

Jeanette S. Jouili. *Pious Practice and Secular Constraints: Women in the Islamic Revival in France and Germany*. Stanford, CA: Stanford University Press, 2015. 272 pages. \$23.46.

*Pious Practice and Secular Constraints: Women in the Islamic Revival in France and Germany* by Jeanette S. Jouili presents reflections of realistic experiences, voices, and aspirations of the author's Muslim interlocutors, gathered during the years of her fieldwork in the conservative Islamic revival circles and movement, found in French and German societies from 2008 through 2011. Her text also expertly interweaves various professional reflections of Islamic and European thinkers, as well as North American contemporary scholars (21).

This volume consists of seven chapters. In Chapter 1 (1–26), as her book title describes, Jouili, portrays how pious European Muslims, living in European public spheres, have been historically, educationally, and socially discriminated against as ‘a problem-space (13, 95)’ on grounds of racial or ethnic origin, religion or belief/practices. She especially exposes the visible as well as invisible discrimination and struggles young Muslim women, born and raised in Europe, are concretely facing. These situations continue to prevail, even though there have been equal treatment policies for women in Europe, regardless of religion or belief, disability, race or ethnicity, age, gender, or sexual orientation.

In Chapter 2 (27–56), on the basis of the experiences of those she interviewed in the classes and gatherings she attended, Jouili tries to provide an accurate account of how pious young European Muslim women in their everyday lives, study and learn about authentic Islamic knowledge, including orthodox Islamic norms and practices, as a cognitive activity, and Islamic faith, as an affective-oriented activity. Of additional importance, she discusses the functions of the Islamic communal centers. Thereby, she compares this kind of educational process in a positive way with the integrated pedagogical patterns of Aristotelian ethics and ethical *praxis*. Through this kind of learning process, Islamic women learn and practice self-transformation, self-cultivation, and self-governance as a form of continuous self-discipline, as an important element of the process of pious practices in their daily lives. As a result of her research, she points out that by focusing on the study of Islamic knowledge and faith cannot be merely limited to the dimension of individuals. Rather, it is connected with the “well-being of the Muslim community, *umma*” (49–51) as a whole.

However, Jouili observes that it is never easy for young Muslim women “to [freely] practice Islamic norms and ethical requirements in their own everyday life, especially in the hostile or sometimes violent context of contact with the non-Muslim Other” (55). Even orthodox Muslim women's pious practices used to be underestimated as unintelligible, unthinkable, suspicious, and undesirable in terms of lifestyles and practices through the mainstream discourse within the non-Muslim environment. In this regard, in Chapters 3 and 4, similarly, Jouili chronicles and focuses on various struggles, obstacles, dilemmas, and complications facing young Muslim women, as pious revival practitioners, as they attempted to put orthodox Islamic ethical and pious self-cultivation into practice in their mundane life. Likewise, within the non-Muslim and secular public sphere, for instance, they encountered consistent resistance as they attempted to honor their ritual practices such as the daily punctual exercise of the five ritual prayers, in the workplace, *salat*, and their choice to wear the veil, the *hijab*, in public areas. Jouili also introduces how Islamic women, individually and collectively, confidently identify themselves as *Muslims* (*persons living a God-pleasing life*, 100), a reflection of their dignity, self-worth, and self-realization of being Muslim women, while criticizing public discourses on gender issues and Islam.

In Chapters 5-6 (121–186), Jouili investigates the importance of education as having a divine purpose, *telos*, among Islamic women and introduces how they negotiate and compromise their pious practices in public spheres, but are never hampered by outside constraints. In Chapter 7 (187–199), she articulates how Islamic women, surviving as a religious and racialized minority in both countries, especially since 9/11, strive to retain and revitalize their Islamic virtues and practices within the heart of the mainstream society. Thereby, she finally evaluates and concludes European-born Muslim women, as active and critical agents, not only accept their own religious and pious practices as life itself in its unique Islamic way, but, as pious ethical European citizens, they also strive to embody and pursue “the common good and social justice (199) as social commitment/actions to *being with*, not to *being*” (20) through their own particular religious ethics while desiring co-existence with other persons within a pluralist European society.

For those whose research and interests are closely related to the subjects of Islam and anti-Muslim violence in Western Europe, secularism, multiculturalism, pluralism, gender issues, and various situations of violence against Muslim women in France and Germany, in particular, what might be the alternative solution to living together with civility and in harmony in a pluralist society or world, in the aftermath of Paris terror attacks of November 13, 2015? Jeanette S. Jouili’s recently published study, based on the research of her Ph.D. dissertation, is thoroughly well written and presents timely ethnographic research and discursive resources for a better understanding of those issues.

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