

David Peritz
A Newly Re-enchanted World
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Religion and Women: Case of the Islamic Revival

- I. From Talal Asad to Saba Mahmood: Post-structuralist, Post-colonial Anthropology and Feminism
- II. Mahmood's Method: Religion, Agency, Gender and Discursive Frameworks
 - A. Foucault Redux
 - B. Feminism and Foucault
 - C. Agency from within and not without Discursive Formations
 - D. Female/Feminist Agency and the Post-colonial Perspective
 - E. Is there a tension between 'Thick Description' and the Strong Reliance on Theory?
- III. A Little Historical Background on the Piety Movement and the Women's Mosque Movement in Contemporary Egypt
 - A. The Islamic Revival/Awakening of the 1970s and the Piety (Taqwa) Movement as an Alternative to Political and Militant Islamicist Movements in Egypt since the 1990s
 - B. Reactions Against the Secularization of Egyptian Society and the Protestantization, Privatization, Nationalization and/or Folklorization of Islam
 - C. The Women's Mosque Movement with the Piety Movement and the Apparent Paradox of Women's Agency within this Movement
 - D. A Tale of the three Mosques: Umar (Upper-Middle Class), Nafisa (mixed income) and Ayesah (poor) and the Women who Lead Religious Instruction for Women and Girls
- IV. More Details on the Role of Women in the Mosque Movement and Its Paradoxical Implications for Understanding Women's Agency
 - A. The Example of Veiling
 - B. Religion and Gender Within the Mosque Movement
 - C. Gender, Religion, Authority and Agency Within the Mosque Movement