NEWSLETTER OF THE ASSOCIATION FOR MIDDLE EAST WOMEN'S STUDIES

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Subscription forms and checks should be sent to Kathleen Howard-Merriam.
Submissions to the Newsletter should be directed to the relevant editor.
If in doubt, contact Val Moghadam.
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EVENTS

edited by Susan Schaefer Davis

In this column we plan to publish announcements of events of interest to AMEW5 members, as well as reports on these events to the extent possible — for which we depend on your participation. Please let us know, well in advance, of upcoming events in your area, including conferences, distinguished lectures, and visits to the area by well-known scholars, especially those from abroad. Events from the recent past will also be noted, in order to enable members to contact individuals for relevant information. We also want to solicit volunteers to report on the various events they attend; their reports will be edited (mainly with regard to length) and published here with a by-line. Finally, we would like to solicit your suggestions for additions to this column. Please address all correspondence and announcements concerning events to Susan Schaefer Davis at the address on the masthead.

Past Events


The Conference took up a wide range of themes. Papers on the third world analyzed movements in Egypt, India, Peru and Chile; gender and work in the West Indies and India (Bengal); and a workshop on ethnocentrism and historiography examined Said's Orientalist paradigm. Out of 55 sessions, only four were devoted specifically to the third world, two of these dealing with the Middle East. This was strongly criticized. Part of the problem had to do with networking and funding, for which critics and organizers explored solutions. Another and more recalcitrant issue concerned the validity of studying the Other. The question was asked if non-third world women could and should study third world women. The Middle Eastern women in the sessions took an affirmative position. The Conference intends to publish the proceedings. Notice of this will be given when it happens.


The Center for African Studies organized a one day workshop on North African culture and society. The program was an introduction for 40 secondary school and community college instructors in the North Central Florida region. The lecture topics revolved around Islam, Libya's African design, colonial policy in North Africa, Arabic calligraphy and North African literature. All lectures were given by University faculty. Two films were shown: one on stereotypes, which was set in Saudi Arabia; another, "The Veiled Revolution", focused on Egyptian women and their attitude vis-a-vis the wearing of the veil.

The participants were offered lunch and dinner, both composed of North African dishes, and students from various North
African countries joined the Workshop for informal discussions with the participants. The Workshop revealed a genuine interest on the part of the instructors to learn about North Africa, as well as the need to keep them informed through more extensive and regular workshops.

Women and Arab Society: Old Boundaries, New Frontiers.
Eleventh Annual Symposium of the Georgetown Center for Contemporary Arab Studies. Washington, D.C., April 10-11, 1986. Reported by Susan Schaefer Davis. (Note: This is an extended report because we feel the events will be of special interest to our readers.)

This first Georgetown Symposium to be focused entirely on women was felt to be a great success by planners, participants and attendees. About 300 people were expected, but closer to 600 attended, including a large number of Arab women and men in academic and governmental positions. Another important segment of the audience were young people interested in the study of Arab women: one group drove from Michigan, and others came from Washington state and even Saudi Arabia at their own expense. These women told several participants that it was difficult to obtain support to study Arab women at their universities, and they appreciated the Symposium and the contacts made as the start of networking to encourage their efforts. Two very positive characteristics of the Symposium were noted by several people: the high level of interest and commitment of participants and audience, and the atmosphere of cooperation rather than competition or individual aggrandizement in the discussion of various issues.

The Symposium consisted of a keynote speech and seven panels over two days, as well as two workshops (speakers and topics are listed below). Events were not simultaneous, eliminating the need to make difficult choices. The format was quite compact, with each speaker presenting a condensed paper in twenty minutes and audience questions answered after each panel. Some attendees wished there had been more time for discussion and, while recognizing this to be difficult in a limited time period, hoped some creative solution could be reached for future meetings. Any suggestions?

Several themes recurred during the Symposium. One theme, first raised in the keynote address by Fatima Mernissi, was the view of Islam as either oppressiv e or libertarian with regard to women. Some speakers took the former view, especially with regard to Islamic Fundamentalism, while others felt that new and/or true interpretations of Islam favored women. Several speakers noted the related point that patriarchy, not Islam per se, was the basis of many problems for Arab women. A second theme was whether nationalist movements helped or hindered the development of Arab feminism; there were proponents of each view. Variations were also noted within several countries, where nationalists helped females gain greater access to public participation, but failed to challenge family and personal status laws that limit women in
important ways. Further, a great deal of recent attention to "the women's problem" in many Muslim countries was described. It was suggested that one reason for this is that as "women's rights" are won, human rights are won for all. While this latter goal may be politically difficult for nationalists to discuss, "women's rights" is more acceptable and can serve to win more general rights. Another related question was whether Arabs or Westerners should conduct research on Arab women, again with proponents on both sides. The public comments seemed to favor an open research climate, encouraging all research and accepting or rejecting the results after careful evaluation.

A final theme was the rapid growth of independent (non-government or party supported) and grassroots women's groups and networking in many Arab countries. Specific examples were given for Morocco and Tunisia, while one attendee said this was not true in Saudi Arabia. This theme was both exemplified and elaborated on at an impromptu workshop held by Fatima Mernissi on Saturday morning at the request of several women, many of them Arab or Arab-American students. She described the situation in the Maghrib as very active for women's networking. For example, she said about every two months she gets notices of a conference on 'Women and ___' in a Maghrib country, saying they cannot pay transportation but will put up attendees... and many young women find ways to go. There are also five organized "cultural centers" or women's groups in Moroccan cities. They have both female and male members, and focus on projects like film or the Palestinian cause. Mernissi mentioned two new women's magazines: Nisa' in Algeria and Mars in Morocco. (We will have more information on them in our Fall issue.) UNESCO sponsored compilation of a directory of scholars working on Arab women, and there were 100 responses just from the Maghrib (see notice of Directory Project elsewhere in this issue). Another indication of the grassroots aspect of this movement is that the members oppose "stardom"; they don't want only a few Arab feminists (Mernissi, Saadawi) to speak for them all. (From the list of Symposium speakers, it appears we have met this goal to some extent.) Mernissi agreed, and stressed that this goal requires Western support; many movement members speak mainly Arabic, and lack funding for international conferences. If we want to hear these voices, we must be innovative and provide translators, funds...again, we solicit your suggestions.

Overall, the Symposium raised many important issues and suggested areas for future work, as well as indicating a wealth of activity in Middle Eastern women's studies. The Georgetown Center plans to publish the papers presented as a book. For those who would like more information before publication, a list of topics, scholars and their affiliations follows.

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Literature? Why Aicha Corrections Were Omitted Fatima Hernissi, IURS, Universite Mohamed V, Rabat, Morocco

Panel I: Gender, Power and the State Chair: Judith E. Tucker, History, Georgetown

Women and Middle East States: A Critical Review Suad Joseph, Anthropology, Univ. of California, Davis
Patriarchy and the Shaping of the State: Examples from the Maghreb Mounira Charrad, Sociology, Univ. of California, San Diego
Rights and Leadership in the Muslim Egyptian Family Afaf Mahfouz, Law and Political Science, Helwan Univ., Egypt (Visiting Scholar, CCAS, Georgetown)
What Price Development: Women and the State in the Arab World Aal Rassam, Anthropology, the Graduate Center and Queens, CUNY

Workshop: Arab Women in Education
Speakers: Amina Mahmood, CCAS, Georgetown; Afaf Mahfouz, CCAS, Georgetown; Seteny Shami, Yarmouk Univ., Jordan

Panel II: Women in Development
Chair: Kathleen Howard-Herriam, Political Science, Bowling Green State Univ

Arab Women and Development: Facing the Dilemma Malak El Husseiny Zaalouk, National Center for Criminal and Social Research, Egypt
Women in Development in the West Bank Souad Dajani, Center for Contemporary Hebraic Studies, Yarmouk Univ., Jordan
The Transitory Role of Kuwaiti Women in the Development Process Lubna Ahmed Al-Kazi, Sociology, Kuwait Univ.

Panel III: Cultural Expression
Chair: Halim Barakat, Arab Studies and Sociology, Georgetown

Women and the Arts: An Historical Overview Caroline Williams, M.E. Studies and Architecture, Univ. of Texas at Austin
Freedom and the Social Context: Arab Women's Special Contribution to Literature Evelyne Accad, French, Univ. of Illinois at Urbana-Champaign
New Heroines? Women in Modern Arabic Novels in Translation Elizabeth Fernea, M.E. Center, Univ. of Texas at Austin

Panel IV: Patterns of Political Activism
Chair: Michael C. Hudson, Director, CCAS, Georgetown

A Century of Feminism in Egypt Margot Badran, History, Hamilton College, Clinton, N.Y.
Nationalism and Patriarchy in the Middle East: An Overview of Feminist Approaches in the Arab World Mervat Hatem, Howard Univ., Washington D.C.
Palestinian Women and Politics in Lebanon Rosemary Sayigh, Researcher and Writer
The Fostering of Second-Hand Consciousness: Women's Front
Organizations, Revolutionary Parties, and Women's Emancipation - The Sudan Case
Sondra Hale, Women's Studies, California State Univ., Long Beach

Panel V: Gender and Society
Chair: Hisham Sharabi, History, Georgetown

Cultural Authenticity and Gender
Julie Peteet, CCAS and Anthropology, Georgetown

Gender and Class Inequalities in Arab Society: Reflections of Social Reality
Halim Barakat, Arab Studies and Sociology, CCAS, Georgetown

Self and Sexuality: Changing Gender Relations in a Moroccan Town
Susan Schaefer Davis, Literacy Research Center, Univ. of Pennsylvania

Politicization of the Women's Question in Arab Society
Hisham Sharabi, History, Georgetown

Panel VI: Women and Labor
Chair: Mary Elaine Hegland

Women and Work in Nineteenth Century Syria: The Case of Aleppo
Margaret L. Meriwether, History, Denison Univ., Granville, Ohio

The Impact of Migration on Arab Women's Work Patterns
Fatma Khafagy, UNICEF, Cairo

Economic Policies and Women's Employment in Egypt
Safia Mohsen, Anthropology, SUNY Binghamton

Panel VII: The Question of Islam
Chair: Amira El Azhary Sonbol, Georgetown

Arab Women and Islam: A Historical Overview
Leila Ahmed, Women's Studies, Univ. of Mass. at Amherst

Beyond the 'Oriental Family': Class and Religion in Arab Family Structure
Judith E. Tucker, History, Georgetown

Women's Issues in Contemporary Islamic Thought
Barbara F. Stowasser, Arabic, Georgetown

Informal Workshop: Current Issues
Speaker: Fatima Mernissi, IURS, Univ. Mohamed V, Rabat

Upcoming Events

Third Annual Meeting of the American Council for the Study of Islamic Societies (ACSIS) - May 23-24, 1986 - Connelly Center, Villanova Univ., Villanova, PA.

ACSIS was formed to serve as a forum for discussion between scholars of all Islamic societies, which the founders felt was often prevented by the geographic division of their area into Middle East and South Asia. General topics for this year's conference are politics, the role of Arabic, Islamization and Islamic literature. There are no panels focused on women, but women are likely to be considered within the other topics. Those wishing more information or to join ACSIS (annual membership is $25) should contact Susan Hausman,
Administrative Assistant, The Institute for Contemporary Arab and Islamic Studies, 138 Tolentine Hall, Villanova University, Villanova, PA 19085. Tel (215) 645-4791.

BRISMES-MESA International Conference on Middle Eastern Studies - July 6-9, 1986 - University of London.

Of 29 sessions, only one is specifically on women. This is a panel organized by Margot Badran and Miriam Cooke on Feminist Consciousness in the Writing of Middle Eastern Women. Next year there should be more sessions on women.

The State of the Art of Middle Eastern Studies - August 1-3, 1986 - The University of Calgary, Alberta

The Conference is sponsored by the International Association of Middle Eastern Studies and features scholars from the Middle East, Canada, the U.S., Europe, the USSR, Japan and China. There are twelve panels, focused on the general topics of international perspectives, analytical approaches, and issues and areas. One panel in the latter area is Women in Middle Eastern Studies, chaired by Aida Grazi, Dean of Women, Univ. of Toronto. Conference registration is $60.00 (Canadian; $30.00 for students). Meals can be purchased for $45.00 and rooms range from $21.00 for a double to $34.00. You can register and obtain more complete information by contacting: Mrs. Gerri Beha, Conference Office, Education Tower 102, The University of Calgary, 2500 University Drive N.W., Calgary, Alberta, T2N 1N4.

NEWS ITEM

A group of Cairene women are working as a Women's Health Collective and have prepared a book on women's health and legal and social issues. The book is loosely modeled on Our Bodies, Ourselves in that it hopes to reach a wide audience of women with especially relevant topics. The group was formed in April 1985 and consists of twenty two women including doctors, economists, sociologists, nurses, housewives, and government employees; within a year they had produced the first draft of their book, aided by grants from the Ford Foundation and Oxfam. While the book was their main project, the group plans to continue working together to explore how to use the book to teach women, especially those who are not literate, and to introduce other programs. Those interested in more information may contact the Coordinator, Dr. Nadia Kamses Farah, The American University of Cairo, 113 Kaar El Aini Street, Cairo, Egypt.

RESEARCH OPPORTUNITIES


The Center offers 3 two-month appointments to college faculty who are African Studies Specialists with regular appointments at institutions which do not have adequate resources for
current African-related research. Preference will be given to scholars at community and liberal arts colleges and universities in the southeast. While the work of most former participants has focused on Africa as a whole (eg education, population, development) or on specific sub-Saharan countries, Charles McClellan (History, Radford Univ) worked on "Darasa, the Ethiopian Empire and World Economy" and Peter Garretson (History, Florida State Univ) worked on "Bandits on the Ethiopian-Sudanese Frontier". This suggests that work on North Africa, or on the Middle East as related to Africa, would be suitable.

Each affiliate receives $2500 to cover the cost of housing, transportation and living expenses, and is provided with office space and minimal secretarial services. For more information contact:
Outreach Director, RAP
Center for African Studies, 470 Grinnell Hall
University of Florida
Gainesville, FL 32611
tel: (904) 392-2183

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CONFERENCE ANNOUNCEMENT

"Equity by 2000: Meeting the Nairobi Challenge." An American Association of University Women Educational Foundation Conference. October 17 & 18, 1986, Sheraton Washington Hotel, Washington, D.C. According to the brochure: This is a conference on critical issues that emerged from the UN Decade for Women and its concluding world conference held in Nairobi in July 1985. The Focus: "Forward-Looking Strategies for the Advancement of women from 1986 to the Year 2000", the plan for the future accepted by the conference delegates in Nairobi. The Agenda: Translating the Forward-Looking Strategies into action. Prominent U.S. and international leaders, officials, scholars and delegates to the UN Decade for Women conferences will address the vital issues. For information and registration form, write: Equity by 2000 Conference, AAUW Convention Office, 2401 Virginia Avenue, N.W., Washington, D.C. 20037. Deadline for early registration: July 1, 1986.

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TOWARD THE INTERNATIONALIZATION AND INTEGRATION
OF MIDDLE EAST WOMEN'S STUDIES

The second issue of AMEWS News comes at a time when the study of Middle East women is advancing, becoming more sophisticated, and encompassing a larger number of scholars and researchers. As such, AMEWS both reflects the growth of the field and contributes to its development. Two trends may be discerned in the discipline which, in my estimation, signal its increasing maturity and vitality.

First, the field is becoming international, evidenced by the plurality of conferences, lectures, publications, etc., around the world, dealing with both "macro" and "micro" issues pertaining to women in the Middle East and North Africa. The field is no longer the province of a small group of researchers situated within the modernization problematic or of those whose writings exhibit "orientalist" tendencies. Rather, as Middle Eastern and non-Middle Eastern researchers and scholars around the world take up the study of women, and the subject is approached in more varied ways, the discipline is internationalized and, concurrently, broadened and deepened in scope and analysis. The past, near voyeristic fascination with seclusion, veiling, polygamy, etc., has been discarded in favor of serious social science research, while the once prevailing analytical framework that rigidly counterposed and dichotomized Eastern/Western, traditional/modern, private/public has been superseded by a general approach that abstracts elements and aspects of each "realm" to locate continuities and, indeed, reveal a continuum. The picture of women's economic activities, social roles, domestic lives, etc., that emerges in many contemporary studies is richer, more complex and more challenging than that proffered in the earlier studies. This is the result of the efforts of the many women researchers in and from Morocco, Algeria, the U.S., Iran, France, Egypt, Iraq, Libya, and elsewhere.

A second, related trend in Middle East women's studies is that of its integration in, or at least affiliation to, other and broader disciplines. For example, as Suad Joseph stated in her article in the first issue of AMEWS NEWS, a major goal of AMEWS is to bring women's studies to the forefront of Middle East studies. Much of the current scholarship and the efforts of AMEWS will no doubt facilitate and accelerate this goal. Similarly, many of the writings on Middle East women originate from distinct theoretical frameworks; here the authors creatively apply the concepts, categories and methodologies of, for example, Marxism, dependency theory, world-system analysis, structuralism, and feminist analysis to the study of Middle East women. In this way, the field is integrated into other disciplines, a process which can benefit and enhance both. Not least of the positive effects of this process is the gradual elimination of the view of the Middle East -- of its people, states, economies, and women -- as "different", "unique", not subject to or part of broader social processes or world-historical developments.

The above comments are not meant to deny the persistence of problems and difficulties in the field, or the existence of questionable tendencies or approaches. However, the two broad trends of internationalization and integration of Middle East women's studies are interconnected developments which I regard as highly positive, and which ought to be encouraged.

(The Op-ed column is edited by Val Moghadam. Submissions are encouraged.)
REVIEWS

A MATERIALIST PERSPECTIVE ON NINETEENTH CENTURY EGYPTIAN WOMEN


Review by Mervat Hatem, Political Science Department, Howard University

This is an important book which promises to generate considerable fruitful discussion on the theories and methods used by students of women's history in the Middle East. It reconstructs family relations from nineteenth century court records and fits them into the discussion of Egyptian political economy. The result is a fascinating panoramic view of Egypt in the nineteenth century and how women (and families) fit into this period of societal change. The richness of the picture presented attests to Judith Tucker's rigorous and skillful use of an untapped source of data and her capacity to interweave the micro and the macro into new theories about women's role in Egyptian history.

Because this is such a seminal book, it is very important for us to discuss how its methodology and theoretical approach have implications for present discussions of women's historical roles in Middle Eastern societies and for future research on women. Tucker's adventure into the world of court records allows her to retrieve part of the history of working class women, a class that is ignored in most accounts of official and non-official nineteenth century Egypt. While this, itself, makes the book a pioneering effort, it has no lengthy discussion of methodology. But, methodology is a key consideration as to whether or not we agree with Tucker's claims about nineteenth century Egyptian women.

It is not until the appendix that we find out that she only looked at samples from the Bab al-'Ali court in Cairo and al-Mansurah court (in lower Egypt). She selected one year per decade (1801, 1811, 1820, 1830, 1850, and 1860) in the Cairo court records and for al-Mansurah she stopped at 1845 because of a break in the court records there. Thus her discussion is supported only by data for the first half of the nineteenth century and only applicable to two particular areas: Cairo and al-Mansurah. The regional, economic, social, and ethnic differences between lower and upper Egypt make it wise not to generalize findings about gender relations within the family and women's participation in the legal system to upper Egypt. This does not minimize the importance of her research, but makes her claims more modest while pointing out to us what would be a good follow-up study for upper Egypt, if similar records are extant.

Tucker substantiates her claims about women's active participation in the legal system only in the appendix even though this is one of her major findings. When the century begins the records she looked at showed that the cases involving women represented 35.7% and 30.7% (my calculations) in al-Mansurah and Cairo respectively and reached a record high of 65% and 63.7% (again, my calculations) in 1841 and then began to decline. There may be lots of methodological interpretations
for the similarities and differences that exist between al-Mansurah and Cairo records which would have been useful to look at now that we are able to use "empirical" evidence in studying women in rural and urban settings. A future project which uses a different research strategy and which focuses on whole decades can tell us more about these differences in litigation patterns and their relationship to power and social stress/powerlessness.

Because Tucker elects a materialist approach to the study of women her interpretations of the data, while original, are also very controversial. In both the urban and rural areas women go to court not, as Tucker argues, out of a display of power but out of powerlessness. It is only when women have no other socially acceptable mechanisms for reprieve that they go to court. Going to court in all classes is a final cry for help after all else has failed. While there are important differences between the participation of working class and elite women in the legal system, which Tucker is right to emphasize, it is also clear that regardless of their class standing women had to constantly fight for the observation of their rights.

Finally, one of the contributions that Tucker makes to our understanding of Islam is to show its contradictory interpretations and positions on women's rights. While in some instances the shari'ah courts defended women's rights as family dependents, the courts were not at all sympathetic to the rights of divorced women or single mothers. Tucker does not pay sufficient attention to the resulting Muslim definitions of gender and their ideological implications for the subordination of women. Tucker's materialistic emphasis in showing how women's property rights gave them power neglects other aspects of the social construction of their powerlessness. While the shari'ah courts may have shaped women's material world, they also constructed a system of cultural definitions of women as slaves, concubines, prostitutes, divorcees and single mothers that influenced women's definition of what their gender meant in relation to men.

IRANIAN FEMINIST JOURNAL

Nimeye Disar, 'The Other Half,' is a quarterly Persian language feminist journal started in 1983 by Iranian women including Lidia Avanesian, Farah Azari, Zahra Omidvar, Zari Rahimi, Boinesa Razi, Maryam Samadi, Azar Tabari, and Nahid Yesanesh. It was founded as a forum for debates and analysis of the position and experience of women in Iran historically and currently. Among the wide ranging topics of concern are the analysis of women and Islam, women and the state, women and political movements, women's economic roles, their position in the family, male-female relations, sexuality, and reproduction. Nimeye Disar which aims to promote the cause of women's liberation in Iran likewise discusses matters relating to the organization of the women's movement in Iran. It is interested in women's comparative experience and liberation movements elsewhere. At a time when independent feminist debate cannot be conducted inside Iran, Nimeye Disar plays a critical role. Occasional articles or special issues will be published in English. The address of Nimeye Disar in this country is: P.O. Box 1468, Cambridge, MA 02238.
FEMINIST ISSUES HAS SEVERAL ARTICLES ON MIDDLE EASTERN WOMEN

Feminist Issues, a publication of the Feminist forum, Berkeley, California, began in 1980 as a journal of feminist social and political theory promoting the international exchange of ideas. Mary Jo Lakeland and Susan Ellis Wolf are the editors and Monique Wittig is advisory editor. Feminist Issues has published a number of articles on women. We include the list here:

Sophie Ferchiou, "Women's Work and Family Production in Tunisia" (1, 2, 1981)

Fatima Mernissi, "Zhor's World: A Moroccan Domestic Worker Speaks Out" (2, 1, 1982)

Fatima Mernissi, "Women and the Impact of Capitalist Development in Morocco," Part One, (2, 2, 1982) and Part Two (3, 1, 1983)

Souad Halila, "From Koranic Law to Civil Law: Emancipation of Tunisian Women since 1956" (4, 2, 1984)

Mervat Hatem, "The Enduring Alliance of Nationalism and Patriarchy in Muslim Personal Status Laws: The Case of Modern Egypt" (6, 1, spring 1986)

Forouz Jowkar, "Honor and Shame: A Feminist View from Within" (6, 1, spring 1986)

Joan Acker, A Review Essay: Woman in the Muslim Unconscious by Fatma A. Sabah (6, 1, spring 1986)

Cynthia Nelson, "The Voices of Doria Shafiq: Feminist Consciousness in Egypt from 1940 to 1960" (forthcoming)

Please send names or copies of books, journal articles and films you would like to see reviewed. If you wish to do reviews send a CV and statement of your areas of interest. Correspondence and materials should be sent directly to the REVIEWS Editor: Masot Badran, 1 Morton Road, DeWitt, NY 13214, tel. (315) 446-1012.
MEMBERSHIP/SUBSCRIPTION FORM

--- I would like to become a member of AMEWS and receive the Newsletter. Enclosed is my check for $5.
--- I would like to participate in AMEWS activities, e.g., contribute to the Newsletter, or become a Regional Representative.
--- I would like to make a financial contribution to AMEWS' efforts. Enclosed is a check in the amount of $_____.

Name ____________________________

Address ____________________________

City ___________________ State __________ Zip Code ___________

***** If a check is enclosed, please mail, along with form, to the AMEWS Treasurer, Kathleen Howard Merriam, Dept. of Political Science, Bowling Green State Univ., Bowling Green, OH 43402. ***** If you would like to write for the Newsletter, please communicate your area of interest, suggestions and/or submission to the relevant editor (see names and addresses on first page).

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PROJECT ANNOUNCEMENT: AMEWS DIRECTORY

AMEWS plans to compile a directory of women (and men) engaged in the study of Middle East women. This is provisionally called The Middle East Women's Studies Project. To initiate what will eventually be an international scholars' directory, we would like to compile data on our own membership, and would appreciate your cooperation. Please fill out the form below and mail to Val Moghadam, Dept. of Sociology, NYU, 269 Mercer, 4th Fl., NYC 10003.

MEMBERSHIP INFORMATION SHEET

Name ____________________________

Address ____________________________

Telephone Number (s) ____________________________

Area/Discipline ____________________________

Current Research (title and/or brief description) ____________________________

Site and Duration of Project ____________________________

Funding ____________________________

Do you want your name included on any circulating list? Yes ____ No ____.

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