sports. As our Mullahs (i.e., Islamic clerics) tells us that women should stay at home, that is how they interpret religion. I guess that is the cause of Muslim women not participating in sports. I guess religion does not have too much restriction, but still, people in Pakistan, especially in rural areas, there is a perception that Islam stops women from participating in sports.

(Firdous)

Nakamura (2002) claimed that the Western sporting paradigm differs from the Islamic sporting paradigm in three ways: dress code, gender segregation, and controlled access to women's physical activity spaces. The study results affirm Nakamura's (2002)

argument. Hence, the study results and previous scholarship supports that the Western sporting paradigm leads to Muslim women exclusion from Western sports. Thereby, a socio-cultural perspective is needed to enhance Muslim women's inclusion in sports (Toffoletti & Palmer, 2017). Overall, I can argue that the interaction among socio-historical factors (social dogmas, post-colonization, Western sporting paradigm, and religious doctrine) is systematically marginalizing traditional sport participants, which answers our RQ1.

2.5.3. Psychological and Social Psychological Forces

In relation to RQ2, I asked the participants regarding their motives to participate in traditional sports. The participants disclosed psychological and social psychological reasons that motivate them to participate in traditional sports.

2.5.3.1. Sense of Security

The participants emphasized the role of Kho-Kho in making them feel secure because of being an indoor sport played mostly by women. Further, the participants felt a sense of security because women were not being stigmatized by society when they participate in Kho-Kho as compared to other sports. For example, Shakeela unearths, "Girls want a boundary, in which they feel safe and secure, if I am playing this game (Kho-Kho) indoor with girls only, I will fully express myself and be confident about myself." Similarly, Sadaf highlighted, "In other sports, you have to behave very macho, Kho-Kho is a simple game." Further, Kho-Kho allows participants to conform to their religious beliefs. For instance, Jahan-Ara revealed

When you participate in sports, you have to move around and have to be comfortable with every movement. So, women do not want boys to see them, and it is very uncomfortable for them. This is not even allowed in our religion, truly speaking. Islam does not allow us to be in front of men, and also, you know in our society men see us in a bad way. So, Kho-Kho does not have those things attached to it. For this reason, many girls in our university love Kho-Kho.

A feeling of group identity was another reason for participants feeling secure while participating in Kho-Kho; as Shabana elucidated, "Kho-Kho is a girlish game, and we girls play together to have some fun and enjoy our time. I guess friends motivate me to play this sport. As this sport is all about fun and in a short time, we can enjoy a lot and as well socialize with each other." Similarly, Nayab highlighted, "I can gather a couple of women, and we all can play it together without any issues. With respect to the areas we belong to or the people around us, I do feel more secure while I play this sport. So, I think, when we play a game, which is more culturally acceptable, we naturally feel that we have the power to play that game."

The above quotes highlight that researchers and sport managers have to take a socio-cultural approach, such as transnational feminism (Toffoletti & Palmer, 2017), to enhance Indian subcontinent women's inclusion in sports. Therefore, sport managers need to consider cultural differences rather than trying to implement sporting programs, which seek to essentialize Western sports. Further, researchers must go beyond the Western view of women's equality while conducting research on women of the Indian sub-continent (Jha, 2015; Mohanty, 2003).

2.5.3.2. Sense of Empowerment

The participants disclosed that the role of showing power and strength in Kabaddi gives them a sense of empowerment. Sadia reported, "I feel empowered because it is very satisfying like it is a very natural sport and full of fun. You can show your power in this game that is the fun part about Kabaddi. Also, you need the stamina to play this game, and that is very empowering. Also, Kabaddi involves passion and force, which makes me feel empowered." This sense of empowerment might be due to the nature of sports and its features. As Sadia further highlighted, "Holding your breath is like doing running yoga; it calms your body and soul. It releases all tensions when you loudly say Kabaddi, Kabaddi, Kabaddi.... It is awesome."

The notion of strength and power related to Kabaddi might be the reason it is considered as a masculine sport. Additionally, the masculine connotation attached to Kabaddi might have influenced the participants' consideration of Kabaddi being an empowering sport. Whereas I found that Kho-Kho participants were more concerned about the piousness, this is again might be due to opposite connotations attached to both sports (Kho-Kho, a feminine sport, and Kabaddi masculine sports). Hence, further research is needed to explore how different connotations attached to traditional sports can influence women's participation and psychological outcomes.

2.6. Conclusion

In this study, I have tried to decipher the systematic marginalization faced by women traditional sports athletes of Southern Punjab, Pakistan. After that, I have tried to understand the participants' motives to take part in traditional sports, despite living in a

patriarchal system. Benn et al. (2011) argued that Western scholars had made an erroneous assumption that Muslim women want to participate in sports to take part in mainstream sporting events (e.g., Olympics). Further, Samie (2017) has highlighted that in the extant sport scholarship, Muslim women are researched through a Eurocentric essentialist view. In this study, I have tried to understand the lived experiences of Muslim women athletes from Southern Punjab, Pakistan, beyond the Eurocentric essentialist view of the Muslim world.

The study adds to the existing scholarship by illuminating that within the patriarchal system, Muslim women of Southern Punjab, Pakistan, find traditional sports a means to liberation. The study elucidates that socio-cultural barriers to participation in mainstream sports might sometimes actually help women to be part of traditional sports. Though, I strongly reiterate that Muslim women are not a homogenous entity or have homogenous views about sports. For instance, the participants had divergent views about Western sports, as some considered them against their cultural values. At the same time, the other participants highlighted that Pakistani men are reinforcing Western sports. Likewise, the study results show that participants do not consider themselves even the same as Muslim women of Pakistan participating in Western sports. The participants' negative perception about mainstream Western sports does not mean that Western sport is all-masculine, homogenous, and cannot provide Muslim women any opportunity for resistance. Notably, in the past, numerous Pakistani women athletes (e.g., Maria Toorpakai Wazir and Kulsoom Hazara) from various vulnerable groups have used Western sports to resist the patriarchal system. In this study, the participants' opposing

views about Western sports only hint about the multiplicity and diversity within Muslim countries. Therefore, I call upon sport managers, local and international development organizations to understand Muslim women's issues within a particular socio-cultural context (Toffoletti & Palmer, 2017). Lastly, I ask sport sociologists to critically explore how the Western sporting paradigm can be a major barrier rather than an enabler for women's sport participation (Ratna & Samie, 2017) in various scenarios in the Indian subcontinent. Further, critical scholars should evaluate the resistance traditional sport can offer against the Western sporting paradigm for enhancing women's sport participation.

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3. “I CAN BE WHO I AM WHEN I PLAY TEKKEN 7”: ESPORTS WOMEN PARTICIPANTS FROM THE ISLAMIC REPUBLIC OF PAKISTAN*²

3.1. Introduction

“I just want to prove..... people say I cannot be like boys, that thinking makes me more frustrated, and that might be the reason for me playing these games.”

(Mahrukh, 19 years old PUBG and DOTA participant)

“We prefer (in the selection of avatars in eSports games) white color unconsciously or consciously. We should be white, and that is what every girl wants; girls here want to be super white and have blue eyes. For sure, this inferiority complex of not being white leaves a lasting impact on women, as white skin is beautiful than normal skin.”

(Bakhtawar, 29 years old PUBG participant)

On the 1st of July 2020, the government of the Islamic Republic of Pakistan banned Player Unknown Battle Arena-PUBG (a popular multiplayer game) across the country (Naseer, 2020). Pakistan is the fifth most populated country on the globe, with more than 220 million people (World Bank, 2020). In addition, the United Nations Development Programme (UNDP) reported that 64% of Pakistani youth are under the age of 30, making it one of the youngest countries in the world (Kundi, 2018). The official spokesperson of the government of Pakistan reasoned that the ban of PUBG is

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necessary because of increased suicides among the Pakistani youth due to eSports (Jamal, 2020). Other government officials claimed that PUBG is making the youth of Pakistan lose their traditional Islamic values (Inayat, 2020). Further, the Deputy Inspector General of Police (Punjab, Pakistan) called for banning all eSports games having violent content (Geo Television, 2020). A radical Islamic group in Indonesia made a similar call in 2019, issuing an Islamic Fatwa to ban PUBG because it is against the Islamic culture (Tyagi, 2019). In the past, to counter PUBG's popularity, the Pakistan Army in 2018 launched its own video game (i.e., Glorious Resolve).

Despite the government of Pakistan and Islamic radical groups' various attempts to curtail the growth of eSports, there is an increased level of interest in eSports games across the country. For instance, the PUBG ban was resisted by the Pakistani youth by making *Imran Khan* (Prime Minister of Pakistan) *open PUBG* tweet (#ImranKhanPUBGKholo) as a top Twitter trend in the country with more than 1 million tweets (Alpha, 2020). However, there is a scarcity of literature regarding how various marginalized communities within Pakistan are consuming eSports. This lack of scholarship remains despite eSports becoming a global phenomenon (Reitman et al., 2020) and calls among scholars to examine the experiences of underrepresented groups (Cunningham et al., 2018; Funk et al., 2018).

Cunningham et al. (2018) underscored that the growing consumption of eSports globally by various segments provides opportunities for theorizing and novel research.

For instance, 22% of eSports consumers around the world are women (Nielsen, 2019). Additionally, numerous media reports claim that there is a growing interest of women from the Indian subcontinent to consume eSports (D’Cunha, 2018; Sarwar, 2016; Sunar, 2019; Syed, 2016). Even with evidence of growing women’s eSports consumption, there remains a dearth of literature assessing the motives and experiences of women consuming eSports in varied contexts (Darvin et al., 2020; Ruvalcaba et al., 2018).

Researchers have argued that, like other sports, women are a vulnerable segment in eSports due to various hegemonic forces (Funk et al., 2018; Ruvalcaba et al., 2018). For example, sexual harassment remains the foremost reason for the lack of women’s participation in professional eSports tournaments (Pelletier, 2018). Scholars have also claimed that women who participate in eSports are stigmatized because of their gender (Choi et al., 2019; Ruvalcaba et al., 2018). Additionally, avatars in various online games typically sexualize and objectify women (Burnay et al., 2019). Despite women’s objectification, stigmatization, and masculine hegemony prevalent in eSports (Choi et al., 2019; Funk et al., 2018; Ruvalcaba et al., 2018), the growing interest of Muslim women in eSports from conservative societies in the Muslim world raises questions, including why do people from these populations participate; what are their experiences; and do they resist existing masculine hegemonic norms through their participation? Nevertheless, it should be noted that Muslim women nor the Muslim world are a uniform entity (Ratna & Samie. 2017). For instance, Samie (2013) argued that Muslim

women are seen from the Western ocular as being homogenous, dominated, weak, and without any oppositional agency. This limits the understanding of heterogeneity in the Muslim world. Thereby, a subjective approach is needed to decipher the multiplicity and diversity of Muslim women in a social context.

The purpose of this study was to understand the consumption motives and lived experiences of Muslim women eSports participants from Gilgit Baltistan, Pakistan. According to the United Nations' (UN) 1948 Kashmir Resolution, Gilgit-Baltistan is a disputed territory between Pakistan and India (Zutshi, 2019), which is currently under the control of Pakistan. Due to living in a disputed area, the people of Gilgit Baltistan do not have social or political freedom, especially the women of the area who are being systematically marginalized (Anjum et al., 2020). For example, the rate of women suicide due to domestic violence and other societal barriers in various areas of Gilgit Baltistan is significantly higher compared to other parts of Pakistan (Anjum et al., 2020). In spite of living in a patriarchal society, Gilgit Baltistan's women's increased interest in eSports can provide scholars in-depth understanding of why various marginalized segments in the Indian subcontinent are consuming eSports. To understand the motives and lived experiences of the participants, I used the Uses and Gratification (U&G) theory (Blumler, 1979; Lazarsfeld, 1940).

3.2. Theoretical Framework

The Uses and Gratification (U&G) theory stems from communication and media scholarship (Blumler, 1979; Lazarsfeld, 1940), and marketing scholars have drawn from it to understand individuals' consumption of various online platforms (Muyingo, 2017). For example, Bányai et al. (2018) conducted a systematic review of eSports literature. They found out that U&G was one of the theories that researchers are using to understand eSports consumption. The core thesis of the U&G theory is that people consume different media platforms to satisfy their different psychological needs (Katz et al., 1973). Thus, individuals are active users (Katz et al., 1973). This premise has led to five assumptions: media consumption by consumers is goal-oriented; people use media outlets to placate their needs and wants; social and psychological dynamics influence media intake; media outlets are competitive; and people are in the control of media and not being influenced by the media (Rubin, 2002; Swanson, 1992).

Blumler (1979) also specified three sources of media gratification: *normative influence*, *socially scattered life variations*, and *the subjectivity of an individual*. The *normative influence* elucidates how social norms can influence individuals' psychological needs (Blumler, 1979), whereas *socially scattered life variations* highlight the multiplicity and personal agency of individuals in a community. Lastly, the U&G approach helps to explore the *subjective self* of individuals in a particular setting (Blumler, 1979). Ruggiero (2017) argued that the U&G approach is revolutionizing the

mass-media scholarship by providing researchers a theoretical foundation to decipher the subjective-self of the research participants. Therefore, U&G can offer a theoretical underpinning to understand the multiplicity, diversity, and oppositional agency of Muslim women in various conservative societies.

3.3. eSports Scholarship and Muslim Women

Numerous researchers have attempted to understand the motives of individuals taking part in eSports as general consumers, professional participants, and spectators (Hamari & Sjöblom, 2017; Qian et al., 2019). Bányai et al. (2018) claimed that common motives of participating in eSports include social-interaction, competition, challenge, escapism, sports knowledge application, arousal, design/graphics, passing time, control, skill construction, and peer pressure. Further, Qian et al. (2019) highlighted that eSports could provide friendship bonding and socialization opportunities. Similarly, Baym (2000) argued that building online gaming communities can be a means for vulnerable and stigmatized communities to develop strong ties. Additionally, Freeman and Wohn (2017) claimed that eSports could be a tool for instrumental and informational support to participants, which can aid in emotional support for various marginalized segments. Hence, previous scholarship hints about eSport as a vehicle for the psychological well-being of marginalized communities (Cunningham et al., 2018).

However, most of the scholarship about eSports consumption motives are set either in the Western world or East Asia (e.g., China and South Korea). Thus, there

remains a question of whether eSports motives mentioned in previous literature can describe marginalized communities' (i.e., Muslim women from Gilgit Baltistan) eSports consumption outside East Asia and the Western world. Shaw (2014) argued that feminist scholars of media studies had made an erroneous presumption that marginalized women consume video games in a desire to see someone similar to the 'self' represented in popular games. Shaw (2014) also underscored that scholars should broaden their research scope while conducting investigations on marginalized communities in the gaming environment, as there might be an intersection of various factors that motivate individuals to consume video games. Hence, in this study, I sought to explicate the motives of Muslim women living in a patriarchal society (Gilgit Baltistan, Pakistan) to consume eSports and theoretically give reasons for those motives in light of previous scholarship.

Research Question (RQ1): What are the motives of Muslim women from Gilgit Baltistan (Pakistan) to consume eSports?

Heere (2018) argued that sport diversity researchers should study gender issues in various new contexts (e.g., eSports). This will aid in untangling intersecting forces, which shapes participants' experiences (Heere, 2018). Likewise, Toffoletti and Palmer (2017) highlighted that sport management researchers must consider various avenues to empower Muslim women, such as Muslim women's interaction with sports as fans and consumers. Therefore, understanding the forces that shape the experiences of Muslim

women taking part in eSports can provide sports management scholars a novel means to explore Muslim women's consumption of leisure activities.

Many scholars have attempted to understand various sociological forces that affect Muslim women's participation in sports (Nakamura, 2002; Ratna & Samie, 2017; Toffoletti & Palmer, 2017). For instance, Nakamura (2002) highlighted that Muslim women's low participation in sports is because of the difference in the ideological beliefs of the Western sporting paradigm and Islamic sporting framework. Further, Ratna and Samie (2017) and Samie (2013) argued that research on Muslim women should not be done through Western theorization of gender, as Muslim women might face the intersection of various socio-cultural forces while participating in social phenomena. Overall, previous scholarship indicates that Muslim women's participation in leisure activities is affected by the religious paradigm and numerous sociological forces (Nakamura, 2002). However, there is a paucity of scholarship to understand forces that shape Muslim women's experiences in eSports. In the current study, I seek to explore various sociological forces that shape Muslim women from Gilgit Baltistan (Pakistan) experiences while consuming eSports.

Research Question (RQ2): What are the various sociological forces that shape participants' (Muslim women from Gilgit Baltistan) experiences while consuming eSports?

3.4. Method

In this study, I used existential phenomenology (McMullin, 2019; Merleau-Ponty, 1962) to answer the research questions. The notion of phenomenology was initially given by Husserl (1931). However, Husserl's (1931) phenomenology was concerned with the epistemological beliefs of a researcher. For instance, Husserl (1931) highlighted that investigators must bracket their biases and observe an event from a fresh viewpoint before starting a study. This methodology is recognized as transcendental phenomenology. In contrast, Merleau-Ponty (1962) argued that understanding a phenomenon is dependent upon the lived experiences of the researcher and participants. Thus, Merleau-Ponty (1962) and Heidegger (2010) advocated for using existential phenomenology. The central thesis of existential phenomenology is that subjective human experiences could be understood in the social context (McMullin, 2019). In addition, the phenomenologist cannot separate the self from the research, and phenomenologists must not be embarrassed by describing their bias openly (Hammersley, 2000).

3.4.1. Positionality and Reflexivity

Clearly illustrating the positionality increases the trustworthiness of the qualitative research process (Singer et al., 2019). The study's aim is not to depict Muslim women nor the Muslim culture as inferior to Western women or the Western world. Instead, I touched upon how the participants of this study view the world, and we

have tried to present their understanding by linking it to scholarship. Additionally, I want to strongly reiterate that the Muslim women of Pakistan are not a homogenous entity.

In this study, I collected the data. The other study personnel assisted in other parts of the project (e.g., data analysis, literature review, writing, and editing). Thereby, this study is being highly influenced by my ontological and epistemological biases. I am a Pakistani Muslim (practicing) man from Gilgit Baltistan, who has worked with marginalized women of Pakistan for six years, and I am currently studying in the USA in a sport management program. Therefore, my religious beliefs, nationality, awareness of culture, gender, the position of power as a researcher, and working experience have influenced the research process. In the reflexive journal, I wrote, “I see Pakistani women from the lens of being systematically oppressed. This is due to my ideological belief (social feminism). I saw my mother, sisters, and aunts being oppressed. Though, within the oppression, I saw the oppositional agency. I saw them being in control of their homes but also being silent about their life decisions. I saw them watching Bollywood movies and dancing to Shina (local language of Gilgit Baltistan) songs. However, they considered girls wearing Westernized clothes as an infidel. When I talk with the participants of this study, I felt the same. They are challenging the system but are part of the broader system of ostracism.” In another instance, I wrote, “The oppression for me is systematic, embodied, and complex. The more I try to understand oppression, the more I think I am part of the oppression via my religious beliefs, gender, and power as a

researcher.” For the readers of this paper, I wrote, “The knowledge generated in this study should not be generalized across Pakistan. Further, my research is grounded in the *bias* of social equality, challenging the colonized discourse, and feminism, and I am not ashamed of it.” Lastly, my ontological belief is that *truth* is socially constructed, while my epistemological view is that *knowledge* is dynamic.

3.4.2. Context and Participants

I recruited a total of nine participants through the snowball sampling method (Hesse-Biber, 2017). All the participants were given pseudonyms (see Table 3.1). Initial contact was made with the group of women participating in eSports from the northern areas of Pakistan, Gilgit Baltistan. The participants’ ages were from 19 to 29. The following were the criteria on which participants were recruited through the initial contact via email. First, participants should be older than 18. Second, the participants should be Muslim women and from the marginalized parts of Pakistan. Third, participants should have a basic knowledge of spoken and written English. This condition was made necessary because we wanted the participants to read the consent form and study results by themselves. Fourth, on a volunteer basis, the respondents will participate in this research. Lastly, participants should be playing one of the following eSports games: PUBG, DOTA 2, League of Legends, Tekken 7, Hearthstone, Starcraft II, Counter-Strike: Global Defense (CS: GO), Super Smash Bros, Street Fighter, Fortnite, Apex Legends, Heroes of the Storm, Overwatch, Call of Duty, Rocket League,

FIFA, and NBA2K. The participants involved in the study were playing PUBG, Street Fighter, Tekken 7, and DOTA 2 (Table 3.1).

Table 3.1. Participants of the eSports Study

“Reprinted with permission from “I can be who I am when I play Tekken 7”: eSports women participants from the Islamic Republic of Pakistan by Umer Hussain, Bo Yu, George B. Cunningham, and Gregg Bennett, 2021, *Games and Culture* (Advance Online print). Copyright [2021] by Sage.”

Pseudonym	eSports Games	Age
Bakhtawar	PUBG	29
Saba	Street Fighter, PUBG, and Resident Evil	23
Maryam	PUBG	20
Zehra	Tekken 7 and PUBG	19
Nadra	PUBG	21
Mahrukh	PUBG and DOTA 2	19

Table 3.1. Continued

Pseudonym	eSports Games	Age
Rafia	PUBG	23
Sadaf	PUBG and Tekken 7	21
Sonia	PUBG	23

3.4.3. Data Collection

After receiving the Internal Review Board approval, we collected the data via observations and in-depth interviews. In the first phase of data collection, I played online video games with the participants (See Table 3.2). Asan and Montague (2014) argued that video observations are a better tool to understand the phenomenon because individuals might immerse themselves in the phenomenon without thinking about the researchers. This permits researchers to obtain in-depth knowledge of participants' behaviors (Asan & Montague, 2014). I observed various behaviors of the participants, including the selection and creation of the gaming avatars, teamwork during the game, strategy of the participants, and communication (see Table 3.2).

Table 3.2. eSports Games: Observations Results

“Reprinted with permission from “I can be who I am when I play Tekken 7”: eSports women participants from the Islamic Republic of Pakistan by Umer Hussain, Bo Yu, George B. Cunningham, and Gregg Bennett, 2021, *Games and Culture* (Advance Online print). Copyright [2021] by Sage.”

Participants	Avatar Selection and Development			Strategy
Pseudonym	Gender	Skin Colour	Character Nature	Aggressive/Strategical
Bakhtawar	Men	White	Heroic	Strategical
Saba	Men	White	Wicked	Aggressive
Maryam	Men	White	Wicked	Aggressive
Zehra	Women	White	Wicked	Aggressive

Table 3.2. Continued

Participants	Avatar Selection and Development	Strategy	Heroic	Strategical
Pseudonym	Gender	Skin Colour	Character Nature	Aggressive/Strategical
Rafia	Men	White	Heroic	Strategical
Sadaf	Men	White	Wicked	Aggressive
Sonia	Women	Brown	Heroic	Aggressive

During the second phase, I conducted semi-structured interviews per the results obtained from the observations. The interview questions were in English. However, the respondents answered the questions in both English and Urdu (i.e., the national language of Pakistan). I was involved in all the interviews because of the researcher's cultural

connection. This helped in developing the trustworthiness of the participants. The interviews were taken via Skype. The foremost limitations of Skype interviews are the lack of proximity to the respondents. To ensure proximity, I had continuous casual conversations with the participants during the entire research process. I also kept a reflexive journal during the observations, interviews, and informal conversations to reflect on any biases I had during the research process. Further, the observation results and summary of interviews were shared with the respondents so that they could add or delete any part of the results.

3.4.4. Data Analysis of eSports Video Games

The video data were analyzed by following a five-step strategy employed by Asan and Montague (2014). These steps included reviewing the quality of data, identifying software to analyze the data via sequencing, breaking the data per the research questions, creating a coding scheme, and run/trail analysis via sharing the results with the participants. The Deedose software was utilized to analyze the data. The video data were collected until the point where I found the repetitions (i.e., saturation point) of all the observed behaviors of the participants.

3.4.5. Data Analysis of In-Depth Interviews

The follow-up, in-depth interview data were collected from all the participants. The data analysis started after the first interview. I employed Elo and Kyngäs's (2008) three-phase content analysis strategy (preparation, organization, and reporting). In the

preparation stage, the interviews were translated and transcribed per meaning (Hesse-Biber, 2017). After that, the data was organized via open coding (Hesse-Biber, 2017). The open codes were combined to form sub-themes. I analyzed the relationship between various sub-themes to get a better insight into the theoretical grip of the studied experience (Charmaz, 2014). I used Glaser and Strauss's (1967) constant comparison method to make associations at each level (Charmaz, 2014), such as data across in-depth interviews, observations, informal conversation notes, and across the respondents (Charmaz, 2014). Next, I combined sub-themes to present final themes in the upcoming section.

3.5. Results and Discussion

Overall, participants indicated that they use eSports as a means to escape their identity, collectivistic culture, and societal norms. Additionally, various social and psychological factors motivated participants to use eSports as a vehicle for liberation. However, results also suggest that participants have embodied masculine hegemony and White color inferiority complex.

3.5.1. Escapism via eSports

To answer RQ1, I examined the motives of participants to consume eSports. One of the reasons for the participants to consume eSports was escapism. The earlier scholarship also hints toward escapism being an important motive for individuals' consumption of eSports and sports overall (Bányai et al., 2018; Hamari & Sjöblom,

2017; Sloan, 1989). The study contributes to this growing literature by explicitly elucidating various sociological and personal factors (U&G theory) that can influence individuals to escape in the eSports context.

3.5.1.1. Escaping Societal and Personal Identity

The participants discussed that they found eSports as an avenue for escaping their identity notion. For example, a Tekken 7 and PUBG participant, Zehra, reported, “I cannot be negative in front of society (she laughed), but I can be who I am when I play Tekken 7 (she laughed again), I can have any type of character I desired to select.” Also, the participants revealed that being anonymous aids in expressing their true ‘self,’ as Saba stated:

Being anonymous is interesting, and I also like it, as I want to be what I want, as well you can do group chat, you can write anything, and people cannot judge you. Yeah, there is a different sense of what do I call it, like the different sense of freedom. So, if I want to abuse, I will abuse, I will not care that there could be someone who knows me, and I should not be behaving in this way. So yeah, I think being anonymous gives you these benefits of being like 100% genuine.

During the selection of avatars by the participants (see Table 3.2), I found out that more than half of the participants selected men characters while playing eSports games. This observation is consistent with Bourdieu's (1998) and Connell's (1987) work that individuals, including women in various societies, have embodied masculine

hegemony. This embodiment of masculine hegemony can be reproduced in many forms inter-generationally (Bourdieu, 1998; Connell, 1987). For instance, Bakhtawar said, “I usually select male characters; they are stronger and provide me an opportunity to take all the frustration out when I am tense.” Another participant, Nadra uncovered that “I do have people around in my (gaming) circle, who sometimes around in their life; they wish that they were born as a boy, I guess this influence us when we select eSports characters.” Chrisler and Johnston-Robledo (2018) claimed that women in various cultures abhor their own gender because of the prevailing masculine hegemony in society. This manifestation of masculine hegemony can result in the belief that men are stronger than women, and it is desirable to be a man (Bourdieu, 1998; Chrisler & Johnston-Robledo, 2018).

Consistent with previous literature and the study results, I argue that the women in our study may have embodied masculine hegemony and try to exhibit masculine hegemony via eSports. This notion supports Yasmin et al.’s (2018) argument that Pakistani women are trapped inside the masculine hegemonic system, and they reproduce masculine hegemony in various ways. Thus, the participants in this study, on the one hand, are challenging the concept of moral identity through eSports, whereas, on the other hand, they are reinforcing the patriarchal system by an embodiment of masculine hegemony. Hence, the results echo U&G theory’s major underpinning that social factors influence individuals’ media consumption (eSports).

3.5.1.2. Escaping and Re-Exploring Collectivism

The participants revealed that they like to consume eSports to escape from their collectivistic family culture. For instance, Bakhtawar, a PUBG participant, registered:

We are kind of like a combined family system. So, since my childhood, there have been like lots of people in the house, lots of people in the room. I am about to reach my 30's. So, I am in the age where I always looked for my private space. I like to do these activities (eSport games) in my private space. Like when I use my phone, that is my private space, and that is my comfort zone. And that is my alone time actually, that is my time where I am just being by myself and enjoying. So, I usually like to be on my own while playing eSport games.

Sloan (1989) argued that individuals sometimes find leisure activities, such as sports, as an avenue to escape from their daily life boredom. Melnick (1993) expanded Sloan's (1989) argument and claimed that individuals in Western countries look for ways of socialization (e.g., sports) to escape from growing loneliness in Western societies. Hence, earlier literature points out that escaping cultural values can be the reason for individuals to consume social activities, such as eSports. However, the results of our study hinted towards the opposite motives among the participants (i.e., escaping collectivistic family culture), as compared to studies conducted in Western countries.

Nonetheless, participants, such as Saba, a Street Fighter and PUBG player, reported that "I believe we prefer to play individually with anonymous online

participants so that we can probably express more while playing games, which of course, in a society in which we are, we cannot....It is like having an anonymous family” This hints about the participants re-exploring socialization less intimately and using anonymity as a means to re-explore socialization in the eSports context. In the observational data, I found the same trend, as many participants used fake names to interact with other online players. The results revealed that participants are trying to find an oppositional agency (*subjectivity of an individual*) against the system via eSports. However, they are also being influenced by *normative norms*. Hence, the participants are trying to satisfy their psychological needs via eSports within the norms of society (U&G theory).

3.5.1.3. Escaping from Life Problems

Deleuze et al. (2019) claimed that individuals consume video games to escape from their life concerns. In this study, the participants also revealed that they engage in eSports to escape from their life problems. For example, Maryam, a PUBG player, stated:

If I am worried, or if I am a little upset about something, then I usually go with an aggressive strategy that I would just let it be; I will go to a place where there are more people. You know, in PUBG, there is a place where most of the players like to jump because you get a lot of loot in that place. Therefore, if I am upset

about something, I am stressed about something. I directly jump to that place, I prefer just going out and just shooting, and just you know, crazy killing.

This quote is also in-line with the observational data (See Table 3.2), as I found that most of the participants were very aggressive while playing the games as if they were trying to takeout their anger and anguish. Previously, Stenseng, Rise, and Kraft (2011, 2012) presented a dual model of escapism, according to which escaping via a leisure activity can give rise to a range of psychological outcomes. For instance, people can escape in a social activity to overcome their loneliness, negative behaviors, and toxic environment via showing aggression and physical exertion (Stenseng et al., 2011, 2012). I found out that participants were showing aggression via their gaming strategies (See Table 3.2). For instance, Saba reported:

When I am playing as individually, I feel I can make my own choices. I can decide where I can go in the game and what I want to explore and how I want to proceed in the game, instead of playing as a team, you know? So, it helps me not to think about horrible things in my life and be aggressive.

Stenseng et al. (2012) underscored that the escapism state is dependent on three major theoretical underpinnings: *task absorption*, *temporary dissociation*, and *reduced self-evaluation*. The *temporary dissociative* state is defined as a disassociation from the core concept of 'self' that is developed through societal norms (Stenseng et al., 2012). The study results illustrate that participants were trying to *dissociate* themselves from

their social problems and relax via eSports. For instance, Mahrukh unveiled, “I play DOTA to relax myself and take out the aggression; it helps me a lot when I play DOTA; it does make me calm down a bit. I usually play DOTA when I try to relax. It is my free time. So, I love DOTA.” These results are in harmony with the U&G theory’s central tenant that individuals consume various media platforms to satisfy their needs and desires (Rubin, 2002; Swanson, 1992).

3.5.1.4. Imaginary Friend

Mauro (1991) highlighted that during early childhood, many children create imaginary friends, which becomes a regular part of their daily life interactions. The imaginary friend could be a human character, physical object, or even can be an animal (Mauro, 1991). According to Taylor, Cartwright, and Carlson (1993), children are emotionally involved with imaginary friends and try to explore the imaginary friend projection in the physical space rather than in their mind.

The study results illuminated that some of the participants tried to find their childhood, imaginary friends within the eSports. For example, Mahrukh stated, “I had a fantasy friend (during childhood), and sometimes when I play PUBG. I talk to myself like talking to that fantasy character; it helps me a lot.” Another study participant, Zehra, stated, “I do not have many friends, you know it is difficult to create friends in our culture, but I had an imaginary friend, who was a girl, like Eliza (a character in Tekken 7), having no restrictions.”

Taylor et al. (1993) argued that an imaginary friend depicts one of the major needs of humans that is socialization. Kay (2006) conducted a study on Muslim women college athletes from conservative families in the UK. The author found that the participants were influenced by the strong value system of their families, which restricts their ways of socialization. Thus, due to living in a system full of barriers and restrictions, the participants of this study might be re-constructing the imaginary friends to socialize, which they re-explore in the eSports phenomenon. This again reiterates how *normative norms* can influence individuals' media consumption (Blumler, 1979; Katz et al., 1973). However, within the normative norms, individuals can consume media platforms to satisfy their psychological needs (Katz et al., 1973; Ruggiero, 2017).

3.5.1.5. Escaping within the Storyline

According to Stenseng et al. (2011, 2012), one salient reason for individuals to be part of recreational activities is to immerse themselves in the activity. Stenseng et al. (2011, 2012) described this condition as *task absorption*. The *task absorption* illustrates *nowness*, which can be described as pleasure-inducing emotion that aids individuals to escape (Stenseng et al., 2011, 2012). Previously, missing from eSports literature is how individuals immerse themselves into the storyline of the games and try to be part of the phenomenon, which is not in their proximity. For example, Saba disclosed:

I am very much interested in their storylines (eSport games), which is basically the main thing that motivates me to play; I would be so much interested in

grabbing a new release of the specific video games that I have played because I know that there is a fondling storyline in it. So I need to like to catch the storyline.

It is here pivotal to consider that do individuals try to escape within the storyline, which is different from their culture, or they might be seeking to re-explore cultural realities within the storyline. For instance, in various conservative Muslim countries, masculine aggression is part of society (Bennett, 2007). Further, the behavior of the participants within the games was also very aggressive (see Table 3.2). Thereby, participants might be trying to re-explore masculine aggression in the storyline. For example, Saba elucidated, “Sometimes, I want to shoot and fight like crazy, like you see in Punjabi Movies, one-man killing hundreds... (she laughed).....do not be afraid, it is within the game, I do it when I am lost in the game.”

3.5.1.6. Accessibility

The results unveiled that most of the participants liked to take part in eSports games via cellphones. This is because games such as PUBG are available on cellphones and allow them to connect with other participants of the region virtually. The participants also registered that due to barriers to participation in physical sports in Pakistan, they prefer eSports. For instance, Sonia revealed:

I think not many people are happy to see us participating in physical sports or running or taking part in other sports. I believe participating in eSports would be much easier for Muslim women than to participate in physical sports.

Additionally, Bakhtawar reported:

I am a Muslim, so I have to cover a lot, and I have to dress a certain way, and then after that, I have to look for a place where I can stay comfortably, and that is a lot of work for me. So, I think eSports is a kind of very convenient for me.

These results are consistent with a plethora of literature about barriers faced by Muslim women while participating in physical sports (Ratna & Samie, 2017; Toffoletti & Palmer, 2017). Hence, eSports can provide Muslim women a new avenue where they can participate without being influenced by various norms (e.g., dress code).

3.5.2. Other Psychological Motives

The participants reported that they had a sense of achievement when they consume eSports. For instance, one of the participants, Maryam, unveiled:

There is a sense of accomplishment that if I end up winning the game, out of total hundred players. If I come first. So, yes, there is a feeling of achievement and accomplishment. I do not know about empowerment..... If I am beating others in scores. And if my teammates all die and I am the last one surviving in the game. So I end up making them win the matches, so I yeah feel empowered.

The participants also reported a sense of leadership via eSports. For instance, Rafia said:

The ones I play with, mostly, they follow me throughout the game. There has to be a leader in the game right, who makes decisions, who tell where to jump from the parachute, and decide which place to go, according to the map of that game. So we see most of the time they follow me to jump from the parachute, which places to go or I suggest to them what action to take or not.

This sense of achievement and leadership can be explained via Zimmerman's (1995) work on *empowerment*. Zimmerman (1995) defined *empowerment* as individuals' control and influence over their actions. According to Zimmerman (1995), *empowerment* is both an outcome and a process. Further, *empowerment* is population- and situation-specific, which translates into various psychological outcomes (e.g., sense of achievement and leadership). This also endorses the U&G theory notion that individuals' consumption of media outlets is goal-specific, meaning they satisfy their psychological needs through media consumption.

3.5.3. Forces Influencing the Lived Experiences of the Participants

While answering RQ2, I examined various sociological forces that can shape participants' experiences while consuming eSports. I observed two themes: a focus on Whiteness and harassment.

3.5.3.1. Focus on Whiteness

In the PUBG game, participants had the choice to develop their own avatars by choosing skin color, gender, and hair color. Whereas, in other games (e.g., Tekken 7),

there were pre-created avatars. Several of the participants chose or developed White or light-skinned avatars (See Table 3.2). In their personal interviews, they expounded on the rationale behind their choices. For example, Bakhtawar, a PUBG participant, in reply to our question about the development of white avatars, stated, “This is obvious that every girl will select a White avatar.” Similarly, Sadaf said that “I prefer white men in video games (Tekken 7), you know men are stronger, so eSports is all about strength and power. Yeah, so I like to select white color; you know it is attractive.”

Theoretically, the embodiment of Whiteness could be understood via Bourdieu’s (1977) social reproduction lens. Bourdieu (1977) gave the concept of *habitus*. According to Bourdieu (1977), *habitus* is a state when individuals unconsciously embody the dominant discourse in the social setting. Bourdieu (1977) underscored that embodiment is so rigorous that individuals start to trust that phenomenon is natural rather than socially developed. For example, the participants of the study believe that White color is beautiful, which shows that participants have embodied the White inferiority complex.

I argue this embodiment could reflect the intersection of existing colonized structures in Pakistani society and the overall dominance of White supremacy in the broader discourse. For instance, Zehra said, “The best characters in the games (Tekken 7) are mostly white, because people like White color, so obviously, we have to select white characters, the other colorful characters are weak.” The portrayal of White color supremacy in eSports shaped participants’ behaviors while they develop or select avatars

in the games. However, this portrayal of White supremacy in the games should be understood as a broader sociological force, which shaped the perception of the participants, not as a content problem of a specific eSport game. This echoes the U&G theory's major underpinning that people are in the control of media and not being influenced by the media content (Rubin, 2002; Swanson, 1992). Hence, individuals might consume media (eSports) to satisfy their desires developed based on social norms (Blumler, 1979).

3.5.3.2. Harassment and Sexualized Bodies

The participants unveiled that they receive sexualized messages when they participate in eSports. For instance, Sadaf revealed, "When guys get to know that I am a woman, they sometimes send me inappropriate messages, for instance, sexual messages, I do not like that at all." These results are consistent with Darvin et al.'s (2020) assertion that women experience discrimination more frequently in eSport games than men. I further note that sexual harassment of women should be understood as a broader sociological factor inherent in various conservative societies rather than an eSports issue. For instance, Bakhtawar reported:

I believe they try to portray a woman, which is strong and beautiful, but chubby and broad women can be strong, but they try to portray women's image, which is strong, and she is bad-ass at the same time, and she is beautiful and perfect. The same goes for men, there could be weak looking men or a leaner man, but they

want to show perfect bodies because that what society wants to see. This is the cause of men messaging us nude pictures.... This is not only in online games, but overall, girls are sexualized and considered as an object of pleasure. Online games are just a reflection of what society thinks about women.

Burnay et al. (2019) expounded on the negative consequences of sexualized video games on men by grounding their work in the confluence model of sexual aggression (Vega & Malamuth, 2007). According to the confluence model of sexual aggression, many inter-related factors intersect to develop hostile masculine behaviors (Vega & Malamuth, 2007). Burnay et al. (2019) claimed that video games with sexualized content psychologically affected the men who played the games, and they are more vulnerable to harass women. In this study, the games played by the participants like PUBG, Street Fighter, and Tekken 7 have some explicit sexualize content, which can be one of the causes of men sending sexualized messages to the participants. However, I argue that sexual harassment should be understood as a broader sociological factor rather than an eSports content issue. The participants at many times in this study reported how they are generally harassed, and eSports is just a reflection of how women are sexualized by society. This was the reason that despite facing harassment, the participants were still taking part in eSports. Thus, eSports content only signifies how typically society objectifies women in the broader discourse.

3.6. Conclusion, Implications, and Future Studies

In this study, I found that participants were taking part in eSports games to satisfy their needs and desires within the boundaries of societal norms (U&G theory). For instance, I found out that participants were challenging the patriarchal system. On the other hand, they were also reproducing and re-exploring the hegemonic masculinity and White dominance. Similarly, I found out that participants were escaping their culture and as well as re-exploring their cultural values less intimately. Participants also felt liberated and empowered through eSports, despite showing the White color inferiority complex. These complex behaviors illustrate the entrapment of the participants in the patriarchal system and the grave infringement of colonization. However, within the entrapment, I found that eSports allows the participants to show their oppositional agency against the normative system. Hence, the study challenges the Western ocular that Muslim women are a silent and dormant entity (Samie, 2013). However, subjugation faced by the participants is systematic and embodied. The study contributes to the scholarship by deciphering how eSports can be a means for an oppositional agency within the patriarchal society. Further, the study results recommend Pakistani and other Muslim governments that rather than making policies to ban eSports games, they have to understand broader forces (i.e., harassment and White color supremacy) that can shape individuals' eSports consumption motives in a context.

Furthermore, we see several opportunities for future research. First, the study results unveiled that participants used escapism motives in various ways to consume eSports. The result obtained from this study should be verified in other social avenues. For instance, researchers can explore the growing usage of social media in Muslim countries (Hatab, 2016). Second, the study elucidates that participants have embodied masculine hegemony and the White color inferiority complex. In the future, investigations are required on Pakistani Muslim men about how masculine hegemony and White supremacy in eSports are influencing Pakistani men. Third, in the recent past, there is a plethora of eSports scholarship emerging in various journals. However, scholars have either used cross-sectional surveys, experimental designs, or interviews to collect data without using a multi-method approach. In addition, in most of the studies, researchers do not analyze the actual video gaming data. This approach might limit the understanding of the eSports phenomenon. In this study, I have tried to advance the eSports scholarship by collecting observational video game data and then conducting follow-up interviews. However, diverse methods (e.g., video gaming ethnography) with various paradigmatic approaches are needed to understand the eSports phenomenon.

Lastly, I call upon scholars to break the Western ocular of seeing Muslim women as an identical, dormant, and weak entity (Ratna & Samie, 2017). Even the word Muslim women (which we have also used to cater to the needs of colonized scholarship) illustrates a deep racial bias against the global South. Therefore, scholars from Muslim

countries should try to decipher how the Muslim world is diverse, heterogeneous, and not a monolithic entity. This will help to decolonize the current scholarship. In addition, I ask Muslim scholars to resist Western orientalism by producing a divergent type of scholarship, which moves beyond the deficit model of Muslim women's physical activity participation (Toffoletti & Palmer, 2017).

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4. THE DETERMINANTS OF MUSLIM WOMEN'S PRO-SPORT HIJAB PURCHASE INTENTION: A THEORY OF PLANNED BEHAVIOR PERSPECTIVE

4.1. Introduction

Muslim women's interest in sporting products, especially in modest religious sportswear, has grown in recent years (Hwang & Kim, 2020). Overall, the worldwide Islamic apparel market is roughly US\$270 billion and is likely to grow to US\$360 billion by the end of 2023 (Rogers, 2019). According to the director of Strategic Insights, the Islamic sportswear apparel market was also around US\$151 billion in 2015, with an expected four percent growth per annum (Latif, 2016). Due to Muslim women's increased interest in sporting and physical activities (Hwang & Kim, 2020; Hussain & Cunningham, 2020), numerous organizations have also introduced pro-sport Hijab (e.g., Ahida, Asiya, Nike, and Raqtive) to cater the Muslim women sportswear market needs (Bahrainwala, & O'Connor, 2019). This apparel (pro-sport Hijab) offers moisture-wicking comfort and keeps the hair dry while allowing Muslim women to cover their heads in intensive sporting and physical activities. Demand for women's Islamic sportswear is also growing in Western countries due to various sport organizations' vow to diversity inclusion and the pro-Hijab Movement in the West (Hwang & Kim, 2020; Latif, 2016; Lewis, 2018). Nonetheless, there remains a lack of research about various

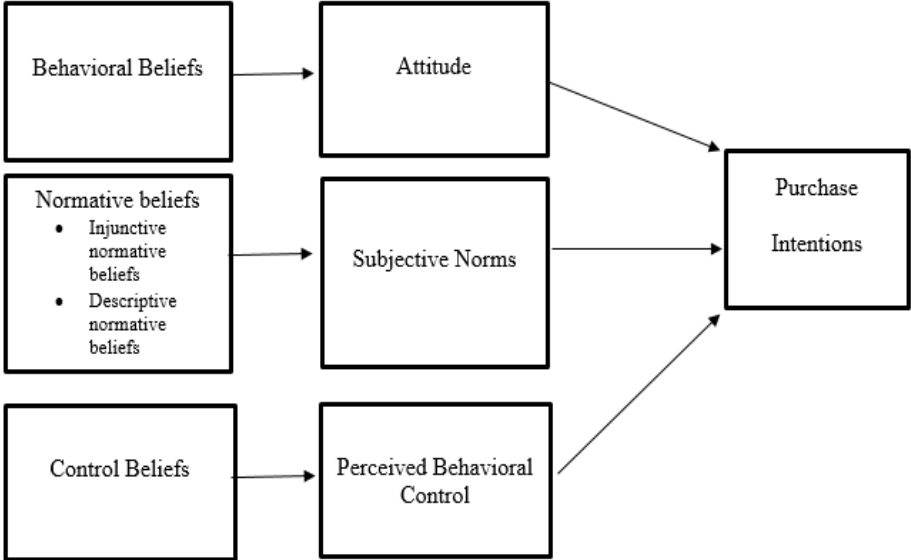
personal and social factors that determine Muslim women's sportswear purchase intention (Hwang & Kim, 2020), especially pro-sport Hijab purchase intention.

As a notable exception to this lack of research, Hwang and Kim (2020) recently conducted a study in the US to examine Muslim women's modest activewear purchase intentions. The authors observed that functionality, expressiveness, and aesthetics were significant predictors of Muslim women's attitude towards buying modest activewear. Hwang and Kim (2020) also found that religiosity indirectly affected Muslim women's purchase intention via expectations of others. These expectations, alongside women's attitude toward the apparel, were predictive of their intention to purchase (Hwang & Kim, 2020). Though Hwang and Kim (2020) offered important insights, they did not examine specific factors associated with women's attitudes, the normative pressures they encounter, or the agency they have in making their purchase decisions.

The purpose of this study was to explore the determinants of Muslim women's pro-sport Hijab purchase intention through the lens of the theory of planned behavior (TPB; Ajzen, 1991). Following Ajzen's (2019, 2020) approach, I collected data from Muslim women in three-phases (Study 3.1, Study 3.2, and Study 3.3) to unravel the determinants of their pro-sport Hijab's purchase intention. This research adds to the limited knowledge about Muslim women's sport-related consumption intentions. Understanding the determinants of why Muslim women would purchase a pro-sport Hijab is not only important for the sport marketers but for diversity inclusion scholars as

well. For instance, numerous scholars have argued that Muslim women remain the most ignored segment in the sporting arenas around the world due to socio-cultural reasons (Hussain & Cunningham, 2020; Toffoletti & Palmer, 2017). Therefore, Toffoletti and Palmer (2017) appealed to sport management scholars to consider empowering Muslim women by enhancing their sport consumption and fandom rather than focusing upon the deficit model of playing sports. Lastly, in this study, I endeavored to measure the full model of the theory of planned behavior (TPB), encompassing beliefs (Ajzen, 1991, 2019), which influence attitudes, subjective norms, and perceived behavioral control (see Figure 4.1).

Figure 4.1. Theoretical Model Summary: The Theory of Planned Behavior



4.2. Theoretical Framework: The Theory of Planned Behavior

Ajzen's (1991) theory of planned behavior is derived from the theory of reasoned action (Fishbein & Ajzen, 1975). The theory of planned behavior is anchored in theories of attribution, expectancy-value, and learning (Ajzen, 2020). Numerous scholars have drawn from these theories to determine the Muslim community's intentions to purchase various products and services (Billah et al., 2020; Effendi et al., 2020; Lada et al., 2009). For example, Effendi et al. (2020) employed the theory of reasoned action to predict Indonesians attitude towards Islamic rural banking. Lada et al. (2009) investigated *halal* product consumption among Malaysian consumers by using the theory of reasoned action. Researchers have also extensively used the theory of planned behavior to understand the Muslim community's various product purchase intentions (Memon et al., 2019; Sherwani et al., 2018).

Originally, Ajzen and Fishbein's (1980) theory of reasoned action encompassed two dimensions associated with personal and social factors influencing intention to implement a behavior. The personal aspect is linked to an individual's attitude for evaluating a behavior to be positive or negative. Ajzen (1991, 2020) argued that an individual's attitude is shaped by their behavioral beliefs. On the other hand, the social aspects are associated with subjective norms, or an individual's perception of normative social pressure associated with performing a certain behavior (Ajzen & Fishbein, 1980).

The subjective norms depend upon individuals' descriptive normative and injunctive normative beliefs (Ajzen, 2020; Ravis & Sheeran, 2003).

Ajzen (1985, 1991) extended the theory of reasoned action by proposing the third antecedent of intention: perceived behavioral control. Perceived behavioral control is an individuals' view of their capability to execute a given behavior (Ajzen, 1991). Ajzen (2020) reasoned that individuals' control beliefs shape perceived behavioral control. Ajzen (2020) also highlighted that attitude, subjective norms, and perceived behavioral control are direct reflective determinants of intention. On the other hand, beliefs (behavioral, normative injunctive, normative, descriptive, and control) are population- and situation-specific (Ajzen, 2019, 2020).

4.2.1. Reflective Measures (Direct) and Associated Beliefs

4.2.1.1. Attitude and Behavioral Beliefs

Campbell (1963) described the attitude as an abstract construct that elucidates the deposition of individuals' prior experiences that escort future behaviors. In the earlier scholarship, social psychologists had a serious contention to classify the necessary characteristics of attitude as a construct (Allport, 1935). The cause of disagreement among scholars was about understanding the construct of attitude as either an *affect* or an *evaluation* of a psychological object. For example, Thurstone (1931) defined the attitude as an *affect* for or against a psychological phenomenon. On the other hand, Ajzen and Fishbein (2000) defined attitude as an *evaluation* of a phenomenon (e.g.,

psychological object, concept, or behavior) along the favorable or unfavorable dimensions. Moreover, Fishbein and Ajzen (1975) emphasized that attitude should be measured via evaluative dimensions. In this study, following Ajzen and Fishbein's (2000) conceptualization, I have theorized and operationalized attitude as an *evaluation*.

Ajzen (2020) argued that attitude towards a certain intention to perform a behavior is dependent upon individuals' behavioral beliefs. Behavioral beliefs are an individual's beliefs about the probable consequences of performing a certain behavior (Ajzen, 1991, 2005). For instance, a practicing Muslim woman might have a belief that wearing a pro-sport Hijab (the behavior) is good (evaluation) for her because it helps her to conform with her religious beliefs (the outcome). Thus, behavioral beliefs depend on two aspects: the attitudinal *evaluation* and an *outcome* of a certain behavior, which shapes an individual's attitude. By multiplying one evaluation with its outcome, a unique single behavioral belief is developed (Ajzen, 2019, 2020). Based on the previous scholarship (Ajzen, 2019, 2020), I predict a significant positive relationship between Muslim women's unique behavioral beliefs and their attitude towards a pro-sport Hijab.

Hypothesis (H1). There will be a positive relationship between each behavioral belief of Muslim women and their attitude towards a pro-sport Hijab.

4.2.1.2. Purchase Intention and Attitude

Ajzen (1991) defined intentions as a plan of an individual to perform a certain behavior. Fishbein and Ajzen (1975) also suggested that intentions are the subjective

probability of executing a behavior. In addition, the intention is the most critical construct to predict the actual behavior (Ajzen, 1991). For example, Armitage and Conner (2001) conducted a meta-analysis to evaluate the effectiveness of Ajzen's (1991) theory of planned behavior. The authors reported that intentions are one of the best antecedents of actual behavior ($r = .47$). Likewise, many marketing scholars have claimed that behavioral purchase intentions are the foremost indicators of actual purchases (Wiederhold & Martinez, 2018; Zhang et al., 2018). For example, Rausch and Kopplin (2020) stated that consumers' green clothing purchase intention has a substantial positive association with the actual purchase behavior.

Ajzen and Fishbein (1980) also claimed that attitude in the form of evaluation of an object or an event could lead to individuals' behavioral intentions. For example, Hagger et al. (2002) conducted a meta-analysis to examine constructs of the theory of planned behavior in the physical activity context. The authors found a robust adjusted correlation between exercise attitude and intention to exercise ($r_{corrected} = .60$). Numerous marketing scholars have found a strong association between an individual attitude towards a product and their purchase intention (Rausch & Kopplin, 2020; Wiederhold & Martinez, 2018; Zhang et al., 2018). For example, Liu and Tsaur (2020) found out a considerable positive association between an individual's attitude towards green products and their purchase intention of buying green smartphones ($\beta = .65$). Nevertheless, there remains a scarcity of sport marketing scholarship about the

relationship between Muslim women's attitude towards sport products targeting their religious beliefs and their purchase intentions.

Riptiono and Setyawati (2019) found that Muslim women have a positive attitude towards fashion trends, which directly targets their religious beliefs. Thus, Muslim women might have a positive attitude towards products accommodating their religious beliefs (Riptiono & Setyawati, 2019). Similarly, Hwang and Kim (2020) claimed that Muslim women's attitude toward buying modest sportswear is positively associated with their purchase intention. Therefore, I predict that Muslim women's purchase intention to buy a pro-sport Hijab is dependent upon their positive attitude towards a pro-sport Hijab.

Hypothesis (H2). There will be a positive relationship between Muslim women's attitude towards pro-sport Hijab and their purchase intention to buy a pro-sport Hijab.

4.2.1.3. Subjective norms, injunctive, and descriptive normative beliefs

Subjective norms are highlighted as social pressures that are shaped by the injunctive normative and descriptive normative beliefs (Ajzen, 1991; Ajzen, 2020). Injunctive normative belief is the anticipation that important referents or groups, such as people's husband, father, mother, or friends, approve or disapprove of performing a certain behavior. For example, a Muslim woman might be influenced by anticipation of whether her purchase of a pro-sport Hijab would be endorsed by her men or women family members. Ajzen (2020) argued that each unique injunctive normative belief is a

product of injunctive evaluation of a referent group and motivation to comply with that specific referent group.

On the other hand, descriptive normative beliefs are beliefs as to whether important referents perform a particular behavior themselves (Ajzen, 2020; Rivas & Sheeran, 2003). For instance, a Muslim woman might be influenced if her friends purchase a pro-sport Hijab. Hence, each unique descriptive normative belief is the product of a specific descriptive normative belief's strength and identification with each referent.

Ajzen (2020) reasoned that injunctive normative and descriptive normative beliefs are population-specific and have a significant positive relationship with subjective norms. Further, Ajzen (2019) suggested that researchers should use an inductive approach to find injunctive and descriptive normative beliefs of each population. Thus, subjective norms for Muslim women of purchasing a pro-sport Hijab would be dependent upon each unique injunctive normative belief and descriptive normative beliefs.

Hypothesis (H3a). There will be a positive relationship between each injunctive normative belief and subjective norms of purchasing a pro-sport Hijab for Muslim women.

Hypothesis (H3b). There will be a positive relationship between each descriptive normative belief and subjective norms of purchasing a pro-sport Hijab for Muslim women.

4.2.1.4. Subjective Norms and Purchase Intention

Cunningham and Kwon (2013) observed that social norms and significant others could affect individuals' intention towards taking part in a sporting occurrence. In their meta-analysis, Hagger et al. (2002) showed that there is a moderate positive relationship between subjective norms and intention to participate in physical activity ($r_{corrected} = .32$). Hence, earlier research elucidates a significant positive relationship between subjective norms and individuals' intention to perform a particular behavior (Cunningham & Kwon, 2013; Hagger et al., 2002). Likewise, in the extant scholarship, researchers have established a relationship between subjective norms and consumers' purchase intention to buy apparel products, such as fashion imitations (Hwang & Kim, 2020; Kim & Karpova, 2010). Therefore, it is suspected that subjective norms will be associated with Muslim women's purchase intention of buying a pro-sport Hijab.

Hypothesis (H4). There will be a positive relationship between subjective norms and Muslim women's intention to purchase a pro-sport Hijab.

4.2.1.5. Control beliefs and Perceived Behavioral Control

Ajzen (2020) argued that perceived behavioral control is anticipated to be centered upon control beliefs. Control beliefs are factors that could enable or obstruct the

execution of a certain behavior (Ajzen, 2020). Control factors can include forces such as availability or lack of money. Discretely each control belief can shape perceived behavioral control in interaction with the factors having a perceived power of enabling or hampering the execution of a specific behavior (Ajzen, 2020). Thus, each control belief and power of that control belief is multiplied to get a unique control belief, which influences perceived behavioral control (Ajzen, 2020). Overall, perceived behavioral control is predicted to be dependent upon Muslim women's unique control belief.

Hypothesis (H5). There will be a positive relationship between each control belief of Muslim women and perceived behavioral control.

4.2.1.6. Perceived Behavioral Control and Purchase Intention

Scholars have also shown that perceived behavioral control can be the antecedent of intention to execute a behavior (Ajzen, 2020; Cunningham & Kwon, 2003). In their meta-analysis, Hagger et al. (2002) claimed that perceived behavioral control held a robust positive association with exercise intention ($r_{corrected} = .57$). Scholars have also found a significant positive association between perceived behavioral control and individuals' intention to purchase various clothing items (Kim & Karpova, 2010). However, Hwang and Kim (2020) stated that perceived behavioral control does not have a significant relationship with Muslim women's intention to purchase modest sportswear in the USA ($\beta = .05$). Recognizing these results, the other available scholarship and theory in the area suggest that perceived behavioral control might have a positive

relationship with Muslim women's intention to purchase a pro-sport Hijab. More formally, I hypothesized:

Hypothesis (H6). There will be a positive relationship between perceived behavioral control and Muslim women's intention to purchase a pro-sport Hijab.

4.3. Method

Ajzen (2001, 2020) argued that indirect beliefs (behavioral, injunctive, descriptive, and control) are research-specific. For instance, normative referent groups, such as friends, family members, or religious leaders, influence on an individual differs relative to the context. Consequently, there is no set of universal items, which can measure variables in the theory of planned behavior model (Ajzen, 2019). Therefore, Ajzen (2019) recommended an inductive approach to gather data via open-ended questions to develop scales for indirect belief constructs. Next, Ajzen (2019) suggested conducting a pilot study. Lastly, Ajzen (2019) recommended doing a full study on the desired population.

Therefore, by following Ajzen's (2019) suggestions, I used a three-study approach to gather the data. In Study 3.1, I used open-ended questions to develop scales for belief (indirect measures) items. In Study 3.2, I used already established valid scales to establish the internal consistency of direct reflective measures constructs (attitude, subjective norms, perceived behavioral control, and purchase intention) under observation. Lastly, I tested the hypotheses in Study 3.3.

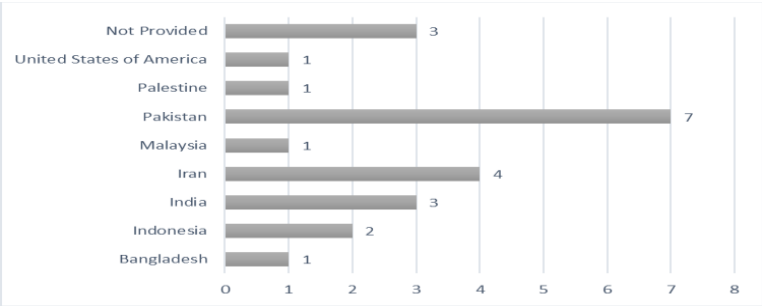
In all three studies, the primary criteria for participants' inclusion were the same. However, the sampling method, participation incentives, procedure, data analysis, and measures differed for each study. In order to be eligible to participate in any of the studies, a participant needed to be (a) a woman, (b) identify as a practicing Muslim woman, (c) at least 18 years of age, and (d) able to read and understand English. The data collection started after the Internal Review Board's approval.

4.4. Study 3.1: Qualitative Approach

4.4.1. Participants (Study 3.1)

For Study 3.1, I recruited 24 participants from two local Muslim student groups operating within a university in Texas, USA. Out of the 24 participants' responses, 23 replies were deemed complete and used for qualitative analysis. The discarded response was a duplicate response. Most of the participants were of Asian nationality. The nationalities of the participants are illustrated in Figure 4.2.

Figure 4.2. Nationalities of the Participants (Study 3.1)



Note. Study 3.1 participants' nationalities.

4.4.2. Procedure (Study 3.1)

In Study 3.1, I used the snowball and purposive sampling method (Hesse-Biber, 2017) to recruit participants from local Muslim student groups in the USA: Pakistani Students Association and Muslim Students' Association at Texas A&M University. I emailed the recruitment transcript with a link to an online open-ended questionnaire (See Appendix A) to the groups' communication team. They forwarded the recruitment message to their members. Additionally, student organization members forwarded the message to other Muslim women students in the same university. The participants took part in this phase on a volunteer basis without any compensation. I developed new scales for indirect beliefs measures based upon Study 3.1 results.

4.4.3. Measures (Study 3.1)

In Study 3.1, I adapted Fishbein and Ajzen's (2010) questionnaire regarding physical activities to develop open-ended questions for eliciting behavioral beliefs, normative referents, and control beliefs about pro-sport Hijab. To elicit behavioral beliefs, I used four questions to draw evaluative positive and negative responses about pro-sport Hijab (see Appendix A). The questions were such as, "What do you see as the advantages of buying a pro-sport Hijab?" and "What do you see as the disadvantages of buying a pro-sport Hijab?"

To explore normative referents, I used five questions. These questions were such as, "Please list the individuals or groups who would approve or think you should (e.g.,

husband, father, or brother) ask before buying a pro-sport Hijab?” and “Please list the individuals or groups who would disapprove or think you should not buy a pro-sport Hijab?” To elicit control beliefs about pro-sport Hijab, I used two questions. The questions were, “Please list any factors or circumstances that would make it easy or enable you to purchase a pro-sport Hijab? and “Please list any factors or circumstances that would make it difficult or prevent you from buying a pro-sport Hijab?” (See Appendix A)

4.4.4. Data Analysis (Study 3.1)

In Study 3.1, a thematic analysis using Elo and Kyngäs’ (2008) three-phase content analysis process (preparation, organization, and reporting) was done to draw responses for beliefs (behavioral beliefs, injunctive normative beliefs, descriptive normative beliefs, and control beliefs). Themes for each belief system were combined to develop study items.

4.4.5. Results (Study 3.1)

The thematic analysis unveiled that Muslim women’s five behavioral beliefs are associated with Muslim women’s attitude towards pro-sport Hijab. There five behavioral beliefs are following: religious compliance, comfort and convenience, matching color, price, and empowerment. Participants revealed that they have a positive attitude towards pro-sport Hijab because it conforms to their religious values. Additionally, respondents highlighted that their attitude towards purchasing a pro-sport Hijab depends on whether

it is comfortable and convenient to wear. Participants also underscored that if a pro-sport Hijab is offered in different colors, which match with the clothes they wear, they will purchase a pro-sport Hijab. Respondents also pointed out that they will compare the price of a regular Hijab with a pro-sport Hijab before purchasing them. Lastly, participants indicated that pro-sport Hijab empowers Muslim women, which might influence their attitude towards pro-sport Hijab.

Participants also revealed that four referent groups (women family members, male family members, Muslim friends, and other Muslim women) could create social pressure (subjective norms) when they think of buying a pro-sport Hijab. For instance, participants argued that they might need their women family members (mother or sisters) and male family members (father, husband, brothers) endorsement (injunctive beliefs) to purchase a pro-sport sport Hijab. In addition, to the referent groups, participants indicated that societal pressure could influence them in-terms of exclusion or harassment if they wear a Hijab in a particular context.

Participants also shared that in addition to the four previously mentioned referent groups (women family members, male family members, Muslim friends, and other Muslim women), personal purchasing behavior can also influence them (descriptive normative beliefs). Finally, the participants argued that the availability of a pro-sport Hijab, financial situation and others' opinions about a pro-sport Hijab (control beliefs) could impact their perception of getting a pro-sport Hijab. These results were used to

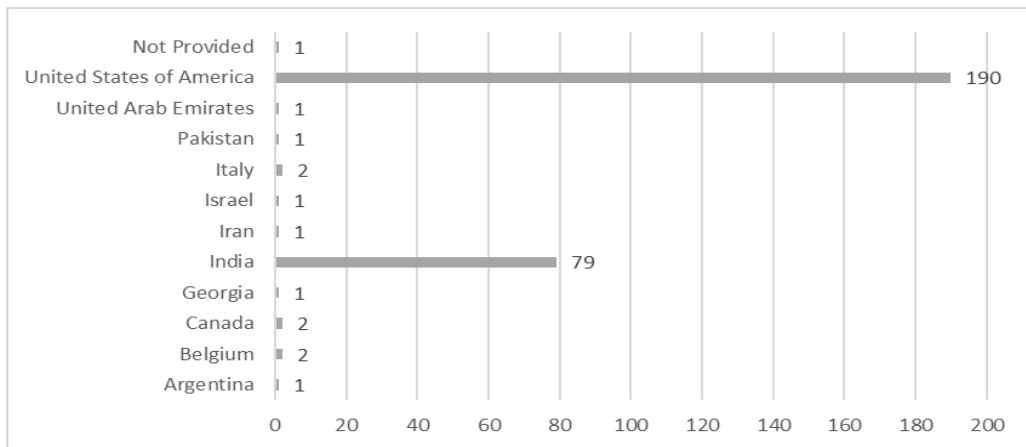
develop items for indirect measures (behavioral beliefs, normative beliefs, and control beliefs) for the main study.

4.5. Study 3.2: Pilot Study

4.5.1. Participants (Study 3.2)

In Study 3.2, participants were recruited from Amazon Mechanical Turk (MTurk). In Study 3.2, 317 individuals responded. However, I discarded 35 responses due to missing values and wrong answers to the attention-check questions. Hence, in Study 3.2, the final sample size was 282. The mean age of participants was 32.33 years ($SD = 9.40$).

Figure 4.3. Nationalities of the Participants (Study 3.2)



Note. Participants' nationalities from Study 3.2 (pilot study) are presented in the figure.

4.5.2. Procedure (Study 3.2)

In Study 3.2, I collected data from the online Amazon MTurk community members. Amazon MTurk is a micro-working system that enables researchers to collect data from a large number of individuals across the globe (Mason & Suri, 2011). Despite Amazon MTurk's various limitations, such as lack of proximity with the respondents (Mason & Suri, 2011), it has now been widely used in the realm of behavioral sciences to collect data. In this study, I used Amazon MTurk because I wanted to collect data from diverse Muslim women participants across the globe (Mason & Suri, 2011). I posted the recruitment transcript with an online link to the questionnaire on the Amazon MTurk portal. Each respondent received US\$1.5 for their participation via Amazon. Data were collected in two days. We did not restrict the data collection to any specific geographic area.

4.5.3. Measures: Reflective (Direct Measures-Study 3.2)

4.5.3.1. Attitude

In Study 3.2, MacKenzie et al.'s (1986) attitude towards advertisement five-items scale was adapted to measure pro-sport Hijab's attitude on a semantic differential scale (1 = *extremely good*, 7 = *extremely bad*). Hwang and Kim (2020) also used this scale to measure Muslim women's attitude towards modest activewear. The items included statements, such as "For me, missing out on purchasing a pro-sport Hijab would be"

(*extremely bad/extremely good*) and “For me missing out on purchasing a pro-sport Hijab would be” (*extremely bad/extremely good*).

4.5.3.2. Subjective Norms

Fitzmaurice’s (2005) subjective norms three-item scale for executing an activity was adapted. The three-items were measured on a seven-point Likert scale (1 = *extremely unlikely*, 7 = *extremely likely*). The items included statements, such as, “The people whom I listen to could influence me to purchase a pro-Sport Hijab” and “Important people in my life are not opposed to me purchasing a pro-Sport Hijab.”

4.5.3.3. Perceived Behavioral Control

Kim and Karpova’s (2010) three-item perceived behavioral control scale was adapted. The three items were measured on a seven-point Likert scale (1 = *fully disagree*, 7 = *fully agree*). The scale included items, such as, “I have resources and time to purchase a pro-sport Hijab” and “If I want to, I could easily purchase a pro-sport Hijab.”

4.5.3.3.1. Purchase Intention

Three-item Bower and Landreth’s (2001) purchase intention scales were adapted. The three-items were measured on a seven-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*). The items included statements, such as, “I intend to buy a pro-Sport Hijab in the next 3 months” and “I will make an effort to buy a pro-Sport Hijab in the next 3 months.”

4.5.4. Data Analysis and Results (Study 3.2)

To establish the internal consistency of direct reflective measures, I checked Cronbach's alpha value for each construct. In addition, each item's inter-correlation values were analyzed. Lavrakas (2008) claimed that $\alpha > .70$ is considered to be acceptable in social sciences research. The five-item scale of attitude towards pro-sport Hijab had an acceptable level of internal-consistency ($\alpha = .773$). However, one item, "For me, missing out on purchasing a pro-sport Hijab would be" (1 = *extremely good*, 7 = *extremely bad*), had a low inter-correlation value ($r_{\text{corrected}} = 0.379$). Further, Fitzmaurice's (2005) subjective norms three-item scale had a marginal acceptance level of internal consistency ($\alpha = .690$) (Lavrakas, 2008). Similarly, Kim and Karpova's (2010) three-item perceived behavioral control scale had a moderately acceptable level of internal consistency ($\alpha = .736$) (Lavrakas, 2008). Lastly, purchase intention had an acceptable internal consistency level ($\alpha = .769$). Based on these results, changes were made in measures before conducting study 3.3.

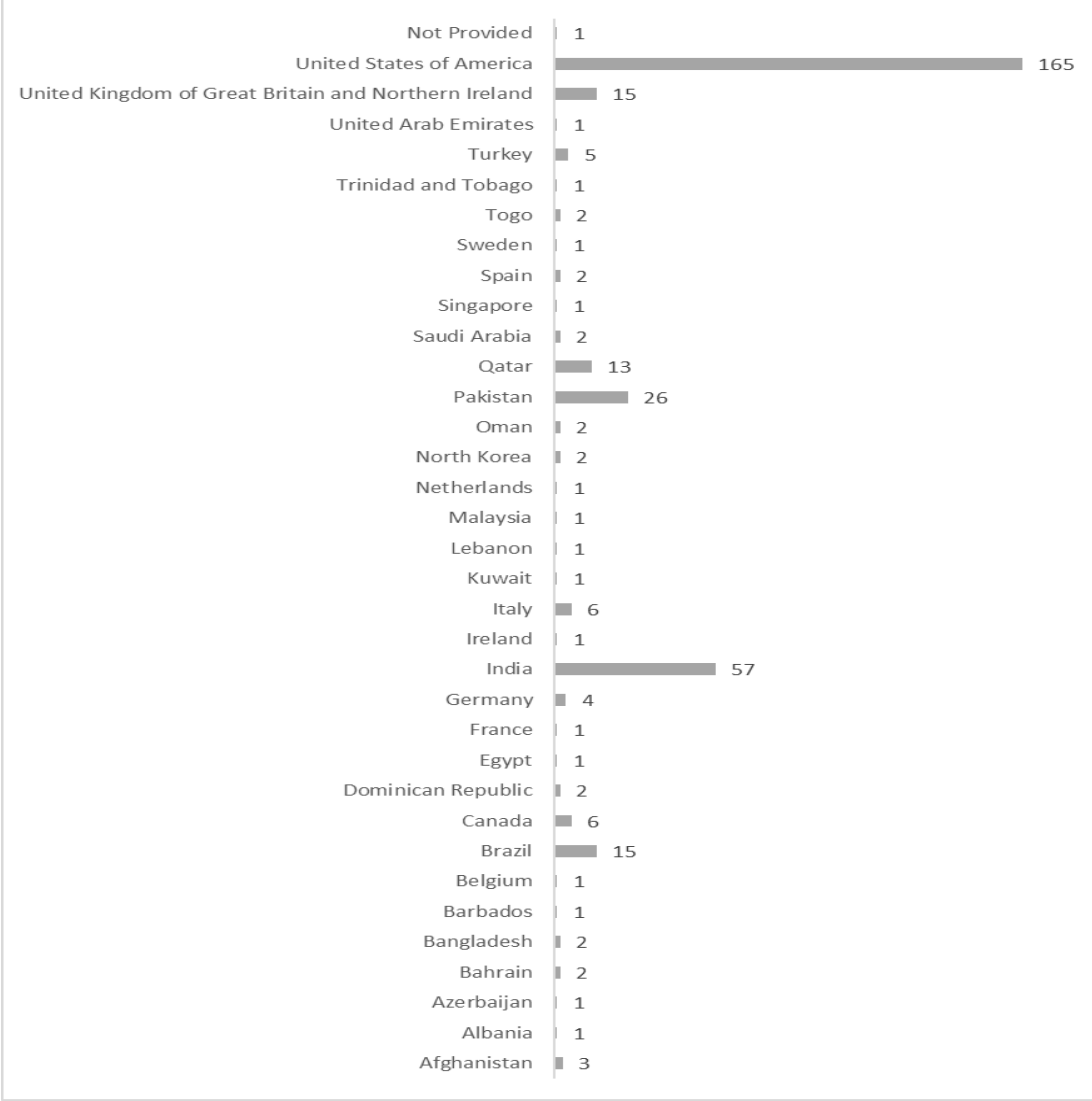
4.6. Study 3.3: Main Study

4.6.1. Participants (Study 3.3)

In Study 3.3, 369 Muslim women took part, out of which 22 responses were discarded due to missing values and wrong answers by the participants of attention-check questions. Hence, in Study 3.3 (main study), the final sample size was 347. The

mean age of the participants was 30.66 ($SD = 8.93$). The participants' nationalities are given in Figure 4.4. The final items are presented in Table 4.1.

Figure 4.4. Nationalities of the Participants (Study 3.3)



Note. Participants' nationalities from Study 3.3 are presented in the figure.

4.6.2. Procedure (Study 3.3)

In Study 3.3, the participants were recruited via online communities (e.g., Reddit) and social media (e.g., Facebook and Twitter). Following are some of the communities where I posted the questionnaire with the recruitment message: <https://www.reddit.com/r/Hijabis/>, <https://www.reddit.com/r/islam/>, and <https://www.reddit.com/r/Muslim/>. Researchers have previously claimed that using online communities and social media can provide means to reach diverse communities across the globe (Gelinas et al., 2017). I posted the description of the project with an online link to the questionnaire. In Study 3.3, ten participants were given a US\$25 amazon gift card each via a lucky draw for participating in the study. Mercer et al. (2015) argued that incentives could increase the response rate. In this study, data were collected in two weeks. The questionnaire was administered using Qualtrics online software. For study 3.3, I used Hulley et al. (2013) power analysis method to calculate the minimum sample size by using the below formula:

Total sample size = $n = [(Z\alpha + Z\beta)/C]^2 + 3 = 194$ (minimum sample desired). The effect size used to calculate desired sample size was $\beta = 0.20$ at $\alpha < .01$. This effect size ($\beta = 0.20$) was used based upon Cohen's (1988) recommendation of seeing at least small effect size influence. Hence, the minimum sample size desired was $n = 194$.

4.6.3. Measures (Study 3.3)

4.6.3.1. Direct Reflective Measures

Based upon Study 3.2 results, some changes were made in the scales of the direct reflective measures in Study 3.3 (See Table 4.1 and Appendix B). Due to the low inter-correlation value of attitude, one item ($r_{corrected} = .379$) (“For me, missing out on purchasing a pro-sport Hijab would be”) was dropped from the main study attitude scale. For Study 3, the attitude construct had an alpha value $\alpha = .887$. Hence, the attitude construct had a reliable score.

Due to the subjective norms construct having a small value of the Cronbach alpha in Study 2 ($\alpha = .690$), another item was added to the scale from Fitzmaurice’s (2005) original scale to measure subjective norms (“Most people important to me think that I should purchase a pro-Sport Hijab”). Hwang and Kim (2020) also used this scale four-items to determine subjective norms influencing Muslim women’s modest activewear purchase intention. The Cronbach’s alpha value for subjective norms construct for the main study (Study 3.3) was $\alpha = .890$. Therefore, the subjective norms construct had a reliable score. Due to the moderate Cronbach alpha value for perceived behavioral control in Study 3.2 (Pilot Study), I added another item (“I have complete control of purchasing a pro-sport Hijab”) from Kim and Karpova (2010) original study in Study 3.3. Hwang and Kim (2020) also adapted this scale to measure perceived behavioral control for Muslim women’s modest activewear purchase intention. Overall, in Study

3.3, the Cronbach alpha value for the perceived behavioral control construct was $\alpha = .871$. Thus, the perceived behavioral construct had reliable scores. I did not add or delete any item for purchase intention construct. The Cronbach alpha value for purchase intention in Study 3.3 was $\alpha = .910$. Hence, purchase intention had reliable scores.

4.6.4. Beliefs: Indirect Measures (Study 3.3)

4.6.4.1. Behavioral Beliefs

Following Fishbein and Ajzen's (1975) and Ajzen's (2019) recommendations, the five indirect behavioral beliefs were measured using two components: an attitudinal belief scale and outcome belief scale. The five behavioral beliefs associated with purchasing pro-sport Hijab were elicited from Study 1 results. The five beliefs were: (1) religious compliance, (2) comfort and convenience, (3) matching color, (4) price, and (5) empowerment. The attitudinal belief scale measured how likely participants will purchase a pro-sport Hijab based upon their certain specific beliefs. I used a seven-point scale to measure attitudinal beliefs (1 = *extremely unlikely* and 7 = *extremely likely*). The items included were such as, "I would be _____ to purchase a pro-sport Hijab because it helps me to comply with my religious beliefs while being physically active" and "I would be _____ to purchase a pro-sport Hijab because it is comfortable and convenient to use while being physically active."

On the other hand, the outcome scale inquired about the participants' subjective evaluation of certain attitudinal beliefs in their life. Some sample items were, "When I

participate in any physical activity, complying with my religious beliefs is” (1 = *not at all important*, 7 = *extremely important*) and “When I participate in any physical activity, comfortability and convenience is” (1 = *not at all important*, 7 = *extremely important*). Each behavioral belief was then calculated by multiplying each attitudinal belief (b) with their outcome (e). Ajzen (2020) argued that the composite score of each behavioral belief is directly proportional (\propto) to an individual’s attitude (ATT) (Ajzen, 2020).

$$ATT \propto \sum b_i e_i$$

4.6.4.2. Injunctive Normative Beliefs

Following Ajzen’s (2019) suggestion, the four referent groups were selected based upon Study 3.1 results. The four referent groups influencing Muslim women purchase intention were: women family members, men family members, Muslim friends, and other Muslim women. Whereas the injunctive normative beliefs were measured using two components: injunctive evaluation of a referent group and motivation to comply with the referent group. The referent groups’ injunctive evaluation was measured upon a seven-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*). The injunctive evaluation of referent groups had five-items, such as, “I would purchase a pro-sport Hijab if my women family members approved it” and “I would purchase a pro-sport Hijab if my close Muslim friends approved it.” At the same time, the motivation to comply with the specific referent group was measured on a seven-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*). The motivation to comply had items, such as,

“When it comes to purchasing products I wear for physical activity, I want to do what my women family members say I should do” and “When it comes to purchasing products I wear for physical activity, I want to do what my Muslim friends say I should do.” I also got items related to participants’ injunctive belief of being excluded and stigmatized if they wear a pro-sport Hijab. These items were in addition to their belief about approval from the four referent groups. The injunctive normative beliefs were then calculated by multiplying each injunctive normative belief (In) statement with their outcome (s). According to Ajzen (2020), the composite score of each injunctive normative belief is directly proportional (\propto) to the subjective norms (SN).

$$SN \propto \sum In_i s_i$$

4.6.4.3. Descriptive Normative Beliefs

Following Ajzen’s (2019) suggestion, descriptive normative beliefs were measured using two components: descriptive normative beliefs strengths and identification with the referents. The descriptive normative beliefs strength was measured via four-items (per the referent groups) on a Likert seven-point scale (*strongly disagree* = 1, *strongly agree* = 7). The items included were as, “Most of my women family members have bought a pro-sport Hijab” and “Most of my Muslim friends have bought a pro-sport Hijab.” In comparison, identification with the referents was also measured via four-items on a Likert seven-point scale (*not at all*= 1, *very much* = 7). The items included were such as, “When it comes to matters of purchasing products for

physical activity, how much do you want to have a similar purchasing behavior like your women family members?” and “When it comes to matters of purchasing products for physical activity, how much do you want to have a similar purchasing behavior like your Muslim friends?” The identification with any group was based upon their primary referent groups: women family members, men family members, Muslim friends, and other Muslim women. The descriptive normative beliefs were then calculated by multiplying each descriptive normative belief statement (dn) with participants’ identification with the referent groups (s). Ajzen (2020) underscored that the composite score of each descriptive normative belief is directly \propto proportional to the subjective norms (SN)

$$SN \propto \sum dn_i s_i$$

4.6.4.4. Control beliefs

Following Ajzen’s (2019, 2020) suggestion, control beliefs were measured using two components: control beliefs and power of control beliefs. The participants were influenced by three control beliefs per the Study 1 results: availability of pro-sport Hijab, financial situation, and others’ opinion about pro-sport Hijab. The control beliefs were measured on a seven-point Likert scale (1 = *extremely unlikely*, 7 = *extremely likely*). The items included were such as, “I expect that if a pro-sport Hijab is easily available, I will purchase a pro-sport Hijab” and “I expect that if my financial situation is good, I will purchase a pro-sport Hijab.” On the other hand, power of control beliefs was also

measured on a seven-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*). Each control belief was then calculated by multiplying each control belief statement (*c*) with the power of the control (*p*) belief item. Ajzen (2020) highlighted that each control belief's composite score is directly proportional to the perceived behavioral control (*PBC*).

$$PBC \propto \sum c_i p_i$$

4.6.4.5. Control Variables

I measured exercise behavior, previous pro-sport Hijab purchasing behavior, respondents' perspective about their family wealth situation, and age as control variables. Bozionelos and Bennett's (1999) one-item scale measuring intention to participate in the exercise was used to measure exercise behavior. The one-item is measured on a 10-point scale ranging from 0–10 to 91–100 percent. The question asked from the participant was the following: What is the probability out of 100 that you will take moderate exercise for long enough to work up a sweat at least three days a week during the next three weeks? Further, I used a single-item for measuring previous pro-sport Hijab purchasing behavior. The single item was, "Do you now own, or have you previously owned a pro-sport Hijab?" (*yes* or *no*). In addition, I also used a single-item for measuring the respondents' family wealth perspective. The single item included was, "What is your perception of your family wealth situation?" This single-item was measured on a seven-point scale (1 = very poor, 7 = very wealthy).

4.6.4.6. Attention Check Questions

I used two attention check questions to see if the respondents were attentive to the questionnaire. The two questions were, “Today is March 14, 2000” (True/False) and “Your date of birth is 32 Dec 2021” (True/False). Twenty-four participants gave the wrong answer to the first attention check question. In contrast, 22 participants gave the wrong answer to the second attention check question. In addition, 13 participants had both answers wrong. I deleted the responses having both answers of the attention check questions wrong. Further, in the responses where one answer was wrong, I checked for trends and extreme values. I did not find any extreme trends in those replies.

4.6.5. Data Analysis (Study 3.3)

In study 3.3, before each hypothesis testing, I carried out several preliminary assessments. First, Harman’s (year) single factor test was performed to check whether the issue of common method bias existed. Tehseen et al. (2017) underscored that the total variance extracted using exploratory factor analysis (EFA) should be below 60% to establish that common method bias is not an issue. Second, confirmatory factor analysis was done on latent constructs to establish convergent and discriminant validity of the measurement model. I used many indices to establish the model fitness, such as goodness of fit index (GFI), comparative fit index (CFI), and root mean square error of approximation (RMSEA). Third, I calculated composite reliabilities and factor loadings

of latent constructs (attitude, subjective norms, perceived behavioral control, and purchase intention).

Fourth, kurtosis and skewness values were checked for data normality. Fifth, I calculated means, standard deviations, and bivariate correlations for all variables. Sixth, I checked variance inflation factor (VIF) and tolerance level values for observing multicollinearity issue. Lastly, hypothesis testing was done using a hierarchical regression approach in the SPSS 27.00 (Ajzen, 2019). Following were the control variables in the hypothesis testing: family wealth situation, exercise behavior, previous purchasing behavior, and age.

4.6.6. Research Biases (Study 3.3)

4.6.6.1. Common Method Bias-Harman's Single Factor Test

In Study 3.3, I used only a single source to collect data. This might make the study susceptible to have a common method bias issue (Doty & Glick, 1998). To probe this issue, I performed Harman's single factor test (Podsakoff et al., 2003). Harman's single factor test is performed after data collection to determine whether a unique factor is the variance source (Tehseen et al., 2017). I did exploratory factor analysis (EFA) in SPSS 27.00 to conduct Harman's single factor test (Tehseen et al., 2017). I put all the items of the model measured (Figure 4.1.) under one factor; the observed variance extracted was 43.93%. Thus, the total source of variance was below 60%. The results verified that common method bias is not likely to be an issue (Tehseen et al., 2017).

4.6.6.2. Social Desirability Bias

The social desirability bias is one more major issue in a cross-sectional survey study design (King & Bruner, 2000). This bias is defined as respondents' tendency to answer questions in a biased way that they can be viewed positively (King & Bruner, 2000). Larson (2019) has previously claimed that self-administered and confidential surveys lessen social desirability bias. In this study, I have used a self-administered survey, and all the responses were kept confidential. Hence, social desirability bias was less likely to be an issue.

4.6.7. Results (Study 3.3)

4.6.7.1. Measurement Model Assessment (Direct Measures)

For the measurement model, I had four latent constructs: attitude, subjective norms, perceived behavioral control, and purchase intention (See Figure 4.5). I did not include beliefs in the measurement model because they are measured as independent, single item precursors and not as single constructs influencing direct measures (Ajzen, 2001). Hence, beliefs are not latent constructs.

According to Hair et al. (2011) and Henseler et al. (2009), to assess the measurement model, scholars need to validate each item's factor loadings and internal consistency values. Hair et al. (2011) also suggested establishing the convergent validity and discriminant validity of the measures before assessing the measurement model.

Researchers have argued that each factor loading should be up to or above 0.6 (Hair et

al., 2011; Memon et al., 2019). In the current study, each latent construct item had factor loading above 0.6 (see Table 4.1). Therefore, factor loadings were appropriate (Memon et al., 2019). Bagozzi and Yi (1988) and Hair et al. (2011) have recommended that establishing internal consistency via observing composite reliability (CR) values. Each construct's CR should be above 0.7. In this study, all the latent constructs had CR values above 0.7. This demonstrates the latent constructs' internal consistency (Bagozzi & Yi, 1988). Fornell and Larcker (1981) also suggested that the convergent validity evaluation could be done via looking at the average variance extracted (AVE). According to Chin (1998), AVE values should be above 0.5 to establish convergent validity. In this study, each latent construct's AVE was above 0.5. Hence, measurement model convergent validity was found (Chin, 1998).

Table 4.1. Factor Loadings, Average Variance Extracted, and Composite Reliability

Factors	Items	Factor Loadings	AVE	CR
Attitude			0.661	0.886
	A1. For me, purchasing a pro-Sport Hijab would be	.813		
	A2. For me, to have an opportunity to purchase a pro-Sport Hijab would be	.816		
	A3. For my current lifestyle, a pro-Sport Hijab would be	.811		
	A4. I think my compatibility with a pro-Sport Hijab would be	.810		
Subjective Norms			0.677	0.893
	SN1. Most people important to me think that I should purchase a pro-Sport Hijab.	.870		
	SN2. Close friends and family think it is a good idea for me to purchase a pro-Sport Hijab.	.865		
	SN3. Important people in my life want me to purchase a pro-Sport Hijab.	.812		

Table 4.1. Continued

Factors	Items	Factor Loadings	AVE	CR
	SN4. The people whom I listen to could influence me to purchase a pro-Sport Hijab.	.734		
Perceived Behavioral Control			0.644	0.878
	PBC1. I have the resources and time to purchase a pro-sport Hijab.	.789		
	PBC2. I have complete control of purchasing a pro-sport Hijab.	.759		
	PBC3. For me, purchasing a pro-sport Hijab is easy.	.837		
	PBC4. If I want to, I could easily purchase a pro-sport Hijab.	.820		
Purchase Intention			0.775	0.912
	PI1. I intend to buy a pro-Sport Hijab in the next 3 months.	.908		
	PI2. I will try to buy a pro-Sport Hijab in the next 3 months.	.836		

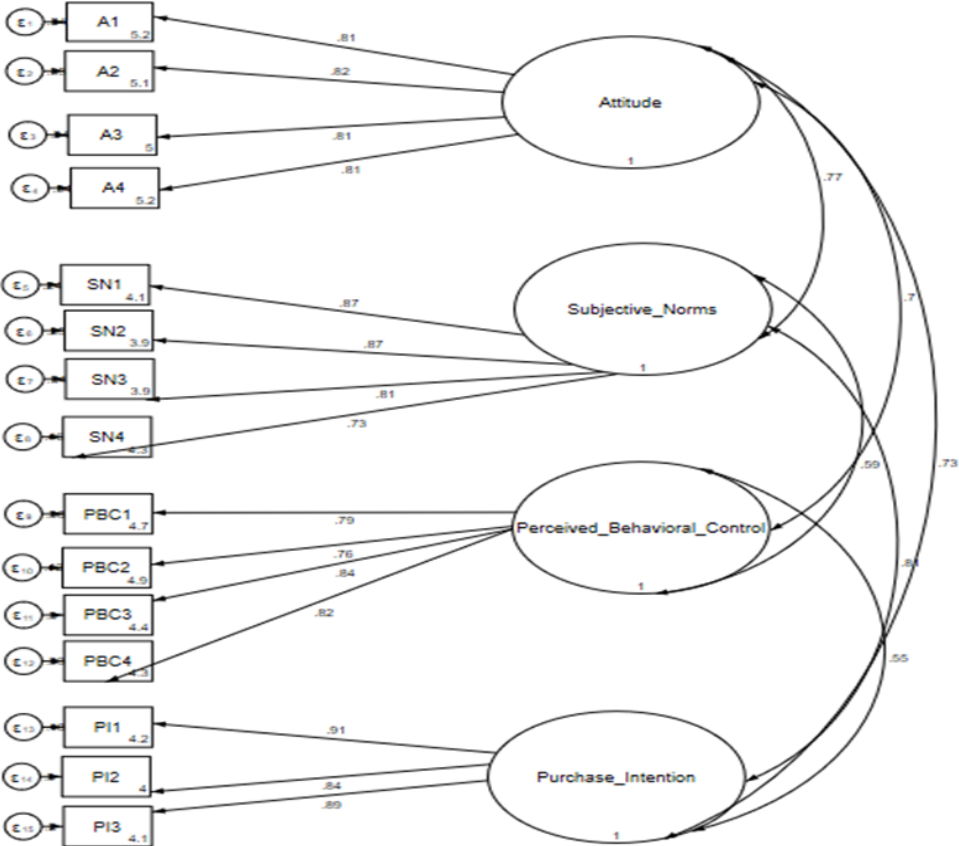
Table 4.1. Continued

Factors	Items	Factor Loadings	AVE	CR
	PI3. I will make an effort to buy a pro-Sport Hijab in the next 3 months.	.893		

Note. AVE = average variance extracted; CR = composite reliability

To check the measurement model appropriateness and discriminant validity, I computed four latent constructs of the theory of planned behavior: attitude, subjective norms, perceived behavioral control, and purchase intention in STATA 16.00. The study results exhibited acceptable model fitness $\chi^2 (84) = 239.92$, RMSEA = 0.073, CFI = 0.959, TLI = 0.949. The high fit indices (e.g., CFI) values of the model validate the discriminant validity of the measures. Thus, the direct reflective measures model was appropriate for further analysis.

Figure 4.5 Confirmatory Factor Analysis Diagram of the TPB Factors



4.6.8. Hypothesis Testing (Indirect measures: Study 3.3)

4.6.8.1. Attitude and Behavioral Beliefs

To test H1, first, I checked the bivariate correlations of each behavioral belief with Muslim women's attitude towards pro-sport Hijab (see Table 4.2). Cohen (1988) claimed that a correlation (r) value below 0.1 is considered to be small. Whereas r value around 0.3 or above is considered medium and r value above 0.5 is considered to be large. The results indicated a strong correlation among all the constructs (Cohen, 1988). Among all the behavioral beliefs, the most substantial relationship was found between religious compliance and Muslim women's attitude towards pro-sport Hijab ($r = .737$). The Skewness and Kurtosis values for all the belief variables were between -2 and +2. Hence, results indicate normal univariate distribution for the behavioral belief measures (George & Mallery, 2010) (Table 4.2).

Table 4.2. Correlations of the of behavioral beliefs Variables with Attitude of Muslim women towards Pro-sport Hijab and Descriptive Statistics

	1	2	3	4	5	6
Attitude	---					
BB_Religious	.737**	---				
Compliance						
BB_Comfort	.726**	.758**	---			

Table 4.2. Continued

	1	2	3	4	5	6
BB-Matching	.565*	.558**	.575*	---		
Color						
BB_Cost	.569**	.592**	.613**	.647**	---	
BB_Empowerment	.683**	.649**	.679**	.601**	.605**	---
<i>M</i>	5.731	34.707	34.709	31.520	31.982	33.253
<i>SD</i>	0.969	10.850	10.3435	11.895	10.756	10.851
Skewness	-1.230	-0.745	-0.661	-0.485	-0.521	-0.605
Kurtosis	2.665	0.205	0.193	-0.38	-0.248	0.017

Note. BB = behavioral beliefs. * $p < .05$. ** $p < .01$. *** $p < .001$.

Results of hierarchical regression analysis are given in Table 4.3. VIF values were well below the suggested levels of 10 (Hair et al., 1998). In addition, tolerance level values were well above the recommended level of 0.1 (Hair et al., 2010). Thus, multicollinearity was not an issue. Family wealth, exercise behavior, the previous behavior of purchasing a pro-sport Hijab, and age accounted for 11.3% of the variance in the model ($p < .01$). After controlling these variables, behavioral beliefs (religion, comfort and convenience, matching color, attitude towards cost of pro-sport Hijab, and empowerment) accounted for an additional 53.3% of the variance ($\Delta R^2 = .533, p < .001$). Results indicate that religious compliance ($\beta = .321$), comfort and convenience ($\beta =$

0.273), and empowerment via pro-sport Hijab ($\beta = .21$) have a significant relationship with Muslim women's attitude towards a pro-sport Hijab. However, matching color ($\beta = .73, p = .132$) and price ($\beta = .012, p = .805$) does not have a significant relationship with Muslim women's attitude towards a pro-sport Hijab (see Table 4.3). Thus, H1 is partially supported.

Table 4.3. Results of Hierarchical Regression Analysis Testing the Effects of the Behavioral Beliefs Variables on Attitude of Muslim women towards pro-sport Hijab

	<i>B</i>	<i>SE</i>	β	Tolerance	VIF
Step 1					
Family Wealth Situation	.141	.045	.179*	.854	1.171
Exercise Behavior	.055	.017	.173*	.989	1.011
Previous Behavior	.300	.115	.146	.876	1.142
Age	.006	.006	.058	.939	1.065
Step 2					
Family Wealth Situation	.006	.029	.008	.807	1.239
Exercise Behavior	.010	.011	.033	.947	1.055
Previous Behavior	.114	.077	.055	.803	1.245
Age	.004	.004	.038	.907	1.103
BB_Religion	.029	.005	.321***	.377	2.654
BB_Comfort	.025	.005	.273***	.341	2.929
BB_Matching_Color	.006	.004	.073	.478	2.094
BB_Price	.001	.004	.012	.446	2.244
BB_Empowerment	.019	.005	.210***	.441	2.268

Note. BB = Behavioral Beliefs; Attitude = Dependent Variable. R^2 for Step 2 = .646,

4.6.8.2. Injunctive and descriptive normative beliefs relationship with subjective norms

To test H3 (a) and H3 (b), first, I checked the bivariate correlations among injunctive normative and descriptive normative beliefs with the subjective norms (see Table 4.4). The Skewness and Kurtosis values for all the belief variables were between -2 and +2. Therefore, results indicate normal univariate distribution for the belief measures (George & Mallery, 2010). Among all the injunctive normative beliefs, fear of harassment from others due to wearing a pro-sport Hijab had the strongest relationship with subjective norms ($r = .588$). Whereas, among all the descriptive normative beliefs, women's family members' purchasing behavior had the strongest relationship with subjective norms ($r = .642$).

Table 4.4. Bivariate Correlations, Means, and Standard Deviations of Injunctive and Descriptive Normative Beliefs Variables Muslim Women with Subjective Norms

	1	2	3	4	5	6	7	8	9	10
Subjective Norms	---									
INJ_Women_family	.585**	---								
INJ_Men_family	.560**	.776**	---							
INJ_Close_friends	.566**	.817**	.825**	---						
INJ_Harrasment	.588**	.696**	.699**	.709**	---					

Table 4.4. Continued

	1	2	3	4	5	6	7	8	9	10
INJ_Exclusion	.533**	.726**	.746**	.759**	.777**	---				
DNB_Women_family	.642**	.719**	.727**	.754**	.643**	.712**	---			
DNB_men_family	.586**	.661**	.704**	.707**	.616**	.640**	.689**	---		
DNB_Muslim_friends	.626**	.713**	.664**	.711**	.662**	.710**	.833**	.708**	---	
DNB_Muslim_women	.596**	.630**	.690**	.678**	.617**	.667**	.750**	.703**	.734**	--
<i>M</i>	5.4	30.4	29.7	29.4	30.6	28.8	27.6	29.6	28.4	29.2
<i>SD</i>	1.1	11.7	13.3	13.2	12.8	13.39	13.3	11.2	12.63	11.95
Skewness	-1.16	-0.60	-0.58	-0.53	-0.51	-0.47	-0.39	-0.32	-0.44	-0.33
Kurtosis	1.43	-0.20	-0.58	-0.63	-0.59	-0.66	-0.89	-0.53	-0.69	-0.81

Note. INJ = Injunctive Normative Beliefs, DNB = Descriptive Normative Beliefs. * $p < .05$. ** $p < .01$. *** $p < .001$

Results of hierarchical regression analysis are given in Table 4.5. VIF values were well under recommended levels of 10 (Hair et al., 1998). Further, tolerance level values were well above the suggested level of 0.1. Thus, multicollinearity was not an issue. Family wealth situation, exercise behavior, the previous behavior of purchasing pro-sport Hijab, and age accounted for 26.5% of the variance in the model ($p < .01$). After controlling these variables, injunctive normative beliefs and descriptive normative beliefs accounted for an additional 27.8% of the variance ($\Delta R^2 = .278, p < .001$). Among all the injunctive normative beliefs, harassment ($\beta = .238$) had a significant positive influence on developing subjective norms for Muslim women to purchase a pro-sport

Hijab. Whereas, among all the descriptive normative beliefs, the other Muslim women's purchasing behavior ($\beta = .185$) and women family members ($\beta = .17$) influenced subjective norms (see Table 4.5). Hence, H3 (a) and H3 (b) are partially supported.

Table 4.5. Results of Hierarchical Regression Analysis: Testing the Effects of the Injunctive Normative Beliefs and Descriptive Normative Beliefs on Subjective Norms

	B	SE	β	Tolerance	VIF
Step 1					
Family Wealth Situation	0.233	0.05	0.242***	0.851	1.17
Exercise Behavior	0.042	0.019	0.107*	0.988	1.01
Previous Behavior	0.884	0.129	0.35***	0.88	1.13
Age	0.006	0.007	0.046	0.934	1.07
Step 2					
Family Wealth Situation	0.08	0.042	0.084	0.758	1.31
Exercise Behavior	0.013	0.015	0.032	0.944	1.06
Previous Behavior	0.381	0.112	0.151**	0.746	1.34
Age	-0.004	0.005	-0.032	0.901	1.11
INJ_Women_family	0.012	0.007	0.121	0.269	3.71
INJ_Men_family	-0.003	0.007	-0.039	0.243	4.11
INJ_Close_friends	-0.003	0.007	-0.035	0.211	4.73

Table 4.5. Continued

	B	SE	β	Tolerance	VIF
INJ_Harrasment	0.022	0.006	0.238***	0.342	2.92
INJ_Exclusion	-0.014	0.006	-0.158*	0.272	3.67
DNB_Women_family	0.015	0.007	0.17*	0.224	4.47
DNB_Men_family	0.013	0.007	0.122	0.364	2.74
DNB_Muslim_friends	0.01	0.008	0.104	0.227	4.4
DNB_Muslim_women	0.018	0.007	0.185**	0.337	2.96

Note. INJ = Injunctive Normative Beliefs, DNB = Descriptive Normative Beliefs, Subjective Norms = Dependent Variable. R^2 for Step 2 = .543, * $p < .05$, ** $p < .01$, *** $p < .001$

4.6.8.3. Control beliefs and Perceived Behavioral Control

To test H5, first, I checked the bivariate correlations among control beliefs and perceived behavioral control (see Table 4.6). The Skewness and Kurtosis values for all the control belief variables were between -2 and +2. Consequently, results show the normal univariate distribution for the control belief measures (George & Mallery, 2010). Among all the control beliefs, the availability of a pro-sport Hijab had the strongest relationship with perceived behavioral control ($r = .565$) (Table 4.6).

Table 4.6. Bivariate correlations, Means, and Standard Deviation of Control beliefs with the Perceived Behavioral Control

	1	2	3	4
Perceived Behavioral Control	---			
CB_Availibility	.565**	---		
CB_Financial_Situation	.438**	.761**	---	
CB_Others_opinion	.502**	.665**	.640**	---
<i>M</i>	5.68	33.36	32.83	32.14
<i>SD</i>	1.039	11.03	11.33	11.92
Skewness	-1.249	-0.652	-0.624	-0.687
Kurtosis	1.901	0.263	0.062	-0.06

Note. CB = Control Beliefs. * $p < .05$. ** $p < .01$. *** $p < .001$.

Results of hierarchical regression analysis are given in Table 4.7. VIF values were well under recommended levels of 10 (Hair et al., 1998). Also, tolerance level values were well above the suggested level of 0.1. Thus, multicollinearity was not an issue. Family wealth situation, exercise behavior, the previous behavior of purchasing a pro-sport Hijab, and age accounted for 11.7% of the variance in the model ($p < 0.01$). After controlling these variables, control beliefs accounted for an additional 25.7% of the variance ($\Delta R^2 = .257, p < .001$). Among the three control beliefs, availability ($\beta =$

.426) and others' opinion ($\beta = .228$) influenced the participants perceived behavioral control (see Table 4.7). At the same time, the financial situation did not have a significant relationship with perceived behavioral control ($\beta = -.045, p = .517$). Hence, H5 is partially supported.

Table 4.7. Results of Hierarchical Regression Analysis: Testing the Effects of the Control Beliefs on the Perceived Behavioral Control

	B	SE	β	Tolerance	VIF
Step 1					
Family Wealth Situation	.237	.047	.278***	.857	1.167
Exercise Behavior	.037	.018	.107*	.983	1.017
Previous Behavior	.156	.121	.071	.883	1.133
Age	.007	.006	.059	.932	1.073
Step 2					
Family Wealth Situation	.137	.041	.161**	.817	1.223
Exercise Behavior	-.002	.016	-.006	.934	1.071
Previous Behavior	-.164	.106	-.074	.817	1.223
Age	.004	.005	.030	.920	1.087
CB_Availability	.040	.007	.426***	.362	2.766
CB_Financial_situation	-.004	.006	-.045	.394	2.540
CB_Others_opinion	.020	.005	.228**	.502	1.994

Note: CB = Control Beliefs, Perceived Behavioral Control = Dependent Variable

R^2 for Step 2 = .374, * $p < .05$. ** $p < .01$. *** $p < .001$

4.6.9. Hypotheses Testing (Direct measures)

Mean, standard deviation, and bivariate correlation values are given in Table 4.8 for the direct measures. Simultaneously, the Skewness and Kurtosis values for the three variables were between -2 and +2. Only, attitude Kurtosis value was marginally above 2. Thereby, study results indicate normal univariate distribution for the direct measures (George & Mallery, 2010). The correlation values were above $r > .53$ (see Table 4.8). This reveals a strong relationship among constructs (Cohen, 1988). The strongest relationship was found between subjective norms and purchase intention. Further, none of the direct measures had a correlation value $r > .80$. Thus, multicollinearity might not be an issue. However, VIF and tolerance values were checked while conducting the regression analysis.

Table 4.8. Descriptive statistics and correlations of the Theory of Planned Behavior Direct Measures

Measures	1	2	3	4
Attitude	---			
Subjective Norms	.697**	---		
Perceived Behavioral Control	.596**	.537**	---	
Purchase Intention	.654**	.737**	.471**	---

Table 4.8. Continued

Measures	1	2	3	4
<i>M</i>	5.731	5.457	5.688	5.479
<i>SD</i>	0.969	1.174	1.039	1.230
Skewness	-1.230	-1.163	-1.249	-1.267
Kurtosis	2.665	1.438	1.901	1.803

Note. * $p < .05$. ** $p < .01$. *** $p < .001$

To test H2, H4, and H6 hierarchical regression was used (see Table 4.9). VIF values were well below recommended levels of 10 (Hair et al., 1998). Additionally, tolerance level values were well above the suggested level of 0.1. Hence, multicollinearity was not an issue. Family wealth situation, exercise behavior, the previous behavior of purchasing a pro-sport Hijab, and age accounted for 19.4% of the variance in the model ($p < .01$). After controlling these variables, attitude, subjective norms, and perceived behavioral control accounted for an additional 41.1% of the variance ($\Delta R^2 = .411, p < .001$). Attitude had a moderate level significant relationship with purchase intention ($\beta = .187$). Hence, H2 is supported. On the other hand, subjective norms had the strongest significant relationship ($\beta = .578$) with purchase intention. Thus, H4 is supported. Perceived behavioral control did not have a significant

relationship with purchase intention in the model ($\beta = .018, p = .688$). Therefore, H6 is not supported (see Table 4.9).

Table 4.9. Results of Hierarchical Regression Analysis: Testing the Effects of the Theory of Planned Behavior on the Purchase Intention (Direct Measures)

	B	SE	β	Tolerance	VIF
Step 1					
Family Wealth Situation	.202	.053	.203***	.846	1.183
Exercise Behavior	.079	.020	.196***	.985	1.015
Previous Behavior	.655	.137	.253***	.873	1.145
Age	.006	.007	.043	.926	1.080
Step 2					
Family Wealth Situation	.036	.039	.036	.773	1.293
Exercise Behavior	.032	.014	.080*	.945	1.058
Previous Behavior	.080	.105	.031	.743	1.345
Age	.000	.005	.002	.922	1.085
Attitude	.243	.070	.187**	.411	2.432
Subjective Norms	.620	.060	.578***	.383	2.612
Perceived Behavioral Control	.021	.053	.018	.589	1.698

Note. Purchase Intention = Dependent Variable. R^2 for Step 2 = .605, * $p < .05$. ** $p <$

.01. *** $p < 0.001$.

4.7. Discussion and Implications

This study provides important insights into why Muslim women would purchase sporting goods targeting their religious beliefs. The results elucidate that Muslim women have a positive attitude towards pro-sport Hijab because it helps them comply with their religious beliefs and empowers them to participate in sporting activities (H1). These findings resonate with previous research conducted by various scholars on the Muslim community (Hussain & Cunningham, 2020; Nakamura, 2002). These scholars argued that to enhance Muslim women's physical activity participation, sport managers should develop strategies through which Muslim women are allowed to comply with their religious beliefs (Hussain & Cunningham, 2020; Toffoletti & Palmer, 2017). This study adds to their scholarship by highlighting that sport marketers should also develop products to help Muslim women comply with their religious beliefs. This would develop a positive attitude of Muslim women towards those products. Further, Muslim women's positive attitude towards sporting products might lead to their purchase intention (H2).

The study results also elucidate that Muslim women are highly influenced by subjective norms (H4). Previous meta-analyses show that subjective norms had the weakest link with purchase intention among other variables of the theory of planned behavior (Hagger et al., 2002). However, this study results elucidate that subjective norms are the key determinant of Muslim women's pro-sport Hijab purchase intention (H4). These results are in-line with the previous study results about Muslim community

purchase intention of various products relationship with subjective norms (Memon et al., 2019). Study 3.3 results also elucidate that other Muslim women's purchasing behavior and their own women's family members highly influence Muslim women's purchase intention (H3b). Hence, I add to previous scholarship by identifying how subjective norms are developed for Muslim women based upon their injunctive and descriptive normative beliefs. This finding also suggests that Muslim women have a very robust social identity (Tajfel & Turner, 1979). In the future, social identity theory (Tajfel & Turner, 1979) could be used with the theory of planned behavior (Ajzen, 1991) to understand Muslim women's sport products purchasing behavior. Sport marketers can also use these findings to see how Muslim women's social identity can be targeted via various marketing strategies.

The study results also show that subjective norms for Muslim women are shaped by their beliefs (H3a and H3b) of being harassed by people due to using a specific product. It should be noted that most of the participants in the main study were mostly from the USA. Hence, this might be why they were concerned about harassment due to wearing a pro-sport Hijab. In the future, a cross-cultural study is needed to decipher how Muslim women's beliefs changes per culture.

Moreover, others' opinions and easy availability of the product also influences Muslim women's view of their capability to purchase (perceived behavioral control) a pro-sport Hijab (H5). Thus, Nike should try to develop strategies via which pro-sport

Hijab are readily available to Muslim women. In addition, positive word of mouth can be another marketing strategy that sport marketers can use to target the Muslim women's market. Nevertheless, the study results for direct measures show that perceived behavioral control does not have a significant relationship with purchase intention in this study model (H6). These results are in-line with Hwang and Kim's (2020) study results about Muslim women's modest activewear purchase intention having no significant relationship with perceived behavioral control. This might be due to the study sample drawn, as the main study participants were using social media and might have the resources and freedom to buy any goods they like online. Further, I found that the financial situation does not have a significant relationship with perceived behavioral control, which contradicts previous literature; this might be due to the sample selected (internet users).

4.8. Conclusion, Limitations, and Future Research

In summary, this study aimed to determine Muslim women's pro-sport Hijab purchase intention. I found out that various beliefs shape Muslim women's attitudes and subjective norms of purchasing a pro-sport Hijab. Additionally, I found that subjective norm is a key determinant of Muslim women's pro-sport Hijab purchase intention. This study adds to the scholarship by highlighting how beliefs elucidated in this study could be used to understand Muslim women's consumption of other sporting products.

The current study has potential limitations, which offer opportunities for future research. First, the inductive research process (phase one: pre-pilot study) took place from the USA participants. These participants might not be the true representative of Muslim women's diverse population. This limits the generalizability of the current study. Second, in the main study, data were collected from online communities and social media, raising questions about this research's generalizability. Third, purchase intention does not mean actual behavior (Cunningham & Kwon, 2003). Though, previous theoretical (Ajzen, 1991; Fishbein & Ajzen, 1975) and empirical (Ajzen, 2020) research demonstrate that intent and behavior are positively associated. It would be advantageous to encompass actual behavior in the study framework in the future. This means the data should be collected from the participants a second time to check their actual purchasing behavior. Lastly, in the future, a cross-comparison study is needed about how Muslim women's purchase intention differs in Muslim and Non-Muslim countries.

4.9. References

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5. CONCLUSION

This dissertation intended to explore how Muslim women's inclusion in sporting phenomena could be improved. I conducted three independent studies focusing on different aspects of Muslim women's interaction with the sporting phenomenon. In Study 1, I explored how the Western sporting paradigm is a key hurdle for Muslim women's sport participation. I tried to decipher how religion, post-colonial structures, Western feminism, and Western sports are systematically sidelining women of the Global South's sport participation. I contemplated upon how Western feminism backs White supremacy by using the transnational feminism lens (Toffoletti & Palmer, 2017). Hence, I claim that rather than promoting Western sports, sport managers should focus on traditional sports rooted in a specific culture to enhance Muslim women's sport participation.

In Study 2, I explained how eSports provide Muslim women an oppositional agency to fight against the normative system by using the Uses and Gratification theory (Blumler, 1979; Lazarsfeld, 1940). Lastly, I examined factors that can influence Muslim women's pro-sport Hijab purchase intention by using the theory of planned behavior (Ajzen, 1991) (Study 3). Overall, I contribute to various domains of sport management literature (sport sociology, sport social psychology, and sport marketing). However,

before discussing my dissertation's practical and theoretical implications, I would like to reflect on my position on the topic.

5.1. Positionality

I have fluctuated from a social constructivist lens to a post-positivist paradigm during my dissertation. However, as a social constructivist, I again reiterate all the three study results should not be generalized other than the particular context. Further, I firmly believe that truth is socially constructed. In other words, the reality is co-constructed and depends on the researcher's biased view. From the literature I cited to the population I drew, I had an inherent bias based upon my individual experiences.

I again reiterate the Muslim world is diverse and not homogenous. For instance, I am a Deobandi Muslim, my mother comes from the Barelvi Muslim school of thought, my cousins are Shia Muslim, and I know many Agha Khani Muslims. There is a historical bias in the Western academia against the Muslim world by asserting them as one monolithic entity (Said, 1978), which I challenge and utterly disregard. Even these two words, *Muslim women*, have a deep-rooted racial and ethnic connotation of describing one billion population as a monolithic entity without any subjective self, needing a Western man's help to seek freedom (Ratna & Same, 2017; Samie, 2013). This historical racial bias exists in academia because of positivism ruling our realm (Said, 1978). I have also used these words, *Muslim women*, to satisfy the needs of colonized, racialized, and Eurocentric sport management scholarship (Hussain et al.,

2021). However, I am fully aware of political and historical reasons why the Muslim world is being perceived as a homogenous entity by Western scholars and incarcerated orientalist (Said, 1978). I have pondered upon these facts in my first two articles.

5.2. Theoretical Contribution

I have tried to contribute to various theoretical frameworks via my dissertation research. For example, Study 1 was the first of its kind in Pakistan and generally in the Indian subcontinent within the traditional sports context, due to which that research has several theoretical implications. Study 1 contributes Bourdieu's (1958) social reproduction lens by exploring masculine hegemony through understanding the intersection among Western sporting paradigm, socio-cultural beliefs, postcolonial rudiments, and religious discourse within the traditional sport context. Kitchin and Howe (2013) and Hussain and Cunningham (2020) underscored that Bourdieu's theory of social reproduction could be a theoretical framework that sport management and sport sociology scholars can use to distinguish the inequalities faced by vulnerable groups in sport settings. Thus, Study 1 adds to the sport management and sociology of sports scholarship by using Bourdieu's (1958, 1990a) social reproduction lens as a theory of practice.

Study 1 results also challenge the core thesis of Western/White feminism. I further reason that the Western feminist ocular employed in understanding marginalized group participation in sports can lead to further marginalization of Non-Western women

(Hussain & Cunningham, 2020). Results of Study 1 also adds to the traditional sports literature, and I uphold that understanding traditional sports entrenched in the specific culture can help researchers to decipher the influence of larger socio-cultural forces, which shapes individuals' motives to take part in social activities (e.g., sports). Lastly, Study 1 results underline how the participants felt liberated via traditional sports due to personifying their cultural perception of 'self,' which is another significant theoretical contribution to the sport management scholarship.

In Study 2, I attempted to explore Muslim women eSports participants' lived experiences via Uses and Gratification theory (Blumler, 1979; Lazarsfeld, 1940). Study 2 adds to a variety of sociological and psychological frameworks. I uncovered that participants are contesting the patriarchal system. On the other hand, they are also replicating and re-exploring masculine domination and White supremacy. Likewise, I unearthed that participants are eluding their culture and as well as re-exploring their cultural values less closely. Additionally, participants feel freed and empowered through eSports, in spite of demonstrating a White inferiority complex. These convoluted behaviors demonstrate the entrapment of Muslim women in the patriarchal system and the solemn intrusion of colonization, which is further perpetuated by the eSports' sexualized and white supremacist subject matter. Though, within the deep spider web of entrapment, Muslim women from Pakistan still found eSports as a vehicle for showing agency against the normative system.

Lastly, in Study 3, I used Ajzen's (1991) theory of planned behavior to determine key predictors of Muslim women's pro-sport Hijab purchase intention. The third article's focus was to explore the utility of the theory of planned behavior (Ajzen, 1991). In addition, Study 3 results elucidate unique behavioral beliefs of the Muslim community, which can shape Muslim women's attitude towards modest sporting apparel. The results of Study 3 also unveil how various injunctive and descriptive beliefs shape Muslim women's subjective norms of purchasing pro-sport Hijab. Overall, Study 3 contributes to the sport marketing scholarship by accentuating the key determinants of Muslim women's modest sporting products (e.g., pro-sport Hijab) purchase intention.

5.3. Practical Implications

This dissertation offers a variety of insights to sport managers. In Study 1, I claim that sport managers should embrace a critical development approach to resolve developing world difficulties in the sporting context (O'Hearn & Munck, 1999). Furthermore, Study 1 presents a groundwork for developmental organizations to recognize a variety of forces that can be an obstacle for Muslim women's participation in traditional sporting activities in Pakistan. Study 1 results also decipher structural challenges, which Pakistani women face while taking part in sport like sexual harassment, which Pakistan Sports Board (i.e., the sport governing body in Pakistan) should address on an urgent basis. Finally, in Study 1, I claim that the Pakistan Sports Board and other local and global developmental organizations should build up strategies

collectively to combat various societal taboos connected to physical activities in Pakistan.

In Study 2, I claim that rather than promoting mainstream sporting activities via a deficit model of sport (Toffoletti & Palmer, 2017), eSports can be another means by which Pakistani Muslim women can be empowered. Hence, sport managers can use eSports as a means to enhance Muslim women's sports interaction. I argue that the eSports game developers can make eSports games, which can assist in augmenting Muslim women's experience and offer them an opportunity to escape from socio-cultural norms. For instance, certain games could be established for Muslim women that provide them an opportunity for friendship anonymously; this can support them in their psychological wellbeing. Likewise, games that have a reduced amount of sexualized aspects can boost Muslim women's involvement and psychological health. In addition, video games that confront the patriarchal system can entice Muslim women's involvement in eSports. Lastly, research is required about how vulnerable Muslim women at younger age form their imaginary friends. This relationship between an imaginary friend and an individual can provide invaluable information to eSport marketers about product consumption patterns among vulnerable groups.

Lastly, in Study 3, I argue that sport consumption can be another domain via which Muslim women's physical activity can be enhanced. Therefore, sport marketers should develop products targeting Muslim women's unique identities. This will not only

be beneficial in enhancing Muslim women's sporting activities but can provide monetary gains to their organization.

5.4. Limitations and Future Research Directions

The three studies introduced in this dissertation have numerous limitations which offer various novel future research directions. For instance, Study 1 focuses on women athletes with lower family income backgrounds, and the participants are from one geographical region of Pakistan. Hence, the participants had, to some extent, identical experiences. Future examinations should incorporate women from various areas of Pakistan with mixed financial backgrounds, so a wider knowledge of traditional sports in Pakistan could be acquired. Further, the formal interviews in Study 1 were taken only once virtually on the participants' demands, which hurts the notion of proximity in the qualitative examination. In the future, an ethnographic design could assist in recognizing the experiences of Pakistani women athletes better. In the context of Study 1, in the future, scholars can concentrate on comparing mainstream Pakistani women athletes' motives with traditional sport women athletes' motives, so policymakers and researchers could have a broader picture of physical activities in Pakistan. I also suggest sport sociologists critically investigate how the Western sporting paradigm can be a foremost hindrance instead of being an enabler for women's sport involvement in various circumstances (Hussain & Cunningham, 2020). Finally, in the context of Study 1, I recommend sport management scholars to further dig into how traditional sports can

enhance other communities, such as indigenous people's sport involvement, beyond the Western milieu.

In Study 2 as well, I collected data from one part of Pakistan, which is a major limitation of this study, as not only Pakistan but the Muslim world is exceptionally diverse (Hussain & Cunningham, 2020). For instance, Muslim women in the Arab world confront various other socio-cultural challenges, as equated with Muslim women residing in Pakistan. Thereby, in the future, cross-cultural investigation is warranted in the Muslim world to get transferable outcomes about eSport. Further, in Study 2, I gathered data via Skype interviews, and participants recorded video games, which raises doubts pertaining to the nearness required in a qualitative examination. In the future, robust data collection methods are needed to comprehend the eSports phenomenon.

Study 2 results also revealed that Pakistani women employ escapism motives in several ways to consume eSports. Hence, results attained from this study should be confirmed in other social avenues, like searching for the rising usage of social media in the Muslim world (Hatab, 2016). In Study 2, I also point out that Pakistani women have personified masculine hegemony and the white color inferiority complex. Further, research is needed on Pakistani Muslim men about how masculine control and white hegemony in eSports are affecting Muslim men. In addition, there is a plethora of eSports scholarship appearing in various journals; nevertheless, scholars have either used cross-sectional surveys, experimental designs, or interviews as a method of data

collection without using a multi-method approach. Additionally, in most of the studies, sport management investigators do not analyze video gaming data. This approach restricts a deep and full understanding of the eSports phenomenon. In Study 2, I have attempted to expand the eSports scholarship by focusing on Muslim women by gathering observational video game data and follow-up interviews. However, more robust methods with a variety of paradigmatic methodologies are required to understand the eSports phenomenon in a unique setting. For instance, there is a dearth of video-gaming ethnography in eSports research, which can be another novel method to understand eSports.

Lastly, based upon Study 3 results, I suggest sport marketing scholars to explore the factors that might enhance Muslim women's sporting products consumption. In Study 3, data were gathered from online groups and social media, which raises doubts about this investigation's generalizability. Further, in Study 3, I measured the construct of purchase intention, while purchase intention does not mean actual behavior (Cunningham & Kwon, 2003). Though, earlier theoretical (Ajzen, 1991; Fishbein & Ajzen, 1975) and empirical (Ajzen, 2020) scholarship establish that intent and behavior are positively correlated. It would be beneficial to incorporate actual behavior in the study context in the future. Thereby, a longitudinal study is needed to validate the results of Study 3 in the future. Finally, a cross-comparison study is required concerning how Muslim women's purchase intention varies in Muslim and Non-Muslim countries.

Overall, this dissertation tries to address various frameworks of sport management scholarship, which helps to offer practical and theoretical directions. However, like all scholarly investigations, the dissertation has potential flaws, which open the doors for future research.

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APPENDIX A

QUESTIONNAIRE FOR STUDY 3.1

The purpose of this study is to explore factors influencing Muslim women's intention to buy a pro-sport Hijab. A pro-sport Hijab provides moisture-wicking comfort and can keep your hair dry while allowing you to cover your head in intensive sporting activities. Some of the pictures of pro-sport Hijabs are given below:



Nationality

What is your perception of your family wealth situation?

Very Poor Poor Somewhat-Poor Average Somewhat-Wealthy Wealthy Very Wealthy

Question about pro-sport Hijab (Behavior)

Do you now own or have you previously owned a pro-sport Hijab?

- Yes

- No

Do you now or have previously used a pro-sport Hijab for physical activity (e.g., running, jogging, and playing sports)?

- Yes
- No

Behavioral outcomes and experiences

- What do you see as the advantages of buying a pro-sport Hijab?
- What do you see as the disadvantages of buying a pro-sport Hijab?
- What positive feelings can you associate with purchasing a pro-sport Hijab?
- What negative feelings do you associate with purchasing a pro-sport Hijab?

Normative referents

- Please list the individuals or groups who would approve or think you should (e.g., husband, father, or brother) ask before buying a pro-sport Hijab?
- Can you further explain how the above group(s) or individuals(s) can affect your decision to purchase a pro-sport Hijab?
- Please list the individuals or groups who would disapprove or think you should not buy a pro-sport Hijab?
- Sometimes, when we are not sure what to do, we look to see what others are doing. Please list the individuals or groups whom do you think will buy a pro-sport Hijab?
- Please list the individuals or groups whom do you think will not buy a pro-sport Hijab?

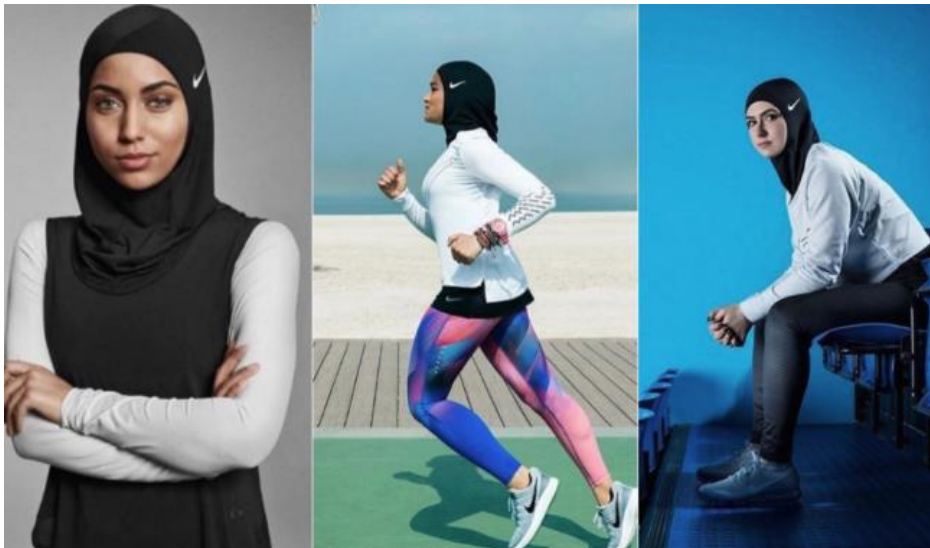
Control beliefs

- Please list any factors or circumstances that would make it easy or enable you to purchase a pro-sport Hijab?
- Please list any factors or circumstances that would make it difficult or prevent you from buying a pro-sport Hijab?

APPENDIX B

QUESTIONNAIRE FOR STUDY 3.3

The purpose of this study is to explore factors influencing Muslim women's intention to buy a pro-sport Hijab. A pro-sport Hijab provides moisture-wicking comfort and can keep your hair dry while allowing you to cover your head in intensive sporting activities. Some of the pictures of pro-sport Hijabs are given below:



Demographics

D1. Age: _____

D2. In which country do you currently reside?

D3. In which city are you currently living?

D4. What is your marital status?

Single Married Widowed Domestic partnership Divorced
Separated

D5. What is your highest level of education?

High School Bachelor's degree Master's degree Doctorate
No degree Prefer not to say

D6. What is your perception of your family wealth situation?

Very Poor Poor Somewhat-Poor Average Somewhat-Wealthy Wealthy Very
Wealthy

Reflective (Direct) Measures

Attitude: Instrumental and experiential aspects

A1. For me, purchasing a pro-Sport Hijab would be

Extremely bad: ___1___:___2___:___3___:___4___:___5___:___6___:___7___ Extremely
good

A2. For me, to have an opportunity to purchase a pro-Sport Hijab would be

Extremely bad: ___1___:___2___:___3___:___4___:___5___:___6___:___7___ Extremely
good

A3. For my current lifestyle, a pro-Sport Hijab would be

Extremely bad: ___1___:___2___:___3___:___4___:___5___:___6___:___7___ Extremely
good

A4. I think my compatibility with a pro-Sport Hijab would be

Extremely bad: ___1___:___2___:___3___:___4___:___5___:___6___:___7___ Extremely good

Questions about pro-sport Hijab (Past Behavior)

PastB1. Do you now own or have you previously owned a pro-sport Hijab?

- Yes
- No

PastB2. Do you now or have you previously used a pro-sport Hijab for physical activity or playing sports?

- Yes
- No

Subjective Norms: Injunctive and descriptive aspects (1 = Extremely Unlikely, 7 = Extremely Likely)

SN1. Most people important to me think that I should purchase a pro-Sport Hijab.

SN2. Close friends and family think it is a good idea for me to purchase a pro-Sport Hijab.

SN3. Important people in my life want me to purchase a pro-Sport Hijab.

SN4. The people whom I listen to could influence me to purchase a pro-Sport Hijab.

Perceived behavioral control: Capacity and autonomy aspects (1 = strongly disagree, 7 = strongly agree)

PBC1. I have the resources and time to purchase a pro-sport Hijab.

PBC2. I have complete control of purchasing a pro-sport Hijab.

PBC3. For me, purchasing a pro-sport Hijab is easy.

PBC4. If I want to, I could easily purchase a pro-sport Hijab.

Beliefs (Indirect Measures)

Behavioral beliefs evaluation (1 = Unlikely 7 = Likely) and Behavioral belief outcomes (1 = not at all important, 7 = Extremely Important)

BA = Behavioral beliefs evaluation and BBO = Behavioral belief outcomes

BA1. I would be _____ to purchase a pro-sport hijab because it helps me to comply with my religious beliefs while being physically active.

BBO1. When I participate in any physical activity, complying with my religious beliefs is

BA2. I would be _____ to purchase a pro-sport hijab because it is comfortable and convenient to use while being physically active.

BBO2. When I participate in any physical activity, comfortability and convenience is

BA3. I would be _____ to purchase a pro-sport hijab if it were offered in various colors so that I can wear it with different clothes.

BBO3. When I participate in any physical activity, having a matching hijab with clothes is

BA4. I would be _____ to purchase a pro-sport hijab if it were less costly as compared to other hijabs.

BBO4. When I participate in any physical activity, the cost associated with it is

BA5. I would be _____ to purchase a pro-sport hijab because it empowers me.

BBO5. When I participate in any physical activity, empowerment to me is

(2a) Injunctive Normative Beliefs and Motivation to Comply (1 = strongly disagree, 7 = strongly agree) and Motivation to comply (1 = Unlikely, 7 = likely)

NB1. I would purchase a pro-sport hijab if my women family members approved it.

MCNB1. When it comes to purchasing products I wear for physical activity, I want to do what my women family members say I should do.

NB2. I would purchase a pro-sport hijab if my men family members approved it.

MCNB2. When it comes to purchasing products I wear for physical activity, I want to do what my men family members say I should do.

NB3. I would purchase a pro-sport hijab if my close Muslim friends approved it.

MCNB3. When it comes to purchasing products I wear for physical activity, I want to do what my Muslim friends say I should do.

NB4. I would purchase a pro-sport hijab if I felt that I would not be stigmatized or harassed because I was wearing it.

MCNB4. When it comes to purchasing products I wear for physical activity, I think about not being harassed and stigmatized due to it.

NB5. I would purchase a pro-sport hijab if I felt that I would not be excluded by any social group due to wearing it.

MCNB5. When it comes to purchasing products I wear for physical activity, I think about exclusion from any social group.

(2b) Descriptive Normative Beliefs and Identification with the Referent

Descriptive normative belief strength (Strongly disagree=1, Strongly Agree = 7) and Identification with the referent (not at all= 1, very much = 7)

DNBS = Descriptive normative belief strength

IRB = Identification with the Referent

DNBS1. Most of my women family members have bought a pro-sport Hijab.

IRB1. When it comes to matters of purchasing products for physical activity, how much do you want to have a similar purchasing behavior like your women family members?

DNBS2. Most of my men family members would allow my women family members to wear a pro-sport Hijab.

IRB2. When it comes to matters of purchasing products for physical activity, how much do you comply with your men family members' opinion?

DNBS3. Most of my Muslim friends have bought a pro-sport Hijab.

IRB3. When it comes to matters of purchasing products for physical activity, how much do you want to have a similar purchasing behavior like your Muslim friends?

DNBS4. Most of the Muslim women who wear pro-sport Hijab are not being harassed or stigmatized by society.

IRB4. When it comes to matters of purchasing products for physical activity, how much do you want to have a similar purchasing behavior like other Muslim women?

Control beliefs (1 =likely, 7 = unlikely) and Power of control factor (1 =disagree, 2 = agree)

CB = Control beliefs

PCB = Power of Control beliefs

CB1. I expect that if a pro-sport Hijab is easily available, I will purchase a pro-sport Hijab.

PCB1. The ease of availability would enable me to purchase a pro-sport Hijab.

CB2. I expect that if my financial situation is good, I will purchase a pro-sport Hijab.

PCB2. My good financial situation would enable me to purchase a pro-sport Hijab.

CB3. I expect that if others opinion about pro-sport Hijab is positive, I will purchase a pro-sport Hijab.

PCB3. Other people's positive opinions about the pro-sport Hijab would enable me to purchase a pro-sport Hijab.

Your date of birth is 32nd Dec 2021

- True
- False

Health Consciousness. (1 = strongly disagree, 7 = strongly agree)

HC1. I think about my health a lot.

HC2. I am conscious of my health.

HC3. I am generally attentive to my inner feelings about my health.

HC4. I am constantly examining my health.

HC5. I am alert to changes in my health.

HC6. I am usually aware of my health.

HC7. I am aware of the state of my health as I go through the day.

HC8. I notice how I feel physically as I go through the day.

HC9. I am very much involved with my health.

Exercise Behavior: (10-point scale ranging from 0–10 to 91–100 percent)

EB1. What is the probability out of 100 that you will engage in moderate exercise (i.e., exercise that causes you to sweat) at least three days a week during the next three weeks?

Religious Identity (1 = strongly disagree, 7 = strongly agree)

RI1. In general, my religion (Islam) is an important part of my self-image.

RI2. My religion (Islam) is an important part of who I am as a person.

RI3. Overall, my religion (Islam) has a lot to do with how I feel about myself.

Today is March 14, 2000

- True
- False

Purchase intentions. (1 = strongly disagree, 7 = strongly agree)

PI1. I intend to buy a pro-Sport Hijab in the next 3 months.

PI2. I will try to buy a pro-Sport Hijab in the next 3 months.

PI3. I will make an effort to buy a pro-Sport Hijab in the next 3 months.