



Gender Roles and identity in the modern Era among Muslim married couple, A Case Study of Gulbarga City

Dr. Nuzhath Parveen

Associate Professor in Sociology, Government First Grade College Kamalapur

Pin.code 585313, Dist. Kalaburagi, State. Karanataka Country. India, Mail ID: parveenmadki@gmail.com

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ABSTRACT

The rights of women have assumed an enhance significant in modern times in general, an in the Islamic world, in particular. Women as a vital part of human resource of a country are the potential contributors towards development and productivity. The family as the main unit of analysis because a large part of gender interactions occurs within this institution. Identity is the condition of being oneself (and not another). Arguably it is a process that is fluid and is shaped according to circumstances and opportunities. The gender identity of both boys and girl may depend on the family one is born into, the culture and religion one belongs to, one's community and one's life experiences. . This research project on "Gender Roles and identity in the modern Era among Muslim married couple" A case study of Gulbarga city. is conducted with the objectives to highlight the changes in Gender Roles and identity in the modern Era among Muslim married couple. Further An attention is also focused on various hurdle and challenges face by Muslim community to changes Gender Roles in the modern Era among Muslim married couple". it sheds light on Gender Roles and tension in the family.

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**Introduction:**

The studies on gender-related social processes have pointed to an inequality in the distribution of resources, gender role and opportunities between men and women in all over the world in general and Islamic world in particular. A number of studies, which have analyzed the changes in gender role attitudes in Western countries, have revealed that along with a rapid increase of female employment, the gender systems have also changed and the traditional male breadwinner family model of the 1950s has been replaced by a model of gender equality in all over the world. (Hirdman 1991). Although gender identity has significant effects, there remain sizable sex differences in performance which are not related to gender identity but which, because of their patterning, seem to be social in origin.

Within the framework of structural symbolic interactionism, identity theory views the self as a collection of identities, each of which is experienced through social interaction (Stryker 1980). Drawing on the works of James (1890), Cooley (1902), and Mead.

(1934), identity theory holds that self- conceptions emerge through interpersonal interaction as it is constrained and defined by social structure. Social structure establishes expectations for behavior with respect to various roles and positions in society. These expectations assume meaning in connection with "counter-roles" or "counter-positions." For example, the role of teacher takes on meaning in connection with the role of student, the role of mother in connection with the role of child, and so on. The internalization and attribution of these expectations provide the basis of identity. The meaning of an identity is conveyed by its commonalities with one class of persons similarly situated and by its differences from other classes those situated in counter-position. In practical terms, it meant that full female employment coexisted with traditional gender roles and unequal division of household tasks in the domestic sphere.

Many different forms of kin relations were associated with early civilizations. While these relations were intimately connected with family life, residence patterns, marital practices, and the nurturing of children, they were also associated with broader sociocultural practices such as landholding, agricultural production, craft organization, inheritance of property, political and economic activities, value systems, and religious beliefs. They also constituted the primary sphere in which gender roles were defined, although class differences also affected these roles. Lower-class women in all early civilizations cooked, cleaned houses, cared for children, and spun and wove to provide clothing for their families, but the division of domestic labour among them varied according to the number of women who lived together and how they



allocated household tasks among themselves. The division of labour and relations of authority between men and women also varied significantly from one civilization to another and according to class.

In 2001 a team of sociologists identified ‘identity markers’ that people use to claim or attribute identity: place of birth, ancestry, place of residence, length of residence, upbringing and education, name, accent, physical appearance, dress and commitment to place.. ‘At a basic level, identity is about who we are, and who and what we identify with. However, identity is also about who we want to be, and how we wish to be seen by others.’ Identity is both individual and group oriented.

women’s role in *Muslim* society, for whom Islam has provided all their rights, is both traditional and *modern*. On *the* one hand, she puts forward traditional values associated with *the* family, *married* life, and childbearing, while on *the* other hand, she proposes a *modern* interpretation of women’s social and political *roles*. According to her, women constitute a ‘fundamental part of *the* Islamic call’.. *The* first and foremost victims of such control are women who are *the* ‘symbol’ of an Islamic *identity* that is still deeply rooted in concepts of honor, segregation, and specific *gender roles* that are central to traditional patriarchal societies. Islamists advocate a new *gender*-specific division of spaces.

However, in practice, gender roles are highly flexible and demonstrate significant mutual support. In addition, the similarities or differences between spouses in terms of gender role attitudes contribute to levels of relative satisfaction regarding the current division of labour in households.

This article investigates the gender role attitudes and domestic division of labor of young couples in Gulbarga city. Based on separate interviews with 40 couples living in Gulbarga city, it explores young people's thoughts about the roles of a wife and a husband and how these translate into their allocation of housework. Analysis of the interviews indicates that the perceptions and expectations of young people remain influenced by traditional gender ideology, in that, wives are still considered mainly responsible for housework.

Gender roles in Islam:

Gender roles in Islam are based on scriptures, cultural traditions, and jurisprudence.

The Quran, the holy book of Islam, indicates that both men and women are spiritually equal. The Quran states: Those who do good, whether male or female, and have faith will enter Paradise and will never be wronged; even as much as the speck on a date stone. The Quran does not specify gender roles for women, but Islamic practice does. This is partially because men and women are at times allotted different rights and



cultural expectations. Hadith Sahih Bukhari (9:89:252) states that a man is expected to be the "guardian of [his] family," whereas a woman is expected to be the "guardian of her husband's home and his children." In some Muslim-based countries, women are legally restricted from practicing certain rights.

the Muslim domestic sphere (the harem), Hadžić focused on the relationships between husband and wife, and parents and children, stating that it was based on collaboration and mutual respect. As for Muslim women, they were supposed to become “good mothers, good wives, capable women of the house” through education. Rather than preparing women to enter the public space, school consisted merely of a period of temporary training before a girl returned to the domestic realm. In the plans for education drawn up by these Muslim intellectuals, the ideology of the separate spheres inherent to both traditional Muslim society and European bourgeois culture were reinforced and re-legitimized. Even the institution of the veil, a source for indignation for Westerners,. Though it is a woman’s duty to run the household, and though her true world is in the home, this in no way prevents a woman from amusing herself from time to time. Gatherings are held at home, where she may converse with family members and friends, and she may go to visit her family. In other words, the diversions of Muslim women respect popular customs and the laws of Islam.

Origin of the research problem:

As was the case in the rest of the Muslim world at the turn of the century, the women and gender roles among Muslim family question was becoming an inevitable subject of debate. , Islam was not a religion of ignorance and obscurantism for women, but rather a faith that stressed the importance of education for both sexes. While the influence of socioeconomic status and financial balance on conflict in female-male relationships has been widely examined, The division of labour in household among Muslim family of old areas of kalaburagi city in particular and Karnataka in general are mostly differences between spouses in terms of gender role with low education level. Their quality of life is also inferior and the freedom, Muslim women have, in comparison to that of non-Muslim women in cities is considerably lower. This article examines and attempts to understand the gender role attitudes and domestic division of labor of young couples among Muslim family in Gulbarga city. This is comparatively less developed than other Non-Muslim family in Gulbarga city. Before turning to my research methods and findings, it is necessary to discuss the significant of the present study.

Significance of the study:

The research project will have enormous value for the researchers, students in the field of Social work, Women studies, Sociology and also to those people to aspire to understand the gender role attitudes and



domestic division of labor of young couples among Muslim family in the selected area of study. NGOs and Governmental agencies who wish to work on these issues can get relevant insights. It will be also useful to design interventions to address the changes in Gender Roles and identity in the modern Era among Muslim married couple.

Objectives:

- 1) To examines the changes in Gender Roles and identity in the Muslim family.
- 2) To highlight the various hurdle face by Muslim community to changes Gender Roles.
- 3) To analyse the Attitude, Gender Roles and tension in the family.

Hypotheses:

- 1) Gender Roles and tension in the family.
- 2) There is no changes in Gender Roles and identity in the Muslim family.

Review of Literature:

Haddad , Yvonne Yazbeck Smith, Jane. and more (2006) has discussed about the situation of Muslim American women, focusing on how Muslim views about and experiences of gender are changing in the Western diaspora. Centering on Muslims in America, the book investigates Muslim attempts to form a new "American" Islam. Such specific issues as dress, marriage, childrearing, conversion, and workplace discrimination are addressed. The authors also look at the ways in which American Muslim women have tried to create new paradigms of Islamic womanhood and are reinterpreting the traditions apart from the males who control the mosque institutions.

Jude Browne:,(2007) has conveyed that 'Gender 'is used to classify humans and to explain their behavior in predominantly social rather than biological terms. the terms 'gender' and 'sex' are deployed indiscriminately – or, to be more precise, 'gender' is increasingly being used to cover both terms. It is, then, worth re-establishing the traditional difference between the two concepts. 'Gender' is concerned with the ascription of social characteristics such as 'womanly', 'manly', 'feminine' and 'masculine', all of which can be seen as culturally variable and not necessarily associated with the sex of an individual.

panelMaila Stivens(2006)the article argues that the embeddedness of this widely-supported project in a number of versions of 'Islamic values' and in wider alliances with conservative global forces has important



implications not only for family, gender relations and women's (human) rights within families, but also for understanding Malay(sian) nationalisms. These developments pose significant challenges for activists seeking to reform family relations.

Hilde Coff, Selin Dilli(2016)This study offers a comprehensive investigation of the gender gap in political participation am majority nations using World Values Survey data and applying multilevel analyses. It reveal gender gap, with men being significantly more likely to be politically active compare to women.

The review of literature shows that studies have focused on Gender roles in Islam but studies which focuses specifically on various hurdle and challenges face by Muslim community to changes Gender Roles in the modern Era among Muslim married couple”. Therefore this project will be able to fill the gap in the existing literature.

Methodology:

This is a case study research; The research was about the case of Gulbarga city.

The purpose of this qualitative research study is to examine and explore the phenomena associated with Islam and Muslim married couple lived experiences in the family while seeking gender equality via an Islamic theological framework. The 40 Muslim family of kalaburagi city of karanataka state constituted as population of the present study. The research questions to this study are answered using qualitative data that materialized from interviews, observations, This study attempts to understand how Islam, as a religion, can foster gender equality via its egalitarian message. To study the concept of gender equality, the researcher used the phenomenology research method. Using this method allowed the researcher to understand the the meaning of Muslim married couple lived experiences in the Family. The stratified sampling method is adopted. Secondary data has been utilized to find out the theoretical information and consists of books, journals etc.

Limitations of the study:

This project focuses the changes in Gender Roles and identity in the modern Era among Muslim married couple. Further An attention is also focused on various hurdle and challenges face by Muslim community to changes Gender Roles in the modern Era among Muslim married couple”. it sheds light on Gender Roles and tension in the family only in kalaburagi city among Muslim community not any other community.

Analysis an interpretation of Data:

The data is collected using Interview scheduled comprising of 40 questions. Part A comprises of Demographic profile of the respondents and part B comprises of question on Economic profiled of the respondents whereas part C comprises of question on social profiled of the respondents. The data collected is analysis and interpreted using percentage method.

PART - A**Demographic profile****Table 1.1****Age of the respondents**

S.No	Age intervals	frequency	percent
1.	20-30	05	12.5
2.	30-40	25	62.5
3.	40-50	10	25
total		40	100

The above table 1.1 show the age of the respondents only (12.5%) were belongs to 20-30 age groups, the major (62.5%) were belongs to 30-40 age groups whereas (25%) were belongs to the age groups of 40 -50 age groups of the respondents.

Table 1.2**Sects of the respondents**

S.No	Age intervals	frequency	percent
1.	Ahl-e-hadis	05	12.5
2.	sunni	25	62.5
3.	Tableq	10	25

total	40	100
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The above table 1.2 show the age of the respondents only (12.5%) were belongs to Ahl-e-hadis groups, the majority (62.5%) were belongs to sunni groups whereas (25%) were belongs to the Tableq groups or sects of the respondents, Therefore inference can be drawn that, Muslims are divided into many groups and sects because of their selfishness and personal Motives, or by interpreting context of holy Quran –e-sharif differently. Therefore it is very difficult to maintain unity among the Muslim community and this is a big drawback for unity and cultural similarities.

Table 1.3

Literates in the family

S.No	Age intervals	frequency	percent
1.	Male	135	50
2.	Female	135	50
Total		270	100

The above table 1.3 indicates that, there are optimum number of male and females are literates in the family (50%) . It can be inferred that Muslim are showing progressive nature in educational dimension while rigidly community Even so female education are enhanced and equal with male counterpart.. It can be desirable result towards female, and also women empowerment in general and Muslim community in particular.

PART - B

Economic profile

Table 2.1

Occupational background of the Male Respondents

S.No	Particulars	frequency	Percent
1.	Govt. employed	02	05

2.	Agriculture	Nil	Nil
3.	Laborer (coolie)	10	25
4.	Petty business	10	25
5.	Abroad service	18	45
Total		40	100

Table 2.1 clearly shows that major source of income to the family from Male Respondents is through abroad service. Therefore inference can be drawn that, due to lack of opportunities, majority of the Male Respondents are not able to engage in other occupations.

Table 2.2

Occupational background of the Female Respondents

S.No	Particulars	frequency	Percent
1.	Govt. employed	18	45
2.	Private employed	Nil	Nil
3.	House wives	10	25
4.	Petty business	10	25
5.	Member of self-help group	02	05
Total		40	100

Table 2.2 clearly shows that major source of income to the family from female respondents is through Govt. employed. Therefore inference can be drawn that, compare to Male Respondents, Female Respondents are getting more government jobs, it has been noted that majority of the respondents' are government Teachers. Were very less (5%) Member of self-help group.

Table 2.3

Annual income of the family

S.No	Particulars	frequency	Percent
1.	5000 – 10,000	Nil	Nil
2.	10,001 – 20,000	02	05
3.	20,001 -- 30,000	02	05
4.	30,001 -- 40,000	03	7.5
5.	40,001 – 50,000	15	37.5
5.	50,000 and above	18	45
Total		40	100

The above table 2.3 clearly shows that, the Annual income of the respondent's family is between Rs. 40,001 -- 50,000 majority (37.5%) to (45%) of the sample's family annual income is 50,000 and above Rs. Therefore it can be inferred that, there is no Economic problem Among Muslim community although they enjoy adequate annual income of the respondents. Whereas the Major source of income of the respondents is aboard service. It has been observed by the researcher that there is no poverty, illiteracy in the local area, whereas in Muslim area slums problem is noted.

PART - C**Social profile**

Table 3.1

Types of Marriage

S.No	Particulars	frequency	Percent
1.	Arrange Marriage	25	62.5
2.	Love Marriage	03	7.5

3.	Inter caste Marriage	Nil	Nil
4.	Marriage within the Relationship	06	15
5.	Marriage outside of the Relationship	06	15
Total		40	100

Table 3.1 clearly shows that the majority of the respondents getting Arrange Marriage (62.5) were very less (7.5%) of the respondents getting Love Marriage whereas No respondents have Inter caste Marriage. Therefore inference can be drawn that, India is a developing country. Here most of the people follow convention and custom an Non- Muslim in general and Muslim in particular, Most young adults want their parents to get involved in match- making. According to an estimate, more than 90% of people in India in favour of Arrange Marriage, on the other hand. A Muslim woman, however, may only marry another Muslim. Although the Qur'an technically states that she cannot marry an "unbeliever, 'or Non- Muslim.

Table 3.2

Preference of the respondents

Particulars	Male		Female		Total
	f	%	f	%	
Compromise with spouse	25	62.5%	15	37.5%	100%
Preference for equality in gender role	08	20%	32	80%	100%
Preference for Divorce	27	67.5%	13	32.5%	100%

Table 3.2 shows that majority of the Male respondents Preference for Divorce whereas the majority of the female respondents Preference for equality in gender role and compare to male respondents female respondents Preference for Compromise with spouse. Therefore it can be inferred that, equality in gender role compare to female respondents' male respondents are not reach to be desirable result.

Table 3.3

Freedom in decision making

Particulars	Yes		No		Total
	f	%	f	%	
Freedom to do occupation of your choice	08	20%	32	80%	100%
Freedom to spend your earnings	07	17.5%	33	82.5%	100%
Freedom to work outside your native	06	15%	34	85%	100%

Table 3.3 clearly indicates that, majority of the respondents do not possess freedom in decision making in any field. Therefore inferences can be drawn that, family is dominated by male.

Table 3.4

Gender role and Tension in the family.

Particulars	Yes		No		Total
	f	%	f	%	
Doing domestic work together	02	05%	38	95%	100%
Division of labor in domestic work	05	12.5%	35	87.5%	100%
Gender role and Tension in the family	35	87.5%	05	12.5%	100%

Table 3.4 clearly indicates that, majority of the respondents were not Doing domestic work together in the family (95%) very less(12.5%) are following Division of labor in domestic work in the respondent's family. Whereas second majority of the respondents were suffering from Gender role and Tension in the

family. Therefore inferences can be drawn that, Muslim family still need time to bring similarities in gender role. Muslim youth focused attention on adaptation in regard to their Islamic values and beliefs, It is very difficult for Muslim people to participate Western culture, Muslim youth may be less likely to assimilate than youth from other religious backgrounds.

Table 3.5

Role of mother-in-law in the Family

Particulars	Yes		No		Total
	f	%	f	%	
To manage the house hold	40	100%	Nil	Nil	100%
To look after the Children	06	15%	34	85%	100%
To supervise the work of the daughter-in-laws	40	100%	Nil	Nil	100%
To manage equality in Gender role	04	10%	36	90%	100%
Any others	Nil	Nil	Nil	Nil	Nil

Table 3.5 clearly indicates that, all of the respondents were agreed that the domestic work is under control of the mother-in-law in the Family, whereas very less mother-in-law in the Family manage equality in Gender role. Therefore inferences can be drawn that, compare to other community, Muslim are more committed to their Religion and faith. To change Gender role is a challengeable task in the Muslim family.

Table 3.6

Perceive any change in the traditional role of mother -in-law in the neighbour's family

Particulars	Yes		No		Total
	f	%	f	%	
Mother-in-law is no more in superior position in the family	Nil	Nil	40	100%	100%

She has no power to supervise the work of the daughter-in-laws	Nil	Nil	40	100%	100%
She cannot order and give direction to the daughter-in-laws	4	10%	36	90%	100%

Table 3.5 clearly indicates that, All of the respondents were replied not Perceive any change in the traditional role of mother -in-law in the neighbor's family, very less(4%) were replied that, She cannot order and give direction to the daughter-in-laws Therefore inferences can be drawn that, Still women are not free from Domestic problem because she suffer from side as women to women and man to women.

Table 3.7

Hurdle to change Gender role

Particulars	Yes		No		Total
	f	%	f	%	
More committed to their faith.	Nil	Nil	Nil	Nil	Nil
ethnic identities	Nil	Nil	Nil	Nil	Nil
Islamic values and beliefs	Nil	Nil	Nil	Nil	Nil
Restriction of elder in the Family	04	40%	06	60%	100%
Over all the above variable	25	83.3%	05	16.6%	100%

Table 3.6 clearly indicates that, majority of the respondents were agreed that Over all the above variable are becoming Hurdle to change Gender role. Therefore inferences can be drawn that, compare to other community, Muslim are more committed to their Religion and faith.

**Findings of The Study:**

the major (62.5%) were belongs to 30-40 age groups, only (12.5%) were belongs to 20-30 age groups, the majority (62.5%) were belongs to sunni groups, only (12.5%) were belongs to Ahl-e-hadis groups, Muslims are divided into many groups and sects because of their selfishness and personal Motives, or by interpreting context of holy Quran –e-sharif differently. Therefore it is very difficult to maintain unity among the Muslim community and this is a big drawback for unity and cultural similarities.

The study shows the Gender equality in literacy. It can be desirable result towards female literacy, and also women empowerment in general and Muslim community in particular.

Major source of income to the family from Male Respondents is through abroad service. due to lack of opportunities, majority of the Male Respondents are not able to engage in other occupations whereas Female Respondents are getting more government jobs.

Majority (37.5%) to (45%) of the sample's family annual income is 50,000 and above Rs. there is no Economic problem Among Muslim community although It has been observed by the researcher that there is no poverty, illiteracy in the local area, whereas slums problem is noted.

the majority of the respondents getting Arrange Marriage (62.5) were very less (7.5%) of the respondents getting Love Marriage whereas No respondents have Inter caste Marriage., equality in gender role compare to female respondents' male respondents are not reach to be desirable result. majority of the respondents do not possess freedom in decision making in any field.

Majority of the respondents were Not Doing domestic work together in the family (95%) very less(12.5%) are following Division of labor in domestic work in the respondent's family. Whereas over all of the respondents were suffering from Gender role and Tension in the family. To change Gender role is a challengeable task in the Muslim family because . the domestic work is under control of the mother-in-law in the Family.

Women are not free from Domestic problem because she suffer from side as women to women and man to women.

All of the respondents were replied that (100%) Restriction of elder in the Family. Therefore, it becoming Hurdle to change Gender role.



Suggestion:

- 1) Through Media and all the TV channel should promote women Empowerment.
- 2) Muslims across the world need to reassess the appalling Western culture,
- 3) Muslims are divided into many groups and sects because of their selfishness and personal Motives, so Maulans should take responsibilities to stop it.
- 4) Promote many more seminar, conference, workshop to be arranged on the value of equality in gender role
- 5) Free and compulsory education for Muslim community because Education plays a pivotal role in addressing the identity within the Muslim community.

Conclusion:

It can be concluded that, The study shows the Gender equality in literacy. But equality in gender role compare to female respondents' male respondents are not reach to be desirable result. Family faced many hurdle to change Gender role like Restriction of elder in the Family. Major decisions are taken by the male members of the family.

Muslim women are hidden from the public eye, In order to have a good dynamic between the wife and the husband, it is important to have mutual respect and to spend quality time together. "(A good relationship) is based on respect of his wife. (The husband) has a lot of respect for his wives. Muslim youth focused attention on adaptation in regard to their Islamic values and beliefs, participation in Western culture, family relations and assimilation. Modernity argued to be human, female must become a male as much as it possible. As a result, the modern female is a human being but with all the mannish characteristics. New thoughts are so subdued by commonalities of male and female by neglecting "the truth of femininity" that female and women's rights were forgotten and by ignoring female's identity, challenged the security of her. Usually, women who are able to have a role in male-dominated society will not achieve all their social femininity identity and try to adapt themselves to mannish social roles and functions. But it costs female because male considered them as a threat and resist to change female's behavior. Considering these facts, Islam evaluated gender identity beyond the biological characteristics of each of the two sexes. Accordingly, the concentration of Islam will be on qualitative equality far more than quantity equality in the concept of gender.



The findings indicate a need for early intervention to help children develop healthy attitudes around gender role and self-identity in general and Islamic world in particular. Music media influences young children's gender role and self-identity.

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