AMEWS FOUNDED IN NEW ORLEANS

The Founding of AMEWS

The Association for Middle East Women’s Studies (AMEWS) was founded at the Middle East Studies Association meetings held in New Orleans in November, 1985.

AMEWS is the result of a several year effort by numerous scholars to bring women's studies issues more to the forefront of Middle East studies. During the 1983 MESA meetings in Chicago, several scholars (including Nancy Gallagher, Nikki Keddie, Fadwa el Guindi and current MESA president, Elizabeth Fernea) walked out of the entertainment organized by the program committee - belly dancing - and caucused on how to bring a constructive approach to issues of sex and gender into the MESA meetings. Their proposal, to suggest to the MESA program committee a plenary session on women’s studies for the 1984 meetings, was picked up by program committee co-chair, Suad Joseph. Not only was the first plenary session on the study of women in the Middle East organized but also, with the cooperation of dozens of scholars, nine other panels on women were organized. A total of forty papers on women were presented at the 1984 MESA meetings - another first for MESA.

This success was the result of extensive collaborative efforts by Middle East women scholars, the support of MESA's board and executive director, and several women’s centers and Middle East centers around the country which helped fund the travel of several feminist scholars to San Francisco. These centers included the University of California, Berkeley’s Center for Middle East Studies and Center for the Study, Education and Advancement of Women; University of Oregon Women’s Center; University of Michigan Center for Middle East Studies.

The efforts to organize an association of Middle East women’s studies scholarship began in earnest at the 1984 MESA meetings in San Francisco. Michael Bonine, MESA Executive Director, suggested to me, in my capacity as program committee co-chair, that the MESA board would be receptive to a women’s caucus. After sounding out numerous scholars, I organized a three-hour workshop with one keynote speaker, within which time was allocated for the discussion on the possibilities for creating some structure for bringing Middle East women’s studies scholars together within MESA. After a provocative talk by Deniz Kandiyoti, an equally provocative discussion ensued on the merits and demerits of creating a formal structure. Because of the limitations of time, it was decided that the best immediate steps would to plan as many panels as possible for the 1985 MESA meetings. I agreed to help co-ordinate the panels and to put together a mailing list of Middle East women’s studies scholars. A report about our 1984 activities and a call for names of people interested in a mailing list and newsletter for networking was published in the MESA newsletter the following spring.
The outcome, as many of you know, was ten panels on women's studies at the New Orleans meetings - again reflecting a high degree of collaboration as well as the existence of a critical mass of Middle East women's studies scholars. One three-hour workshop, organized by Emelie Olsen, was again planned, allocating time for discussion of the creation of an association. Following the stimulating talk of keynote speaker, Leila Ahmed, the approximately thirty scholars present enthusiastically and unanimously decided to create AMEWS. Before we left New Orleans, membership had exceeded fifty. Membership is now over seventy and more are expected to join as announcements are circulated about AMEWS. In addition, fifteen scholars volunteered to organize panels on women's studies for the 1986 MESA meetings, five volunteered to organize a half-day session on the day prior to the beginning of the formal panels and seven volunteered to co-edit the newsletter.

Goals of AMEWS:
The objectives of AMEWS are several. AMEWS will be an autonomous organization affiliated with MESA and meeting in conjunction with the annual MESA meetings. The formal affiliation process has been initiated.

AMEWS hopes to advance research on sex and gender in the Middle East and to promote communications, networking, information-sharing among scholars engaged in such research. Towards these ends, an organization was created, officers elected, a newsletter established and panels and workshops planned for the 1986 MESA meetings.

Structure of AMEWS:
AMEWS was organized with an intentionally minimal structure. The reasons for this were to encourage continued volunteerism, co-operation, and collaborative decision-making. AMEWS has two officers, a chair and a treasurer. The chair is Suad Joseph, Anthropology, University of California, Davis; the treasurer is Kathleen Howard-Merril, Political Science, Bowling Green State University. The chair is responsible for external relations, chairing and carrying out decisions made at the annual business meeting, co-ordinating the activities of any sub-committees, serving as an ex-officio editor on the newsletter. The treasurer receives dues from members and from those who newly join AMEWS, maintains the membership list and manages the budget. It was decided that the first set of officers would serve a two-year period to give stability. A decision will be made at the Boston meeting concerning the term of office after this period.

Plans of AMEWS:
A: A Newsletter:
Fundamental to achieving the goals of AMEWS was the founding of this newsletter. The purpose of the newsletter is to facilitate the communication and sharing of research and information among those concerned with Middle East women's studies issues. The board of editors for the first two years will be Susan Schaefer Davis, Haverford, Pa; Lucie Wood Saunders, Anthropology, Herbert Lehman College, CUNY; Annabelle Sreberny-Mohammadi, Communication Arts and Sciences, Queens College, CUNY; Margaret Mills, Folklore and Folklife,
University of Pennsylvania; Valentine Moghadam, Sociology, New York University; Marnia Lazreg, Bunting Institute, Radcliffe College; Margot Badran, History, Hamilton College; Suad Joseph ex-officio, Anthropology, University of California, Davis.

To facilitate the work of the newsletter, it was decided, as much as possible, at least in the first period, to have all the editors come from one region. After the first two years, the editorship can be moved to another region if there are enough volunteers in one area to take it on. Alternatively, members can be rotated on and off the newsletter on a broader regional basis.

In addition, nine scholars volunteered to serve as regional editors. The regional editors are responsible for reporting on events in their area of relevance to Middle East women’s studies. The complete list of current regional editors is printed in this newsletter, and anyone who would like to volunteer to be a regional editor for an area not covered in the list should contact Val Moghadam.

B: Half-Day Workshop:
To facilitate our research-sharing, networking and business meeting, it was decided to continue the long workshop structure that we have used in the past two MESA meetings. A workshop is being organized for 3-9pm on the day before the beginning of the formal panels at the next 1986 MESA meeting in Boston. The keynote speaker will be Etel Adnan, author of Sitt Marie-Rose, The Indian Never had a Horse, L’Apocalypse Arabe, Moonshots, among other collections. She will talk about her experience as a Middle Eastern feminist novelist, poet and painter. Following the discussion period, we will have our annual business meeting and a dinner.

C: Proceedings:
Investigations are underway concerning publishing the proceedings of AMEWS panels for the 1986 meetings. Those interested in assisting should contact Mine Cinar.

D: Panels:
Fifteen panels are being planned for the formal MESA programs in Boston, November 20-23, 1986. Deadline for panel submissions is March 15, 1986. Those interested in participating in one of the panels should contact the appropriate organizer from the list in this newsletter. Those interested in submitting additional panels are encouraged to do so. Scholars submitting individual papers not already included in a panel will be considered on their own merits by the program committee and will be placed into a panel at the discretion of the program committee. Proper forms for panel submission can be obtained from MESA, Department of Oriental Studies, University of Arizona, Tucson, AZ 85721.

Middle East women’s studies: At the point of development there is a sense among the founding members that Middle East women’s studies is now at a point of development in which there is both a critical mass of feminist Middle East scholars and a viable interest in theoretical, empirical and comparative research on gender-related issues. The level of volunteerism, co-operation and enthusiasm expressed in these MESA meetings has given AMEWS a basis for a strong
beginning.

Those interested in general information about AMEWS and in plans for the next MESA meeting should contact Suad Joseph. Those interested in joining AMEWS and subscribing to the newsletter should send their name, address and $5 to AMEWS treasurer, Kathleen Howard Merriam. Those interested in contributing to the newsletter should contact Val Moghadam. Those interested in contributing to an AMEWS panel for the 1986 MESA meetings in Boston should contact the person listed under the relevant topic. A complete list of contact addresses as well as the list of proposed AMEWS panels follows.

Suad Joseph, AMEWS Chair

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OP-ED

Edited by Val Moghadam and Annabelle Sreberny-Mohammadi

This column of the Newsletter will be devoted to articles, opinion pieces, reflections, descriptions of research, and the like. We would welcome, to give an example, an essay on the state of scholarship on Middle East women: ruminations on the state of the art, as it were. Contributions from AMEWS members are welcome. Please direct correspondence to Val Moghadam, Department of Sociology, New York University, 269 Mercer Street, 4th Fl., NYC 10025.

Feminism and Its Discontents

Is a feminist politics alien to the Middle East? Is an autonomous women's liberation movement feasible? What place does women's rights occupy on a progressive agenda? These are among the critical questions being tackled by scholars and activists in many parts of the region. The answers to these questions are of course quite varied, reflecting quite different political, cultural and social experiences, discourses and practices. At a recent conference on Iranian women held in NYC [see Events], these issues were addressed by panelists and members of the audience. Given the profound changes wrought by Islamic rule in Iran -- and the dire consequences for women's social and personal rights -- it is worth looking at the results of the "Islamic revolution". Perhaps the case of Iran offers lessons of a wider relevance.

For those on the liberal and left wing of the anti-dictatorship movement of 1978-79, the outcome of the Revolution -- the establishment of fundamentalist Islamic rule and the imposition of the Sharia -- has been so jarring, so conflictual with notions of equality, social progress and liberation as to have created a discursive rupture of profound dimensions. Before the clerics clamped down on the democratic Spring of 1979, the opposition's discourse included such concepts as "progressive clergy", "revolutionary Islam", and "bourgeois feminism." The first two were positive, and third, negative. Feminism was regarded as at best secondary and at worst irrelevant and inappropriate to the Iranian struggle. Not surprisingly, those who gave short shrift to women's rights also relegated the democratic struggle to a place subordinate to the "anti-imperialist" struggle. At times left and liberal language and practice was barely distinguishable from clerical praxis. All this served to undermine the left and liberal agenda as an alternative, while bolstering the clerical project.
The defeat of the liberals and left and the consolidation of the Islamic state in 1981 brought in its wake an "epistemological break" and a thorough-going auto-critique. The Iranian left opposition is still reeling from the shock of displacement and disarray. But it has also learned the proper lessons -- about strategies, alliances, and language. The recent conference is representative of the prevailing mood. The Iranian opposition has become almost wholly secularized and feminized. (We say "almost" because one group, the Mojahedin, still adheres to a "democratic Islamic" vision.) No one argues what "the real Islam" is like; no one suggest anymore that women's rights are secondary to the "national" (or even "class") struggle and will automatically obtain once that struggle is won. The consensus -- expressed at the conference and in much of the opposition press -- is that 1) the separation of "church" and state is requisite to a progressive political project, and 2) women's rights are inextricably tied to other democratic rights -- freedom of speech, press, assembly, the rights of national and religious minorities -- that must form part of the future social/cultural arrangements. Each of these propositions has its corollaries, but the meaning is clear: a feminist politics is a necessary condition of the democratic project, while religious law is incompatible with it.

In this new understanding, there is no room for "progressive Islam", "Islamic feminism", or "the primacy of the anti-imperialist struggle". Today's Iranian New Left, especially its women, are as critical of anti-feminist Left orthodoxy as they are of clerical misogyny. And in today's emerging praxis, a feminist politics appears to be moving to center stage.

Val Moghadam
Annabelle Sreberny-Mohammadi

Curriculum Project in Middle Eastern Women's Studies

AMEWS News would like to offer a clearinghouse for ideas and information on curriculum planning. As space permits, we would like to publish your syllabi for whole courses or for units on women's studies topics which you have included in other courses, together with any comments you may have concerning your experiences with teaching the units you have designed. We can also offer a free syllabus circulation service if AMEWS News readers would like to contribute their syllabi and curriculum planning ideas to such a project. The editor of this column will keep a file of all contributions authorized for circulation, and send copies of the file out to readers who request them. Contributors are free to withdraw syllabi from circulation at any time. The circulating file will, we hope, allow us to share a wider range of materials, if contributions outstrip our ability to publish them in the News (as we hope they will). If you have curriculum suggestions or syllabi to share, or if you would like to be on the mailing list to receive copies of these contributions, please write to

Margaret A. Mills
Folklore and Folklife
415 Logan Hall
University of Pennsylvania
Philadelphia, PA 19104

The success of this project depends on your contributions, so please do share, even if you are not perfectly satisfied with your syllabi as presently constituted. Your comments on areas of curriculum planning which you have found problematic are probably among the most useful things you can share with others engaged in course design. Please write!
THE REVIEW COLUMN: BOOKS, JOURNALS, FILMS

edited by Margot Badran

There is an impressive literature and film corpus in Middle East Women Studies. Because the literature is highly scattered and not always prominently reviewed, it is not as fully accessible as it ought to be. In a growing new discipline it is crucial for the new scholarly and artistic production to receive proper critical attention and to be considered within its own framework. The REVIEWS section, therefore, has an important role to play. We shall review books, journal articles and films. Because there is a significant and fast-growing body of literature and since new research and theoretical work in our field often appears first in articles, we feel it particularly important to review this literature. In addition to the usual review format, we can also use reviews for more expanded state-of-the-art discussions. One or more books or films could be reviewed at once while several journal articles would be best reviewed together. We suggest that reviews run from about 500 to 1000 words. Would those interested in reviewing please send in a cv and statement of areas of interest. We also invite you to send copies of books and journal articles for review, as well as suggestions of films you would like reviewed.

The above represents the collective thoughts of the editorial committee at our first meeting. While we wished to provide general guidelines we obviously want this section to be responsive to the needs and views of AMEWS members and warmly welcome your suggestions. Correspondence and materials should be sent directly to the REVIEWS editor: Margot Badran, Hamilton College, Hamilton, NY 13323; tel: (315) 824 2595 or (315) 446 1012.

FEMINIST THEORY AND ISLAM

Woman in the Muslim Unconscious by Fatna A. Sabah, Pergamon Press, 1984, trans., by Mary Jo Lakeland, 132 pages, $22.50 hardcover, $9.95 paper.

Is a feminist vision possible within an Islamic framework? Most feminist activists in the Muslim world, starting with those who appeared early this century, have claimed that it was, locating their activism within this framework. Not primarily theorists, they did not push the logic of their stand very far, reserving their energy for the political struggle. However, recently some women have appeared on the scene who explicitly advocate an Islamic feminism. More concerned than earlier feminists with ideological formulation, they struggle to negotiate the logical potholes they meet in defense of their position.

Coming from a different direction is the bold and incisive work of the feminist theoretician, Fatna A. Sabah, in Woman in the Muslim Unconscious. The author unMASKS how embedded patriarchy is in Islam in her examination of the construction of the female in the Islamic orthodox and erotic discourses created by men of religion in the first several centuries of Islam. Integral to both discourses is the construction of the woman as an essentially sexual, or omniseXual, being deprived of political and economic dimensions. The omniseXual
woman, morally wanting and mindless of hierarchy and social order, possesses negative power or cunning and thus poses a threat to man and society.

The erotic discourse constructs an omnisexual woman of amazing stamina and drive “who has arisen from the deepest layers of the (male) unconscious.” The woman is powerful and acutely intelligent (cunning). Men desire her but find her difficult to win and to satisfy. The erotic texts, tantalizing catalogues of female excess and folly, serve as manuals for males, offering them strategies to succeed in the daunting task of satisfying the omnisexual woman.

The orthodox discourse structures a total (not simply an erotic) universe in which the omnisexual woman, unlike man, lacks a political and economic dimension. Sexuality is confined to the domestic domain and since the woman is an exclusively sexual being, this becomes her entire universe. The orthodox discourse, furthermore, sets up a hierarchy in which the woman is subordinate to men. Woman’s wanton desire which threatens the social order is controlled by men who have mastery over her. However, there is a different problem for the woman in the orthodox world for here men are constructed as possessing powerful sexual appetites which one woman alone can scarcely satisfy. Islamic law accounts for this in allowing males, but not females, access to multiples members of the opposite sex. In the economic realm men provision women, rendering them dependent consumers. The orthodox discourse thus reduces the woman to one dimension (the sexual), restricts her to a confined corner of social space and sets up male dominion over her.

Contradictions in the two discourses are apparent. In one, the woman cannot be satisfied and in the other, the woman cannot satisfy. In one, the woman cannot be contained and in the other, the woman must be contained. The orthodox discourse is the legitimate discourse. The erotic text, appearing to encapsulate atavistic male fears as the author suggests, makes more urgent the application of the orthodox discourse which, moreover, holds out an hereafter with abundant sexual rewards for males where women are still constricted.

*Woman in the Muslim Unconscious*, in its deconstruction of these two discourses, injects one of the more radical elements into the contemporary feminist debate currently picking up momentum. It confronts deminists across the spectrum with hard issues and signals areas in which we need to look more closely. For example, what about a female ‘counter discourse’, oral and textual, historically? The whole question of who is allowed to produce discourse in the dominant society is urgent. The author of this book who lives in the Islamic world felt constrained, for example, to use a pseudonym. This provocative and, it hardly need be said, controversial book has already been widely read and debated in the Middle East. Now it is accessible to the English-speaking world through the excellent translation of Mary Jo Lakeland. It is a book which cannot be ignored.

Margot Badran
EVENTS

Edited by Susan Schaefer Davis

In this column we plan to publish announcements of events of interest to AMEWS 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 byline. Finally, we would like to solicit your suggestions for additions to this column. Please address all announcements and correspondence concerning Events to Susan Schaefer Davis, Literacy Research Center, The Univ. of Penn., 791 College Avenue, Haverford, PA 19041.

Past Events

Seminar in Egypt. A panel on women and work was part of the program of the Inter-congress meeting of the International Union of Anthropological and Ethnological Sciences scheduled for Jan. 4-9 in Alexandria, Egypt. The meeting was cancelled a week before the opening, but the participants in the panel met informally in Cairo. Two papers on the Middle East were presented; these were "Women's Non-Farm Work in Rural Egypt" by Barbara Larson of the University of New Hampshire, and "Attitudes Toward Work and Patterns of Employment: Implications for Contemporary Arab Women" by Fadwa el Guindi of the University of Southern California.

Conference on Iranian Women. The Committee in Defense of the Democratic Rights of the Iranian People, whose members include Iranian women scholars and activists, organized a conference on women in Iran, held at Columbia University, Feb. 8, 1986. Papers were presented on Islamic law and women's rights, the institution of temporary marriage, Islamic dress code (hejab), Left approaches to feminism, and Iranian participation at the Nairobi conference (official and non-governmental). A filmmaker described her harrowing experience filming women in Iran after the Revolution; a poet read from her works; a documentary was shown on the Shahsevan nomadic tribe.

Issues in Russia's Relations with its Islamic Populations and its Islamic Neighbors. March 1. University of Pennsylvania, Phil., PA.

Upcoming Events

MESA panel proposals for Boston meetings due -- March 14. See details elsewhere in this issue.

International Conference on Women's History -- March 24-27, 1986 in Amsterdam, Holland. More than 100 women from at least 10 countries will lecture and give workshops on various topics, including education, feminist movements, labor, politics and women, and sexuality. At least two papers will deal with the Middle East: Historical Phases of Egyptian Feminism 1899-1985 (Soha Abdel Kader, American Univ. of Cairo), and The Origin and Nature of Feminism in Egypt (Margot Badran, Hamilton College). Registration is 40 Dutch guilders for students and unemployed and 50 for others. For further information contact: Annemarie de Wildt, Int'l Conference on Women's History, Herengracht 286, 1016 BX Amsterdam. Tel. 020-525-2617.
Women and Arab Society: Old Boundaries, New Frontiers -- Eleventh Annual Symposium of the Georgetown Center for Contemporary Arab Studies -- April 10-11, 1986 at Georgetown Univ., Washington, D.C. The symposium will bring together a number of internationally known specialists to consider the question of women in such areas as the state, development, culture, political movements, Islam, society, and work. The public is welcome. Advance registration fees are $50 ($60 on-site) for individuals, $25 ($30 on-site) for faculty, and $10 for students. The fee is waived for reporters, and AMEWS will send one or two reporters. Anyone who would like to write up the symposium for this newsletter should contact Val Moghadam, Editor. For more information on the symposium, contact Michael Baker or Marisa Tamari at the Center (202) 625-3128.

Third Annual Meeting of the American Council for the Study of Islamic Societies (ACDIS) -- May 23-24, 1986 at Connelly Center, Villanova, Pa. ACDIS 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 include politics, the role of Arabic, Islamization and Islamic literature. Those interested in presenting papers should contact Dr. John Yoll, Dept. of History, The Univ. of New Hampshire, Durham, NH 03824. Tel. (603) 862-1764. Those wishing more information on ACDIS or to join (annual membership is $25) contact Susan Hausman, Administrative Assistant, The Inst. for Contemporary Arab and Islamic Studies, 138 Tolentine Hall, Villanova, Univ., Villanova, PA 19085. Tel. (215) 645-4791.

Challenges Facing Arab Women in the Next Decade -- Conference of the Arab Women Solidarity Association (AWSA) -- Sept. 1-3, 1986 in Cairo, Egypt. The AWSA is a new feminist organization formed to bring Arab women together. AWSA emphasizes the need to raise Arab women's consciousness so that they are more effectively integrated in their societies, and can resist deterioration of their status. AWSA plans to publish conference papers. Those interested in attending and/or presenting should contact AWSA, 25 Murad Street, Giza, Cairo.

Beyond the Public-Private Dichotomy: Reassessing Women's Place in History -- The Seventh Berkshire Conference on the History of Women -- June 19-21, 1987 at Wellesley Berkshire College, Wellesley, MA. The program will focus on how women's consciousness and political activities reflect the links between the public and private realms, and has solicited proposals that compare the experience of a wide variety of women. The deadline for proposals has passed, but you may want to keep this in mind for the future. For more information on papers that will be presented on the Middle East, contact Margot Badran, Dept. of History, Hamilton College, Clinton, NY 13323. Tel. (315) 824-2595.

NEWS ITEM

A Middle East study group was organized in Berkeley, CA in the Fall of 1985. The group, consisting of over a dozen Bay Area scholars, is focusing on materials in feminist theory to consider the usefulness of this literature for understanding issues concerning gender, class and the state in the Middle East. Meeting an average of every 6-8 weeks, the informal group reads and discusses the material collectively. For further info, contact: Suad Joseph, Dept. of Anthropology, Univ. of Calif. at Davis, Davis, CA 95616.
Chair: Suad Joseph, Department of Anthropology, University of California, Davis, CA 95616

Treasurer: Kathleen Howard Merriam, Department of Political Science, Bowling Green State University, Bowling Green, Ohio, 43402

**** AMEWS NEWSLETTER EDITORS AND REGIONAL REPRESENTATIVES 1986-87 ****

Editors

Margot Badran. Hamilton College
Clinton, NY 13233
(315) 824-2595.

Val Moghadam. Dept. of Sociology
New York Univ., NYC 10025
(212) 598-2861.

Susan Schaefer Davis. Literacy Research Center, Univ. of Penn.
791 College Ave., Haverford, PA 19041 (215) 649-7717

Lucie Wood Saunders. Anthropology Dept.
Lehman College, CUNY, Bronx, NY 10468.
(914) 960-8405/6

Margaret Mills. Dept. of Folklore & Folklife. 415 Logan Hall. Univ. of
Penn., Phil., PA 19104.
(215) 898-7352

Annabelle Sreberny-Mohammadi. Dept. of
Comm. Arts & Sciences, Queens College,
CUNY, Flushing, NY 11367.
(718) 520-7350

Regional Reps

Northwest. Diane Tehrani.
Portland State Univ., P.O. Box 751. Portland, OH 97207.

Address above or 240 W. 98th St., Apt. 7E, NYC 10025. (212) 865-7944

Philadelphia. Susan Schaefer
Davis. (Address above.)
(215) 649-7717

South. Miriam Cooke. Int'l Studies
2111 Campus Dr., Duke Univ., Durham,
NC 27706. (919) 493-3034.

Southwest. Elizabeth Fernea.
Middle East Studies. University of Texas. Austin, TX 78712-1193.
(512) 471-3881

California. Suad Joseph. Dept. of
Anthropology, Univ. of Calif., Davis,
Davis, CA 95616. (916) 752-1593

History, Georgetown University.
Wash., D.C. 20057
(202) 625-4007

Radcliffe College. 10 Garden St.,
Cambridge, MA 02138. (617) 495-8128

Chicago & Midwest. Mine Cinar.
Dept. Economics, Loyola Univ. of
Chicago. Chicago, IL 60611.
(312) 670-3156.

To join AMEWS, contact Kathleen Howard-Merriam, Dept. Poli. Sci., Bowling Green State Univ., Bowling Green OH 43403

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***** PANELS FOR THE 1986 MESA MEETINGS, BOSTON *****

Listed below are the panels suggested at the founding AMEWS workshop planned for the 1986 MESA meetings in Boston. Individuals interested in contributing to one of the panels should contact the scholar named under the panel title before March 14.

- **Feminism, Theory and the Study of Women in the Middle East.** Marnia Lazreg. 295 Central Park West. New York, NY 10024.

- **The Role of the Woman Intellectual in the Arab World.** Miriam Cooke. International Studies. 2111 Campus Dr., Duke Univ., Durham, N.C. 27706. (Co-chair, Margot Badran)

- **Women's Religious Activities and Social Networks.** Emelie Olson. Anthropology, Whittier College, Whittier, CA 90606.

- **Cultural Specificity, Gender and Research.** Marina Tlumacheva. 2022 NE Northgate Way, Seattle, WA 98125. (206) 365-1810.


- **Patterns of Female Employment in the Middle East.** Val Moghadam. Dept. of Soc., New York Univ., NYC 10025.

- **The Domestic Sector and State Formation.** Julie Peteet. Center for Contemporary Arab Studies. Georgetown Univ., Wash. DC 20057

- **Women and Mass Communications in the Middle East.** Annabelle Sreberny-Mohammadi. Dept. of Communications Arts and Sciences, Queens College, CUNY, Flushing, NY 11367.

- **Gender and Personal Status Laws.** Mervat Hatem. Dept. of Political Science. Howard University, Washington, D.C.

- **Women in Art as Subjects, Artists, Craftswomen, and Patrons.** Caroline Williams. Center for Middle East Studies, Univ. of Texas. Austin, TX 78712

- **Women in Politics in the Middle East.** Kathleen Howard-Merriam. Dept. of Political Science, Bowling Green State Univ., Bowling Green, OH 43403.

- **Problems in Middle East Women's History.** Judith Tucker. Dept. of History, Georgetown Univ., Washington, D.C. 20057.

- **Gender and Family Among Middle East Immigrants in the USA.** Barbara Asawad. Anthropology, Wayne State Univ., Detroit, MI 48202.

- **Tribal Women and Work.** Janet Afary. Center for Middle East Studies, Univ. of Chicago, Chicago, IL

- **Disguised Employment in the Middle East: Unpaid Female Labor in the Agric. and Manuf. Industries.** Mine Cinar. Dept. of Economics, Loyola Univ. of Chicago, 820 N. Michigan Ave., Chicago, IL 60611.

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Early MESA deadline for receipt of proposals is March 14. Contact panel chair as soon as possible.

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