

**ARAB FAMILIES WORKING GROUP
Core Group Meeting
24, 25, 26, March 2006**

**American University of Beirut, Lebanon
Faculty of Health Sciences
Van Dyck Building, Room 309**

AGENDA

Friday, March 24, 2006 (8:30 am – 5:00 pm)

8:30 am – 9:00 am Breakfast and arrival

9:00 am – 1:00 pm

- I. Suad Joseph's Facilitator/PI Report.**
- II. Reports from Core Group Members on their Research Projects**

1:00 pm – 2:00 pm Lunch

2:00 pm – 5:00 pm

- III. Statements on Intersecting Themes from projects (produced from a re-reading of past meeting minutes)**

6:00 pm – 7:00 pm Break

7:00 pm Dinner at Al-Balad in downtown Beirut

Saturday, March 25, 2006 (9:15 am – 6:00 pm)

Arab Families in the 21st Century: Frameworks and Practices

9:00 am – 9:30 am Welcome and Introductions

- 1. AFWG Coordinator Welcome**
- 2. Brief Introduction of AFWG Core Members**
- 3. Introduction of Invitees**

10:15 am – 1:00 pm Presentations and Discussion

- 1. Overview of AFWG**
- 2. Presentations of Research Projects**
- 3. Presentation of Research Projects in Lebanon**

4. Discussion

1:00 pm – 2:30 Lunch with Stakeholders and Evaluation

2:30 pm – 6:00 pm

- IV. Short Discussion on Reflections from Stakeholders**
- V. Status Report on AFWG Volume I**
 - 1. Policy Implications for the Volume, Funders, and Stakeholders**
- VI. AFWG Webpage Redesigning Proposal**
 - 1. List of Research Centers and Universities**
 - 2. AFWG Volume I Bibliography**
 - 3. Other Webpage projects**
- VII. AFWG Human Subjects Review Renewal 2006 – Final Submitted Documents**

Sunday, March 26, 2006, (8:30 am – 5:00 pm)

8:30 am – 9:00 am Breakfast

9:00 am – 1:00 pm

- VIII. Budget and Fundraising**
 - 1. Funders' Budgets**
 - 2. Individual Budgets**
 - 3. Fundraising Planning**

IX. Reports to Funders

1:00 pm – 2:00 pm Lunch

2:00 pm – 5:00 pm

- X. Themes, Research, Disseminations, Next Steps**
- XI. Travel Reimbursements (Fill out Forms, Turn in Receipts to Suad)**

ARAB FAMILIES WORKING GROUP
Core Group Meeting
24, 25, 26 March 2006

KEY MEETING COORDINATES

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AFWG 2005 Plan of Action

There was discussion surrounding publication issues, specifically in regards to bringing in other authors and also separating AFWG research from individual research or previous scholarship. This dialogue led to a brief discussion addressing publishing in strategic journals, and that to facilitate this thematic groupings should be made by September 2005.

According to this timetable, it seems that by May 1, 2006, core group members would have drafts based on their research projects for either special journals or Volume II for internal AFWG review. By August these articles would be submitted. This transpired with the assumption that the grants would expire in August.

Taken from AFWG Meeting Minutes, Cairo 2005:

Research Projects Timetable

Date	Deliverable/Task
Sunday, February 20 th 2005	Two pages of research proposal.
Tuesday, March 15 th 2005	Comments on and/or replies to the February 20 th , two-page proposal
Sunday, May 15 th 2005.	Two-page progress report
Friday, June 10 th 2005.	Comments on and/or replies to the May 15 th progress report.
June 2005.	Send Martina Rieker any changes to the brochure.
Thursday, September 1 st 2005	Two-page progress report * Responses to the September 1 st progress report will be during the September Core Group meeting.
Friday, September 23 rd to Sunday, September 25 th 2005	Core Group meeting in Beirut.
Sunday, September 25 th 2005.	Stakeholders' workshop in Beirut.
Tuesday, November 1 st , 2005	Send working paper to Suad Joseph *Please refer to page 50 of the May 2004 minutes of meeting for specific working paper assignments.
Monday, May 1 st 2006.	Drafts based on research projects for special journals or Volume II for internal AFWG review.
May 2006.	Stakeholder workshop in Palestine
August 2006. (Grant expiration)	Submit articles for special journals or Volume II.

WAR, DIASPORAS, AND REPRODUCTION OF SOCIAL CLASS

IBRAHIM ELNUR

Situational/Progress Report

Scope of the Project (Modified):

In all war-torn communities, a phenomenal migration of educated and middle-class has taken place. In places like Sudan, Iraq, Palestine such massive migration led to the reshaping of such social classes. Elites' reproduction trajectories were radically altered and reshaped with significant loss of inter-intra generational transmission of knowledge and traditions, continuity and potential for dynamism has also been lost. Within this broad context, studying changes in family dynamic offers a powerful lens through which many dimensions of societal changes and potential can be observed, particularly when such dynamic changes are associated with multi-layered urbanities, transmigration and transnationalism. The focus of the research will be Sudanese middle class diasporic communities with primary focus on Egypt as a transit migration site as well as the global North and 'home'. As Schuerkens (2005, p. 550) aptly noted that transnational strategies have implications for class production and reproduction at both ends of the migration flows. Yet, in most cases, research on migration with few exception was confined to one site. Recent studies on transnational migration and social transformation stressed the need to undertake research investigation at both ends of the migratory flows in order to capture the social changes triggered by the process.

In order to capture the links between reshaping of families and reproduction of social class, the analysis will constantly shift from micro to macro level. It will also explore the networks linking diasporic communities with both home and other diasporic communities. What kind of transformative potential is embedded in such the reshaping of the process of social class reproduction. In an attempt to capture the essence of such potential, some major concept will be used such as mobility, consumption, social class, displacement, media, desire and opportunity. The research will utilize in-depth interviews and observation and available surveys on migratory flows. The process of adaptation to the new social, economic and political structures in the destination sites contribute to social transformation.

Research Questions:

We are interested in exploring continuities, ruptures , discontinuities and how the transformative potential of diasporic experiences is widening or closing such ruptures and discontinuities. The direction of such transformation, we will maintain, is neither evident nor clear in its dimension and will be influenced by the diversity of sites of diasporic experiences.

With regard to the changing political terrain resulting from massive out-migration and limited but selective return migration, it is important to see these interactions in a well

networked is reshaping the political terrain; how political elites are reproduced; how inter-intra generational transmission of knowledge and traditions are maintained or lost; and how the closely and interactive diasporic/local communities are compensating for the loss of what Gramsci termed as the 'the organic intellectual'.

How diaspor is contributing to educated elites reproduction and how the over-diversified educational experiences is marking the process of social reproduction of educated elites in particular.

How the dominant discourses and what Kapur termed as 'diaspora's ideational effects' in this well networked communities is reproducing new notion of family, gender, identity and genesis of an alternative modernity at large.

Research Sites:

The research project will look at various sites of the Sudanese diaspora (Egypt as a transitory site, the ME region; the global North and home). The focus of the field investigation will be on three mechanisms/mediums for interaction linking all these sites:

- Sudanese electronic sites which are emerging as the most dominant form of networks between diasporic communities and 'home'.
- Sudanese NGOs and professional organization with active participation of both diaspora and 'home'.
- Political parties and forms which overtime and with no exception a with constant presence in both home and diasporas.

Progress to Date:

A preliminary mapping of the both literature and research sites was undertaken. The most dominant medium of networking between diasporic communities and home were identified. These include two websites, several NGOs and professional organizations and groupings as well as political parties and organizations. In addition to secondary data, interviews with diasporic families and retuning ones will help to identify the salient features, patterns and characteristics of these diasporic communities but more emphasis is placed on networks and discourses. Data to be obtained from preliminary interview and take histories of diasporic families in Egypt and UK in the pilot phase, will be used to support secondary data on the characteristics of diasporic communities. Since I am using a snowballing approach the final sample will be determined by satisfactory outcomes. The initial pilot field investigation will be carried out during February-March 2006 but will be completed in Summer 2006.

Situating the Project in the AFWG Project:

The project maintains its thematic continuities with both its sub-group of cross crossing group and public discourse group within AFWG namely with relation to: The shifting of Public/Private Boundaries, Representation in Discourse, Family as producing social and political subjects and the family is being produced by state and public policy to produce

social and political subject, Nation/State and family –Family as a national project/ family across nation (transnational) and in general how families reproduce themselves in transnational projects, local projects, national spaces, transnational spaces, urban spaces, local spaces. Spaces as sites for transformation and creation of familial relations, dynamics

A GENEALOGY OF THE CONCEPT OF YOUTH: EMERGING CATEGORIES IN EGYPTIAN PUBLIC DISCOURSE

OMNIA EL SHAKRY

Progress Report

Activities During the Past Year:

I have spent the past year identifying, locating, and collecting primary source material. While in Cairo, Egypt I identified several of the vibrant journals of the twentieth century: Rashid Rida's Islamist journal *al-Manar* (f. 1898), Jurji Zaydan's liberal secular journal *al-Hilal* (f. 1892), and Ahmed Amin's cultural journal *al-Risalah* (f.1933). These journals will form the interpretative basis of my analysis of turn-of-the-century, interwar, and postcolonial discourses on youth. For the contemporary period I have identified representations of youth in the New Fiction, Cinema, and Theater of contemporary Egypt, such as Alaa Al Aswany's *Yacoubian Building* (2002), Yousry Nasrallah's *Mercedes* (1993), and Ahmed El Attar's *Mother, I Want to be a Millionaire* (2004).

The central research problematic which has emerged is the following: in the state socialist context of 1950s Egypt, youth were viewed as one of the principle motors of development: a site for harnessing the productive capabilities of the nation as well as inculcating socialist ideologies. In contemporary Egypt, however, youth is a metonymic signifier for several crises: education, morality and capitalist consumerism. How did this historical transformation take place?

Future Activities:

This year I intend to analyze and interpret an array of sources culled from the public sphere and from public discourses, including print media and cinema. Employing historical analysis and a comparative historical perspective, I will utilize primarily discourse analysis. In so doing, I intend to examine the various ways in which "youth" have been mobilized to further statist, educational, scientific, religious or popular agendas. There are no proposed changes in my research agenda.

Number of Subjects:

No human subjects have been or will be used in my study, which is historical and therefore based entirely on archival and library research.

HISTORICAL TRAJECTORIES OF DOMESTIC WORKERS IN LEBANON

RAY JUREIDINI

Progress Report

No real 'results' from the study have yet come to light. The study was considerably delayed mainly because, first, the principle researcher, Ray Jureidini, moved to another country and another university; and second, because the research assistant gave birth to her first child. Both are now working more forcefully on the project, although funds will now be required for travel from Cairo to Beirut. Four pilot interviews were conducted and the interview schedule finalized. A second hand audio tape transcriber was purchased. There were a considerable number of factors involved in choosing the right system, which took some time.

It is planned to complete all interviews by the end of June, if possible. It is a slow process because the interviewees need to be chosen carefully and arranging for interviews that may last 4 hours and possible follow-ups is difficult. Another research assistant needs to be found to conduct the remaining 25 interviews to the end of June which will take the total to 50. The number of interviews was originally planned to 100 adult Lebanese (80/20 male/female ratio within a range of ages from 40-90 years of age and from different socio-economic and religious backgrounds). This number has now been revised, given the length of time it is taking to both transcribe and translate the interviews into English. Twenty-five interviews in Beirut have been completed, but only one of these has been translated and transcribed from the audio tapes. No-one to date has declined to participate and all 25 interviewees have chosen Arabic as their preferred language for the interviews.

The first completed interview was with a 55 year-old Lebanese Shia woman who had not completed high school, with two daughters and married to a surgeon. The interview reveals a complex history of employment of housemaids from childhood, made more complex because at times she had a number of employees at the same time, where one might cook, another clean, while another took care of the children. It is probably reasonable to anticipate that the study will find generations of middle-class Lebanese women who may or may not have been trained in doing household chores, but they have not had to do them. A major task of the study will be to analyze the implications of this in terms of gender dynamics in Arab families and the gender division of labour in the domestic sphere.

MALE MIGRATION AND FEMINIZATIONS OF THE LEBANESE FAMILY

MONA KHALAF

Progress Report

Since the last progress report (in December)– i.e. over the last two months – the following progress was achieved:

- The survey of the literature was updated and completed.
- An agreement was reached with the Saint-Joseph University allowing the use of the representative sample of its study related to Lebanese youth (“L’Entrée des Jeunes Libanais dans la Vie Active et l’Emigration) and which covered 18,243 households spread all over Lebanon.
- A preliminary examination of the sample indicates that in 312 cases, the heads of the household resides outside of Lebanon, with the largest number (107) being located in Greater Beirut (the city of Beirut and its suburbs), followed by Northern Lebanon (64), while Southern Lebanon and the rest of Mount Lebanon are at par (52 and 53 households respectively).
- The 107 households located in Greater Beirut will constitute the sample to be used in the present study. Since the Saint-Joseph University study was carried out in 2001, a preliminary survey of these households is being undertaken to find out what has happened to the husband’s residence and insure that the households are willing to be part of the sample. An additional 20-25 household from different social milieus in Greater Beirut will be surveyed, in need be.
- The questionnaire was amended to include basically three sections and this to define the weight of migration factors in the changes registered in the wife’s status. These sections cover the periods prior to the husband’s migration, the period during the husband’s migration and the period following his return.

PALESTINIAN YOUTH: CONSTRUCTION OF DESIRES, IMAGINARIES IN DIFFERENT SOCIAL CONTEXTS

EILEEN KUTTAB

Progress Report

Research Team

Principal researchers: Randa Nasser, Eileen Kuttab

Three research assistants: Yunis Amouri, Hussein Magamis & Nijmeh Molouk research assistants/ field workers (graduate students)

A team of two principal researchers and three research assistants have been formed. A new principal researcher has been added to the team from the Sociology Department in Birzeit University who will be an added value to the project and will be co-authoring the main publication. Her name is Dr. Randa Nasser and she is a sociologist who is an expert in methods of research.

I. Literature Review:

1- One of the research assistants has been employed to collect various published and unpublished articles reports, assessments, and statistical data on youth in the Arab world specifically on Lebanon, Jordan, Syria, Egypt, Morocco and one Gulf State. The search is not only electronic or library based, but it expands to include collecting materials through direct contacts with different youth representatives, youth networks, youth clubs, youth forums, women's organizations, and other social movements and political parties in the Arab region.

2- Materials and data are also being collected on the Palestinian youth to be able to compare and contrast if possible, the Arab youth with the Palestinian youth and draw the uniqueness- if any- of the Palestinian youth who was subjected to a long colonial occupation.

Building Conceptual Framework:

- An outcome of the literature review will be a working paper which will draw and define some problematic issues of youth in a conceptual framework. This output will reflect the level of the existing literature, reports and statistical data that the team is able to assemble. A typology of the Arab youth in general and the Palestinian youth in particular will be an integral part of the working paper that will be produced by the end of June, 2006.

This represents the preparatory stage for the field work.

Field Work:

From June – August,2006

Three research assistants will be appointed during the actual first stage of the field work period between June and August 2006, to launch the field work. This stage will focus on using qualitative methods of research mainly focus groups in three areas of the West

Bank, Jerusalem, North of the West Bank and South of West Bank and participatory observation in places where youth gathers, like in clubs, pubs....etc.

The focus groups and the participatory observations will be the basis for the preparation of the questionnaire for the quantitative survey, and will enrich the investigation and validate some of the research questions.

Quantitative survey will be conducted during the months of September and October 2006.

Data analysis and Transcribing

Data analysis and transcribing the focus group meetings and other forms will take place in from November to January 2007.

Writing of the Research

February 2007 – May 2007 will be the writing stage, circulation of papers, integrating comments and feedback from core group and workshop discussion which can take place when a draft paper is ready for discussion.

A final draft of the papers will be ready by June 2007 for publication.

MALE MIGRATION AND FEMINIZATION OF THE LEBANESE FAMILY

MONA KHALAF

Situational Report

Movements across borders have significantly increased during the last four decades. It is estimated that there are now 175 million international migrants worldwide, representing approximately 3.5% of the global population. Women constitute about half of them, despite the common misconception which associates migration with men (Jolly and Reeves, 2005).

A number of factors have contributed to this increase, most important among which one could mention:

- the process of economic globalization and the structural adjustment policies associated with it;
- the demographic trends with population stagnation and aging facing a large number of developed countries, while developing ones are witnessing an excess supply of labor which cannot be absorbed by their domestic job markets;
- the revolution registered in the fields of transportation and communications. In the case of the former, this has led to securing cheap and rapid mobility. In the case of the latter, it has tremendously facilitated the access to information to would-be migrants about potential job opportunities abroad and has made it possible to maintain easy contact with families in the home country (Forbes Martin, December 2003).
- In addition, “the emergence of new communications ... has enlarged “the sphere of the national” and has created a “transnational” national space or a “deterritorialised nation-state” (L. Basch, N. Schiller and C. Szanton-Blanc as referred to in Humphrey, 2004).

These migratory movements have also been witnessed in the Arab world and have registered a substantial increase in the 1970s in the direction of the Arab countries in the Persian Gulf. Among the most contributing factors behind these flows one could mention the rise in oil prices, the shortage of both semi-skilled and skilled labor in the Arab host countries as well as wage differentials.

It is worth noting here that Lebanon was, and still is, one of the major – if not the major – supplier of skilled laborers to these countries. Actually, Lebanon has witnessed two large periods of mass migration in its history, the first one between 1898 and 1914 and the second between 1975 and 1990; the latter corresponding to the civil strife period. The exodus did not, however, stop and a significant migration movement took place between 1991 and 2001, basically because of the economic difficulties the country is facing (Kasparian, 2003).

The study being undertaken focuses on a micro aspect of the Lebanese migration and is related to the emigration of the head of the household and its impact on public/private shifts, well-being and decision making within the family, focusing essentially on the wife left behind. An attempt will be made to examine the reasons behind this migration and the role played by the family in the migration decision and process.

It is important to start by pointing out that it is economic and political conditions that provide the general context within which migration decisions are made. Migration has an important economic dimension – i.e. fighting poverty and unemployment – which is quite often the driving force behind it. In the case of Lebanon, a study carried out in 2001 by the Université Saint Joseph on the Lebanese migrants since 1975 indicates that slightly more than half of the nationals who left the country were looking for a job or better working conditions. It is interesting to note, though, that 17.1% left because of the prevailing “malaise” in the country be it at the social, political, or economic level.

At the global level, emigrants’ remittances are quite significant. According to World Bank estimates, in 2004 remittances received by developing countries amounted to some US \$126 billion, almost twice the amount of Official Development Assistance (US \$72 billion) and 76% of total foreign direct investment (US \$165 billion) (Ramirez, Garcia Domingez and Miguez Morais, 2005).

Non-economic variables are, however, equally important determinants of migration and are strongly linked to how national and non-national futures are envisaged by families and youth. These different imaginaries of the future could partly explain why some social milieus with the same economic specificities did not witness the same migration flows during the Lebanese war or the period that followed it and that migration encompassed well-established and successful individuals as well. What has actually happened is that along with economic deprivation, there was an overall general feeling of despair, of failure to rebuild a nation-state and consequently a desire to escape. This desire to escape seems to be permanent in nature for the majority of the Lebanese who left the country (57%), while the desire to return increases with the level of education and is inversely related to the age of the emigrant (Kasparian, 2003, op.cit.).

It should be mentioned here that the family plays a crucial role in the migration decision because of its importance as part of a coping or survival strategy, but also because of the redistribution of roles and activities it entails within the family, particularly at the wife’s level. In fact, the conclusions of the various studies dealing with the effects of the husbands’ migration on the family as a whole and more particularly on the status of the wives who remain behind do not always concur (Louhichi, 1997). Many wives are the “unacknowledged heroines in the larger migration agendas of families”. In addition to their pre-existing reproductive responsibilities, they often have to carry on income-generating activities to compensate for the income lost as a result of the migration of the husband or for the erratic or meager remittances sent by him. One could talk in such instances about women subsidizing male migration (United Nations, 2005). On the other hand, one could witness gradual movement of the wife from the private to the public sphere, along with an upward mobility as far as decision making is concerned, be it at the

financial level or concerning her children's behavior and upbringing, assuming, as a result the role played by the husband in patriarchal societies. Thus, "migration influences gender relations, either entrenching inequalities and traditional roles, or challenging and changing them" (Jolly and Reeves, 2005).

It should be noted that this upward mobility is not limited to the wife. In case of success abroad, a migrant husband might experience social upward mobility as a result of the image he conveys as a good breadwinner and provider for his family, reinforcing thus his traditional role.

In the light of the above, an attempt will be made to place the study being carried out within the AFWG context by highlighting the extent to which:

- the male migration does reflect the aspirations and desires of his family and societal environment;
- these aspirations and desires are shaped by the prevailing globalization process and the impact that such a process could have on national identity;
- gender relations are affected within the household both in the short and long-run i.e. the impact of the husband's "movement" on "mobility" as far as decision-making is concerned within the family;
- the father's migration impacts youth be it in everyday's life or in the ideal image of the young man / young woman that the family would want to promote.

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PALESTINIAN YOUTH: CONSTRUCTION OF DESIRES, IMAGINARIES IN DIFFERENT SOCIAL CONTEXTS

EILEEN KUTTAB

Situational Report

Operational Thoughts

Issues and concerns of "youth" in the context of the Arab region have been an interest of many core group members of the AFWG. Reviewing the kinds of questions and issues that were raised in Ein Sukhneh meeting facilitated the set up of important basis for developing analysis on a broad spectrum of issues regarding Arab youth in general and the Palestinian youth in particular. Most questions raised were of relevance to the Arab region and to the current situation reflecting the mechanisms that can portray transitional societies.

There are few studies on adolescents in the developing countries in general and the Middle East in particular. Most of the research of the developing countries that is available is of behavioral nature concerned with delinquency, drug addiction, or unprotected sex rather than developmental processes (Mench et al. 2003) or socio-political processes. Hence, when national movements in the Middle East were investigated, especially in the sixties, the nature of the studies were political and focused on the elite, while the social history of the different sectors of the society and their role in the liberation struggles and in sustaining the society; or impact analysis of conflict on different sectors of society have been undermined, or disregarded. Although there is growing interest in exploring different faces of the youth in the Arab world, it appears that these initiatives are still limited and have not yet been successful in understanding and conceptualizing the changes and transformations that have taken place in the last two decades.

In my project, I will investigate the Palestinian youth in particular and focus on their desires, aspirations, imaginaries and life-styles in shifting situations. How the political changes are being received, shaped and reshaped or reproduced within the different social classes, genders and localities (geographic areas within the Occupied Territories of WB and GS).

The study will explore how these different social categories, genders and localities accommodate continuous conflict and crisis and at the same time respond and envision the global changes, challenges and pressures in formulating and making their future personal lives on one hand, and political and public roles in building the nation and state on the other.

One of the main windows of inquiry will be using globalization and Israelization as frame of reference to investigate the transformation of Palestinian youth. The investigation will

focus on the impact of globalization and Israelization on Palestinian youth's future perspectives and the construction of their desires, imaginaries and life-styles. There are different points of views and positions regarding globalization, nevertheless, it has been described as a process that opens nation states to many influences that are beyond the national border (Jospheh, 2005). However in the case of the Palestinians, and due to the imposed subjugation and isolation of the Palestinians owed to the pro-longed Israeli occupation and closure policy, it becomes important to connect globalization with Israelization. It is obvious that Israel has been the only entry point to globalization, or an outcome of Israelization, due to total dependency of the Palestinian economy on the Israeli economy. Hence, the only tool to connect and integrate the Palestinian economy with the global patterns of production and consumption. Yet, it is important to distinguish between the influences of the global/colonial construct of identity, rights, desires, aspirations and life-styles that originate from the international and global exemplified by the Israeli Occupation, and the donor community, versus the local which originates from culture and traditions.

The young generation that extends from 15- 24 represent a significant force in the Palestinian society and hence they play a major role in forming and shaping the future Palestinian state and society. Historically, the Palestinian youth has been seen as vanguard, actors and agents of change, saviors and rescuers of the national project, yet at the same time this political statement have covered the level and degree of deprivation and denial that they experience . Most importantly, they are not independent and have no access to resources. Hence, how can they become a vital force in the process of transformation remains debatable. In the midst of high unemployment, limited opportunities for mobility, limited access to education and work and marriage, how do they envision their future?

Besides, within the Palestinian community, the youth has existed in the context of a problematic duality, a binary that combines expressions and practices of normalization and assimilation in certain dimensions of life; while rejection and resistance in others. How far is this duality a reality in relation to the different social classes, genders and localities remains to be investigated. In the context of the recent developments and the victory of Hamas in the new Palestinian elections along with the anticipated Islamization of the political system, can we assume that the Palestinian youth will put more weight on the local and cultural to safeguard their community from the globalization and Israelization of the society and state as a way of resistance and steadfastness. A discourse that conforms with the assumed Hamas beliefs. How this new reality will reflect itself on the young generation vis-à-vis their future desires, identities, life-styles, and future national project is still early to identify, but important to state.

One of the minutes of Ein Sukhneh has stated that “Arab youth were the vanguard and now are seen as the problem”. In the Palestinian context, due to the continuous political crisis the youth are still the vanguard but they are facing problems that are tied organically to the political situation. However, although some of these problems will only be resolved through a political solution, some young people have chosen other options

that are more controllable and in a way don't wait for a final political resolution. These alternatives can be either resettlement in other countries, or accommodation, to use whatever opportunities that are available to sustain and improve their living. In this context, I assume that the Palestinian youth has become similar to the other Arab youth who have seen the positive opportunities of globalization and acted accordingly. Or could the Palestinian youth become similar to other experiences like the Native Indians who according to a survey results, exposed the reality of a generation that is more interested in their own lives than changing the world, where a "Me Generation" (Alexander, 1997) is growing .

It has been observed that there some young people who are overwhelmed and alienated from the grandiose feeling of globalization, can go deeper into culture and religion as a coping strategy or defense mechanism to survive, but at the same time they are drowned with globalized consumption patters that contradicts their beliefs. It is known that the youth constitutes one of the main consumers of globalization products, so how can we understand the coexistence of double standards that are contradictory in the youth themselves. How can we conceptualize this double standard framework where some youth practice modernity in their consumption patterns but maintain their cultural and traditional practice whenever they define their political and national roles, or gender relations? How can we understand this kind of duality that is contradictory?

These are some issues and questions that the project is trying to embark upon hoping that the meeting can enrich the discussion.

DISPLACED ARAB FAMILIES: COPING AND CHANGES IN POST-WAR BEIRUT

JUDY MAKHOUL

Situational/Thematics/Progress Report

Background

Social research studies on the impact of the war on the Lebanese are limited to a number of sample surveys carried out by non-governmental agencies, academicians and recently governmental bodies, such as the CAS [1997] and the MOSA [1998, 2000], which were non functioning during the war years. Devastating effects of war on people's property, financial conditions as well as on the psychological and mental well-being of individuals, especially children are discussed. The consequences on families are discussed as effects on family members, especially children and women who are presented as the most vulnerable groups. However, despite the indication of intention of focus of these studies on 'families', the family is not the unit of analysis, nor is the family studied in its own right.

A recent review of literature on the Lebanese family points out that family studies in general are scarce which may be due to the common myth of the family being a sacred building block of the Lebanese society and hence, there is no need to challenge this and look at this social entity as capable of change with changes in its political, economic and social contexts [Zaatari, 2003]. Ideal family forms are not contested because the 18 state acknowledged religious sects have a major authority over the personal codes of their members. Marriage, divorce and inheritance, for example are dealt with in religious courts [Lebanese Legislation]. A small number of studies prepared for a conference on women and war in Lebanon are among the few studies that attempt to analyze the determinants of the war on families: the relative strengthening of family ties with the weakening of the state, the declining role of men as breadwinners and the consequent reshuffling of gender roles. Apart from anecdotal evidence from community service agencies, very little is known about how families are coping given the inability of the state to provide equitable social security nets.

In short, what is happening to families, how their structures are compared to what they were like before the war, what roles their members are playing and what kind of support the family offers to its members, especially children's health are crucial questions that need to be addressed.

My research project aims to explore

1. families' coping and adaptation mechanisms to social problems and
2. the shifts in dynamics and boundaries of family under the conditions of internal migration and displacement.

General RQ: How are displaced and war affected families and their children coping in post-war living conditions?

- How have family structures and dynamics changed?
- How is children's health outcomes affected by this change in family formations and gendered division of labour?

Progress

So far we have interviewed 19 families, 9 mothers and 10 daughters in an Eastern suburb of Beirut using semi-structured in-depth interviews. Over the next six months, we anticipate holding a similar number of in-depth interviews with families and daughters in a southern suburb of Beirut that we will access through local office of a governmental agency. Through implementing our research project in the southern suburbs, we will be able to compare coping and changes across different ethnic/religious backgrounds.

Thematic continuities

A reflection on the thematics of the AFWG project indicates a number of links to this project, such as problematizing the family, family and space, public/private shifts and social changes, the relation bet individual and family, the way family is lived, marriage and movement, youth consumption and production, desires.

Family structures of the internally displaced families interviewed in the study have no variation from one family form: couples who married at a young age and their children. The families have been formed by the couples marrying at a young age and having children. The family size is large a minimum of 5 children. Marrying at an early age was a coping mechanism to escape poverty of the original family and/or the effects of war. However being married and having children under displacement put stress on the young family at an early stage of its formation, especially that all the couples have elementary education or no education at all. Fathers work long hours as unskilled or semiskilled laborers and are rarely present at home which weakens father-child relationships and may explain why the children are closer to their mothers (5/9cases) while 3/9 share more intimate relations with their fathers because the mother is either a step mother, is violent or is tough with the children as she has assumed a leader role in the absence of the father figure during the day.

Consanguineous marriages are rare in this group. Is it because they are Christians? (2/9).

Religion is a vital part of the family and is a means of support for both the parents and the children.

My project will elaborate on how families reproduce themselves in urban spaces and the creation of familial relations, dynamics and how these relations inside and outside the family is affected by the conditions and the circumstances of the public space, namely the community and the country.

The overcrowding of the suburbs and the income they have determines the type of buildings they move to and the frequency of these moves which started by forced displacement during the war in Lebanon. All the houses are small except for 2 relatively larger ones which are an outcome of the employment status of the father which has provided social security nets to buffer the effects of the public on the private.. Despite the poverty and the uncertainty all have satellite television connections. The television is an important part of the household physical settings.

A sign of mistrust of the immediate public space of the community they live in is the underuse of the balcony space (except for one family). The rural backgrounds which nearly all the families have means the balcony should be an outlet for the house and important part of its layout as is the case in Lebanese rural houses. The participants' families displaced from rural areas (South [6], North [1], Bekaa [1]). The presence of Syrians, and other 'strangers', noise on street, pollution are probable reasons why the balcony has lost its role in these houses.

Public/private shifts and Social changes

The number of moves these families have undergone range from 3 to 6 over the past years with movement mostly within this urban area. Movement is to where relatives reside. Mothers who are the main caregivers carry a double-burden of work: outside the home in work, assist in shop, housework, cooking, child care- studies). They expressed this burden verbally and non-verbally.

Older daughters carry extra responsibility apart from having to focus on their own studies (daughters assist in younger siblings' studies/care). They also carry this burden at an early age and it increases as they grow older with their mothers having to work outside the home to support the family income..

Fathers' work is restricted to the public sphere and therefore they are not available at home for decisions regarding the social aspects of their families. Older sons play an over-protective role over their sisters, deciding who they can be friends with.

The changes in external conditions have contributed to the changing roles within the family. Decision-makers in the household are those who are generators of income. Mothers are taking the lead role in managing the household, generating income and posing restrictions on girls' mobility. New roles similar to those of the mother are delegated to the girls at home and older sons are taking on their fathers' roles of deciding on daughters' mobility.

Factors within household (family disputes, debt, minimal work) + factors outside household (community fear/insecurity, Syrian workers' presence) affect the families' ability to cope sometimes resulting in additional forced moves from one place to another.

Youth, consumption and production

Debt (5/9) and illegal rent [confiscated houses] are recurring themes across the interviews. The declining economic conditions of all except one of the families have affected their purchasing power for services and food.

Because of the family moves, children have changed schools which had negative effects on them, except for two girls whose family moves were around their schools. 4/9 families put their children in boarding schools and nearly all in relatively cheap semi-private local schools to reduce expenditures.

NGOs are accessed to support their schooling. They access local health centers which provide them with cheap but questionable quality services. They have little or no access to hospitals because they are expensive.

The families consume food that has little nutritional variety : vegetables, bread and zaatar [5/9]. Two obtain vegetables from their shop. They seem to limit what to buy to what they perceive to be priorities/basic needs (5/9).

However, having televisions and satellite dishes links the families, especially the daughters, who watch it more than other family members to the outside world. Their desires and consumption needs are affected by what they see on TV, in shops, and their friends at school.

The houses they move to get smaller with the decreased ability to pay rent and the increase in family size [one child nearly with every move]. The more they move, the smaller and the worse the conditions of the houses are.

Two sisters who are relatively better off than the rest of the families have larger households and less stressors and hence better psychological states.

Ideal family/life:

The ideal family the mothers spoke of encompasses that which has the ability to provide material needs of children (clothes, food, education) and financial stability (8/9) as well as having a sustainable source of income [as husband's work (5/9)]. Schooling/education and a future for the children were important aspects of an ideal life as were family stability and agreement among family members (gathered and husband present (3/9)). The women long for the segregated/traditional division of labor rather than more emancipation for women as they are tired of the extra burdens they are carrying. What the women and the girls hope for manifests in what they do not have in reality and they yearn for.

Other findings of interest but not within the AFWG thematics:

Mental/psychological Health

- symptoms of distress: boredom, psychological tiredness, stress "مأسورين"
- unhealthy, temporary coping mechanisms (sleeping, crying)
- neighborhood conditions + household conditions + pressure of work and house

Comparison with respect to change in area:

- Kids grew older => ↑ responsibilities, ↑ demands, ↑ expenses
- Rent expenses => debt => HH conditions ↓ space, ↓ furniture
- Minimal/no social life in Nabaa (before better- social support, links to family)
- Less confrontations with relatives

Ideal youth:

- Educated, honest, polite, stable/decent, mature

Mental health of the girls:

- 6/10 cry when faced with problems
- 3/10 keep things to themselves
- 3/10 get angry- vent out through violent reactions (2/10), drawing, allowing matter to sink down
- 2/10 do not talk to anyone

- All related to psychological/internal state.
- Vent out in unhealthy coping mechanisms revolving around stress and distress.
- Examples of unhealthy mechanisms: internalizing, violent reactions, and crying. Some resort to a combination of these mechanisms.

Religion:

- faith translated into action (prayer, watching religious channel- telelumiere, one son cured through prayer from priest)
- Religious figures (reliance on nuns' nutritional/food support)/activities (mass)
- Dependence on God's will (all)
- God = last resort

Suggestions/hopes:

- Decent education for kids (4/9)- kids prioritized: source of concern (assistance at school yet source of aspiration at the same time)
- Find work (husband)- (3/9)
- Move (5/9) (previous areas of residence/calmer places)- 2/9 buy house
- Change in country situation (2/9)
- Husbands: support of government/politics

MERCHANTS AND WORKERS: CLASS, GENDER, AND THE REFASHIONING OF ARAB FAMILIES IN THE U.S.

NADINE NABER

Progress Report

Activities During the Past Year:

During this past year, I have been conducting research within Ann Arbor, Michigan and Dearborn, Michigan. The project has focused on Arab owned small business, particularly “food” related businesses such as grocery stores and restaurants. I have been speaking with store owners and their families about their concepts and practices of family in the U.S., centralizing questions about gender and the refashioning of cultural concepts in the U.S. and the significance of the “store” to this process. I have been interacting with family members linked to approximately 10 stores and have begun conducting interviews with family members, primarily the male store owners and their wives, as well as other extended family members working within the stores. The results of this research to date are preliminary. While store owners are from Palestine and Lebanon, their workers tend to be from Yemen, Iraq, and North African countries, such as Tunisia and Morocco. My methods have shifted so that I can include an analysis of class differences and the refashioning of family among merchants and their workers within my research.

Particularly for store owners who are immigrants themselves (as oppose to second generation store owners), Arab immigrant workers are a significant part of the picture at the store and within the refashioning of homeland family structures in the U.S. I am particularly interested in the comparison between the re-fashioning of family in the U.S. among merchants and recent working class immigrant workers and the ways that access (or the lack of access) to capital produces different kinds of families in the diaspora.

The primary problem I have encountered is that store owners are tremendously busy and it is very difficult to find a time in which they might commit to an extensive interview. Thus, I have spent a great deal of time conducting participant observation by spending time within the stores and among family members and workers. Open ended interviews are taking place gradually, over a series of meetings. An additional challenge is that workers in particular are suspicious of anyone interested in interviewing them, particularly within the context of the post-September 11th culture of fear. As a result, building trust among workers will take more time than expected.

Research Findings to Date:

Among merchants and their families, the re-fashioning of families has tended to emerge in terms of the increased significance of women’s work within stores; the expansion of kinship idioms to include those who are not understood to be related by “blood;” and the simultaneous intensification of the “private” when it comes to disciplining the bodies and behaviors of women and girls. Among workers, the public-private tends to emerge in transnational terms, in that many workers are immigrant men whose families do not live in the U.S., but in an Arab homeland. I have also been exploring the expansion of kinship ties beyond “blood” in terms of the process by which “stores” become a site for

the construction of kinship ties, loyalties, and solidarities. In stores that cater to Arab/Arab American communities, women store owners in particular, tend to form friendships and support networks among the community emergent within the boundaries of the store that are structured according to kinship idioms. For immigrant workers, the expansion of kinship ties beyond “blood” has been limited when it comes to community building within and beyond the boundaries of “the store” as the policing of workers’ behaviors by store owners limits the possibilities for community building while at work. Yet immigrant workers tend to deploy kinship idioms outside the boundaries of the store, particularly within religious and cultural institutions.

The intensification of notions of the “private” among merchants in terms of disciplining the bodies and behaviors of women and girls is produced as a reaction to the fear of raising girls in the diaspora. In such contexts, notions such as “us” and “them” or “Arabs” and “Americans” are gendered in that women and girls are often expected to uphold ideals of cultural authenticity (cultural nationalism), while men are encouraged to assimilate for the purpose of business success. In some cases, this involves sending daughters to the homeland during teenage years or home-schooling.

For merchants, marriage provides store owners with an expanded network of labor and insures that income stays within the “family.” For immigrant workers, marriage has often provided a mechanism for gaining access to resources, such as immigration and citizenship.

Future Activities/Human Subjects:

The number of subjects currently interviewed (enrolled as human subjects) are 10. The number I plan to enroll this coming year are 40 (for a total of 50). The number of declined this past year were 2. The total men enrolled are 6 and the total women enrolled are 4. There are no children enrolled. All of those enrolled are of Arab descent. I am tracking participants by spending time within Arab owned stores (eating meals there, shopping there, and getting to know the store owners. I am then inviting them to participate in the research). All of the participants speak Arabic. Most of them speak Arabic and English.

**MERCHANTS AND WORKERS: CLASS, GENDER, AND THE
REFASHIONING OF ARAB FAMILIES IN THE U.S.**

NADINE NABER

Situational/Thematics Report

PLEASE NOTE: THIS STATEMENT IS VERY ROUGH/A WORKING DOCUMENT

Thematics:

- The refashioning of families
- Socio-economic class
- Desire for migration, community, and cultural continuity
- Transnational remaking of space and place
- Marriage

This project constitutes ethnographic research on the refashioning of families within the context of Arab owned businesses in Ann Arbor, Michigan. It compares the refashioning of families among 1) the families of immigrant merchants (store-owners) and 2) the immigrant workers who are employed within these businesses. The store-owners are primarily Palestinian and Lebanese. The workers, whose presence is essential to the refashioning of families and to the success of each store, are from various Arab countries, including, but not limited to Iraq, Morocco, Tunisia, Palestine, and Yemen.

I have been tracing the re-fashioning of families in terms of shifts in public-private boundaries. These shifts emerge in terms of the increased significance of women's work within stores; the expansion of kinship idioms to include those who are not understood to be related by "blood;" and the simultaneous intensification of the "private" when it comes to disciplining the bodies and behaviors of women and girls. For example, those associated with the families of merchants have stated that they never imagined their wives or mothers working outside the home until after displacement/immigration to the U.S. I will situate this pattern in the context of middle class desires and sociability in that women's work within stores is required for families to gain access to middle (and in some cases middle-upper) class social and economic capital. Among workers, the public-private tends to emerge in transnational terms, in that many workers are immigrant men whose families do not live in the U.S., but in an Arab homeland. I will address this pattern in the context of the violence of economic displacement and displacement produced by war; the desire for economic survival; and the performativity of cultural concepts of masculinity, responsibility and respectability.

I will explore the expansion of kinship ties beyond "blood" in terms of the process by which "stores" become a site for the construction of kinship ties, loyalties, and

solidarities. In stores that cater to Arab/Arab American communities, women store owners in particular, tend to form friendships and support networks among the community emergent within the boundaries of the store that are structured according to kinship idioms. In one example, a woman business owner serves as a community organization of her own. Through her, community members gain access to resources, find legal aid, spiritual support, and financial assistance. For immigrant workers, the expansion of kinship ties beyond “blood” is limited within the store environment as the policing of workers’ behaviors by store owners limits the possibilities for community building while at work. Yet immigrant workers tend to deploy kinship idioms outside the boundaries of the store, particularly within religious and cultural institutions.

The intensification of notions of the “private” among merchants in terms of disciplining the bodies and behaviors of women and girls is produced as a reaction to the fear of raising girls in the diaspora. In such contexts, notions such as “us” and “them” or “Arabs” and “Americans” are gendered in that women and girls are often expected to uphold ideals of cultural authenticity (cultural nationalism), while men are encouraged to assimilate for the purpose of business success. In some cases, this involves sending daughters to the homeland during teenage years or home-schooling.

For merchants, the “store” is the key site for re-making of space and place, where kinship idioms are restructured in terms of the emergence of women into the public sphere and the incorporation of immigrant workers into the (hierarchical) rubric of “family.” While homelands emerge within merchants’ narratives of family, in terms of transnational marriages and travel, for immigrant workers, the homeland and the diaspora are simultaneous sites for the re-making of space and place. Immigrant workers who are in the U.S. on their own, without families, produce de-territorialized families.

Marriage is critical within the refashioning of Arab families. For merchants, marriage provides store owners with an expanded network of labor and insures that income stays within the “family.” For immigrant workers, marriage has often provided a mechanism for gaining access to resources, such as immigration and citizenship.

Generational differences are also central to this project. I have found that stores owned by second generation owners tend to hire non-Arab workers (primarily white American or Mexican workers). Stores owned by immigrants tend to keep the business within the “Arab family” (hire only Arab workers).

MARRIAGES AND MOVEMENTS, WEDDINGS AND WARS

ANNELIES MOORS, PENNY JOHNSON, LAMIS ABU NAHELEH

Situational/Thematics/Progress Report

Original Scope of Project

Starting from marriage as a crucial moment in the production of families, this project focuses on the cultural politics and cultural economies of transformation (as well as continuities) in marriage arrangements and wedding celebrations in Palestine under protracted war-like conditions.

It deals with the (semi-) public discourse and talk about marriageability, and (un-) desirable marriage arrangements (who/when/how) by actors who are differently positioned in terms of political ideology, religious morality, class, culture, gender and location. It investigates how such notions of (un)desirability are related to actual marriage strategies and practices and how they are embodied in marriage arrangements and celebrations. Central is the dialectics, solidarities and tensions between the generations with particular attention paid to the ability to act of female and male youth. This includes a discussion of marriages as an avenue of social and spatial mobilities and as a response to displacements and immobilities.

Research will be focused on various locations in the West Bank, including refugee camps, urban settings and villages. Methods of investigation include public observations, ethnographic fieldwork, and discourse analysis of visual and textual materials, such as political leaflets (for example on the suitability of wedding ceremonies, marriage moralities and economies), sermons, wedding invitations, photo-albums and videos as well as locally-transmitted television programs that feature debates on marriage and marriageability. A comparison of marriage arrangements and wedding celebrations in the first and second Palestinian intifada will be another focus of research.

Progress to Date

The research team (Annelies Moors, Penny Johnson, Lamis Abu Nahleh) held a productive three-day meeting (23- 25 June 2005) at the Institute of Women Studies at Birzeit University to discuss the project, further identify themes and areas of investigation and make an initial work plan. It was agreed that fieldwork on the project (stage 1 below) would commence in the spring/summer/autumn of 2006, depending on the schedules of the researchers involved. It was also agreed to ask Islah Jad to join the research team with a focus on investigating new forms of Islamist marriages in Palestine, in the overall theme of “politics of marriage, political marriages” below. Islah has done considerable work on Islamist movements, and particularly on Islamist women’s organizations in Palestine, the results of which are available in her doctoral dissertation and (partially) in a forthcoming publication of Muwatin, the Palestinian Institute for the Study of Democracy (Ramallah, in Arabic). After almost completing her stint as co-

editor of the upcoming Arab Human Development Report, Islah is now able to join the team, which is a great development for us.

We also decided to begin with interviews with couples who had been brought together through political movements and resistance activities. This was a notable phenomenon in the 1980s and the first intifada period, particularly in the university setting. Such marriages sometimes “transgressed” class, family and other social divisions in Palestinian society, as well as reflecting changing notions of marriageability and ideal brides and grooms. If the “ideal groom” was in some circumstances the young man who sacrificed for the nation in the first intifada, this ideal faded in the Oslo years, leaving some young men of the “intifada generation” embittered and at a loss in the search for marriage partners (Collins 2004). In another vein, Islamist movements in the 1990s most visibly staged a limited number of mass marriage ceremonies, which attracted media attention and debate, and less visibly assisted and continue to assist in marriage arrangements and marriage costs. In the current warlike and unstable conditions, political (and even armed) groupings have a role in negotiating marriage and solving conflicts that also calls for investigation, while at the same time lavish marriage parties and increased consumption are another ideal coming to prominence. Our view of “political marriages”, therefore, includes marriages of political and resistance cadre (and former prisoners), but is also wider and considers the multiple and mutual influences of politics and family in the Palestinian context. Such ‘political marriages’ will be placed within the wider field of imaginaries about desired marriage arrangements of male and female activists.

Our plan in brief highlights is as follows:

Areas of investigation:

- Marriage imaginaries: notions of marriageability, ideal brides and grooms, desirable and desirable marriage arrangements.
- Marriage arrangements
- Wedding ceremonies

Themes

- Politics and marriage, politics of marriage, political marriages (ceremonies, arrangements, imaginaries)
- Changes in notions/principles of closeness and distance in ideals and selection of marriage partners amongst various sections of the population (comparing cohorts or generations)
- Consumption, presentation, appearance (ceremonies, arrangements, imaginaries)
- Marriage within a context of immobilities and displacement.

Methods and Stages

This research is processual and interactive, and hence partially open-ended. There is no strict separation between gathering and analysing data, rather analysis and synthesis are a continuous process; insights gained in the process of data collection are used to further refine the research. This project investigates both public debates and everyday practices, and historical changes. This requires the employment of a range of different methods, in particular

- (participant) observation esp. of marriage arrangements, weddings and their preparations, consumptionary practices.
- informal interviews with the various parties concerned, both individually and in groups.
- discourse analysis of visual and textual materials

Stages:

- select sites for collecting materials and narratives
- collecting information about public debates / analyze these materials
- collect marriage stories /analyze these material; taking into consideration:
 - different locations: refugee camps, city, rural (if possible)
 - different time periods, with emphasis on ‘first intifada’, ‘Oslo’, ‘second intifada’
 - different ideological positions (nationalists, left-wing, Islamists)
 - different ‘class and culture’ positions (material and cultural capital)

Situating Marriages and Movements in the AFWG Project:

Public/Private Critique: The Marriages and Movement project is situated as a crossroads of the concerns of the public discourse group and the border crossings group. In particular, our focus on political marriages and the politics of marriage, should contribute to developing the public/private critique that is a central concern of the Public Discourse (see minutes for 16-17 September 2002, for example) This concern is expressed also by the Border Crossing group in terms of movement across public/private boundaries, public/private shifts and “the different ways public/private boundaries are reconstructed and reshaped in different translocal and transnational locales.” (chapter in SUP volume)

We also find an interest in developing vocabularies that allow us to understand and express publicness in terms of families. (see Ein Sukhna meeting and discussion of “public”) as well as widening the definition of the political to better understand its working in familial settings. Both wedding ceremonies, as a form of public expression and presentation, and marriage arrangements, involving family, community and political actors, intersect the public and the private, as well as political, social and domestic dynamics. Our investigation of the politics of marriage/political marriages is situated in this busy intersection.

In the Palestinian context, where protracted war-like conditions prevail, war and other hostile forms of “publicness” may pierce whatever membrane divides public and

domestic worlds in particularly harmful ways. Our attention is also to how marriage projects (ceremonies and arrangements) function in this context, whether in protecting or re-configuring domestic life, imagining a better future, or creating counter-publics of solidarity.

Families and National Projects: Our project is also centered in another main interest of the overall AFWG intellectual project (as well as specific groups) which is the interplay of nation-building, families, and the “ideal family” in the national project. Changing (and contested) visions and valorizations of the family can be illuminated by an ethnographic investigation of the changing cultural politics of wedding ceremonies and marriage arrangements in crucial moments of the Palestinian national project. In the present moment, contending visions – for example, the lavish (and globalized or at least regionalized) celebrations favored by what could be called the “Oslo elite” contrast with Islamist-supported simpler, even austere, weddings. Notions of marriageability – and in particular of what constitutes an equal partner – highlight both new notions of equality and reversions to older notions – have implications for subjects and citizenship, as well as family relations, futures of youth and “democratic” families.

The thematics of the Marriage and Movement project also clearly address *the umbrella question* the core group formulated in its February 2005 meeting: How do imaginaries of national/non-national futures shape and how are those imaginaries shaped by the organization of sociality, families and youth in Egypt, Lebanon and Palestine and their diasporas?

Representation and Lived Experience: In terms of method, the continuing interest of the AFWG project in “marrying” representation and lived experience is, we hope, reflected in our approach.

IV. BUDGET FOR AFWG RESEARCH PROGRAM January 2004 August 2006

A. International Development Research Center Budget (US \$)

(Item numbers refer to next page, combined Ford, IDRC III budget)

1. Salaries (item #9)	\$ 12,000
2. Consultant/honoraria (item #5)	5,000
3. Equipment (item #2)	10,250
4. Research Expenses (items #1,3, 4, 6, 7, 8, 10, 11, 12)	298,000
5. Indirect costs 13% of all costs, except item#2 [13% of \$315,000]	40,950
Total	\$ 366,200

Exchange rate 1 CAD = 0.732 US

Transfers of funds: In US \$

	Year 1	Year 2	Year 3	Total
Personnel AFWG Coordinator	12,000	0	0	12,000
Consultants/honoraria	5,000	0	0	5,000
Equipment/computers	10,250	0	0	10,250
Research Expenses	195,695	86,020	16,285	298,000
Sub-total	222,945	86,020	16,285	325,250
Indirect cost rate 13%	27,650	11,183	2,117	40,950

Total (RAP/PAB)

In reporting currency US\$	250,595	97,203	18,402	366,200
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B. Combined International Development Research Center and Ford Foundation**(US \$)**

Item	Ford	IDRC III	Total
1. Travel, food, accommodations research, meetings, workshops	45,000	30,000	\$75,000
2. Equipment computers, printers, scanners, etc	10,000	10,250	20,250
3. Supplies, photocopying	2,000	5,000	7,000
4. Purchasing documents (& photocopying--IDRC)	4,000	6,000	10,000
5. Consultants/honoraria	4,000	5,000	9,000
6. Communications Phone, fax, mail,	0	3,000	3,000
7. Subsidize Arabic Publications	0	10,000	10,000
8. Release time/Leave& Summer salary AFWG members or research assistants	55,000	205,000	260,000
9. Release time/Leave or Summer salary AFWG Coordinator	12,000	12,000	24,000
10. Research Assistant for AFWG Coordinator	12,000	20,000	32,000
11. AFWG Staff in Cairo	6,000	9,000	15,000
12. Facilities Use American University in Cairo		10,000	10,000
13. Subtotal Costs	150,000	325,250	475,250
14. UC Davis Overhead 13% of all costs, exclude #2	0	40,950	40,950
Totals US\$	\$150,000	\$366,200	\$516,200

We request funding the grant to the University of California, Davis. Suad Joseph, AFWG Coordinator, is a Professor at UC Davis. UC Davis provides resources for grant management which are difficult to arrange at universities in the region. The Dean of the

Division of Social Sciences has provided Suad Joseph with an office and a server dedicated to her research projects of which AFWG is a leading project.

Project: Historical Trajectories of Domestic Workers in Lebanon

Ray Jureidini

Expenditures up to 1 March 2006:

- Research Assistant (Ms Samar Kanafani)	\$400.00
- Further payment to be made 10 th March	\$2,300.00
- Micro-Cassette transcriber (second-hand)	\$50.00
- Local Transportation, repair of transcriber and micro-cassettes	\$200.00
- Local Transportation	\$100.00
- Travel (Cairo-Beirut 9-12 March)	\$330.00
- Per diem 3 days @ \$50	\$150.00
- Bank Charges	<u>\$10.00</u>
Total:	\$3,440.00

Expenditures up to July 1, 2006:

Budgetary Needs July 1, 2006 – June 30, 2008:

Project: Male Migration and Feminization of the Lebanese Family

Dr. Mona Khalaf

Expenditures up to March 1, 2006:

I am afraid I do not have much to report regarding this period. I have until the end of January done myself the bulk of the work, helped by a student assistant. As of February 1, I have hired a research assistant, at the rate of \$12 per hour, who spent ten hours updating the list of readings. I have not yet used any of the money allotted to me, because I want to make sure that the amount of \$12,000 will be enough to cover all the costs of the field survey.

Expenditures by July 1, 2006:

- Fees to the Univ. Saint Joseph for the use of their sample:	\$2,000.00
- Selection of the addresses by a research assistant	\$500.00
- Filling the questionnaires, conducting the interviews, tabulating and analyzing the data	\$9,000.00
- Miscellaneous	<u>\$500.00</u>
Total:	\$12,000.00

Budgetary Needs July 1, 2006 – June 30, 2008:

It is difficult for me to presently assess these needs. I will have to wait for a couple of months, until the preliminary results of the field survey are out.

Project: Palestinian Youth: Construction of Imaginaries, Desires in Different Social Contexts
Eileen Kuttab

Expenses up to March 1, 2006:

- Research Assistant: literature review (1x \$500x 2 months) \$1000.00

Expected Expenditures March, 2006-July 1, 2006:

- Honorariums for principal researchers: (\$3000 x 2 researchers) \$6,000.00
 - Field work, focus groups, etc (3 persons x \$600 x 5months) \$9,400.00
 - Research expenses, transcribing, transportation \$2,000.00
Total: \$17,400.00

Budgetary Needs July 1, 2006 – June 30, 2008:

- Preparation of questionnaire, pilot sample \$2,500.00
 - Field work: Conduct the survey (3 x \$700 x 2months) \$4,200.00
 - 3 field workers and one research assistant
 as field work coordinator (1 x \$500 x 2 months) \$1,000.00
 - Data entry and analysis (500 questionnaires) \$8,000.00
 - Writing first draft, 2 honorariums (2 x \$3000) \$6,000.00
Total: \$21,700.00

**Project: Displaced Arab Families: Coping and Changes in Post-War Beirut
Dr. Jihad Makhoul**

Expenses up to March 1, 2006:

- Research Assistant	\$4,600.00
- Transportation Costs	\$150.00
- Supplies/Communication	<u>\$158.00</u>
Total:	\$4,908.00

Expenses from March 1, 2006 – June 30, 2008:

- 1 RA [MA level trained in Qual. Research methods F/T for 11 mos.]	
	(\$920/mo x 11 mos.) \$10,120.00
- Transportation costs	\$530.00
- Transcription costs	\$950.00
- Notepads for transcription stationery and communication	\$200.00
- beverages or sweets	\$200.00
- summer salary [J.Makhoul]	<u>\$6,000.00</u>
Total	\$18,000.00

IV.1 Grant Budgets

Update to be given by Suad Joseph

AFWG Fundraising Update
March 2006

Suad Joseph, along with UC Davis development staff and AFWG graduate student researchers, is working to develop funds to continue AFWG research projects and administrative activities. Grants from the Ford Foundation and the International Development Research Centre (IDRC) currently support AFWG. These grants are due to expire during the summer of 2006, but AFWG received no-cost extensions from both the Ford Foundation (one-year extension) and the IDRC (six-month extension). Continued use of grant funds will be allowed for the duration of the respective extension periods. The development efforts at present include researching potential foundations and drafting proposals for additional program funding.

Suad Joseph and Fawn Scheer have worked closely with the UC Davis Office of Development to locate and initiate contact with private foundations with potential interest in funding AFWG activities. They are also working with UC Davis' Office of International Programs to develop funding strategies and identify additional sources of funding for AFWG. Contact with these offices has been critical to the development efforts, due to the knowledge, expertise and networks of the staff.

The success of these funding efforts will depend on the cohesiveness and direction of the current project activities, and on the planning of realistic future AFWG activities. Vivian Choi has been collecting project updates, thematic statements, and other documentation from researchers; these statements are critical to developing appropriate funding sources for AFWG projects. As current research projects are finished, it will be essential for the Core Group to determine how the results of the research will best benefit Arab families, both through informed scholarship and the use of results to influence on-the-ground practices and policies. Ideas for future activities (such as conferences or meetings, publications, collaborations, etc.) are welcome.

Funding organizations and grant programs of interest include:

- The Open Society Institute's Middle East and North Africa Initiative
This program seeks to fund projects that "foster the areas of freedom of expression, access to information, women's rights, development of the rule of law, local governance, and educational reforms in the Middle East. Preference is given to local organizations on the ground in the region or initiatives that partner local and foreign organizations' expertise." Geographic interests include Egypt and Palestine, specifically. Program funding is directed at research support and outreach activities (conferences and seminars, etc.)
- The Carnegie Corporation's International Peace and Security: States at Risk
This program seeks to fund innovative research, publication, and policy-level dialogue, with a focus on critical areas such as the Middle East.
- The Andrew W. Mellon Foundation's Scholarly Communication
This program seeks to fund projects that create, disseminate, or otherwise improve accessibility of high-quality scholarly resources in humanistic studies.
- The Ford Foundation's 1) Education, Sexuality and Religion program, and 2) Human Rights program
 - 1) The Education, Sexuality and Religion program seeks to fund research related to gender, pluralism and identity, and groups historically marginalized for their interpretation of religious and cultural traditions
 - 2) The Human Rights program seeks to fund research on women's rights, racial justice, and refugees.
- The Rockefeller Foundation's Arts and Culture Program
<http://www.rockfound.org/Grantmaking/ArtsAndCulture>
This program supports research on religion and projects to develop and refine indicators of cultural well-being.
- The International Development Research Center
http://www.idrc.ca/en/ev-54473-201-1-DO_TOPIC.html
The IDRC has various funding competitions that may be relevant to some AFWG projects. They currently have an interest in the Middle East/North Africa.
- The Population Council's West Asia and North Africa Program
<http://www.popcouncil.org/me/index.html>
The Population Council has supported past AFWG efforts and are a potential source of future funding for AFWG activities.

ARAB FAMILIES WORKING GROUP
Proposal to the International Development Research Center
January 2004-August 2006

Suad Joseph, University of California, Davis
Coordinator, Arab Families Research Group

Submitted: December 2003

I. The Problem

Arab families are undergoing profound transformations – transformations which both generate and reflect critical changes throughout Arab societies. These transformations in Arab families are often perceived and represented, in Arab public fora, as “crises”. Yet, despite the perception of crises in Arab public fora and the awareness of profound transformations in scholarly literature, there is relatively little scientifically reliable research on Arab families. Even less available are studies which are collaborative, comparative, historical, interdisciplinary and transnational in approach and which articulate the gender and generational dynamics always at the heart of family life. We aim to critically investigate why families and youth are perceived to be “in crisis” and problematize the notions of “crisis” and “transformation”. Perceived “crises” in family systems are often symptomatic of social systems in crisis or at the height of change. The critical inquiry will allow us to document how the representations in public fora not only signal key changes in society, but often lead to misplaced blame. The neglect of family studies is particularly striking given the centrality of Arab families to Arab societies. Relationships, values and idioms based on family weave together political, economic, social, religious and cultural institutions and processes. Arab families are crucial to developing or hindering democracy, human rights, citizenship, legal literacy, peace, conflict resolution, and economic development. Indeed, analyses of these (and other) aspects of Arab societies almost always lead back to analyses of family structures and processes. Arab families both produce and are produced by transformations in their societies, and thus critical changes in families both trigger and signal changes in other social arenas.

The Arab Families Working Group (AFWG) proposes a multiple year research project on Arab families using collaborative, comparative, historical, interdisciplinary and transnational approaches which highlight gender and generation to study Arab families in Palestine, Lebanon and Egypt. The project is organized into phases with each phase, to some degree, complete on to itself. That is, while the project is integrally linked, each phase will have its own objectives and products.

Phase I of the project is nearing completion. For over two and one half years, through meetings, workshops and research AFWG has been developing the theoretical framework for its innovative work. That framework is now being compiled into an edited volume to be published as part of the AFWG series. Syracuse University Press has offered AFWG a contract for the whole series. A completed manuscript will be submitted for university press review by Spring of 2004. The Population Council, Cairo, has awarded AFWG US \$35,000, for the translation of Volume I from English into Arabic for regional distribution. Phase I was funded by the Population Council, Cairo (US \$112,500); International Development Research Center, Cairo (US \$17,800); UNICEF, Cairo (US \$10,000); and the Social Research Center of the American University in Cairo (US \$10,000). Total funding for Phase I of the AFWG Research Project has been US \$150,300. This has been, or will all be expended by Spring of 2004.

Phase II of the AFWG project begins the empirical research. The Ford Foundation, Cairo, has committed US \$150,000 to this phase of the AFWG Project. The IDRC III grant (US \$366,000) will co-fund, with the Ford Foundation, Phase II of the AFWG Project. The products of Phase II will include:

1. Volume II of the AFWG edited series
2. Development of the public pages of the AFWG web site with resources and materials of use to scholars, policy makers and planners dealing with Arab families
3. Workshops with local stakeholders in Palestine, Lebanon and Egypt, including policy makers, planners and activists from NGO's and government agencies
4. Capacity building of young regional scholars to carry on research
5. Development of critical networks for developing and evaluating research, policies and planning for Arab families.

Two points of departure organize Phase II of our Research Projects (RP):

1. The transformations among Arab youth leading to the perceptions of youth as "in crisis" and the ideals of family in public discourse, policy and nation/state-building projects. We call this the Public Discourse Project (PD).

2. The shifting dynamics and boundaries of family (public/private) under conditions of migration, war and displacement. We call this the Border Crossings Project (BC).

The rationale for these points of departure is:

1. Those under 25 years old constitute between 60-70% of the population in most Arab societies. While youth constitute a narrower age bracket (the age range of "youth" varies by countries and issues considered – from 12 to 25 or older), nevertheless, to focus on youth is to focus on not only the future of Arab societies, but their present, their majority.

2. Shifts in how family comes to be enmeshed in and differentiated from other arenas of social life is a critical marker of social change locally and historically. Given the tumultuous changes brought about by migration, war and displacement in Palestine, Lebanon and Egypt, the shifting boundaries between family as a private arena and the "public" signifies and facilitates important transformations across all social spheres – and therefore is a key index of social developments.

The commitment to the comparative project will allow AFWG to document the shifting character of social groupings, to ground them in localities and to investigate the changing but intertwining intersections of key social categories, including familism, ethnicity, nationalism, religion, tribalism, regionalism and the like. Religion, for example, is important to this project in its sociological manifestations. Religion is operative at multiple levels, but what it means to different people varies – and varies for the same people as they move across borders (hence the importance of the Border Crossings Project – for example, religious identity carries a different meaning for Muslims in the US versus in Palestine, Lebanon, or Egypt). How family crises are seen by Muslims versus Christians varies from country to country, and even within countries. Lebanon, Palestine, Egypt (and their diasporas) all have significant religious, ethnic and tribal diversity, which is critical to the AFWG project. The project is concerned to both deessentialize these social categories and groupings and to find the threads that carry meaning across class, ethnicity, nationality, region. The project will examine religion, ethnicity, class, nationality as a variable in family dynamics. These sets of issues do not exhaust the research interests of AFWG, but are a point of departure for our long-term work.

The research on in Arab families will be carried out by the AFWG Core Group, a team of sixteen internationally recognized scholars and planners who are based in these three

countries and/or whose research is in these three countries. The AFWG Core Group is organized into two Research Project teams, parallel to the Research Projects -- Public Discourse and Border Crossings. However, members from one team do work on the Research Project of the other team. The team includes specialists in anthropology, sociology, psychology, history, economics, politics, linguistics, health, education and literature. Our research methods will involve comparative country cases, utilize research tools and approaches from numerous disciplines and apply a transnational perspective in analyzing local, national and regional processes. The goal of this project is to produce research which will advance the understanding of Arab families and offer policy makers scientifically sound bases for planning and intervention. Over the multiple year course of the project, the products will include books published with a distinguished university press as part of a single AFWG series, special issues of journals, videos and other media products, conferences and workshops. We plan to publish in English and Arabic, making our work accessible to international and regional scholars, policy makers, national and international non-governmental organizations and the general public. This collaborative, comparative, historical, interdisciplinary and transnational approach to research promises to offer new insights to both understanding and working with Arab families as well as new models for research which has policy implications.

II. The Arab Families Working Group

The AFWG is a research group, co-housed in Cairo, Egypt and Davis, California, consisting of a Core Group of sixteen scholars from universities, NGO's and research foundations, whose work focuses on Palestine, Lebanon and Egypt. Committed to bringing together scholars, policy makers and planners in a concerted effort to advance the state of our empirical and theoretical knowledge on Arab families, AFWG Core Group is organized into two smaller Research Project Groups: Arab Families and Public Discourse [including relations to state, citizenship, education/socialization, law, cultural production], Arab Families and Border Crossings [including diasporas, immigration, emigration, war and peacemaking]. The Core Group meets once a year and each of the Research Project meets once a year. Each RP consists of Core Group members plus additional members that the RP invites to advance its research program.

All our projects will include comparative, transnational work on the three countries of Palestine, Lebanon and Egypt. The rationale for studying Palestine, Lebanon and Egypt is that there is a critical mass of ethnographic and historical studies available on these countries. Each of these countries has a long history of institution building around women's studies and family studies. The Institute for Women's Studies in the Arab World (founded in 1973 at the Lebanese American University) is the oldest institute for women's studies in the Arab world. Bir Zeit University has among the most active women's studies research programs in the Arab world. And Egypt has the Institute for Gender and Women's Studies and the Social Research Center (at the American University in Cairo) in addition to numerous organizations which have committed to research on families, youth, gender such as the Population Council, International Development Research Center, UNICEF, who are represented in AFWG. Lebanon endured seventeen years of civil war and is rebuilding its state and society. Egypt is a stable state which has transformed considerably under regimes of structural adjustment. Comparisons of these data-rich countries and their diasporas, given their strong institutional development in women's studies and family studies, will provide a critical basis for future research in other Arab countries.

Additional

AFWG is committed to interdisciplinary (including historical) research. Each RP team has a spectrum of researchers trained in different disciplines. The Core Group, which meets annually and communicates through the internet regularly, is charged with evaluating and approving the research of each RP. As such, the Core Group brings interdisciplinarity to formulation and evaluation of the RP, which are themselves also already interdisciplinary.

AFWG will carry out both qualitative and quantitative research. Qualitative offers critical insight that can never be revealed through large scale quantitative research. Social/cultural Anthropology has repeatedly proven useful for planners and stakeholders because of its commitment to qualitative research. It is not an accident that other social sciences such as Sociology, Economics, Political Science and History now use qualitative methods. It is our goal to produce results which will be relevant to policy makers and stakeholders, qualitative as well as quantitative.

AFWG's plan of action entails research which will be carried out, analyzed and written collaboratively. Our purpose in committing to a collaborative process is to ensure the highest possible productivity from our individual and collective efforts. Our meetings have already entered domains of theory and paradigmatic shifts which none of us, by ourselves, would have produced. We specifically set out to make AFWG transgenerational. Our members include very senior scholars well known and established in their fields, junior scholars beginning their research careers, and graduate students still formulating their research trajectories – from a variety of disciplines. The purpose of this approach is bring together the corpus of knowledge and thinking of our most experienced researchers with the freshness of training of younger thinkers and thereby foster not only that productive exchange, but a continuing production of critical knowledge that will outlast the founders of AFWG. Working across countries, disciplines and generations takes time and careful planning. The collaborative work, so far, has proven highly challenging and stimulating to all our AFWG members. We anticipate the empirical research will be similarly productive of new knowledge and methods for understanding and working with Arab families.

III. AFWG Immediate Action Plan for Dissemination

AFWG, at its March 2003 meeting in Cairo, decided to prioritize the publication of the first volume of the AFWG edited series on Arab Families. Planning for AFWG began in the Fall of 2000, with the first Core Group meeting held in May of 2001. We have been working continuously to develop our conceptual framework. It is critical that we now share our work with other scholars, NGO's and government agencies working on Arab families in Egypt, Lebanon and Palestine. We believe our innovative approach and framework will be relevant to not only other Arab countries, but other Third World countries as well. The plan is a series of 3-5 volumes to be published with one university press and which will be know as the AFWG series. Towards that end, Suad Joseph proposed this series to Mary Selden Evans, Senior Editor at Syracuse University Press. Syracuse has an outstanding series on Women, Culture and Power in the Middle East. Suad Joseph is one of the Series Editors. Syracuse University Press has offered a contract to AFWG to publish the full series.

The volume will consist of the following chapters:

ARAB FAMILIES WORKING GROUP BOOK SERIES VOLUME I

- I. History of AFWG and the Development of the Conceptual Framework
Suad Joseph and Martina Rieker
- II. State of the Art Literature on Arab Families
 - A. Lebanon: Zeina Zaatari
 - B. Palestine: Lamis Abu Nahla and Penny Johnson
 - C. Egypt: Sherine Hafez and Rania Salem
- III. Project Papers of the Two Research Projects
 - A. Public Discourse: All RP members
 - B. Border Crossings: All RP members
- IV. Critical Analysis of the Existing National Survey Research on Arab Families
Barbara Ibrahim, Penny Johnson, Ray Jureidini, Martina Rieker
- V. Policy Implications of AFWG Research
Barbara Ibrahim and Suad Joseph
- V. Bibliography on Arab Families: Hania Sobhy, Nahla Zarroug

Time table for the book:

June 2003 First drafts circulated

June 9-11, 2003 Writing Workshop in Ain Sukha, Egypt

December 2003 Complete draft of chapters to AFWG Core Group for comments

January 2004 Comments sent to chapter writers

April 2004 Final chapters to Suad Joseph for formatting, editing

May/June 2004 Submit manuscript to university press for review

IV. BUDGET FOR AFWG RESEARCH PROGRAM January 2004 August 2006

A. International Development Research Center Budget (US \$)

(Item numbers refer to next page, combined Ford, IDRC III budget)

1. Salaries (item #9)	\$ 12,000
2. Consultant/honoraria (item #5)	5,000
3. Equipment (item #2)	10,250
4. Research Expenses (items #1,3, 4, 6, 7, 8, 10, 11, 12)	298,000
5. Indirect costs 13% of all costs, except item#2 [13% % of \$315,000]	40,950
Total	\$ 366,200

Exchange rate 1 CAD = 0.732 US

Transfers of funds: In US \$

	Year 1	Year 2	Year 3	Total
Personnel AFWG Coordinator	12,000	0	0	12,000
Consultants/honoraria	5,000	0	0	5,000
Equipment/computers	10,250	0	0	10,250
Research Expenses	195,695	86,020	16,285	298,000
Sub-total	222,945	86,020	16,285	325,250
Indirect cost rate 13%	27,650	11,183	2,117	40,950
Total (RAP/PAB)				
In reporting currency US\$	250,595	97,203	18,402	366,200

B. Combined International Development Research Center and Ford Foundation (US \$)

Item	Ford	IDRC III	Total
1. Travel, food, accommodations research, meetings, workshops	45,000	30,000	\$75,000
2. Equipment computers, printers, scanners, etc	10,000	10,250	20,250
3. Supplies, photocopying	2,000	5,000	7,000
4. Purchasing documents (& photocopying--IDRC)	4,000	6,000	10,000
5. Consultants/honoraria	4,000	5,000	9,000
6. Communications Phone, fax, mail,	0	3,000	3,000
7. Subsidize Arabic Publications	0	10,000	10,000
8. Release time/Leave& Summer salary AFWG members or research assistants	55,000	205,000	260,000
9. Release time/Leave or Summer salary AFWG Coordinator	12,000	12,000	24,000
10. Research Assistant for AFWG Coordinator	12,000	20,000	32,000
11. AFWG Staff in Cairo	6,000	9,000	15,000
12. Facilities Use American University in Cairo		10,000	10,000
13. Subtotal Costs	150,000	325,250	475,250
14. UC Davis Overhead 13% of all costs, exclude #2	0	40,950	40,950
Totals US\$	\$150,000	\$366,200	\$516,200

We request funding the grant to the University of California, Davis. Suad Joseph, AFWG Coordinator, is a Professor at UC Davis. UC Davis provides resources for grant management which are difficult to arrange at universities in the region. The Dean of the Division of Social Sciences has provided Suad Joseph with an office and a server dedicated to her research projects of which AFWG is a leading project.

C. Budget Notes

1. The budget is large because the research is being conducted by 16 scholars in four countries over multiple years. We are working collectively and the projects interweave. Indeed, members of one project often work on the other project. For example, Ray Jureidini of the Border Crossings project is working on the Public Discourse national surveys project. Annelies Moors of the Public Discourse Project is assisting the Border Crossings project. We plan to phase in different sections of the AFWG project. The different phases are interlinked, but semi-independent, allowing each phase to produce stand-alone products. We request the IDRC III funding to be directed to Phase II. This phase covers January 2004 through August 2006, in order to coordinate with the Ford Grant.

2. The overwhelming majority of the grant will be expended in and by scholars and institutions in Palestine, Lebanon and Egypt. The main costs in the United States are : a.) the buyout/leave/summary salary for the Project Coordinator and the three other researchers who are currently in the U. S. (all four of whom are Middle Eastern or of Middle Eastern origin); b.) the research assistant and office expenses for the Project Coordinator at UC Davis; c.) the overhead to UC Davis. One researcher is in the Netherlands. Twelve of the 17 researchers are located in Palestine, Egypt and Lebanon. While we cannot be precise, we estimate that 70% of the direct research costs (not counting indirect costs) will be spent by researchers and institutions in Palestine, Lebanon, Egypt.

3. IDRC's funding has been critical to AFWG. IDRC gave \$7,000 to help plan the first AFWG Core Group meeting in 2001 and IDRC Cairo program officer, Dina Craissati participated in our meetings. IDRC then gave \$10,800 to the following year's workshops (2002) to develop our framework and IDRC Cairo program officer, Iman Bibars, participated in our meetings. These grants helped establish AFWG. We believe that, along with the UNICEF, SRC and Population Council grants, IDRC's funding helped leverage the Ford Foundation grant which we just received for \$150,000.

4. Should IDRC fund this proposal, this grant, along with the current Ford Foundation grant, will help leverage other grants. For example, the Project Coordinator, Suad Joseph has begun conversations with the Hewlett Foundation in California. They had invited her to give a talk about Egypt. She used that occasion to talk about AFWG. They expressed interest in the project but requested we wait until their new program officer is in place in at the end of 2003. We plan to follow up funding possibilities with them. We are also pursuing other funding possibilities as well. However, we reiterate, that each phase of the AFWG project is semi-independent, allowing for the production of products which can stand alone and have merit on their own terms.

5. Should we not raise funding beyond Phase II, we will still have made significant contributions to the field. We will have published Volume I from Phase I funding. We will publish an Arabic translation of Volume I from a new grant of \$35,000 from the Population Council. As our project is organized, we can accomplish the Phase II of the research based on the Ford and IDRC III grants. Phase II will contribute Volume II; expanded public pages of the AFWG web page; workshops for scholars, policy makers and planners; capacity training of young scholars; and new critical networks to foster further research and policy/planning building. We are confident of further funding, however.

6. The American University in Cairo offers AFWG use of libraries, mail service, internet for the AFWG webpage, rooms for offices and AFWG meetings, catering, travel service with reduced hotel rates and other facilities. We are at risk of losing the rooms and facilities use because of space pressures at AUC. This will stem that risk.

V. Time Table for Research and Products

A. Stages of Phase I 2000- 2004

1. Develop theoretical framework over the course of 4 Core Group meetings and six Research Project meetings
2. Develop web page for Core Group, American University in Cairo and UC Davis
3. Establish office at American University in Cairo
4. Prepare Volume I of the AFWG edited series
5. Translation of Volume I into Arabic

B. Products of Phase I

1. Web page for public use
2. Volume I of the AFWG edited series to be submitted for publication Spring 2004
3. Translation of Volume I into Arabic
4. Extended bibliography on Arab Families to be published and put on web.
5. Capacity building – trained more than 5 local researchers, all of whom plan to continue graduate education in fields related to Arab families, gender, women, children
6. Develop networks of scholars, policy makers, planners working on Arab families for consultation and future work

C. Stages of Phase II: Data collection

1. Spring 2004 Core Group meeting in Cairo to plan data collection phase
2. Fall 2004 Workshop, selected policy makers/planners to evaluate research plan
3. Fall 2004/Fall 2005 Data collection
4. Fall 2005 Workshop, selected policy maker/planners to evaluate research progress
5. Fall 2005/Winter 2006 Complete data collection and begin data analysis
6. Spring/Summer 2006 Volume II prepared for submission.
7. Interviews/workshops with key media (newspaper, magazines, TV, radio)

D. Products of Phase II :

1. Fall 2004 AFWG Workshop with Selected NGO's working on family
2. Fall 2005 AFWG Workshop with Selected policy makers/planners
3. Develop archived resources for the AFWG web page for public use
4. Fall 2006: Second Edited Volume submitted for university press review
5. Capacity building of young regional scholars to carry on research on Arab families
6. Develop networks of scholars, policy makers, planners working on Arab families for consultation and future work
7. On going dialogue with key media to share research outcomes

VI. Linking our Research IDRC Priorities

A. IDRC's research priorities include:

1. The political economy of peace, conflict and reconstruction, democratization, citizenship, rights and governance, and security issues
2. The focus on Palestine and Lebanon and peace building.

3. Identity formation and its linkages to conflict and peace
4. War, forced migration, displacement, return migration
5. Capacity building
6. Network development

B. AFWG's research priorities are:

1. Peace, conflict and reconstruction, democratization and governance, and security issues. Our analysis looks at what has happened to Arab families in conditions of war, migration, displacement and transformative social, political and economic conditions.
2. To focus on Palestine and Lebanon, with Egypt as a critical comparative country.
3. Identity formation is central to the perceived crisis of youth, to the perceived crisis of families under conditions of war, migration and displacement; and the transformations of families in Palestine, Lebanon and Egypt.
4. Analysis of families under conditions of war, forced migration, displacement, and return migration, with a special focus on Palestine and Lebanon, but also Egypt. This is the dedicated focus of the Border Crossings Project, but also relevant to the other two projects.
5. Capacity building
6. Network development

VII. Contribution of AFWG's Research Project

A. Importance of AFWG Project for Peace/Conflict, Democracy, Human Rights

Is the family supportive of its members or is it dysfunctional? Is the family compatible or incompatible (as John Tierney of The New York Times implied, 2003) with democracy and human rights? Does the family contribute to peace or conflict?

People in Palestine, Lebanon and Egypt do return to their families. There is a rebuilding of the extended family in Egypt, Palestine and Lebanon. In many areas social time is family time. In Egypt the family plays a large role in the mobilization of people. People use the family system to gain securities rather than go against the state. In Palestine, house demolitions, deporting people on the basis of family relations and collective punishment based on family dished out by Israel to Palestinians makes the family critical and brings family into politics in a very violent way. In Lebanon family was reinvigorated by war. People are reinvesting in family and in the process reinventing family. And yet, there is resistance within families to the gendered inequality of family life, the aged hierarchy which controls youth, the familial morality which prioritizes "family" over individuals. It is the critical weaving of Arab families as protectors of their members from the vagaries of social/political/economic life on the one hand and Arab families as venues for the control and discipline of their members on behalf of social/political/economic projects on the other hand that AFWG targets for investigation.

Families in Palestine, Lebanon and Egypt are generally hierarchal, patriarchal, in effect, undemocratic (Joseph 1999). The privileging of men over women and of seniors over juniors is commonplace. Family, as the central social institution of Arab countries, has a direct impact on politics, economics, religion, and the rest of society. Family relations are materially transported to politics. Political leaders bring their siblings, children, extended family into governance. Sons follow fathers in leadership of parties and states. Political

leaders also use family structure to create and to reach following through patron client relations and political party relations. Similarly lay people use family relations to negotiate political services and resources (Joseph 2000). Family relations are also symbolically and idiomatically transported into politics. Political leaders use the language of kinship (leaders are “fathers” or family elders, followers are “sons” and “daughters”) to moralize relationships with the public. The public uses the language of kinship to gain access to public resources (calling middle men and others kin to extract the moral obligations of kinship – and the use of kin terms does morally obligate!). Similar patterns apply in the workplace and market, as well as in religious institutions. Religious leaders consider themselves the prime protectors and upholders of “the family”. As most Arab countries defer family law to religious law, the men of religion are indeed the gatekeepers of family (Charrad 2001).

The concrete translation of family into politics, economy, and religion, means that the template for those relations is hierarchal, sexist, ageist, patriarchal (Sharabi 1988). Similarly, the investment of political, economic and religious leaders in that template reinforces the gender and age hierarchal family. We want to be very careful here not to imply that family is determining politics, economics and religion. The relationships are subtle, complex and continually feed on each other. The point here is that family is utterly crucial materially, symbolically, idiomatically in these three countries. Everyone identifies and belongs to families – at least that is the social presumption. The constitutions of most Arab countries identify the family as the basic unit of society (not the individual). Social identity descends through patriarchal families (this is important as social identity shapes economic and political opportunities). Political identity descends through the patriarchal family. The human right assumption of the right to vote is reconfigured locally into the assumption, and often the necessity, that you vote with your family. Religious identity descends through the patriarchal family. Citizenship descends through the patrilineal family. This means that many fundamental human rights are denied women – such as the right of women to give citizenship to their children and spouses – and that denial is justified on the basis of the family system (Joseph 2000). Understanding the dynamics pressuring families will allow policy makers and planners to segue way into family structures to assist democratic change and facilitate human rights within families. These changes will ripple into social arenas.

Having said this, it is also important to note that patriarchal family structures exist in many countries which are called “democratic” including Japan, India, France, Germany, England, Israel, and the United States. States have managed to bracket off the family from the discourse of democracy and human rights everywhere (Pateman 1988, Nelson 1997). Indeed, states “police” families (Donzelot 1977), contributing to the forms of discipline which families institute by age, birth order, gender, role and other forms of regulation. So it cannot be so simply stated that undemocratic family forms produce undemocratic political processes. Nor can the reverse be simply stated: that undemocratic states produce undemocratic families. The reality is more complex and must be studied in its historical and social particulars.

Every state has policies in relation to “the” family (Brand 1998, Charrad 2001). Indeed Peter Gran argues that you cannot study “the” family outside of politics because states invest so much in their programs and policies for “the” family (Gran 1996). How states articulate their notions of “family” and how families respond is the stuff of law (Joseph 2000), education and media (representation). These are three themes absolutely central to the Public Discourse youth project, but also to the Border Crossings projects.

Family systems are also important in understanding conflict and peace. Hardly any empirical research exists on Arab families in relation to peace. An investigation through our Core Group of experts produced no research references on the subject of family and peace. (Women of Lebanon: Interviews with Champions of Peace offers a series of conversations, but not analysis based on empirical research). There is only modest empirical research specifically on Arab families in relation to conflict – despite their centrality. This need is precisely what AFWG intends to address.

But there is much we do know about families and family systems that convinces us of the relevance of family to peace and conflict. Family systems historically have been “tribal” in the sense that they are patrilineages structured for fragmentation and realignment which is usually resolved through highly personalized mediation. (It should be noted that women play critical roles in conflict resolution in family systems in these countries Peteet 1991, Kanaaneh 2002). Political conflict in Lebanon and Palestine in particular has been characterized by this kind of familial/tribal fragmentation, frequently pivoting on personalized interventions. Despite half a century of nationalist struggle in Palestine, there has not been a consolidation of a “national” party. Egypt has coalesced, not through the unifying of nationalist solidarity, but through the violent crushing of opposition. One can see the fragmentation in Iraq in the aftermath of Gulf War II, the incipient fragmentation in Syria (again held together through violent forces of state) and other states. The high degree of personalization can be seen in the “cults” of leaders – the apparently unstoppable role of Arafat in Palestine, the recurrent rise of Prime Minister Hariri in Lebanon, the cult that Mubarak (following Nasser and Sadat) has tried to build around himself (and his son Gamal) in Egypt – and of course the cult around Hafez Asad in Syria (his son is trying to duplicate), Saddam Hussein in Iraq and so forth). Again, we caution that we are not saying family structure causes these conflicts or the precise structure of conflicts. But understanding family structure will help us understand the nature of conflicts, the claims on loyalty, the tendency to fragment, the role of personalized mediation. (US Presidents Carter and Clinton understood the importance of personal mediation, but the current US administration appears reluctant to expend capital on personal mediation. Such expenditures are necessary, an analysis of the connection between family and politics would indicate).

The ideal of family also provides a moral vocabulary that is critical in the political arena. Among these is the crucial notion of “honor”. This is a much maligned and misunderstood concept as it is singularly linked with control of women. Honor, however, is far more complex and is relevant for men and male conflict and conflict resolution (Peteet 1991, 1994, 1995, 1997). The embracement of the notion of honor, most profoundly produced in families, means that peace can never come with humiliation. Indeed, foes of peace unfortunately know this too well and use humiliation to ensure the prolongation of conflict. Understanding how the family system socializes its members and interlinks with the political system around the notion of honor will open new pathways for peace.

Transformations within family systems are critical for peace, conflict and conflict resolution. As families destabilize and change, these changes will resonate in the political, economic and religious systems that feed on them and support them (Kanaaneh 2002).

Families in Palestine, Lebanon and Egypt provide primary socialization, identity, concrete political and economic relations, templates for critical social relations, moral languages and rules of behavior. If the fundamental and primordial socialization of the citizen is through undemocratic families then the development of democracy and human rights must reckon with family. If the central social institution is an undemocratic family,

then democracy and human rights must reckon with family. If undemocratic family relationships are a key template for political, economic, religious relations, then democracy and human rights must reckon with family relations. If undemocratic states feed on and feed into undemocratic family systems, then democracy and human rights must reckon with family systems. If family structure feeds into the form and nature of conflict, then peace must reckon with the family.

B. Policy Implications of the AFWG Research Project

The AFWG projects have critical implications for policy makers and stakeholders and policy makers and stakeholders are important to the AFWG project.

1. The AFWG commitment to policy relevant research

Core Group includes a number of members who are directly working as planners with government ministries, NGO's and other critical agencies. Barbara Ibrahim, is Director of the Population Council, Egypt office. She is responsible for on-going initiatives bringing together government ministries, NGOs and other stakeholders in planning for Egyptian youth and families. Mona Khalaf, Director of the Institute for Women's Studies in the Arab World (Lebanese American University) is frequently commissioned by Lebanese government ministries, NGO's and international agencies, such as the World Bank, UN agencies to work with them on policies and planning for women in Lebanon. Ray Jureidini (American University in Beirut) works directly with UN agencies, the International Labor Organization, Lebanese ministries and NGOs on women, family and domestic labor policies and planning. Penny Johnson, Lamis Abu Nahla and Eileen Kuttab of Bir Zeit University have separately and collectively worked with Palestinian ministries and international NGOs on women and family issues and planning. Hoda El Sadda (Cairo University) has been a member of the core team which produced the UNDP Arab Human Development Reports. Ibrahim el Nur has worked with numerous international and national agencies on refugee and return migration issues (including the Population Council). Suad Joseph has worked with UNDP on gender and citizenship strategies and planning. (Please see answer #10 for more details). AFWG Core member are committed to policy relevant research – with or without AFWG! They were recruited into AFWG partly because they already had this commitment to policy relevant research.

2. AFWG Goals

a.) AFWG is concerned that policy makers and stakeholders often make plans based on presumptions or popular conceptions about families. Our purpose is to provide sound empirical research which can be used for planning.

b.) AFWG is concerned that often policy makers and stakeholders play the “blame game”. In using the language of “crisis” we intend to highlight the discourse that escalates when change comes into the public eye and is perceived as threatening. The frequent pattern in public discourse is to name a “crisis”, point a finger of blame and at times create policy and planning on the basis of blame gaming. We challenge the blame game. By careful research, we plan to provide more nuanced studies that contextualize families, allowing for more thoughtful analyses of conditions leading to more appropriate planning.

c.) AFWG is concerned that Arab families are treated as Arab “family”. That is, the complexity and diversity of family forms is not recognized or “normalized”. As a result of the presumptive “normal” family, planning is often made and carried out which

disenfranchises or damages otherwise functional family systems and hurts the social opportunities members of such families.

d.) AFWG is concerned to deessentialize nationality, religion, ethnicity by looking at their complex intersections with class, region and other variables. Policies or planning is often done for religious, ethnic or other groupings on the assumption that “communities” share views or conditions. We intend to provide a more grounded view of their diversities.

e.) AFWG is concerned that youth often are talked about rather than engaged. Yet the representations of youth are critical. Policies are made for them based on such representations. By analyzing the public discourses on youth and engaging both youth and the critical actors responsible for youth around these discourses, AFWG plans to provide avenues for participation and more productive planning for and with youth.

f.) AFWG is concerned that families under conditions of war, displacement, migration are often misunderstood and un- or under-planned for. This is often because of the lack of adequate grounded research. By providing comparative research on families under conditions of war, occupation, migration, displacement, we plan to make visible problems often neglected.

3. AFWG engagement with policy makers and stakeholders

a.) We intend to bring policy makers and stakeholders into our research planning phase. Prior to the launching of the empirical research, we will organize a workshop for selected planners and stakeholders. The first workshop will held in Cairo in the Fall of 2004. By then, the manuscript for Volume I of the AFWG series will be complete and the Arabic translation close to completion. We will share these with the planners and stakeholders. The purpose of the workshop is to share Volume I and engage policy makers and stakeholders for their critical feedback on the frameworks and the planned empirical research. We intend to invite members of the NGO community and key government actors who work with families. To maximize dialogue, the first workshop will be small. Minutes will be taken, a Report produced and shared with the planners and stakeholders. AFWG Research Project members will meet after the workshop to integrate the responses from planners and stakeholders into the AFWG research plan.

b.) These results will be shared with other planners and stakeholders not present at the workshop for wider engagement. It is not possible to predict the outcome of these engagements, but planners and stakeholders may want us to revisit our project structure or goals; they may want to participate with us in some capacities; they may want us to train some of their young constituents by hiring them as research assistants; they may request specific forms of dissemination for research products. We will be open to this dialogue. We are also aware that planners and stakeholders are often very busy with their own work and may want quick results, easily digestible products, or may not want to participate directly but only learn about results after they are completed. We will do our best to engage those who can be engaged and accommodate others who are interested but are unable to engage.

c.) How we plan the next phase of engagement will emerge from discussions from the first workshop as well as from the nature of the research findings as we progress. We plan a workshop/conference for Fall 2005 to bring in more planners/stakeholders (perhaps inviting some of the original workshop participants) to work through our frameworks with us as the empirical project develops. We plan regular engagements with the planner/stakeholder community throughout the project.

d.) We plan engagements with the media as they are crucial to the discourse production and representation process. This will entail interviews with key media

(newspaper, magazines, TV, radio) for the data gathering phase. But we also plan to continue the dialogue in the dissemination and policy impact phase (see below #d.4.).

e. Additional Dissemination and policy impact

1.) We plan to hire consultants to design a web page to make as much of our work available publically as possible, including the AFWG library, bibliography and archives.

2.) The Arabic translation of Volume I will be distributed as widely and freely as funding will allow to planners and stakeholders.

3.) We plan other forms of engagement – through video and digital products, as it becomes possible to produce them based on empirical research. This will be done with the involvement of planners and stakeholders and designed for their use.

4.) Media dissemination and engagement. We will have press releases on our work, as it progresses to engage the media. We will also invite media to critical fora, such as workshops to cover our work. We will also engage key media personnel in dialogue on the subject of discourse, representation and the coverage of issues of families, youth, migration, displacement, and the like as they impact families. We expect that this engagement will have an impact beyond the media, among planners and stakeholders.

f. AFWG Affiliates

We will consult with AFWG Affiliates, many of whom are planners on appropriate engagement strategies. Among our Affiliates are: 1.) Hoda Rashad, Director of the Social Research Center, American University in Cairo, who is the main researcher for the National Council on Women (Egypt) and who works directly with most Egyptian government ministries on planning for women, children and families. 1.) Naila Sabra, Representative for the World Food Program, Yemen, who works with many international and national agencies in the region on behalf of families and conflict relief. 3.) Lina Abou Habib, Director of the Gender Linking Project which works with many regional, international and national planning agencies (UNDP, Oxfam, Lebanese government ministries) on women, citizenship, children and literacy, and training of trainers. 4.) Huda Zurayk, Dean of the Faculty of Health Sciences, American University in Beirut, who works with international and national agencies on family, youth and health issues in Lebanon. 5.) Malaak Zalouk, UNICEF, who works on community education.

4. Our work will look at the family dynamics and resistance and document how families adapt to social problems. We do this not for the sake of stuffing people into family systems but in order to understand the ways in which the family is and will continue to be, a critical source of values, norms, security and resistance in Arab societies, simultaneously caring for and controlling their member. Families need to send their members out into the world better prepared to deal with changing realities. How they do this and how to help them do this in a manner that builds more robust citizenries who have a sense of entitlement, who participate in political processes, who build democratic open institutions, who are engaged in peacemaking and conflict resolution – these are important policy implications emerging from this project.

VIII. ARAB FAMILIES WORKING GROUP**A. List of Core Group Members December 2003**University of California:

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Research Assistants:

Hania Sobhy, Rania Salem, Sherine Hafez

B. AFWG Network development and engagement with policy makers and planners

1. AFWG's Core Group is composed of scholars, planners and activists who have worked very closely with policy makers, NGO's, other planners and activists. They bring this commitment to their work in AFWG. To list a few examples:

a. Suad Joseph, (University of California, Davis) Coordinator of AFWG, worked with UNDP, under the direction of Heba El Kholy, to implement Joseph's framework (Gender and Citizenship in the Middle East, Joseph editor), to organize a two-year multi-country campaign to change state laws to allow women to pass citizenship on to their children. Joseph acted as the facilitator for the UNDP experts workshop in Casablanca on this topic and wrote the lead paper. Joseph connected UNDP and Gender Linking Project (Lina Abou-Habib) in Lebanon. GLIP translated Gender and Citizenship into Arabic and has created a Arabic manual for trainers, based on Joseph's Gender and Citizenship, for which Joseph will write a new introduction aimed at trainers. IDRC participated in the Casablanca workshop and co-funded the translation of Gender and Citizenship into Arabic. Joseph, as General Editor of the Encyclopedia of Women and Islamic Cultures (first such encyclopedia) negotiated with the publisher, Brill, to put an Arabic edition of the resource oriented Volume I on line for free, if funding could be found for the translation. Joseph has a proposal, under review, with the Ford Foundation, that includes funding translation for Volume I of EWIC into Arabic. Joseph also has a proposal, under review at Population Council, to publish or put on line for free, the EWIC potential author database which includes 2,000 scholars, activists and professionals around the world working on women and Islamic cultures. The commitment is to get training and resources to the people on the ground who will use them to help grow capacities and societies.

b. Barbara Ibrahim (Director of the Population Council, Egypt office) coordinated a research consortia that included three national universities, to convene a national advisory committee on youth research. This collaboration included senior members of Ministries of Health, Population, Education, Statistics, as well as several High Councils, donors, NGO's and researchers. Working closely with this group enabled Ibrahim's team to produce a major national survey of adolescents covering all aspects of their transitions to adulthood. Subsequently, findings on health status, educational attainment, early marriage, smoking and risk behaviors, and FGM were directly incorporated into policy and program planning as a result. IDRC was a partner on this project through their support of the livelihoods component of the study. She brings such expertise and network resources to her work with AFWG.

c. Ray Jureidini (American University in Beirut), was commissioned by the International Labour Organization to produce a report and policy recommendations based on his studies of foreign female domestic workers in Lebanese households. He worked closely with the ILO, the Institute for Human Rights and the Beirut Bar Association. The report was presented to the Ministry of Labour, Minister of Interior and the General Security. The study was published by ILO. Jureidini was also asked by UN Research Institute for Social Development (UNRISD) to produce a paper on xenophobia related to migrant labour in the Arab Gulf. This study is being used for training by the International Organization for Migration. He has been consulted by the U.S. State Department on the issue of foreign domestic workers in Lebanon and was invited to contribute in a conference on the topic in Washington, D.C.

d. Mona Khalaf (Director for the Institute for Women's Studies in the Arab World at the Lebanese American University) is a member of the Lebanese National Commission for Women's Affairs, appointed by the Prime Minister. She worked with the Commission to

prepare the 1995 Beijing Lebanon report. She was instrumental in drafting the Lebanese Women's National Strategy and in creating gender focal points in the major Lebanese ministries. The gender focal points have had a strong impact in increasing the awareness of both women and men about the importance of women's participation in the power structure. Given the powerful role played by women in conflict resolution in Lebanon both inside and outside the family, the need to empower them is imperative. Dr. Khalaf is at the center of this national effort in Lebanon.

e. Penny Johnson (Bir Zeit University) was a member of the National Poverty Commission in Palestine and contributed to the writing of the 1998 National Poverty Report and the gender analysis of the National Participatory Poverty Assessment, both used by planners and policy makers. She was part of the team which wrote and presented the 2000 Country Population Assessment (CPA) supported by UNFPA. She contributed to the sections on gender, population and development. This was a basis for national discussions on population policies.

f. Hoda el Satta (Cairo University) is a member of the core team which wrote the highly important UNDP Arab Human Development Reports.

2. AFWG and Network development – a few examples

a. The Population Council, which is a partner in the AFWG Public Discourse youth project (Barbara Ibrahim, Population Council, Cairo, Director is a member of the AFWG Core Group and the Public Discourse Project), has a track record of showing the policy implications of youth projects. Following on the successful national adolescent survey, the Population Council, along with four NGO partners, engaged the Ministries of Youth and Education in a pilot intervention to bring learning, citizenship and sports opportunities to disadvantaged rural girls. That pilot has drawn the attention of the National Council for Childhood and Motherhood (NCCM), charged with eliminating illiteracy and protecting rights of the girl child in Egypt. The NCCM now proposes to expand the pilot to reach 5,000 girls, with further expansion expected. Our Population Council partner learned that families are direct gatekeepers of life chances for young people. They engaged national actions in the critical examination of how family dynamics must be brought into the design of programs and allocations of resources. This dialogue will continue in AFWG's youth project.

b. Ray Jureidini (American University in Beirut) has done the lead research on foreign domestic workers in Lebanon. He finds that there is little evidence of explicit policies and planning on foreign female domestic workers in Lebanon. It is likely that policies will develop like those proposed by governments and NGO's in the Gulf States: an indigenization program to reduce dependence on foreign domestic workers 1) in favor of nationals (given the high levels of unemployment and the increasing numbers of Lebanese women entering the workforce; and 2) to morally encourage Arab wives and mothers to undertake the domestic chores and care of their children themselves. The project on domestic workers will work closely with government departments such as the Ministries of Interior and Social Affairs in formulating the issues to be addressed. The results of the research will be of crucial importance in determining the importance and desirability of foreign domestic workers in Arab families and the attendant development of non-Arab communities that are resulting from their presence in large numbers and relative permanence. This can affect policies on housing, citizenship, marriage and religion. For example, the large number of Sri Lankans working for Arab families has meant a certain ghettoization of Sri Lankan women and renting shared accommodation, problems of children born of Sri Lankan mothers and Lebanese

fathers (who usually deny paternity, and therefore Lebanese citizenship to the children), increasing liaisons and marriage between Lebanese males and Sri Lankans, Filipinas and Ethiopians and the presence of a significant number of Buddhists in what is a country with strict monotheistic religious sects. Another important policy issue is the extent to which the cheaper foreign domestic workers (compared with Lebanese domestic workers) facilitate the entry of lower income family members, especially women, into the workforce (partly to pay for the maid and partly to increase the family income). Jureidini is involved with the key government ministries and international agencies addressing these problems.

C. How the AFWG Network operates

1. AFWG has had a full time research assistant (housed at the American University in Cairo in conjunction with the University of California offices at AUC) since Winter of 2001. Her job is to maintain all our records, web page, do research, and facilitate communication among the 16 Core Group members.

2. We do our work through meetings: The Core Group meets annually and each Research Project meets annually. This is not ad hoc, but carefully planned. An extensive agenda and binder with documents and materials is prepared for each meeting and given to each member. All this material is put on the AFWG Core Group home page. At each meeting, detailed minutes are recorded and tape recorded. Detailed minutes are produced after each meeting, put on the web page and sent to each member. Our record of minutes could easily produce several books, if published. Indeed, they would be very interesting publications, not only for their theoretical and substantive content, but for the very process of how a large collaborative, interdisciplinary, comparative project develops itself. It takes hard work, patience and enormous commitment and respect. It is the job of the AFWG Coordinator to produce these minutes and reports. The Coordinator also supervises the web page, the AFWG library and archives. Each Research Project has a facilitator and research assistants and follows these procedures for meeting, recording, communicating and archiving.

3. Considerable work is done on the internet. We are currently working on the manuscript for Volume I of the AFWG edited series to be published by Syracuse University Press. We handle the discussions of the development of the chapters by email. We circulate the drafts, the comments for revision by email and so forth. Each chapter has a facilitator and it is her/his job to organize the chapter team. The AFWG Coordinator supervises the assembling of the volume.

4. There are frequent side meetings by members. A side meeting of AFWG was organized in August 2002, in conjunction with the WOCMES meeting in Mainz, Germany. A side meeting of AFWG was held in Anchorage, Alaska in November of 2003 in conjunction with MESA. The Palestinian Core members meet regularly as do those in Cairo and Beirut.

5. The AFWG research assistant has begun preparing background material for the youth project. The major archiving project depends on external funding. This is a long-term project. We expect the archiving will feed into the project as it develops.

AFWG Core members are full time professional with employment in their various institutions. Ours is a research group. It is a remarkable expression of the accomplishments of AFWG that 16 professionals have worked so closely for three years with commitment, dedication and passion. The enthusiasm and genuine excitement that precedes and follows

each meeting catches a glimmer of the spirit of AFWG. The group is highly unusual for its interdisciplinarity, its regional stretch, its generational span (graduate students to senior scholars). We have worked long and hard together and have developed respect and caring for each other and for the project.

IX. Evaluating and Monitoring the Progress of the AFWG Research Project

A. Monitoring the Progress

1. AFWG produces extensive minutes and reports after each Core Group and Research Project meeting. These are made available to the funders at their request. At each meeting, AFWG evaluates its work and reassess its plan of action. This evaluation is included in the report of the meeting.

2. AFWG will produce Reports following each workshop with planners and stakeholders. The Reports will be shared with the planners, stakeholders and funders for their feedback.

3. The AFWG full time RA maintains a schedule of work that needs to be done by each AFWG member and works to keep AFWG moving forward.

4. AFWG Protocols

AFWG devoted one whole meeting (Winter of 2002) to developing the AFWG Protocols. We were committed to working long term together and knew that such a commitment required thinking through our work relations, problem solving, dealing with funding, evaluating AFWG work, deciding what would be considered AFWG work versus individual member work. AFWG members maintain very close contact with each other, as issues arise and we negotiate solutions following the Protocols. The Protocols are a living document which we revise as we grow and mature as a research group. The Protocols are available, should the IDRC team request them.

B. Evaluating the Work of the AFWG Research Project

Evaluations of the Work will be through multiple venues

1. AFWG Coordinator, Suad Joseph, maintains close contact with funders and reports regularly on progress and developments. Funders are invited to all AFWG meetings and workshops. Their evaluation and feedback is sought at that time, or anytime they offer.

2. AFWG produces Annual Reports for each funder, summarizing the year's work and evaluating the end products of the work.

3. Evaluation of AFWG's work will also be through scholarly and stakeholder reviews. Volume I of the AFWG edited series will be submitted for publication by late Spring of 2004. Before it can be published, the press sends the manuscript out for scholarly review. We anticipate publication by beginning of 2006. The scholarly reviews of the book pre- and post- publication and its uses by the stakeholders in the region will constitute an evaluation of the AFWG work. All AFWG printed works (books, booklets, brochures, special editions of journals and the like), will be submitted to similar scholarly and stakeholder reviews.

4. AFWG plans to hold workshops specifically for stakeholders – policy makers, planners and activists. The first is planned for the Fall of 2004. Detailed minutes from the workshop will be recorded. The comments and evaluations of the workshop participants will be folded into our work. Such workshops and interactions of various levels and kinds will continue throughout the project.

C. AFWG Track Record: What we have already accomplished

1. Over the course of three years. Over 30 scholars, planners and activists working on the peoples of three countries (four country sites) and largely from those countries have worked with the Core Group, contributing to its ideas and benefitting from the exchange. These people will continue to work, influenced by the engagement with AFWG. What we think and how we work in relation to Arab families has fundamentally been influenced by our collective work in AFWG.

2. Six young Arab research assistants have worked directly with the AFWG Core Group in various capacities and many more have worked with individual Core Group members or Research Projects funded by AFWG. These young scholars in the making have learned research skills and engaged with new and challenging theory. They will all go on to produce more work. We are proud that two of the RA's will produce their own chapter for Volume I of AFWG. Indeed, this is capacity training. Several are continuing for their doctoral degrees and plan to return to their countries to work.

3. AFWG included two graduate students in its Core Group. They are Arab or Arab American. Both have gone on to complete their PhDs. Both will continue their work, very much influenced by the engagements in AFWG.

4. Those who have worked with AFWG have created vibrant work relations and networks. That will continue.

5. AFWG will produce Volume I of its series based on current funding. That will not only be a legacy of AFWG's work, but will stimulate further work with other scholars and offer planners and stakeholders resources for continued work.

6. AFWG will produce an Arabic translation of Volume I based on a new Population Council grant. This will be a tremendous resource for local stakeholders.

7. AFWG has compiled an extensive and up to date bibliography on Arab families that will be published with Volume I. It will also be put on the AFWG web page free of charge for use by the public.

8. The minutes and reports from the various AFWG Core Group and Research Project meetings, should our members care to publish them, constitute a marvelous record of dialogues on Arab families, as well as a history of the hard work of interdisciplinarity, comparative research and collaborative research.

9. Our Protocols, hard won and developed over a two year period, could be a model for other collaborative projects. It is a living organism which has and will change as we grow and mature as a working group.

X. Developing the Research Program

The research program will be carried out by AFWG's two Research Project teams: Public Discourse and Border Crossings. Each RP has developed a program of research exploring critical transformations of Arab families in specific arenas of relevance to social, economic, and political development. Throughout, the RPs are concerned to study issues as they are understood by the key local actors: family members – especially women and youth – NGO's and government agencies working with families, and critical local institutions such as the media, popular culture, educational and legal institutions. Each project will be carried out in the three countries, plus the United States or linked to parallel projects in the three countries. Researchers will draw out the implications for building democracy, citizenship, peace and conflict resolution, social and economic equality. The continuities among two research programs is worked through the annual meeting of the AFWG Core Group which oversees the research and publication of each RP and the annual meetings of the RPs. The first Core Group meeting, May 2001, in Cairo, explored the state of the art of research on Arab families. Each RP met in 2001 to identify an arena of research. The second annual Core Group meeting, March 2002, in Cairo, developed the AFWG Protocols for collaborative research and writing and the larger framework for research. Each RP met in 2002 to develop their research program. The February 2003 Core Group meeting focused on planning the first major dissemination of AFWG work, Volume I of the AFWG series to be published by a major American university press. In June 2003, the Core Group and the RP teams met in Ain Sukha, Egypt, for a writing workshop to work on Volume I. We also outlined other forms of dissemination including exploring avenues for outreach to government agencies, NGO's, and the general public. In May 2004 the Core Group and the RP meet to operationalize their research projects and to launch their research programs.

Below, the research program of each Research Project is developed. First we outline the Phasing of the Public Discourse (XI) and Border Crossings (XII) projects for a five year term. The emphasis is on the term of the IDRC and Ford grants from 2004 to 2006. Then we develop in greater detail the larger vision of the multi-year project Public Discourse (XIII) and Border Crossings (XIV) projects. Again, we stress that each phase of this multi-year project is semi-independent. Each phase will produce stand-alone products which can be evaluated in their own terms. As testimony to this semi-autonomy of the phases, we are now producing, from Phase I of the AFWG research project, Volume I of the AFWG edited book series, which surely will be read and reviewed in terms of its own contribution to the field. The IDRC and Ford grants will fund Phase II of the research project, will be coterminous with what is described below as Year 1 and Year 2, and part of year three (the writing part). We will continue to fund raise for subsequent phases of the research. However, the contributions of Phase II, which IDRC and Ford are funding, will be significant independently of subsequent work. They will be significant, even if no further funding is obtained for years 3, 4, and 5. However, we are confident of raising funding for those years.

XI. PHASING: Public Discourse Project

THE FIVE YEAR PLAN FOR PUBLIC DISCOURSE

This research project is processual and interactive from its conception. Data gathering, analysis and synthesis is envisaged as a continuous process. At regular intervals the researchers will evaluate the information collected and use the insights gained to further refine and direct the next phase of the research project. The project makes use of existing knowledge, but intends to generate new knowledge and understandings from, and grounded in, empirical research.

Year 1:

Research activities:

In the first year we will develop and design the concrete comparative research projects that relate to the topics of youth and the “ideal family” in conditions of war, conflict and peace in Palestine, Lebanon and Egypt. The effects of war and other crises situations impact both directly and indirectly on the new generations. This includes the ways in which war and conflict affect the economic situations of various sectors of the population, which may have serious effects for processes of upward and downward social mobility through the generations. It refers to the ways in which the active involvement of youth in war and conflict impact family relations and the notions of the “ideal family”. We realize that discourses on youth and the “ideal family” are not straightforward. They may combine different elements, depending on time, location, class, ethnicity, religion and so on. Provisionally, issues to be researched addresses topics such as the loss of parental authority and family relations as the last source of security, devaluation and revaluation of education, reappearance of early marriage, development of new forms of marriage (such as temporary or informal marriages), family relations as source of vulnerability in the eyes of the ‘enemy’, gendering youth, education, legal systems, media, prison experiences and so on.

We will not only work at the level of debates and representations. It is particularly important to investigate how these debates relate to the every day life and **the daily lived experiences** of youth and others. These everyday experiences ask for different methods of research, in particular more ethnographic methods such as informal talks and observations. Such a focus on ‘the everyday’ is particularly important if we want to actively engage with questions about what youth themselves see as problems, challenges and accomplishments. If youth may not be equally included in debates, they may well vote with their feet, as it were.

The main focus:

The development of the concrete, comparative research projects on the discourses about youth and the “ideal family” in Palestine, Egypt and Lebanon. Taking sufficient time to design these projects is especially important, as one of the *raison d’être* of this project is the possibility of producing comparative work.

Identification of the critical issues in the debates and representation of youth *and* their agency.

Emphasis is on the situations of crisis, war and conflict and how youth are seen and see themselves in relationship to crisis, war and conflict.

Collect data on and analyze the debates and representations of youth within the discourses around the “ideal family” in the nation building projects of Palestine, Egypt, Lebanon and national policies towards “the family” and male and female youth.

Review of the national large census and data surveys in Palestine, Egypt, Lebanon in terms of the debates and representation of youth and the “ideal family”

The starting point:

To **investigate the debates** that are taking place on youth in times of war and conflict and their aftermath in Palestine, Egypt and Lebanon. A central question is here is how the new generation is seen and represented and how they see and represent themselves.

The “actors” to be investigated:

The older generation, state institutions (including law, education), oppositional political and religious groupings, media, youth and so forth.

The institutions and media through which ideas about youth are produced, disseminated, transformed and/or reproduced:

- a. Educational settings, where we will not only inquire into the content of what is being taught, but also on the ways in which particular values and notions of self are produced in this setting, such as the production of horizontal ‘peer groups’ and circles of friends of a specific nature, rather than vertical, trans-generational family ties.
- b. The legal framework in which particular notions about youth and produced, such as in the processes of setting minimal ages for voting and marriage.
- c. The media needs to be further unpacked as they include both the verbal and the visual, the high brow and the low brow, and genres such as the informational and entertainment; the different fields of engagement such as the religious (t.v. fatwas on youth etc.) will be included.

Methods:

Designing the methodologies of these research projects is by and large an academic endeavor. Our projects is mainly qualitative, employing discourse analysis. Yet, in part for strategic reasons we will also collect quantitative material. We will, however, do this more towards the end of the project, because by then we will have finished our analysis of existing surveys and have analyzed and learned from how quantitative material has previously been produced, and because only then, we will know what are the relevant questions to ask in collecting quantitative material and how these questions should be asked.

In each national setting stakeholder sounding groups will be set up and invited to comment (and to provide unsolicited advice) upon the research activities. This is important as research here is conceived of as a process and hence, is open-ended. Whereas researchers have their own responsibility in terms of the quality of research, these sounding group(s) highlight the importance of particular pressing issues. It is unlikely that policy makers and informal leaders will all agree on what needs to be investigated. Hence, next to national sounding groups, smaller scale and more flexible groups of ‘people with an impact’ will be invited to partake in discussions on particular projects.

Policy Links and Outreach Activities:

Because the AFWG research group and the Public Discourse members in particular, include a number of members that have engaged in policy-oriented research, we are aware of both the possibilities and pitfalls of engaging policy makers in an early phase of research. We will pay particular attention to include policy makers at lower levels as well as higher levels, and in the widely diverse fields of NGO activism (including those of a religious signature). We will also invite a number of ‘informal’ leaders and other persons that hold positions of influence affecting the lives of youth, including youth leaders themselves. We will set up a

series of separate consultations with them to offer settings conducive to open discussions. Thus stakeholders will be engaged in discussions about these concrete projects through consultations, workshops and the circulation of working papers.

Products Year 1:

A working paper on pilot project on the debates on youth and the “ideal family” produced for limited circulation among stakeholders.

‘Translate’ academic results and dilemma’s in a ‘language’ that will be understandable for a broader public, in order to engage a wider public in the projects and elicit as many responses as possible.

Meetings, consultations and workshops with small groups of stakeholders to discuss results of research designs and pilot studies of the first year.

Year 2

Research Activities:

Data collection and fieldwork, ethnographic fieldwork with male and female youth
Identification and review of key constitutional, legal and policy documents on youth, crisis and the “ideal family”

Policy Links and Outreach Activities:

Meetings, discussions with media representatives on youth and the “ideal family”
Writing up brief fieldwork experiences for comment and expansion into discussion paper.

Dissemination of concept paper on youth, family and crisis in Palestine, Lebanon, Egypt to critical stakeholders for review and comment

Products Year 2:

Extensive fieldwork reports with accessible summaries
Workshop with key stakeholders will be organized to discuss the first results. The workshop will include academics. It will also have a closed session with policy makers, and an open session for a wider public.

Begin AFWG Volume on Arab youth in Palestine, Lebanon, Egypt
Press releases about preliminary results of research. Meetings with media representatives

Year 3:

Research Activities:

Writing for AFWG Volume II on the debates and representations of Arab youth
Identification of key documents and sources in Education, curriculum, national legislation, educational reformers and the positionings of family and youth therein

Policy Links and Outreach Activities:

Reports from workshops with academics and stakeholders distributed for comments and feedback.

Meetings with educators, government educational leaders and NGO’s involved with education of youth in Palestine, Lebanon, Egypt

Products Year 3:

Production of AFWG Volume II:

Arab Youth, Arab Families and Crises: Representations and Lived Realities.

Workshops/meetings with academics and stakeholders organized around Volume II

Reports of meetings with education leaders

Year 4

Research Activities:

Collection and analysis of data on media (including visual media) representations of families, generations, and gender and their configuration in national and regional crises and civic myths in the past five years and selectively at key historical moments

Policy Links and Outreach Activities:

Meetings/workshops with media representatives and key stakeholders which include screenings of audio visual materials

Media appearances of AFWG members or public discussions between AFWG members and media representatives

Products Year 4:

Reports from meetings/workshops with media representatives and key stakeholders

Media products, particularly audiovisual packages for use in classrooms

Workshops on the media itself and on the representations of youth and families

Year 5:

Research Activities:

Research and writing of AFWG Volume III

Policy Links and Outreach Activities:

Large public conference, involving NGO's, government officials, media and academics to report and evaluate the 5 years results of the AFGW research project

Products Year 5:

Production of Volume III:

Arab Youth, Arab Families and Crises: Education and the Media

Production of Volume IV:

Arab Families in Comparative Perspective

Bringing together the results of the Border Crossings project and the Public Discourse project, teasing out the commonalities and differences in particular settings and historical moments

Conference Report

XII. PHASING: Border Crossings Project

THE FIVE YEAR PLAN FOR THE BORDER CROSSINGS PROJECT

(Research Note: Four of the Border Crossing project sites are phased here. Two AFWG Core Group Members – Mona Khalaf, Hania Sholkamy -- have joined this project and will be working on these sites and developing comparative sites).

A. Foreign Domestic Workers in Lebanon

Year 1

Preparation Stage

Liase with local and international NGOs engaged with family, gender and migration issues.

Specifically:

- Caritas Liban Migrant Center
- International Catholic Migration Mission
- Afro-Asian Migrant Center
- Organisation for Family Planning
- Committee for Women's Rights
- National Committee for Fight Discrimination Against Women
- Women's Union (includes around 20 NGOs)
- Democratic Women's Union
- International Organisation for Migration
- International Labour Organisation
- United Nations Development Fund for Women

Liase with embassies of Philippines, Sri Lanka, Ethiopia

Liase with relevant government ministries and departments

Ministries of: Interior, General Security, Social Services, Foreign and Emigrant Affairs, Justice.

Background data gathering

Reconciliation of official work permits with estimations based on embassies and General Security to establish the population size of foreign domestic workers in Lebanon.

Preparation of research instruments (interview schedules, questionnaires) covering:

1. Division of labor according to each member of the household
Division of space in the household
 2. Exploration of fictive kinship through questions on attitudes towards domestic workers, inclusion and exclusion with various family activities, including meal times, family outings, etc.
 3. Marriage, and sexuality as coping strategies of domestic workers, including resistance to abuse and exploitation within the household. Explanations of family dynamics pertaining to domestic employees.
 4. Issues related return to home country.
 5. Demographic data and brief life histories
- Interview schedule will be used with employers (both male and female) and questionnaire for domestic employees.

Employ and train 2 research assistants

Set up office dedicated to the projects at the American University of Beirut (possibly within the Center for Behavioral Research)

Two meetings between member of the Border Crossings project

Write report on discussions and with NGOs and government departments on suggestions, interests, etc.

Prepare discussion paper on findings

Year 2

Finalize draft of research instruments

Pilot test research instruments on approximately 5-10 domestic workers and employers

Revise instruments in light of pilot testing

Establish sampling frame: at this stage an estimated 1000 interviews with domestic workers (Sri Lankans, Filipinas and Ethiopians) should be conducted, supplemented by in-depth case studies and ethnographies (number to be determined) of employer-employee relations and dynamics.

Establish evaluation instruments

Carry out empirical fieldwork

Two meetings with Border Crossings Group members

Conduct interim, but public workshop - at AUB - inviting relevant NGO and government representatives to discuss work-in-progress

Year 3

Draft article for interim from results as work-in-progress

Send to relevant NGOs, government departments for comments

Prepare draft for comparative paper with other projects of Border Crossings Group

Seek publication of work-in-progress paper

Complete fieldwork

Year 4

Follow-up fieldwork stimulated by workshop and writing phases

Prepare draft manuscript of book for publication

Draft policy recommendations

Organise wider, public conference that will include not only academics but communities of NGOs, Government representatives, family, gender and migration associations.

Presentation of draft policy recommendations for comment.

Year 5

Prepare final draft of book for publication

Rolling meetings with policy makers and gatekeepers to push for policy reforms and changes.

B. Palestinian Return

Year 1

Preparation Stage

Liase with local and international NGOs engaged with family, gender and migration issues.

Specifically: PNGO Network
Institute of Palestine Studies
Women's Health Organisation (Bourj El Barajneh)
PLO Office, Beirut
Center for Palestine Research and Studies (CPRS)
Collective Forum for Palestinian NGOs, Lebanon
United Nations Relief and Works Agency (UNRWA)
Organisation for Family Planning
Committee for Women's Rights
National Committee for Fight Discrimination Against Women
Women's Union (includes around 20 NGOs)
Democratic Women's Union
International Organisation for Migration
International Labour Organisation
United Nations Development Fund for Women

Liase with relevant government ministries and departments

Ministries of: Interior, General Security, Social Services, Foreign and Emigrant Affairs, Justice.

Background data gathering on Palestinians in Lebanon –

refugees and non-refugees; inside and outside refugee camps
workforce participation in Lebanon

Preparation of research instruments (interview schedules, questionnaires) covering:

1. Questions on right of return and desirability of return
2. Questions on 1948 inheritance, property ownership and dispossession
3. Questions on citizenship, assimilation and integration
4. Family histories of marriage and kinship
5. Demographic data

Employ and train research assistant

Set up office dedicated to the project at the American University of Beirut (possibly within the Center for Behavioral Research)

2 meetings between member of the Border Crossings Group

Write report on discussions and with Palestinian and non-Palestinian NGOs and government departments on suggestions, interests, etc.

Prepare discussion paper on findings

Year 2

Finalize draft of research instruments

Pilot test research instruments on approximately 5-10 Palestinians inside and outside refugee camps in Lebanon

Revise instruments in light of pilot testing

AFWG IDRC Proposal

Establish sampling frame: for statistically significant survey, supplemented by in-depth case studies and ethnographies (number to be determined).

Establish evaluation instruments

Begin empirical fieldwork

2 meetings with Border Crossings Group members

Conduct interim, but public workshop - at AUB - inviting relevant NGO and government representatives to discuss work-in-progress

Year 3

Draft article for interim from results as work-in-progress

Send to relevant NGOs, government departments for comments

Prepare draft for comparative paper with other projects of Border Crossings Group

Seek publication of work-in-progress paper

Complete fieldwork

Year 4

Follow-up fieldwork stimulated by workshop and writing phases

Prepare draft manuscript of book for publication

Draft policy recommendations

Organize wider, public conference that will include not only academics but communities of NGOs, Government representatives, family, gender and migration associations. Presentation of draft policy recommendations for comment.

Year 5

Prepare final draft of book for publication

Rolling meetings with policy makers and gatekeepers to push for policy reforms and changes.

C. Palestinian Refugees in Occupied Territories

Year 1

Preparation Stage

Liase with local and international NGOs engaged with family, gender and migration issues.
Specifically

Palestinian NGO Network

Coordinating Committee of International NGOs in Palestinian Occupied Territories

North American Coordinating Committee on NGOs

FAFO International (Institute for Applied Social Sciences)

OXFAM

CARE International

Welfare Association

UNESCO

UNRWA

UNIFEM

WHO

Arab Women's Union

Palestinian Federation of Women's Action Committees

Liase with relevant PA ministries and departments

Ministries of: Interior, Labor, Social Affairs, Planning and International Cooperation, Housing and Health.

Background data gathering on Palestinians Refugees in West Bank and Gaza–
Family structures, kinship, marriage, workforce participation, etc.

Preparation of research instruments (interview schedules, questionnaires) covering:

1. Questions on right of return and desirability of return
2. Questions on 1948 inheritance, property ownership, dispossession and dislocation
3. Family histories of marriage and kinship
4. Demographic data

Employ and train research assistant

Set up office dedicated to the project

Two meetings between members of the Border Crossings project

Write report on discussions and with Palestinian and non-Palestinian NGOs and government departments on suggestions, interests, etc.

Prepare discussion paper on findings

Year 2

Finalize draft of research instruments

Pilot test research instruments

Revise instruments in light of pilot testing

Establish sampling frame: for statistically significant survey, supplemented by in-depth case studies and ethnographies (number to be determined).

Establish evaluation instruments

Begin empirical fieldwork

Two meetings with Border Crossings project members

Conduct interim, but public workshop - at AUB - inviting relevant NGO and government r representatives to discuss work-in-progress

Year 3

Draft article for interim from results as work-in-progress

Send to relevant NGOs, government departments for comments

AFWG IDRC Proposal

Prepare draft for comparative paper with other projects of Border Crossings Group
Seek publication of work-in-progress paper
Complete fieldwork

Year 4

Follow-up fieldwork stimulated by workshop and writing phases
Prepare draft manuscript of book for publication
Draft policy recommendations
Organise wider, public conference that will include not only academics but communities of NGOs, Government representatives, family, gender and migration associations. Presentation of draft policy recommendations for comment.

Year 5

Prepare final draft of book for publication
Rolling meetings with policy makers and gatekeepers to push for policy reforms and changes.

D. Arab Families in the United States

(Sites: California and Michigan. Michigan site to be developed)

Year 1

Preparation Stage

Liase with local and international NGOs engaged with Arab American communities.

Specifically:

The Tenderloin Mental Health Clinic (works with recent Arab immigrants in San Francisco, California)

The Arab American Anti-Discrimination Committee, San Francisco Chapter and National Chapter (largest grassroots Arab American organization)

The Arab Cultural Center of San Francisco

Various Palestinian, Lebanese, Egyptian community organizations (including the Ramallah Club, Birzeit Society, Egyptian American Association, Lebanese American Association)

Various Arab Christian Churches (St. Thomas, St. Nicholas)

Various Muslim community organizations and mosques (The Santa Clara Mosque, Islamic Society of San Francisco, Islamic Networks Group)

The Arab Women's Solidarity Association

Liase with community leaders and professionals who specialize in issues related to Arab immigrants in the San Francisco Bay Area and whose work is connected directly with policy making (i.e. doctors and lawyers who are active with the Arab community and who represent Arab clients and Arab issues within local city politics and local, national and international NGO's. Specifically:

Medical doctors

Mental health therapists and psychologists

Lawyers

Liase with multi-ethnic community organizations and NGO's that work on issues of gender and family and also work with Arab communities. Specifically:

The women of Color Resource Center

San Francisco Women against Rape

The Institute for Multi-Racial Justice

Natioanl Network for Immigrant and Refugee Rights

Background data gathering:

Data collection on the history and demographics of Arab migration to San Francisco (focusing on Palestinians, Lebanese, Egyptians). (No published research to date exists on this topic. This will require interviews with community leaders and research within city offices and archives).

Preparation of research instruments (interview schedules, questionnaires, participant observation). The interview schedules and questionnaires will be used among a sample of sixty families, twenty of each of Palestinian, Lebanese, Egyptian. The questions will cover:

1. Background information about research participants/research households (i.e. socio-economic class, history of migration, religious affiliation, country of origin)

2. How research participants envision division of labor within their households in their home countries (before migration).
3. How research participants describe division of labor within their households in the U.S. after migration
4. Exploration of formation of fictive kinship through questions on how participants describe “community;” “community networks” and shifts from extended kinship structures in the homelands(s) to a decrease in extended kinship networks in the diaspora
5. The strategies through which households structure marriage patterns and the extent to which marriage functions as a tool for cultural survival/reproduction
6. The ways research participants imagine/describe “home/homeland” and the potential for return migration

Set up office dedicated to the projects in California (and later Michigan).

Attend two meetings with members of the Border Crossings Project members in either Lebanon or Egypt.

Write a report that will frame the issues that to be studied for local, national and international NGO’s about the needs of Arab families in the United States, focusing on the way that gender roles in the household (division of labor) are impacted by migration; the challenges of diasporic families in the context of decreased extended family ties; the ways that marriage as a survival strategy operates to either empower or disempower women and men; and the significance of the homeland and return migration to Arab families in the U.S. The issue of return migration is likely to be most significant for the Palestinian families.

Prepare a discussion paper on these questions

Year 2

Finalize draft of research instruments

Pilot test research instruments on approximately 5 households

Revise instruments in light of pilot testing

Establish sampling frame: Sixty open ended intensive interviews with Arab families (twenty each Palestinian, Lebanese, Egyptian). All families will include parents who immigrated to the U.S. after 1990. All families will include married parents and at least two children. Two sets of interviews will be conducted. The first set will include all family members. The second set will include separate interviews with husbands and wives.

Establish evaluation instruments

Carry out empirical fieldwork for Phase II

Two meetings with Border Crossings Project members

Conduct interim, but public workshop, at the University of California, inviting relevant NGO’s and government representatives to discuss work in progress.

Year 3

Draft article from results as work in progress

Send article to relevant NGO’ and agencies for comments

Prepare draft for comparative paper with other Border Crossing project sites

Seek publication of work in progress paper

Expand and complete fieldwork

Year 4

Follow-up fieldwork stimulated by workshop and writing phases

Prepare draft manuscript of book for publication

Draft policy recommendations relevant to local, national, international policy makers

Organize public conference to include academics, NGO's, government representatives, family, gender and migration associations

Present draft of policy recommendations to relevant agencies for comment

Year 5

Prepare final draft of book for publication

Rolling meetings with local officials, and local, national and international organizations

XIII. Public Discourse Research Project Group Program -- DETAILED Arab Youth -- A Lost Generation? What is to be Done?

Principal Researchers:

Lamis Abu Nahla, Hoda ElSadda, Omnia ElShakry, Barbara Ibrahim, Penny Johnson, Suad Joseph, Annelies Moors, Martina Rieker, Zeina Zaatari

The Public Discourse Research Project Group of AFWG includes ten scholars, planners and activists. All are members of institutions which have a commitment to research, policy, and/or practical work with Arab families.

A. Background / Research Objectives of the Public Discourse Research Project Group

The Public Discourse Research Project Group (PD RPG) of the Arab Families Working Group (AFWG) plans a five year research project to investigate three critical publically debated questions implied in these issues focusing on youth and highlighting gender and generational issues. The first two and one half years years of empirical research (Phase II of the AFWG Project) focus on questions emerging from issue #1 below, the “lost generation?”. The three issues, staged over multiple years are:

1. Why are youth seen as a “lost generation” in Lebanon and Egypt, but as saviors, particularly male youth (shebab) in Palestine? Who is blamed or credited with the conditions of youth? How does the public discourse affect the possibilities for intervention on behalf of youth? What are the differences in signification of male and female youth?
2. What is the “ideal” family as represented in the three nation-state building projects?
3. How do the implicit public discourses over youth, ideal family relations, and normative sexualities reflect and affect youth in their societies?

The perceived “crises” of Arab youth are often considered, in Arab public discourses, to be both a cause and symptom of the crises of Arab families and Arab societies. When youth are considered to be a “problem” and how their problems are posed as “family” problems or “social”, “political”, “economic”, “religious”, or “cultural” problems varies with the dynamics of regimes. Arab youth were constructed as the vanguard and the hope for the future in Arab nationalist projects, barely half a century ago. Today, Arab youth in Lebanon and Egypt are often represented in public discourse as a “lost generation”. Their lostness is counterposed to the notion of the “ideal family” represented in the nation-state building projects of these countries. Palestinian youth are not seen as lost, but as heroic saviors of the Palestinian nation/state building project. Yet the realities of occupation, armed struggle, and risks of death put youth, the standard bearers of national liberation, at the center of crisis of Palestine. Embedded in these public discourses about youth are the implicit discourses over normative youth sexualities, gender and generation. How are public discourses on youth invented, deployed, gendered and situated in terms of “ideal” families with nation-state building projects? How are discourses inscribed in law, education and popular culture? How do the critical actors participate in or resist the production or implications of these discourses? These are critical questions for this project.

The rationale for focusing on youth is that they comprise two thirds of the population in Palestine, Lebanon, and Egypt. They are the present as well as the future of their societies. The hope for peace, conflict resolution, democracy, equality, social development of all sorts

rests on their shoulders. The role of youth is critical to all major conflicts in the region. Youth are often the material forces of conflict. It is youth who are mobilized for wars; it is mostly youth who pay the price of conflict with their lost lives, lost education, injured careers. In Lebanon, Suad Joseph finds, there was direct competition between the militias and families for control of the loyalties of youth. The crisis and “corruption” of youth is seen in Lebanon as a direct result of militias and war in Lebanon. In Palestine, Penny Johnson and Lamis Abu Nahla find, however, families often support youth who participate in the nationalist struggles. Even young females have joined the military struggle, at times against their families wishes, to sacrifice themselves for the nation (watan). The streets of Egypt are lined with young male teenagers who are recruited into the military at survival wages to guard the security of the state (Barbara Ibrahim, Martina Rieker). Youth are often the brigades of demonstrators on the streets on behalf of critical national causes. The role of youth in conflict is evident.

The role of youth in peace in Palestine, Lebanon and Egypt is less evident, as they are often not given voices. This project will draw out the voices of youth and those actors deemed responsible for youth. The youth will be interviewed, as will parents, teachers, religious leaders and others. Youth views and actions in relation to themselves, their societies and their possibilities will be studied on key social issues. Thus the project looks at not only how youth are represented, but how they see themselves and their sense of agency.

Thus, despite the heated controversies surrounding youth in all these countries, relatively few empirically sound, theoretically innovative, and policy-useful studies on youth have been done which can guide theoretical or practical work. Our objective is to develop frameworks for understanding the critical transformations of Arab families which entails understanding the debates around youth (the largest segment of Arab families and Arab societies).

We see neither youth, nor the state, nor the nation, nor religion, nor culture, nor families, nor women, nor men, nor even the idea of “discourse” as homogeneous categories. “Youth,” for example, are differentiated by gender, by class, by religion, by region, by education – even what age groups count as youth vary. The term “Arab family”, for example, will be disaggregated from the public discourses of “normative” families to account for the vast array of concrete social arrangements lived out across national, religious, class, ethnic and regional differences. “The family” must not be treated as an undifferentiated entity. Rather the project will examine the family as consisting of numerous actors with differentiated interests, including extended kin, fictive kin, multiple generations – with gender and hierarchy always at play. What constitutes “the family”, in discourse and reality, is always shifting, the boundaries of family responsive to changing social, political and economic conditions (as the Border Crossings RPG will document).

How a public debate is created, who creates it, how these categories are used in public debates, what is meant by them, who uses them, how their use is responded to is central to the project. It will be a critical task to document the translations and tensions between the public discourses and the lived realities. Nor do we presume a single set of public discourses on youth. Rather, we anticipate competing public discourses and we anticipate competing private discourses with an uneven translation between public and private discourses. The project assesses what are the public discourses on youth, whose discourses they are, how do youth and critical others perceive, create and engage with public discourses – across class, religious, regional, and gender and generational lines – and in different arenas such as law, education, and popular culture.

The public discourses are played out in popular culture through TV, movies, popular magazines, plays and novels. They are also played out in through the national school curricula which has a critical impact on the socialization of children for national citizenship. Furthermore, and importantly, public discourses both reflect and affect law – citizenship laws, family laws, labor laws and other critical arenas such as laws regulating free speech and activities of NGOs. Public discourses are arenas for the vetting of social concerns as well as disciplinary tools for inventing social realities. Capturing the dynamics between the lived realities and the mechanisms for creating realities is crucial to understanding how public discourses affect questions of citizenship, rights, equality and democracy.

Driving these public controversies about the “crises” of Arab families as represented in the public debates about the “crises” of Arab youth is a concern with the question of cultural authenticity. Arab discourses heatedly argue the question of Arab identity, Arab culture, what is “authentic” (as opposed to “western”) in what youth believe and how they act. State and opinion leaders, families and youths raise questions about how to engage the “other” (the West); is the other just different or is it bad; how do they differentiate themselves from the other; is it even possible to disentangle from the other; do they feel they must disengage in order to clarify their identity; how does one encourage and respond to the “other”; does response and encouragement entail loss or compromise of identity and authenticity; does authenticity allow or not allow for change? The intensity of the emotion behind drawing a line between self and other contrasts with Western discourses which currently espouse plurality and diversity as expressions of equality. Concerns about “authenticity” frame the public discourse and frame the three questions as questions about authenticity. Our research will situate the three questions in the context of local public debates about “authenticity”.

The focus of the Public Discourse RPG is precisely on how critical actors and audiences perceive and represent the youth as “in crisis”. Public discourses and discursive practices are not simply matters of rhetoric. They are a lens for studying strategies and relations of power, assimilation and resistance, and potential paths of intervention for change based on an understanding of the agency of actors at all levels of society. As such, a critical analysis of public discourses and discursive practices offers a primary tool for developing frameworks to respond to social transformations as they are perceived and answer the question: what is to be done? The starting point for this project is capturing the controversies around youth as they are debated in public fora by the critical actors.

The research will proceed through four steps: a.) Documentation of the controversies through their representation in public media, in each of the three countries. b.) Surveys and ethnographic research to involve youth, their families and critical individual and institutional actors through direct interviewing, observation and through analysis of the media through which they represent themselves. c.) Surveys of the controversies about youth as debated in academic literature. d.) Development of the policy implications of the findings, focusing especially on the implications for conflict resolution, peace building, reconstruction, democratization, governance and security.

B. Preliminary Data

How is the youth debate represented in public discourse in Palestine, Lebanon, Egypt?

1. Palestine

1. Who is to blame/credited for the conditions of youth and what is to be done?

a) In Palestine the occupation/war is seen to be at fault more than the family.

b) The Palestinian authority may also be seen to be at fault for the conditions of youth not only because of the immediate perceptions of corruption, but because it is seen to represent a profound crisis (or even failure) in Palestinian nationalism and thus national values. Conversely, idealism and purity for youth may be vested in oppositional Islamist movements or the Palestinian nationalist movement is often seen as the manifestation of the highest ideals of its youth.

2. *What is the ideal family as represented in the nation-state building policies?*

- a) The nation/state building project organizes the ideal family around war and occupation. For example, the large family is encouraged to reproduce the population.
- b) The research will investigate the debates around family law, citizenship and social welfare laws.

3. *The implicit public discourses: Controversies over normative youth sexuality.*

The penal code and family law are sites for youth sexuality debate. Popular and media discourses of youth sexuality and ideal and corrupt femininities and masculinities are constructed in opposition to the Israeli colonial project (for example, sexual permissiveness is linked to collaboration with Israel) and the guardianship of young women by family and family members is colored by this dynamic.

2. Lebanon

1. *Who is to be blamed/credited for the conditions of youth and what is to be done?*

- a) The controversies around family are centered around the civil war and its aftermath, the Palestinian struggle staged in Lebanon, and occupation of Lebanon by Israel and Syria.
- b) The Syrian occupation is blamed, in the public discourse, for the demise of the economy and therefore inability of families to carry out familial obligations.
- c) The Palestinians are seen as undermining the economy and society.
- d) The corrupting influence of the "other" mainly: Foreign domestic workers; foreign sex workers; importation of western culture (movies/video's, music, commodities, drug culture); UNIFIL in South Lebanon; Israel, Southern Lebanese Army in South Lebanon; Syrians.

2. *What is the ideal family as represented in nation-State building policies?*

The research will investigate the diverse ideal family forms based on the 18 legally recognized religious sects who have sole authority over family law.

3. *The implicit public discourses: Controversies over normative youth sexuality*

Youth sexuality is seen as out of control or at risk. Prostitution has been internationalized with the incoming of European and Asian sex workers. What does the public display of the body mean (in TV, advertising, movies, popular press). How does western clothing/fashion evoke particular notions of youth sexuality? What constitutes fashion for different communities? Investigate youth dress as representation of political and sectarian affiliation.

3. Egypt

1. *Who is blamed/credited for the conditions of youth and what is to be done?*

In Egypt, the blame/credit, in public discourses, is variously placed on the state; Islamists; globalization; secularist; mass culture; nouveau riche.

2. *What is the ideal family as represented in nation-State building policies?*

These debates concern family size, decision making, law, how to conceive of the family as an economic unit or productive unit.

- a) Early 20th century period developed the notion of bourgeois/companionate family
- b) Nasser period – Socialist. The family was seen as a productive unit
- c) Contemporary period: Debate between the Islamists and secularists on family

3. *The implicit public discourses: Controversies over normative youth sexuality*

The debates center on homosexuality; sex tourism; “urfi” and other alternative forms of marriage.

C. How youth debate is represented in Academic literature

Scholarly debates around the three controversies are framed in the following manner:

1. *Who is blamed/credited for the conditions of youth and what is to be done*

In the academic literature blame/credit centers on war; globalization; economic downturn;

corrupt governments; media, mass culture, TV; demography (A whole generation was born to chaos in Lebanon, Egypt, and Palestine. This is an increasingly larger generation who grew up knowing only war, despair, and hopelessness and have never experienced “normal” family or social life. In Egypt 45% of the population is under 20 years old with a large number of girls moving towards reproductive age. Regardless of changes in family size or age of marriage, there is a demographic momentum because of the number of girls reaching reproductive age.)

2. *What is the ideal family as represented in nation-State building policies?*

Academic literature represents the ideal family as largely the extended family, with variations by class – with nuclear family supported more in middle classes. Kin, village, sect endogamy is seen as the ideal, but not the statistical norm. Family solidarity and loyalty is seen as ideal, but not necessarily practices.

3. *The implicit public discourses: Controversies over normative youth sexuality*

Relatively little research exists on youth sexuality in these three countries, although there is recognition of the controversies..

D. The Research Question: Are Youth a Lost Generation? What is to be Done

The first two and one half years of research will center on the first question set: Why are youth seen as a “lost generation” in Lebanon and Egypt, but as saviors in Palestine? How do youth see themselves? Who is blamed or credited with the conditions of youth? How does the discourse affect the possibilities for intervention in the conditions of youth? We see these questions as constitutive of and by the other discourses and a key conduit into answering practical policy questions.

There are extensive public debates about the failures of youth in Lebanon and Egypt and intense discussions in Palestine about the sacrifices of youth on behalf of national liberation. Why is there this difference? How are youth seen and how do youth see themselves? How do the answers to these questions affect intervention on behalf of youth, the development of citizenship, the building towards democracy and social equality? The

objective of Stage I of our study will be to document how the youth debate is framed by the key actors (including youth themselves), especially looking at the institutions which mediate between state and family and identifying sources and solutions to the critical transformations occurring around youth. We will involve youth at every stage of data gathering and dialogue with them over solutions.

The blame or credit for the conditions of youth appears to be debated in various public fora (media, legal and educational institutions, other public discourses) in these terms:

- a) In what ways are youth the problem? Loss of youth to/through:
 1. Criminality of youth
 2. Moral laxity of youth
 3. Families' loss of labor and support/care of youth
 4. Lack of direction/goals/orientation/ambitions of youth
 5. Loss of identity among youth
 6. Violence of youth
- b) Are youth seen to be the solution?
 1. Strugglers for national liberation
 2. Innovators of technology and change for future
 3. Providers of income/support for families
- c) Who is blamed or seen to be at fault for the "crisis" of youth?
 1. Do families have control over youth? Are parents acting responsibly toward youth or abdicating responsibility? How do parents view their responsibility towards their youth? How do youth view their responsibilities?
 2. Is the state taking or abdicating responsibility?
 3. Are non-state / non-familial institutions failing or helping youth? – for example: NGO's; service organizations; civil society, including voluntary/charity organizations; private businesses
 4. Are youth being seduced by forces beyond family and state such as militias; gangs; youth peer groups; other associational forms such as charismatic religious groups; global culture; mass culture; drugs; political groups other than militias; religious institutions (under certain conditions)?
 5. Regional / International Causes for the critical transformations among youth: war/occupation; violence; globalization – structural adjustment; immigration, and migration ; corrupting "others" – such as sex workers or sexual tourism; foreign domestic workers
- d) Who is credited with the hope for youth: families; religious institutions; educational institutions; national institutions (including national liberation organizations)?
- e) Are youth seen as responsible for the "crises" of society – by whom?
- f) What are the views of youth on these issues.

E. Methods of Research

The methods of research focus on controversy # 1: Who is blamed/credited for the conditions of youth and what is to be done? Our methods will include:

- 1.) Discourse analysis of public debates
- 2.) Content analysis of public documents
- 3.) Ethnographic interviews of key actors, especially youth and women, but also government, non-government leaders, public opinion makers, educators, legal workers.

4.) Secondary analysis of existing surveys in each country.

Our data gathering will focus on three sites:

1. Law and public policy
2. Media
3. Education

We start by clarifying terms in the local discourses, identifying the sites and sources for data gathering.

1. How is “youth” defined and framed locally in terms of age and gender. Example, males may be considered youth longer than females.
 - a. What are youth expected to do or achieve to become adults.
 - b. How does the category of “youth” change historically in different nation-state building projects? We will start at the 1920’s. For example, how does the category of youth change or develop in the Egyptian colonial modernity project such as within Taha Hussein’s discourse and his categories of youth. Palestine and Lebanon there will be different starting points.
 - c. We will look at the ways in which “youth” becomes a category in the modern nation-state building projects, in the building of citizenship in Palestine, Lebanon and Egypt.
2. Ways in which societies discuss the “crisis” of youth in these sites
 - a. Mass media, including: print, electronic and visual media; religious tracts. cassette
 - b. Literature and popular literature
3. Changes in law, including: Penal code; Family law; Age of marriage; Regulations around marriage contract; Urban law and labor law (Child labor; Social security; Contracts); Constitutions and constitutional law and civil law around rights. Ex. most Arab constitutions identify the family as the basic unit of society not the individual
4. Ethnographies of voices: The voices project investigates how the particular subjects view the “crises” of youth as a problem as well as respond to the representations of the problem in the various sites of representation.
 - a. Ethnographic interviews with youth to see whether they perceive themselves “in crisis” and why or how
 - b. Parents and how they see the “crisis” of youth.
 - c. School leaders
 - d. Religious leaders
 - e. Leaders of NGO’s and policy-making institutions.
 - f. Government Ministers such as the Minister of Social Affairs, Minister of Education, and Minister of Youth.
5. Non-state, non-family associations and institutions, such as youth peer groups and other associational forms, including civil society.
6. Intersections of academic, state, and transnational discourses on youth
 - a. Analyze the assumptions in studies done on youth in the region, especially the demographic studies carried out when youth were identified as a critical mass.
 - b. Identify local and global interests and currents in the academic literature.
 - c. Evaluate national mass survey research where we can obtain permission

7. Educational curricula and texts.

F. Analysis of data and Building of archives / websites

1. Analyze data in stages as collected
2. Create an archive of historical media and ethnographic and secondary material
AFWG has already begun a library of materials on Arab families. The library contains close to 500 articles, newspaper clippings, and books. We will begin scanning the AFWG library material in preparation for web archiving.
3. Create a web page for the archived materials to be made available eventually for scholars

G. The Policy Implications of the Perceived Crisis of Youth

1. We clarify the issues to assist policy makers, NGO's and governments. We will expose linkages between problems and sources of the problems to identify solutions
2. Is blame/credit inappropriately rationalized? We challenge the reductionist blame game by looking for the complexities in the controversies. This will better serve policy makers in addressing these problems. We move away from the common allocations of blame and finger pointing to avoid futile assumptions and to move towards the concrete underpinnings of the problems to suggest possible solutions. For example, there is the assumption that globalization is uniformly affecting youth everywhere, but globalization is having very different effects in different places. For example, mothers may be blamed inappropriately because they are working; or families are blamed for failures that they can no longer be responsible for.
3. Our work will suggest new priorities and problems to be addressed around the transformations in youth as publically debated, providing an ethnographic accounting for the new demography of social controversies.
4. We will especially be looking at the institutions between state and family in terms of sources and solutions to the transformations in youth and the perception of youth "in crisis".
5. We will involve youth perspectives in our analysis and dialogues over solutions.

XIV. Border Crossings Research Project – DETAILED

Public/Private Shifts: Diasporas and the Restructuring of Arab Families

Principal Researchers:

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The Border Crossings RPG of AFWG includes five scholars, planners and activists. All are members of institutions which have a commitment to research, policy, and/or practical work with Arab families.

Public/Private Shifts: Diasporas and the Restructuring of Arab Families

A. Research Problem

This project investigates how multiple forms of “border crossings” (both within and beyond the nation-state) impact upon Arab families. Focusing on the reshaping and restructuring of Arab families in various diasporic or translocal sites, it highlights its implications for the construction of notions of the private and the public and the ways in which these relate to each other and are gendered.

This project includes five comparative studies. Two will take place in Lebanon. One of these will explore the introduction of foreign domestic maids into Arab families and the second will research families who have faced development induced displacement. The third and fourth will take place in Palestine and Egypt focusing on refugees displaced by war. The fifth study takes place in the United States, highlighting public/private shifts in the context of labor induced migration and displacement caused by political turmoil and war.

These research sites will provide rich ethnographic material for exposing the dynamics of how family boundaries shift in relation to the movement of people across place, in relation to multiple, diverse publics. Moreover, family is often defined in relation to nation building projects. By exploring Arab family formations in relation to border crossings within and beyond different nation building projects (Egypt, Lebanon, Palestine, and the U.S.), our objective is to extend the viewpoint that the “private” is always “public” or “political” to diasporic sites.

Each research project will thus address the ways in which the “private” is not an isolated, separate sphere but is constantly shaped and reshaped by the changing socio-political realities of displacement and diaspora. The key shifts in the gendering of public/private boundaries that we will explore are those related to: 1) the division of labor; 2) the deployment of kinship idioms; and 3) survival and coping strategies. Fundamental to the location of migrant and displaced families is the issue of **return**, whether in the imagination or in reality. This will be explored at a range of levels throughout the project.

By taking different contexts and different historical circumstances of displacement seriously, this project highlights the effects of global political economies on the production of changing family boundaries and relations. In this project, we start from a gender perspective, that investigates how men and women may see themselves as positioned differently within the family (with divergent interests) and how they may identify with the family and develop common strategies. Focusing on “border crossings” we transcend perspectives that link the Arab family to a particular territory, and investigate how diasporic, transnational or translocal

Arab families are constructed in an increasingly globalized world. If little interaction has taken place between those studying “Arab families” and those engaged in the study of transnationalism, translocalism and diasporas, we explore the ways in which insights gained from these fields may be productively integrated. In doing so, we insert the global into Arab family studies from a gender studies perspective and we insert Arab family studies into the field of transnationalism and diaspora studies. The final product will be publications that are co-authored and comparative.

B. Literature Review

1. Arab Region: Displacement and Migration Flows

Over the last three decades, the Arab region has witnessed significant increases in the extensity and intensity of population flows and displacement following the oil price hikes of 1973 and 1983 (Massey, Arango and Hugo 1993). These flows resulted in momentous inter- and intra-regional flows and included Arab migration to other Arab states, Arab migration outside the Arab region, Asian inflows (most significantly into oil producing countries), transit migration and return migration. Early migratory flows, mostly Arab, involved families as well as individual migrants. These migrants responded to the demand for skilled and unskilled male labor. More recently, migration has overwhelmingly included Asian inflows into oil producing countries have predominantly consisted of the migration of individuals as opposed to families, including significant female participation.

Comparatively, however, Arab migratory flows continue to be male-dominated. Whether directly involving Arab families or indirectly, these population flows have had great impact on the reshaping of Arab families (Taylor 1999). These population flows have affected the migrating families as well as those in the receiving and sending countries. The new economics of migration have radically changed the assumptions of decision making with a serious shift away from individual to collective rationality. Families make decisions to migrate as a collective survival strategy. Such decisions have internationalized the division of labor within families, nuclear or extended, and triggered an understanding of this process as a transnational phenomenon. Past limited research on gender and family has not taken the complexities of these population flows seriously. There exists a need for research that investigates the significance of family to migratory processes. There also exists a need for research on the significance of ‘return’ to the study of migration and displacement.

2. Arab Family Studies

Research on gender and family in the Arab world tends to be framed according to an area studies approach that associates families with a singular geographically bounded local or national territory. As a result, the impact of diasporic experiences on families is often ignored or neglected within this body of literature. Within most Western feminist theory, studies of gender in the Arab world have tended to isolate gender and family processes from politics and economics. A few studies exist (Tucker 1997; Hoodfar 1997; Lobban 1998; Joseph 2000) that theorize family patterns not as fixed or isolated, but as consequences of various processes, such as economic restructuring and the gendering of the state (Shah 1995). However, research that highlights gender and the dislocation of families is limited. Research needs to be conducted that situates gender and family studies in historically situated analyses in the light of politics, economics, globalization and transnationalism. A new body of literature on gender and Arab families that takes diaspora seriously is currently emerging. For example, some studies have addressed shifts in cultural demands of

Moroccan mothers who regularly move between their place of migration and their homelands (Salih, 2001); the impact of socio-economic and political change on domestic organization in Yemen (Stevenson, 1997) and migration, urbanization and women's kin networks in Tunis (Holmes-Eber, 1997). Our research expands diasporic family studies from a gender studies perspective that not only focuses on women, but on diasporic women, men and families.

3. Globalization, Displacement and Diaspora

Within the research on globalization, displacement and diaspora, much of the literature tends to focus on labor migration. Moreover, this literature tends to focus on agents or individuals rather than families or communities. Significant research on labor migration from a gender studies perspective exists (Parrenas, 2002; McSpadden, 1999). Yet it has not been expanded to include the Arab region. While a large body of literature exists on refugees (Hansen and Smith, 1982; Shami, 1993; Indra, 1999), it focuses primarily on survival strategies, legal status, rights, resources, health, livelihood and refugees' impact on hosting countries. However, there is only limited research on shifting family structures among displaced families and/or refugees.

There exists a significant need for research that brings these areas together. Our research will meet this need by bringing globalization to Arab family studies and bringing Arab family studies to the literature on globalization.

C. Theoretical Justification:

This project transcends Western feminist approaches that reduce Arab family and gender patterns to a consequence of "culture" and/or "religion (Islam) and hence assume that a monolithic or singular Arab family exists. Our project investigates the multiplicity of Arab family formations by exploring the different ways that public/private boundaries are reconstructed and reshaped in different translocal and transnational locations, including displacement and return migration. A feminist perspective guides our approach in that we focus on the gendering of public/private boundaries in relation to the division of labor within households, the reshaping of patriarchal kinship idioms, and the gendered negotiation of survival and coping strategies.

Diasporas provide rich contexts for exploring family formations that emerge in relation to multiple geographic locations simultaneously. Research on diasporas is useful for exploring variations in family formations in the context of translocal and transnational community formations. Our comparative approach to the study of the restructuring of Arab families vis-à-vis displacement, diasporas and return migration situates Arab families within the fluidity of local and national borders while exposing the diversity and multiplicity of Arab family formations. Moreover, our focus on both displacement and return migration provides a nuanced approach to diasporic family dynamics. For diasporic Palestinians, the issue of return may be seen as historically unique as it has raised international security concerns as well as being an international human rights issue for over 50 years.

1. Globalization:

We locate our project within the ongoing context of globalization. The features of globalization that are significant to our work are the fluidity of production sites, the increased mobility of labor, the denationalization of economies, the location of multinational corporations in global cities where specialized professional services are concentrated, and increased militarization and war. As these features have produced intensifying conditions of impoverishment and marginalization, they have been highly significant in intensifying

experiences of diaspora by increasing the numbers of labor migrants, refugees of war, and communities displaced by development projects within and beyond the Arab world.

Several scholars, policy makers, and social movements have highlighted issues of “return migration” as a key issue of concern. The issue of “return” is significant to each of our projects since we will explore the centrality of return to the imaginary of domestic workers in Lebanon and Egypt, Palestinian refugees in the homeland and the diaspora, Arab migrants in the U.S., and refugees of development projects in Lebanon.

2. Diaspora:

While several scholars have developed working definitions of the term “diaspora,” we agree with Clifford, who argues that “the discourse of diaspora will be modified as it is translated and adopted” (Clifford 1995: 250). Our point of departure is that diasporas represent experiences of displacement and of constructing homes away from home. We build on Safran (1991) who argues that diasporic communities are those dispersed from an original center to at least two peripheral places. Diasporic communities, Safran argues, maintain memory, vision and myth about their homeland, who see their ancestral home as a place of eventual return, and whose collective identity is importantly defined by this relationship. Yet we highlight communities displaced not only beyond national borders, but those displaced within national borders. Rather than limiting our definition to include communities who are “far away” from their homeland, we make visible diasporic experiences among communities displaced from one geographic location to another within their homelands. Our definition, for example, includes Palestinian families displaced from Palestine and currently residing beyond the borders of Palestine as well as Palestinian families displaced from their villages of origin and living in “far away” villages within Palestine.

In addition to deploying the term transnational to highlight the fluidity of national borders that underlie family formations within our field sites, we deploy the term translocal to refer to family formations produced vis-à-vis two or more geographic places that are not necessarily located across national borders.

Our project does not only theorize the experiences of diasporic families living “far away” from home, but it theorizes the influences of diaspora on local families. For example, while three of our field sites expose shifting family formations among displaced families, two of our field sites reveal the influence of diasporic, Sri-Lankan and Filipina live-in maids on local, Lebanese families. We use the terms “diasporic experiences” and “diasporic influences” to distinguish between what we consider are the two key features of diasporic family studies.

The significance of our comparative approach will reveal differences and similarities in expectations and experiences of return migration between Arab diasporan communities. Within and between the target groups there will be differences in responses according to class, gender, age, and religion. It should shed light on how varying historical circumstances produce different experiences of identity formation and ties to the homeland.

3. Family and Gender

We assume that the processes of displacement and diaspora are gendered. Family is a significant unit of analysis where the gendering of displacement and diaspora can be seen. We are specifically interested in the ways that displacement and diaspora produce power laden and linked experiences of women and men. Also underlying our research is the

assumption that the key shifts in the gendering of public/private boundaries in the diaspora play themselves out in terms of: I) the division of labor; ii) the deployment of kinship idioms (Joseph 2000) and iii) the negotiation of survival and coping strategies.

Return migration is important to a range of family and marriage practices within Arab families in the diaspora. For example, young men and women may return to their country of origin to marry. Moreover, they may arrange or attempt to marry in their country of origin as a strategy for maintaining or preserving cultural identity or ties to their homeland. Alternatively, women and men of Arab origin who have U.S. citizenship may be seen as possessing a form of dowry or social capital within the marriage market (i.e. marriage to a non-citizen).

The focus on gender differentiations will also shed light on the ways that the issue of return impacts women disproportionately. UNRWA, for example, defines a refugee in gendered terms in that the status of a refugee cannot be transferred through females. If a husband dies, a widow loses her refugee status; if a woman marries a non-refugee, she will lose her refugee status. Therefore, our project will expose the significance of addressing gender in the context of policies related to return and particular factors that women have to take into consideration. Our project might also generate an important debate among social movement activists working on the issue of Palestinians right to return. For example, how might the right of return movement adopt a feminist agenda that acknowledges that the current right is only transmitted through the male line, despite the large number of female headed households.

i) Division of Labor (material and cultural)

We focus on the gendered division of labor in terms of material and cultural forms of labor. We agree with Amott and Matthaie (1991) who argue that gendered processes differentiate women's lives in many ways from those of the men in their community and that gender relations tend to assign women to the intra-familial work of child rearing, as well as to place women in a subordinate position to the men of their class and racial-ethnic group. Building on Amott and Matthaie, we are interested in the ways that gendered divisions of labor shift as a consequence of migration and displacement. We will explore the ways that women and men respond to new material realities in the diaspora so that their role tasks are changed. For example, how do public/private boundaries shift when women take on paid labor outside of the household? When women create income generating projects from within the household? When women take on extra work within the household that was not previously required in the homeland? Or when women become the breadwinner? Or alternatively, when women become paid domestic workers in the diaspora and aid other women by relieving them from domestic work?

We assume changes in the domestic division of labor to be central to the understanding of changes in gender relations among Arab families. This project addresses whether or how these shifts in the division of labor empower or dis-empower women.

We additionally seek to understand how patriarchy is intensified or relaxed under these circumstances. Several feminist scholars have argued that women are often positioned as the bearers of "culture" within families. Our project asks, how do expectations of women to be the bearers of culture shift in the context of diaspora. Some feminists have argued that when communities face crises that threaten their ethnic/cultural survival, an intensification of masculinity emerges and differences in "genders" become exacerbated. Our project explores the intensification of masculinity in the diaspora and the processes by which cultural

expectations of women shift in the context of diasporic struggles to maintain cultures, histories, and languages.

In all of our research sites, the issue of return will be addressed as we compare shifts in the gender division of labor in the diaspora, particularly as we acknowledge the feminization of international migration over the past two decades or so. This issue has policy implications for governments and NGOs might consider how returning migrants, with new and different skills and gender roles may impact the local labor market. Policy makers might consider how women who have made gains in the diaspora (or who have acquired new skills) might be consolidated into the local context. One key concern for NGOs interested in women's rights is to avoid the regression of such gains. Our projects might shed light on the issue of how policy makers will accommodate skills and the way they are gendered.

ii. The idiom of kinship

The dominant trend within research on Arab families assumes that a viable Arab family is an extended, and biologically connected. Our project builds upon Suad Joseph's notion of "the idiom of kinship" (2000) to expose the multiplicity of Arab family formations. While some diasporic contexts produce intensified extended family ties, others entail the separation of extended families and an absence of what is constructed as biologically connected kin. One part of our research will highlight diasporic cases where extended family structures are absent. We are interested in exploring the extent to which these diasporic communities utilize alternative family structures that are not understood to be "biologically based" but are organized in terms of an idiom of kinship nonetheless.

Several feminist scholars have argued that since family is supposed to be more reliable than friendship, deploying the ideology of kinship among friends or neighbors increases the commitment of a relationship and makes people ideally more responsible for one another (Rapp 1982). Liebow (1993) argues that the idiom of kinship brings people together despite centrifugal circumstances. Feminist theorists who have focused on African American families, for example, have argued that as poverty conspires to keep "biological" families apart, poor families often construct alternative forms of kinship as a means of caring for children and meeting other familial needs (Stack 1997).

In many cases, diaspora has led to familial separation, limited access to economic resources, and social marginality (discrimination and racism). This project will investigate the deployment of kinship idioms among persons who are not biologically related as one site in which public/private boundaries are blurred. Our project goes beyond U.S. feminist scholarship on "fictive kinship." While most research views fictive kinship as a strategy for economic survival, we are interested in the ways that the idiom of kinship serves to maintain economic viability in addition to cultural/national identity, language, ties to the homeland, and ethnic/cultural community. We are also interested in the ways that the idiom of kinship emerges in the diaspora in the absence of (or as an alternative to) the biologically based extended family ties and lineages of the homeland (that are central to the maintenance of cultural/national identity, language, ties to the homeland, and ethnic/cultural community).

Our focus on shifts in idioms of kinship in the diaspora also has policy implications. If alternatives to biologically based kinship structures are produced in the diaspora, how will these new structures affect the notion of return? Intensify expectations of return? After reading our study on the idiom of diasporan kinship, NGO's might take into consideration the possible emerging new forms of family structures that are produced in the absence of the biologically based indigenous family ties and lineages. Moreover, will the notion of return or

expectations of return intensify or recreate traditional or new forms of kinship idioms? NGO's and governments interested in return might consider how diasporic families might be a site for intensifying or reducing expectations of return.

iii. Marriage and Family as Survival and Coping Strategy

We build upon Homa Hodfar's research (1997) as we use the notion of survival strategies to include such experiences as marriage patterns and family size that are deployed to strengthen survival capacities. Bringing Hodfar's approach to diasporic contexts, we are particularly interested in the ways that these survival strategies produce gendered marriage patterns and family formations that are translocal and transnational. We will explore, for example, the extent to which translocal and transnational contexts create new family-related survival strategies and the extent to which these survival strategies produce shifts in the gendering of public/private boundaries and the gendered division of labor.

While dominant Western feminist and Orientalist literature assume that family related decisions are a product of "Arab culture" and related to "tradition," we hypothesize that they are significantly conditioned by social and economic circumstances.

We thus seek to critique taken for granted assumptions concerning traditional aspects of Arab marriage and family formation by looking at the ways that marriage patterns are linked to social and economic survival strategies. For example, marriage may be a form of access to citizenship in a new place; at the same time, delaying marriage may be a strategy in itself. These diasporic approaches to marriage impact women and men differently as they produce shifts in gendered family formations within and beyond national borders. By exploring survival strategies such as these, we hope to expose that marriage and other family formations are constantly shaped and reshaped by the public sphere, such as economic and religious policies.

It is our expectation that Palestinian formations of kinship and marriage must take into consideration the currently irreconcilable contradiction between their understandings of their legitimate rights of return, with the Israeli policy to deny that right. We are interested in how this contradiction plays itself out in issues of identity construction, marriage patterns as survival strategies. We are also interested in comparing how Palestinian refugees in different circumstances (within Palestine and within Lebanon for example) use marriage as a strategic element in return considerations and in identity construction and maintenance of ties to their home land or villages. We know, for example, that some Palestinians in the West Bank marry Israeli Arabs or Jerusalem residents to obtain access to residency, employment, mobility and other social resources.

D. Research Methods

1. Research Approach

The research design will include both ethnographic designs of participant observations and intensive interviews with individuals and families. Participant observation will focus on the ways in which families organize themselves in terms of division of labor, kinship ties, and survival strategies. Interviews will focus on shifts in these three areas before and after migration or displacement because of war or development projects. The project is comparative. Five researchers will carry out five research projects in five different sites. The first project will focus on Lebanese families with live-in foreign domestic maids. The second project will focus on Lebanese families displaced by development projects within the context

of Lebanon. The third project will focus on Palestinian refugees displaced within the context of Palestine. The fourth project will focus on Sudanese refugees in Egypt. The fifth project focuses on recent Arab diasporas, displaced by labor and political turmoil.

The researchers' research history among the community of immigrants and displaced indicates that surveys are difficult to conduct and may not reveal the complexities of life from the participants' views and experiences. For example, most individuals living in the US do not trust surveys due to the heightened environment of fear vis-a-vis the U.S. state. Newly arrived Arab immigrants tend to stay away from filling out forms or answering questions on paper. Previous research history of the researchers puts them in a trustworthy position vis-a-vis this community based on established trust vis-a-vis community leaders and members. Also, face to face interviews within people's homes or neighborhoods is a comforting and safe environment for the interviewees. Also, in-depth semi structured interviews are more likely to capture the emic view, especially when the processes underlying family displacement within Lebanon and decision making is necessary to understand their conditions in the diaspora.

Participants

The people to be interviewed include groups of parents together and separately. The anticipated number of participants for each project is 20 to 30 groups of parents—a number which will be better determined by fieldwork and whose decisions are influenced by the quality of data collected. Men and women will be interviewed together and separately in order to investigate whether women answer questions differently when their husbands are absent and vice versa.

Five projects will follow the adopt the following methods. Outlined below are examples of the methods for two of our projects, research on recent Arab migrants to the U.S. and research on internally displaced Lebanese.

1. Recent Arab labor migrants and refugees

They are thirty parents and are recent arrivals to San Francisco, California. By focusing on them, the project will highlight a transition period between homeland and diaspora. Also, with the current U.S. war against the Arab world, this population is socially and politically marginalized and vulnerable in the U.S. context. Their social, economic and political marginality places pressures on gender and family formations that will shed light on shifting family formations in the context of diaspora.

We plan to access the participants in our studies through state funded community organizations, such as the Arab Cultural Center; through city funded social workers at the Tenderloin Clinic where social workers work directly with Iraqi refugees; through Arab community organizations, such as the American Arab Anti-Discrimination Committee; and through mosques.

To access our research participants, the researchers will deploy:

a. Random Sampling based upon organizations' membership lists based upon organizations' membership lists and targeted focused interviews of core participant grouping. Many Arab organizations do not provide researchers with their membership lists due to the heightened political environment and the intensified sentiment of fear that has shaped most Arab community networks since September 11th. The process of requesting membership lists from organizational leaders might be enhanced by the

researchers' history of membership within several of these community organizations and our well-established relationship with several Arab community leaders. However, while it is likely that some organizations will provide us with membership lists, it is also likely that many will not.

As we will be highly sensitive to each organization's right to privacy, we will rely upon various methods for organizing the sample. In cases in which the organization agrees to provide us with their membership list, we will rely upon random sampling.

2. Snowball Sampling in which the point of departure will be community leaders
As part of our *participant observation*, we will attend meetings and events arranged by the various organizations that are central to this research. Through our participation in organizational activities, we will become acquainted with active and non-active community members. We will ask active members of these organizations to provide us with the names and contact information of additional community members. As we become acquainted with additional community members, we will continue the process of asking new acquaintances for additional community members' names and their contact information.

3. Snowball Sampling in which the point of departure will be independent of community leaders. Snowball sampling will also entail the process of developing *independent listings* of Arab persons who are linked to the community organizations relevant to our project. Because we are very well networked within our research sites, we will develop *independent listings* through personal and professional contacts with persons, or *community sources*, who are not members of the organizations listed above. I will ask these *community sources* to introduce us to persons with whom they are acquainted who are involved in the organizations that are central to the research. The method is then to access people outside the various organizations who could refer us to people who they know are involved in one or more organizations. *Independent listings* will allow us to become acquainted with organizational members who are different from those who we would be introduced to by active organizational members or leaders. By diversifying the process by which we become acquainted with persons who are linked to these organizations, we will thus diversify the sample.

Lebanese internally displaced families:

They are families who changed their residence due to problems they encountered because of a development project that has been completed or will be implemented in their areas of residence within two suburbs of Beirut, one in the eastern and one in the southern suburbs. These are low-income poverty-stricken and war affected communities. The families will be accessed through neighborhood information as well the non-governmental agencies which support displaced families with social services. Another point of access is official rosters which may be available in case the families have been offered material compensation [financial or other].

The development agencies that are carrying out these physical development initiatives, such as bridges and highways are mostly state led or contracted by the state under the Reconstruction and Development Plan set out by the recent governments of Lebanon after the end of the war [1990s]. Previous research on war displaced families points to changes in roles and expectations among family members and their survival strategies especially where public social security nets are not available for all the Lebanese.

E. Data Analysis

Analysis will be done using thematic analysis of the interviews and the observations. Tapes, which will be used to record interviews, where feasible, will explore patterns in the answers to research questions about the gendering of the division of labor, kinship ties, and survival strategies before and after migration and displacement. We will similarly explore patterns based on field notes collected through participant observation. Research trails as well as flow charts; matrices and daily field journals will serve to validate the trail of analysis and decisions for further data collection.

F. Ethical considerations

The issue of confidentiality will be central to the project . For recent Arab migrants to the U.S., this is important for protecting interviewees from state sponsored surveillance and from instigating trouble among married couples when discussing issues of the division of labor, for example. Also, since family reputation in the context of community is highly significant among my research participants, it will be important to maintain confidentiality of research data in the face of other community members. For displaced Lebanese families, their views on how they were treated by officials and the contexts of their moves may be disturbing to remember. Caution and empathy will guide interviewing and the decisions regarding the types of questions to be asked. The researchers will also explain in colloquial Arabic the terms and the conditions of the research. The participants' permission to tape the interviews will be solicited. When possible, consent forms or introductory letters will formally present the research and request participation in the research.

G. Policy Implications

Factors leading to dramatic changes in the dynamics of Arab families have far reaching implications for the well being of diasporic families and the reconstruction of war torn communities. Findings from the research will shed light on the direction and extent of changes resulting from diasporic experiences and the consequent survival strategies within these families based on in-depth reading of their conditions. Such close reading of diasporic experiences will inform policy making in various aspects of integration, reconstruction, empowerment, protection of basic human rights and catering for the needs of families under distress, particularly women who are disproportionately affected.

Governmental and Non-Governmental Agencies:

Women's Research Centers, Urban Planners, Human Rights Commissions, Funding Agencies, Health and Social Service Agencies, University and Academic Institutions, Development Agencies

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February 2, 2006

Dr. Francene Steinberg
UC Davis Office of Research
IRB Administration
Sacramento, CA 95817

Dear Dr. Steinberg:

To address IRB requirements, The Arab Families Working Group (AFWG) is revising its projected accrual of subjects presented in the IRB Renewal submitted on December 15, 2005.

1. The projected number of subjects anticipated for the upcoming year was given at 2,000 for the original IRB Renewal. This number has been revised in this re-submission in order to reflect the originally anticipated number of subjects included in the study. The total accrual of subjects for the project is 1,500; less 31 subjects who have already participated, the pending research will include a maximum of 1,469 subjects.

Please refer to the attached, revised document reflecting this change.

Sincerely,

Suad Joseph, PI
Professor of Anthropology
University of California, Davis
One Shields Ave.
Davis, CA 95616
sjoseph@ucdavis.edu
phone: 530-752-1593
fax: 530-752-8885

December 15, 2005

Dr. Anthony Perez, Director
IRB Administration, Ambulatory Care Center, Suite 3870
U.C. Davis Medical Center, 4860 Y Street
Sacramento, CA 95817

Dear Dr. Perez:

The Arab Families Working Group proceeded successfully with its research in 2005. Attached please find the application for renewal of Protocol # 200513052-1, date of expiration, February 24, 2006. Thank you for your review of the application.

Sincerely,

Suad Joseph, PI
Professor of Anthropology
University of California, Davis
One Shields Ave
Davis, CA 95616
sjoseph@ucdavis.edu
phone: 530-752-1593
fax: 530-752-8885

December 15, 2005
Application for Renewal of Human Subjects Protocols
Suad Joseph, PI, Department of Anthropology
Protocol # 200513052-1
Department ID # 040020
Expiration Date: February 24, 2006

The Arab Families Working Group Research Project

1. Progress Report:

Activities During the Past Year:

a) Results to Date:

In 2005, the fifteen Arab Family Working Group researchers engaged in archival and resource collection, literature reviews, and preliminary interviewing in four sites: Lebanon, Egypt, Palestine, and the United States.

Lebanon site: In 2005, three of the five researchers doing research in Lebanon interviewed human subjects. One of the five researchers in Lebanon conducted background research, focusing on reviews and analysis of youth involvement in public media (especially television) and literature surveys on youth. She identified inter-family dynamics and criminalization of youth in the context of war and conflict as important themes. She did not interview human subjects in her research in 2005. The second researcher conducted 6 interviews with 3 families and their daughters who have been affected by internal migration and war-induced displacement. Initial analyses of these interviews reveals patterns of unaffordable rent rates, lack of full employment opportunities, and the absence of social security nets. These factors have prompted families to move repeatedly. Preliminary findings reveal that older daughters take on the responsibility of looking after younger siblings while mothers work. Analyses show that displaced persons residing in more permanent neighborhoods seem to enjoy better living standards and are better able to adapt to their changed situations, while members of low-income families tend to be less tolerant and supportive of one another. The third researcher conducted a survey of literature to identify concepts to be examined through in-depth interviews, including questionnaires regarding male migration and its impact on Lebanese families. Focus was placed on national/international identities, mobility and opportunity, public/private shifts, financial achievement and well being, economic empowerment and decision-making, shifting visions and refashioning of families, youth future prospects, and migration. This researcher conducted 10 in-depth interviews with men and women who are the wives, sons and daughters of male migrants. The fourth researcher conducted 5 pilot interviews with domestic workers in Lebanon. The interviews are currently in the process of transcription. The fifth researcher collected literature on transnational families cross-culturally in preparation for research on transnational Lebanese families.

Egypt site: In Egypt, none of the researchers involved human subjects in their projects in

2005. One of the five researchers collected and began reviewing scientific data collections, census materials and surveys, and development literature on families and specifically the female child. She utilized this information to review that state of the scholarship on young women's education and women's labor. The second researcher spent 2005 identifying, locating and collecting primary source material on the "concept of youth" and the transformation of youth as a category in Egyptian history. She identified several journals, films, and fictional literature which will form the basis of a discourse analysis on the historical development of the concept of "youth" in the Arab world. No human subjects will be interviewed in this project which is based on archival and library research. The third researcher conducted a literature survey and finalized a plan to interview 40 families. The fourth researcher compiled a bibliography of Egyptian women writers of the last half of the 20th century, collected primary and secondary sources on their writings, and conducted interviews with a small sample of the writers. One researcher was not able to begin research in 2005, due to family considerations.

Palestine site: The four researchers in Palestine did not interview human subjects in their projects in 2005. Three researchers in Palestine completed literature reviews and collection of textual and archival materials on weddings and marriages. They developed a typology of wedding and marriages and finalized a detailed research plan for constructing their sample and interviewing. The fourth researcher collected published and unpublished literature, statistical data and reports on Arab youth in Lebanon, Jordan, Syria, Egypt, Morocco and a gulf state. The search for this material was done through electronic and library databases and through contacts with representatives of women's organization, social movements, youth clubs, and political parties in the Arab region. This researcher is currently analyzing the information and preparing a typology of Arab youth and Palestinian youth in preparation for interviews with families and organizations who deal with youth.

United States site: In the United States, one researcher selected 10 Arab-owned family stores for as her population sample. She began interviewing 6 male store-owners and 4 of their wives concerning Arab family practices and dynamics in the United States. Preliminary findings show that family-owned stores play a significant role in immigrant families' attempts to maintain cultural ideals about family. The family simultaneously plays a crucial role in the success of these stores.

b.) Problems During the Past Year:

- 1.) In the United States 2 human subjects declined to participate in the study.
- 2.) The archival and literature reviews took longer than expected.
- 3.) One researcher in Egypt was not able to begin his research due to family considerations.

Future Activities:

a) Plan for the Coming Year:

Lebanon site: The plan for 2006 in Lebanon is to continue literature reviews, fieldwork and interviews. Three of five researchers will continue to involve human subjects in their studies. One of the five researchers will continue observing public media outlets including television shows for youth. The second researcher will conduct 45 more interviews with

families, mothers and daughters impacted by internal migration and war-induced displacement until June 2006. The third researcher plans to select 150 wives of migrant male workers to fill out a questionnaire which is being constructed. The sample will be picked from a national survey on Lebanese youth and migration covering 18,243 households throughout Lebanon that was carried out by Saint Joseph University. From the sample of 150 wives, the researcher will select 15 participants to conduct in-depth interviews. The fourth researcher plans to interview 100 adult domestic workers of various socioeconomic and religious backgrounds. He plans to complete these interviews by June 2006. The fifth researcher will select a sample of families who have close relatives in the United States for a comparative project on transnational families. She will visit the families of origin in Lebanon in March for preliminary interviews to be followed up with interviews with their kin in the United States.

Egypt site: In Egypt, researchers will continue with data analysis. Two researchers will begin interviewing subjects. One researcher plans to analyze data and material she has collected on family formation and the female child. She plans to select a sample of data-collecting professionals for interviewing in order to investigate temporal shifts in data-collecting strategies. The second researcher plans to analyze and interpret source materials and material culled from public discourses articulated in newspapers and films. The third researcher plans to conduct 40 family interviews and histories in February and March of 2006. The two other researchers will be completing the archival research for their project.

Palestine site: In Palestine, the four researchers plan to start interviewing in 2006. Three researchers will begin first-round interviewing with former university students. The initial focus will be on political marriages. Second round interviewing will include married couples from various social backgrounds. The fourth researcher in Palestine will continue her literature survey on Palestinian and Arab youth to prepare for a working paper. This will serve as a preparatory stage for the second stage of her project, the surveys of young Palestinian adults' visions of the future. She plans to select a sample of these young adults to conduct focus group interviews.

United States site: In the United States, the researcher will continue to conduct interviews with store-owning Arab husbands and wives. The researcher plans to enroll 40 more human subjects in her study which will include Arab immigrant workers working in these family-run stores.

b) Proposed Changes:

No changes to the research agenda have been proposed.

Number of Subjects:

- a) Number of Subjects Currently Enrolled in 2005: 31
- b) Number Plan to Enroll This Coming Year: 1,469
- c) Number Declined to Participate in the Past Year: 2
- d) Total Men and Women Enrolled: Men - 14; Women - 17
- e) Total Children Enrolled: N/A
- f) Total Men and Women Minorities Enrolled: N/A

Short Form: Identify the language and number of subjects consented in that language, utilizing the Short Form during the past year.

The study does not utilize a Short Form. N/A.

2. Identify all adverse and serious adverse events, in table format, which occurred at UCD and related sites during the past year. Attach a DSMB report if one is available.

No adverse and serious events occurred at UCD or any of the research-related sites in 2005.

3. Copy of all modifications approved by the IRB during the past year.

N/A

4. A summary of any recent literature related to the study.

In 2005 no theoretically significant new literature related to the specific topics of the study has been published. Indeed, the lack of theoretically significant research drives this project. The researchers focused on archival work and reviews of literature, including the building of an extensive bibliography of works on Arab families in English and Arabic from the 19th century to the present to be published on line for free public access.

5. If applicable, attach reports from sponsors such as cooperative groups.

N/A

6. If study was audited by the sponsor during the past year, provide copies of all documentation between the PI and sponsor.

The study was not audited by the sponsors in the past year.

7. Copy of most current IRB approved stamped consent/assent form plus clean copy without the IRB stamp.

The study does not utilize a consent form, but we have included the project's Waiver and Letter of Participation.

8. Most current IRB approved copy of Description of Study.

Please see attached.

VII.1 Status Report on:
Framings: Rethinking Arab Family Projects
The Arab Families Working Group
March 2006

Update to be given by Suad Joseph and Zeina Zaatari

AFWG Volume I
Framings: Rethinking Arab Family Projects

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Zeina Zaatari with Fawn Scheer

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Compiled by Zeina Zaatari and Fawn Scheer with Hania Subhi, Nahla Zarroug, Ghalia
Gargani, Tonya Rifaei, Rania Salem and Sarah Sadek

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Research and Resource Centers on Arab Families in the Arab World

Name of Center	Primary Lang.	Contact	Position	Address	City	Zip Code	Country	Tel	Fax	Email	Website
Al - Amal Iraqi Association	Iraqi			Karadah, Al-Alwiah, Sector 903, Road 14, Number 6	Baghdad		Iraq	964 1 717 1618		baghdad@iraqi-alamal.org	http://www.iraqi-alamal.org/structure1.htm
Alliance for Arab Women	Arabic	Hoda Badran	President	28 Adly St, Apt	Cairo		Egypt		20-2-3939899		aaw@link.com.eg, hbadran@idc.gov.eg
Arab Women's Solidarity Association	Arabic									nawalsaadawi@yahoo.com	http://www.nawalsaadawi.net/contact.htm
Arab World Documentation Unit	English	Ahmed AbuZayed	AWDU Librarian	IAIS Building, Stocker Road,	Exeter	EX4 4ND	UK	44-1392-264041	44-1392-264035	awdu@ex.ac.uk	http://www.ex.ac.uk/awdu/
Association Independante Pour Le Triomphe Des Droits Des Femmes	French	Khalida Toumi-Messaoudi	Director	28 Boulevard Mohamed V, Alger 16000	Alger		Algeria	02 736 220			http://www.mcc.gov.dz/le_ministre.htm
Association Marocaine des Femmes Progresistes		Amina Aghiaty		No. 22 Rue M. Richaid	Casablanca		Morocco	212 239 4610			
Babiker Badri Scientific Association for Women's Studies	English	Dina Badri		P.O.Box: 167	Omdurman		Sudan	249-(11)53363, 54409	249-(11)53363, 54409	ahfad@sudanet.net	http://www.hri.ca/org/anizations/viewOrg.asp?ID=4066
Bahithat / Lebanese Association of Women Researchcers	Arabic	Raja' Nameh	President	Toufic Tabbara Center, Toufic Tabara St., Al-Zarif	Beirut	1135375	Lebanon	961-1-739726	961-1-739726	bahithat@cyberia.net.lb	http://www.assr.org/bahithat/arabic/index.html
Center for Arab American Studies	English	Rabab Abdulhadi	Director	The University of Michigan-Dearborn, 2200 SSB 4901 Evergreen Road	Dearborn	MI 48128-1491	USA	1-313-5836334	1-313-5836700	caasdir@umd.umich.edu	http://casl.umd.umich.edu/caas/index.htm
Center for Arab Unity Studies	English			Sadat Tower Bld, Lyon St, Hamra, P.O. Box: 113-6001	Beirut	1103 2090	Lebanon	961-1-801582, 801587, 869164	961-1-865548	info@caus.org.lb	http://www.caus.org.lb/d/default.asp
Center for Arab Women Training and Research (CAWTAR)	Arabic			44 Rue de Pologne, 1005 El Omrane	Tunis		Tunisia	216-71-571945, 71-571867	216-71-574627	info@cawtar.org	http://www.cawthar.org/
Center for Lebanese Studies	English	Mr George Asseily	Chair	14 a Airlie Gardens	London	W8 7AL	UK	44-20-72213809		info@lebanesestudies.com, shehadi@herald.ox.ac.uk	http://users.ox.ac.uk/~shehadi/
Center for Research, Documentation, and Information on Women (CREDIF)	French/English			King Abdelaziz Al Saoud Ave, Martyr Farhat Ben Afiya St, El Manar	Tunis	2092	Tunisia	216-71-885322, 71-885717, 71-885718	216-71-887436, 71-882893	directeur.general@credif.rnrt.tn	http://www.credif.org.tn/
Democratic Association of Moroccan Women	English	Rabea Naciri	President		Rabat		Morocco	212-37-737165, 37-260813	212-37-737165, 37-260813	adfm@mtds.com	
Helwan Community Services Center (HCSC) - "Bashaier"	Arabic	Zeinab Abdel-Latif	Manager	27 Tarek Ibn Ziad St., 23 July Project (across Al-Amal Hospital)	Helwan, Cairo,		Egypt	(+20) (2) 5542491		hmlc@link.net	http://www.dscegypt.org/en/partnerscontacts.shtml#HCSC
Information Center for Women and Children	Arabic			Isa Town 32526	Manama		Bahrain	973-17-780300	973-17-687147	info@infocent.com.bh	http://www.infocent.com.bh/main_eng.htm
Institute for Gender and Women's Studies at AUC	English	Martina Reiker	Acting Director	113 Kasr El Aini St., POBox: 2511	Cairo	11511	Egypt	20-2-7942964			http://www.aucegypt.edu/academic/igws/
Institute for Women's Studies in the Arab World	English	Dima Dabbous-Sensenig	Acting Director	P.O. Box: 13-5053, Chouran, LAU	Beirut	1022 2811	Lebanon	961-1-867618, 87619 (ext 1359)	961-1-791645	dima.sensenig@lau.edu.lb	http://www.lau.edu.lb/centers-institutes/iwsaw/index.html
Institute of Women's Studies	Arabic	Eileen Kuttub	Director	PO Box 14	Birzeit		Palestine	972-2-298-2013	972-2-2982958	ekuttub@birzeit.edu	http://home.birzeit.edu/wsi/cotact.htm

Institute of Arab & Islamic Studies	English	Catherine Bell	Dept. Secretary	Stocker Road, University of Exeter	Exeter	EX4 4ND	UK	44-1392-264036	44-1392-264035	iais-info@ex.ac.uk	http://www.huss.ex.ac.uk/iais/contact.htm
Jerusalem Center for Women (JCW)	English	Natasha Khalidi	Director	East Jerusalem, Beit Hanina, Dahiet Al Barid, Al Hirbawi Bldg., fourth floor	Jerusalem	51630	Palestine	970 - 2-2347068	970 - 2-2347069	jcw@palnet.com	http://www.jcw.org/contactus.htm
Jordanian Women's Union	English	Nadia Shamrukh	Vice chairman	Jabal al-Hussein, next to al-Amal Hospital	Amman	961188, Amman	Jordan	5687037	5687061		
Machreq-Maghreb Gender Linking and Information Project (Mac-Mag GLIP)	English	Lina Abou-Habib, Nabiha Jamal	Director, Administrator	P.O. Box: 165302, Achrafieh	Beirut	1100 2030	Lebanon	961-1-611079, 1-612924	961-1-611079, 1-612924	info@macmag-glip.org, nabiha@macmag-glip.org	http://www.macmag-glip.org/
Mada Al-Carmel: Arab Center for Applied Social Research	English	Nadera Shalhoub-Kevorkian	Coordinator of the Women Researchers Project	51 Allenby St., P.O.Box: 9132	Haifa	31090	Israel	972-4-8552035	972-4-8525973	mada@mada-research.org	http://www.mada-research.org
National Center for Population and Development Studies and Analysis (CENEAP)	French	Irki Abdelouaheb	Director	98, Rn1, Bp34, Birkhadem	Algiers		Algeria	213-21-542982, 21-542983, 21-543086	213-21-542140	ceneap@wissal.dz	http://www.ceneap.com.dz/
New Woman Foundation	Arabic	Ragia Omran	Head of the Board of Trustees	90 Ahmed Urabi St., Mohandessin	Cairo		Egypt	(+20) (2) 3464901		nwrc@nwrcgypt.org	http://www.dscegypt.org/en/partnersprofile.shtml#NWF
New Women Research Center	Arabic			9D Orabi Street - 6th Floor - Mohandessin	Cairo		Egypt	202-3048085	202-3048085		
Nour Arab Women's Publishing House	Arabic	Hoda Zurayk	President	9 Mudiriyyat Al-tahrir St, Garden City	Cairo	115 Dokki	Egypt	20-2-7957634			
SOS Femmes en Détresse	French	Naila Ben Ayyad	Director	Ben Aknoun	Alger	BP 146	Algeria	00213 8 475234	00213 8 483613	sosfemmes@hotmail.com	http://www.sos-femmesendetresse.org/
Sudan Women's Alliance (SWA)(AUC)	English			113 Kasr El Aini St., POBox: 2511	Cairo	PO Box 2511,	Egypt	20-2-7942964		sarah@acs.aucegypt.edu	
The Cummings Center for Russian and Eastern European Studies	Hebrew/English	Orit Marton-Schachar	Staff	Ramat Aviv, Israel 69978	Tel- Aviv	69978	Israel	972-3-6424277	972-3-6409721	crees@post.tau.ac.il	www.tau.ac.il/~russia
The Jaffee Center for Strategic Studies	Hebrew/English	Yoel Kozak	Director	Ramat Aviv , Israel 69978	Tel- Aviv	69978	Israel	972-3-6409926	972-3-6422404	jcussy@post.tau.ac.il	www.tau.ac.il/jcss/
The Moshe Dayan Center for Middle Eastern and African studies	Hebrew/English	Prof. Asher Susser	Director	Ramat Aviv, Tel Aviv 69978	Tel- Aviv	69978	Israel	972-3-6409646	+972-3-6415802	susser@post.tau.ac.il]	http://www.dayan.org/
The National Committee for the Followup of Women's Issues	English/Arabic	Aman Kabbara Chaarani	Chairwoman	Saab Building, 4th Floor, Ein El Mreish, PO.Box: 13/6576	Beirut		Lebanon	961-1-361035	961-1-366238	info@cfuwi.org	http://www.cfuwi.org/main.htm
The Tami Steinmetz Center for peace research	Hebrew/English	Prof. Tamar Hermann		Tel-Aviv University Naftali Bld., 705	Tel- Aviv	69978	Israel	972-3-6424298	972-3-6407489	tscepeace@post.tau.ac.il	http://www.tau.ac.il/peace/
Tunisian Women Association for Research and Development (AFTURD)		Soud Triki	Director		Tunis		Tunisia	216-71-870580		afturd@planet.tn	
Union de l'Action Feminine	French	Hanane Zeluouani Idrissi		174, Rue Saint Laurent	Casablanca		Morocco	022 81 61 34	022 81 61 47	uafcasa@iam.net.ma	
Women and Memory Forum (WMF)	Arabic	Omaima Abou Bakr	President	4 Omar Bin Abdel Aziz St, Al-Muhandisyn	Cairo		Egypt			wmf@wmf.org.edu	http://www.wmf.org.eg/
Women's Affairs Technical Committee	English	Rose Shomile	General Manager	Awad Center, 2nd floor, Radio st. , ramallah, Ramallah	Ramallah	P.O.Box : 2197	Palestine	972 2 2986497		watcorg@palnet.com	www.watcpal.org
Women's Center for Legal Aid and Counseling (WCLAC)	Arabic	Maha Abu-Dayyah Shamas	President	Al-Dahya Intersection, Al Hirbawi Building, 3rd Floor, P.O.Box: 54262	Jerusalem		Palestine	970-2-2342172, 2-2347438	970-2-2342172	wclac@netvision.net.il, wclac@palnet.com	http://www.wclac.org/

University Research and Resource Centers on Arab Families in the Arab World

Name of University	Primary Language	Contact	Position	Address	City	Zip Code	Country	Tel	Fax	Email	Website
Al Akhawayn University	French/ Arabic	Mohamed Dahbi	Dean, School of Humanities and Social Sciences	PO Box 104 Hassan II Avenue,	Ifrane	53000	Morocco	(212) 55 86 20 00	(212) 55 56 71 50	webmaster@au.ma	http://www.aui.ma/AcademicResearch/shss/index.html
Tehran University (Center for Women's Studies)	English	Parvin Derakshan	Director	P.O. Box 13145-654 Jalal Al-e-Ahmad Highway	Tehran	14137	Iran	98 - 21 - 8012266	98 - 21 - 8000187	cws@ut.ac.ir	http://cws.ut.ac.ir/Links/WomenLinks.aspx
Zayed University	English	Dr. David McGlennon	Director		Abu Dubai	15551	Emirates	(02) 4453300	971-4-2640394	research@zu.ac.ae	http://www.zu.ac.ae/research/
Queen Arwa University for Academic Sciences	English	Dr. Waheeba Fare'e	Director	PO Box 11586	Sanaa		Yemen	9.7E+09	9.671E+09	arwa@arwauniversity.edu	http://www.y.net.ye/arwauniversity/english/about.htm
Ahfad University for Women		Amna E. Badri	Vice President for Academic Affairs	Al Arda Street P.O. Box 167,	Omdurman		Sudan	249-87-579111 / 12 / 13	249-87-553363	Ahfad@sudanmail.net	http://www.ahfad.org/
Birzeit University	Arabic	Dr. Lamis Abu Nahleh	Program Coordinator	PO Box 14, Birzeit	West Bank		Palestine	970-2-298-2000	970-2-281-0656	bzu-pr@birzeit.edu	http://www.birzeit.edu/
Tel-Aviv University	Hebrew/English	Yekutiel Gershoni	Chair, Dept. of Middle Eastern and African History,	Ramat-Aviv, 69978	Tel- Aviv	69978	Israel	972-3-640-9450, -9461	972-3-640-6924	mideast@post.tau.ac.il	http://fp.arizona.edu/mesassoc/Directory/TelAviv.htm

Additional Info

longer

Arab Families Working Group Narrative: Bibliography of Resources on Arab Families

The Arab Families Working Group will publish an extensive bibliography of sources related to Arab families in the forthcoming volume "Framings: Rethinking Arab Family Projects." This bibliography contains over 2000 citations for publications from 1810 through 2005 printed in English, Arabic, French and German. It is the result of more than two years of research, and will be the most comprehensive bibliographic resource on Arab families published to-date. Research for resources to include in this bibliography will continue, and updates will be made regularly to an online database housed on the AFWG website.

The AFWG bibliography contains citations for primarily non-fiction publications: articles from serial publications, technical reports, government documents, autobiographies, historical texts, and partial (chapters) and entire edited volumes. Some fiction sources are included. Citations are primarily for English texts, but a substantial number are for Arabic texts. French and German citations included represent a preliminary list; there are many more resources on Arab Families published in these languages (and others, such as Hebrew, Dutch, Spanish, etc.) that have not been gathered to-date.

Research for this bibliography began in 2003. Researchers at the American University in Cairo searched academic, government, and non-governmental organization library collections. In 2004, the resource base was significantly expanded by research at the University of California, Davis which included a variety of electronic databases accessed through the University's library. OCLC FirstSearch was the primary database used for research as it regularly returned the largest number of results relevant to Arab families. Other databases used include: ISI Web of Knowledge, Cambridge Scientific Abstracts (CSA) Illumina, NISC Biblioline, Proquest, RLG's Eureka, JSTOR and ProjectMUSE¹. Additionally, many citations were included from the *The Arab Family: A Bibliography of Sources*, published by UNICEF. Some citations were gathered from works cited in published texts. Finally, most citations were verified using internet searches, and many citations were excluded for lack of adequate or accurate information.

While this bibliography contains a large number of sources, it is not exhaustive. The AFWG website (www.afwg.net) will host an expanded, searchable, online bibliography of sources on Arab families. This database will be updated monthly by AFWG researchers; electronic databases will be searched for new material, and researchers will subscribe to email lists announcing new publications from specific publishers. The online bibliography will contain supplementary information about many sources, including keywords and abstracts for sources; users will be able to search for sources based on author name, date, title words, keywords, and language of publication. The sources included in the bibliography will also provide a foundation for a database of scholars on Arab families. The bibliographic database is due for release in Summer 2006. Please look for it at www.afwg.net.

The bibliography document in its current form can be found at:

http://www.afwg.net/n_resources.html

The Arab Families Working Group encourages suggestions for sources which do not appear in this bibliography, or for erroneous sources which have been included by mistake.

¹ OCLC: www.oclc.org/firstsearch; ISI: isiwebofknowledge.com; CSA: www.csa.com/csaillumina/login.php; NISC: www.nisc.com; Proquest: www.proquest.com; RLG: www.rlg.org/en/page.php?Page_ID=4201; JSTOR: www.jstor.org; ProjectMUSE: muse.jhu.edu/journals/

Arab Families Working Group Webpage Proposal Narrative

Vivian Choi, AFWG Graduate Research Assistant

This spring, the AFWG webpage will be undergoing major transformations, in both aesthetics and content. The goal is for the webpage to be interactive, attractive, and overall, THE place where those interested in research and current events on Arab Families would come for any information ranging from literature to film to scholarly studies to NGO's. The process will be gradual, as it will take some time to cull enough information to start the page. However, once up, the webpage will only grow richer and deeper with more information and input from scholars and educators such as yourself and, additionally, a worldwide audience.

Thus, while keeping existing and up-to-date information on AFWG's core group members and projects, the webpage also proposes to add the following features [Please refer to Webpage Proposal Table of Contents for a detailed listing of features]:

1. Scholarship on Arab Families:
This includes on-going bibliographies of Film, Literature and Scholarly articles, books, etc.
2. Policy and Planning on Arab Families:
Policy and planning information will be broken down by
 - a) Arab Government Ministries;
 - b) National non-governmental organizations;
 - c) International non-governmental organizations and;
 - d) Community-based organizations
3. Research and Resource Databases:
 - a) Scholars and Experts on Arab Families
 - b) Non-Governmental Organization
 - c) Universities
 - d) Research Centers
 - e) Job Postings
 - f) Funding Sources for Research
4. Conferences and Conference Calls
5. Discussion Board:
The Discussion Board would be an active site where users can discuss and circulate ideas, politics, etc. Each user would have to register and the content of the page would be monitored for appropriate content.

Each of these would be areas would be "buttons" which would be clicked on from the homepage.

In addition, we plan on integrating special features on the webpage such as "Profile of the Month" which might be an interview with a researcher, scholar, writer. Other ideas are to have a "Special Feature" which spotlights a film or recently published book.

Currently, the webpage is up and running. Recently, the finalized bibliography taken from the AFWG Volume: *Framings: Rethinking Arab Family Projects* was posted. This bibliography is a major undertaking, consisting of 4 languages: English, Arabic, German and French and over 2000 citations dating from 1810 to the present day. This spring, it is our goal to at least create a well laid-out and aesthetically appealing homepage that is easy to navigate and initiate some of the information building projects.

ARAB FAMILIES WORKING GROUP

Webpage Proposal

Table of Contents

- I. Arab Families Working Group Home Page (working draft)
- II. Buttons and Linking Pages
 1. AFWG Mission
 2. AFWG Core Group
 - a. Core Group Members Description + Links to personal pages.
 3. AFWG Projects
 - a. Public Discourse
 - b. Border Crossings, War and Displacement
 4. AFWG Publications, Presentations, & Products
 - a. AFWG Volume I – *Framings: Rethinking Arab Family Projects*
 - b. Abstracts for each Volume chapter
 - c. Description of bibliography with link to webpage bibliography
 5. Scholarship on Arab Families
 - a. Bibliography
 - b. Films
 - c. Literature
 6. Policy and Planning on Arab Families
 - a. Arab Government Ministries
 - b. National Non-governmental Organizations
 - c. International Non-governmental Organizations
 - d. Community Based Organizations
 7. Research & Resources Database
 - a. Scholars Research on Arab Families
 - b. Non-Governmental Organizations
 - c. Universities
 - d. Research Centers
 - e. Job Postings
 - f. Funding Sources for Research
 8. Conferences & Conference Calls
 9. AFWG Funders
 - a. Ford Foundation (Cairo)
 - b. International Development and Research Center (Ottawa and Cairo)
 - c. The Population Council (Cairo)
 - d. UNICEF (Cairo)
 - e. The Social Research Center (American University in Cairo)
 - f. University of California, Davis
 10. Discussion Board
 - a. this will require a sign-up and messages will be filtered,
- III. Other Homepage Features
 1. Priority Issues/New Research Scrolling-Changing-Updated Function
 2. Highlight/Special Feature
 3. Search Option

ARAB FAMILIES WORKING GROUP

Arab Families in the 21st Century: Frameworks and Practices
25 March 2006

American University of Beirut, Lebanon
Faculty of Health Sciences
Van Dyck Building, Room 309

Table of Contents

- I. Agenda
- II. Letter of Invitation
- III. List of Attendees and Coordinates
 1. Stakeholders
 2. AFWG Core Group
- IV. Core Group Members' Research Project Progress Reports
- V. AFWG Volume I: *Framings: Rethinking Arab Family Projects*
- VI. AFWG Website: www.afwg.net
- VII. Bibliography on Arab Families
- VIII. List of Centers and Universities in the Arab World Relevant to Arab families
- IX. Form for Stakeholders' Coordinates
- X. Evaluation

ARAB FAMILIES WORKING GROUP

**Arab Families in the 21st Century: Frameworks and Practices
25 March 2006**

**American University of Beirut, Lebanon
Faculty of Health Sciences
Van Dyck Building, Room 309**

- 9:00 am – 9:30 am Arrival and Registration**
- 9:30 am – 10:15 am Welcome and Introductions**
- 1. AFWG Coordinator Welcome**
 - 2. Brief Introduction of AFWG Core Members**
 - 3. Introduction of Invitees**
- 10:15 am – 1:00 pm Presentations and Discussion**
- 1. Overview of AFWG**
 - 2. Presentations of Research Projects**
 - 3. Presentation of Research Projects in Lebanon**
 - 4. Discussion**
- 1:00 pm – 2:30 Lunch with Stakeholders and Evaluation**

ARAB FAMILIES WORKING GROUP

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25 March 2006**

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- 1:00 pm – 2:30 Lunch with Stakeholders and Evaluation**

March __, 2005, Beirut

Dear.....

We are writing to invite you to join us in a workshop on research we are undertaking about issues and problems related to Arab families, to be held in Beirut on March 25, 2006 from 9:30 am to 1 pm at the Faculty of Health Sciences, Room 309, the American University of Beirut. The workshop is organized by the Arab Families Working Group, a group of 15 scholars and practitioners involved in policy-oriented research on Arab families in Egypt, Lebanon, Palestine, as well as Arab families living in diaspora in North America . The workshop will be conducted in English.

The purpose of this workshop is to exchange ideas concerning family life, inter-family dynamics, and challenges and concerns of Arab families of today. We would like to explore areas of family life which are in need of greater study and deeper understanding. We hope that by engaging in a conversation with non-governmental organizations and other practitioners, researchers and activists concerned with Arab families, we can focus our upcoming research to be relevant and useful to this wider circle. We would like to share with you the results of our planning work over the past four years. Your feedback and suggestions will be invaluable to us in this stage of our work.

The Arab Families Working Group was founded in 2001 to develop an interdisciplinary, comparative, collaborative and innovative approach to the study of Arab families. It is co-housed at the American University of Cairo and the University of California, Davis. Meeting an average of twice a year, usually in Cairo, but also in Beirut, AFWG includes scholars primarily from and doing research on Egypt, Lebanon, Palestine and their diasporas in the United States (see list below).

AFWG includes economists, historians, sociologists, anthropologists, writers, literary critics, linguists, and health professionals. The product of these five years of work is the first volume of the Arab Families Working Group, Framings: Rethinking Arab Families, which is under contract with Syracuse University Press. We obtained a grant to translate this volume into Arabic for subsidized distribution to scholars and practitioners.

The Arab Families Working Group has been supported by grants from the Ford Foundation, the International Development Research Centre, the Population Council, UNICEF, the Social Research Center of the American University in Cairo and the University of California, Davis. We are committed to working with stakeholders, to making our research of use to practitioners and policy makers and to making our research results widely available in Arabic.

The next step of our project is to conduct empirical research on some of the crucial issues facing Arab families in Egypt, Lebanon, Palestine, and Arab families who have migrated to the United

States. AFWG has developed two large projects - one on youth (including a focus on pivotal moments such as marriage, first jobs, and forging of identity) and one on Arab families under conditions of migration, forced migration, war, violence and refugee status. Summaries of these projects will be presented at the workshop where we invite you to offer your comments. We would like you to share with our AFWG group your own work and interests with Arab families, the challenges you see facing Arab families, the areas that are in need of further research and investigation, and your feedback on the research we are undertaking. We hope to discuss how our research might be refined to address your concerns. The results of the workshop will be made available to you.

Please join us for this conversation on **March 25, 2006 at the Faculty of Health Sciences, Room 309 at the American University of Beirut at 9:30 am. Lunch will be included.**

Please confirm your participation by contacting: Ms Mary Ghanem at 01-374374, extension 4674 or 03-419777 **by March 15, 2006.**

Sincerely yours,

AFWG:

ARAB FAMILIES WORKING GROUP
Core Group Meeting
24, 25, 26, March 2006

Arab Families in the 21st Century: Frameworks and Practices
American University of Beirut, Lebanon

List of Invitees

Mr. Elie Aaraj	Soins D'infirmierie et de Development Communautaire
Ms. Joumana Kadi	Ministry of Social Affairs (Reproductive Health Dept.)
Mr. Fadi Yarak	Rene Mouawad Foundation
Dr. Ghassan Issa	Arab Resource Collective
Ms. Raja' Nameh	Bahithat
Ms. Lina Abou Habib/ Ms. Nabiha Jamal	Machreq Maghreb Gender Linking and Information Project
Ms. Rabab El Sadr	Imam El Sadr Foundation
Ms. Aman Kabbara	The National Committee for the Follow up of Women's Issues
Ms. Dima Dabbous	Institute for Women's Studies in the Arab World
Ms. Huda Kara	Dar El Amal
Dr. Elie Moukhalil	Higher Council for Children
Ms. Mirna Mouzawak	The National Commission for the Family
Ms. Rania Zaatari	Hariri Foundation
Ms. Wadad Shakhtoura	Lebanese Women's Network
Ms. Iqbal Doughan	Association for the Rights of Working Women
Ms. Jenny Nawfal	Young Men Christian Association
Mr. Toufic Oussairan	Lebanese Family Planning Association
Ms. Asma Kurdahi	United Nations Population Fund
Dr. Huda Zurayk	Dean- Faculty of Health Sciences
Dr. Rima Afifi	Researcher- Faculty of Health Sciences
Dr. Sawsan Abdulrahim	Researcher- Faculty of Health Sciences
Dr. Marwan Khawaja	Researcher- Faculty of Health Sciences

List of Stakeholder Invitees to AFWG Core Group Meeting

Center	Contact	Position	Address	City	Zip Code	Country	Tel	Fax	Email	Website	Remarks
Bahithat / Lebanese Association of Women Researhcers	Dr. Najla Hamadeh	Secretary General	Zarif, Toufic Tabbara Str, Toufic Tabbara Center, 2nd floor, P.O.Box: 113-5375	Beirut	1103 2040	Lebanon	1-739726	1-739726	bahithat@cyberia.net.lb		Confirmed
Machreq-Maghreb Gender Linking and Information Project (Mac-Mag GLIP)	Lina Abou-Habib, Nabihah Jamal	Director, Administrator	Mat-haf Area, behind Volvo, Karim Salameh bldg, 2nd flr	Beirut	1100 2030	Lebanon	1-611079, 1-612924	1-611079, 1-612924	labouhabib@macmag-glip.org	http://www.macmag-glip.org/	
The National Committee for the Followup of Women's Issues	Aman Kabbara Chaarani	Chairwoman	Zuheir Saab Building, 4th Floor, Ein El Mreiseh, PO.Box: 13/6576	Beirut		Lebanon	1-361035	1-366238	info@cfuwi.org	http://www.cfuwi.org/main.htm	
Institute for Women's Studies in the Arab World	Dima Dabbous-Sensenig	Acting Director	Institute for Women's Studies in the Arab World, LAU, POBox 13-5053, Go to Post Office, Box # S44	Beirut	1022 2811	Lebanon	1-867618, 87619 (ext 1359)	1-791645	dima.sensenig@lau.edu.lb	http://www.lau.edu.lb/centers-institutes/iwsaw/index.html	
Imam Sadr Foundation	Rabab Al-Sadr	Chairperson	صور، شارع الإستراحة، المجمع الثقافي، مبنى الإدارات العامة، مركز التدريب الإجتماعي، الحدث، الكفاءات، شارع الجاموس، ط4	Tyre		Lebanon	7-741610	7-343312	sadr@dm.net.lb		
reproductive health program-MOSA	Joumana Kadi/Nada	Director					05-467920	01-482428			
SIDC	Elie Araj		Sin el Fil, Yousef Karam Str, Daw Bldg, 1st flr, جمعية العناية الصحية								
Rene Mouawad Foundation	Badra Alwa (LEFT!) Fadi Yarak	no replacement	Achrafieh, Alfred Nakkash str, facing Hotel Dieu Hospital, بناية المحامين، ط6						balawa@rmf.org.lb		
Dar El Amal	Huda Kara/ Germaine	General Director/ Center Coordinator	Bourj Hammoud-Nabaa				01-241164	01-241164			
Higher Council for Children	Dr Elie Moukhayel Dr. Maryam Ghandour Rita Karam	Director health coordinator social worker					01-388107				Confirmed
ARC-Arab Resource Collective	Lubna/ Ghassan Issa	Director	ورشة الموارد العربية الحمراء- شارع ليون- بناية دقيق- الطابق الثاني وراء أوتيل الكومودور				01-742075 01-742077		arc@mawared.org		
The National Comission for the Family	Mirna Abboud Mouzawwa						03-237012 09-642333				

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Center	Contact	Position	Address	City	Zip Code	Country	Tel	Fax	Email	Website	Remarks
Hariri Foundation	Rania Zaatari		مديرية الصحة الإجتماعية مؤسسة الحريري- الطابق الثاني الطريق الجديدة- أرز جول قرب مدرسة الحريري الثالثة				01-855595 01-855596				
Lebanese Women's Network	Wadad Shakhtoura	Head	زقاق البلاط- شارع بطركية الروم الكاثوليك- ملك الشفري- الطابق الأرضي				03-328034				
Association for the Rights of working women	Iqbal Doughan	Head	منطقة الحرش- قبل البربير - شارع الإمام الأوزاعي- بناية دعبول- الطابق الثاني مقابل مختار العرب هاتف المكتب: 01-646410				03-237303				Confirmed
YMCA	Jenny Nawfal		شارع كليمنصو، بناية حيدر، مقابل صيدلية خياط، طابق ارضي				01-366099 01-369760				
Dr Huda Zurayk		FHS_Dean									Confirmed
Rima Afifi Soweid		researcher FHS									
Marwan Khawajah		researcher FHS									
Sawsan Abdul Rahim		researcher FHS									
LFPA	Toufic Osseiran		Korniche el Mazraa, Facing Peugeot, Maskan Bldg, On top of Bank of Beirut, 2nd flr.				01-311978				
UNFPA	Asma Kurdahi		ESCWA UN House- Riad El Solh- Beirut				01-981301		asma.kurdahi@undp.org		

ARAB FAMILIES WORKING GROUP
Core Group Meeting
24, 25, 26, March 2006

American University of Beirut, Lebanon

List of Participating Core Members

Core Group Members	
Name	Affiliation
Lamis Abu Nahleh	AFWG
Ibrahim Elnur	AFWG
Barbara Ibrahim	AFWG
Penny Johnson	AFWG
Suad Joseph	AFWG
Ray Jureidini	AFWG
Mona Khalaf	AFWG
Eileen Kuttab	AFWG
Judy Makhoul	AFWG
Annelies Moors	AFWG
Martina Rieker	AFWG
Zeina Zaatari	AFWG
Guests	
Emma Playfair	AFWG
Irene Samy	AFWG-Research Assistant
Mary Ghanem	AUB- Research Assistant
Farah Barbir	AUB- Graduate Assistant

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Core Group Meeting, Beirut, March 2006

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AFWG Core Group Coordinates
Core Group Meeting, Beirut, March 2006

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Zeina Zaatari	zaatari@sbcglobal.net	<ol style="list-style-type: none"> 1. Global Fund for Women 1375 Sutter Street, Suite 400 San Francisco, 94109 2. Dept. of Anthropology, UCD One Shields Ave. Davis, CA 95616 	415-202-7640 (work) 415-666-3536 (home)	

**ARAB FAMILIES WORKING GROUP
Core Group Meeting
24, 25, 26 March 2006**

**Arab Families in the 21st Century: Frameworks and Practices
American University of Beirut, Lebanon**

Coordinates Form

The Core Group of AFWG thanks you for your participation in this important meeting. To continue our shared dialogue, we ask you to fill out your proper contact information. This contact information will be distributed to the workshop participants and the AFWG Core Group to facilitate our continued conversations.

Name: _____

Institutional Affiliation: _____

Position: _____

Mailing Address: _____

Phone Number: _____

Email Address: _____

We are building a searchable database of scholars, research centers, and institutions interested in and focused on Arab families. We will make this database available on the www.afwg.net website for free public access. If you would like to be included in that database, please check “Yes” and we will send you a template to fill out with a permission release when the format for the database is constructed later in 2006.

Yes _____ No _____

ARAB FAMILIES WORKING GROUP

Core Group Meeting

March 24, 25, 26, 2006

Arab Families in the 21st Century: Frameworks and Practices

American University of Beirut, Lebanon

Workshop Evaluation

The Core Group of AFWG wishes to thank you for participating in this very important forum, enabling the exchange of ideas and intellectual resources on Arab families. Providing answers and commentary for the following questions will help us know your impression of the workshop, and also improve future workshops of this kind. *Thank you!*

What did you find most useful about this workshop?

What did you find least useful?

What is your overall evaluation of this workshop?

What other materials or additions to the workshop might be of use for you that AFWG could provide? _____

On a scale of 1 to 5, with 1 being the best and 5 being the worst, please rate this workshop:

1.....2.....3.....4.....5

**Arab Families Working Group
Minutes of the February 2005 Core Group Meeting
Social Science Research Center, The American University in Cairo,
February 3-5, 2005**

Attendees

AFWG Core Group Members: Suad Joseph, Hoda Elsadda, Martina Rieker, Zeina Zaatari, Ibrahim Elnur, Mona Khalaf, Annelies Moors, Omnia ElShakry, Judy Makhoul, Penny Johnson, Eileen Kuttab.

AFWG Staff: Nelly El-Zayat

DAY 1: Thursday, February 3rd 2005.

Morning Session

I. Welcome and Announcements

Suad Joseph: Welcome everyone. We will go through the binder together.

First we have the materials for the Saturday workshop.

We have project descriptions based on the grant agreement. I need a paragraph from each of you in your own words a paragraph of what your research project will be.

We will need to add an agenda item for the Palestine meeting.

The Allocation form is not complete because we need details. But this is the most current information. Fill out before the contracts.

We need to come up with consistent policies for Research Assistants

Timetable: We will need to go through that.

Webpage: Martina will talk to us about it.

Reimbursement forms: Please fill them out as soon as you can.

Let's go through the agenda. Second sheet under tab 3. Zeina will talk to us about Volume 1. We need to have a title. Anyone you want to acknowledge, research assistant. We need to discuss Arabic translation. We want to break into our teams.

You all know that we provided a modest amount of \$10,000 for the use of rooms, telephones etc. to AUC. AUC redirected that money to IGWS.

Tomorrow we will spend the bulk of the day working on the research projects.

We left time aside for the Human Subjects protocol.

And then Hoda will lead us in preparation for the Saturday meeting.

Then Saturday will be the workshop. It will be informal conversations. And then we will end with a lunch.

Then we have MESA and discussions of our next meeting.

So that's the agenda. Let's start with Volume 1.

II. Volume I Update:

Zeina Zaatari: This is Volume I so far. We are moving ahead but we are not done yet. I can talk about what we still need and then lay out the decisions we need to make like the title etc. What we need is paging, author's correlation. We are still missing introduction, preface, conclusion, and my chapter on Lebanon indexing. We can collect some material today like the acknowledgements.

Suad Joseph: You may want to Performa that everyone should thank their institutions.

Zeina Zaatari: Some of the acknowledgements can be chapter-specific with the end-notes. Otherwise they can go in the beginning. The bibliography is still under work. Between Fawn and myself I check the citations on Amazon and UC Davis. So, I am trying to go back to you to find out where did this come from. We want to agree on the Arabic. Do we want to transliterate it or do we want to have it in Arabic. First I was thinking of transliteration but I think it makes more sense to have it in Arabic.

Suad Joseph: The idea being if they don't read Arabic they won't be able to use it anyways. Any sources in non-English languages will be in that language like French.

Omnia El-Shakry: And the bibliography?

Suad Joseph: Will be divided by language.

Zeina Zaatari: We have some French and a couple of German sources.

Mona Khalaf: But you can have an assistant who speaks Arabic. Maybe we can translate?

Suad Joseph: Zeina, what do you think?

Zeina Zaatari: OK but I don't know how much space it will take.

Suad Joseph: Don't worry about space. The RA s worked on the bibliography. Zeina did a tremendous amount of work and I got Fawn to help her. The bibliography will be an ongoing feature of the public services section. Fawn will continually update any publications written on Arab families. With the permission of Laila Barakat and Stephanie we will use the bibliography. Laila was a founding member of AFWG but couldn't come to the meeting.

Mona Khalaf: Kawthar also did a bibliography on Arab Families.

Suad Joseph: Can you make a copy and mail it to me?

Mona Khalaf: Yes. I don't know how many references there are about families.

Suad Joseph: We will go through it.

Jihad Makhoul: I came to know that there is a whole unit on families within the Ministry of Social Affairs in Lebanon doing work on families and collecting masters theses. There is a lot of individual work, masters thesis and there was an exhibition. So are we interested in Masters Theses?

Suad Joseph: Yes.

Zeina Zaatari: Yes, we have a lot of dissertations in our volume. We can crosscheck the titles.

Jihad Makhoul: So, are we interested in the papers of this conference?

Suad Joseph: We want this to be the resource on anyone doing research on Arab Families and Youth. This is what Fawn and Nelly will be working on, compiling reports and projects. We want to be an electronic as well as a real library.

Jihad Makhoul: How far back can we go? We said 1990s.

Suad Joseph: We've gone back.

Zeina Zaatari: We've gone far back.

Suad Joseph: We went all the way to the 1930s. Of course, we won't finish this before the book.

Zeina Zaatari : That's the nice thing about it.

Annelies Moors: We only collect youth and families or do we include other stuff?

Zeina Zaatari: We want to be all-inclusive.

Suad Joseph: Eventually, we will make the sources into a searchable database.

Omnia El-Shakry: Is this the most up to date bibliography?

Zeina Zaatari: Yes, but it doesn't have the Arabic or UNICEF sources. So, what Fawn is doing is typing in all the sources with end notes etc. Any other questions about the bibliography?

In terms of what we need to decide on today is the title and deciding on somebody to do the indexing. One hanging issue is the contacts at the beginning.

Suad Joseph: The contacts if you remember are the transitions at the beginning of sections. The problem is we did it for some and not for others. Right Zeina?

Zeina Zaatari: Yes. Part 3 is the literature review. It has its own contacts. However, it is not parallel in the other sections. I will circulate the table of contents. We have contents for the Border Crossing section. Martina wrote a preface for the Public Discourse. So, do we want to merge them into one?

Suad Joseph: At the beginning of the book?

Zeina Zaatari: No, at the beginning of Research Projects.

It doesn't make sense to me. The surveys chapter is one but the public discourse is four. So, I think we should have just one.

Suad Joseph: What do you think?

Mona Khalaf: It makes a lot of sense. One narrative will be very good.

Jihad Makhoul: Yes it sets everything for the reader so that he would want to read more.

Martina Rieker: I still think the Public Discourse needs a separate introduction because of the nature of the Public Discourse because it is a composite mosaic on different elements compared to the traditional approach of Border Crossing. I think there should be a mapping of the book. But still, Public Discourse needs a separate section to explain the eclectic nature of it.

Suad Joseph: Can we do that at the beginning?

Zeina Zaatari: Maybe we can have three sub sections.

Suad Joseph: Will that work?

Martina Rieker: I am sure it would work.

Suad Joseph: I think it is a structural distinction not an intellectual one. It is up to us how we want it aesthetically. So you are saying Public Discourse should have a stand-alone one but not the others?

Martina Rieker: That will be up to those who read the whole thing.

Suad Joseph: Annelies, can you read the whole thing?

Annelies Moors: I will try my best.

Suad Joseph: I don't think it will take intensive reading.

Zeina Zaatari: Fresh eyes would be good idea to see if things flow.

Annelies Moors: I don't think it is a good idea to read it here.

Suad Joseph: Yes.

Zeina Zaatari: Yes, because we also don't have the introduction.

Mona Khalaf: Can we have a copy of it?

Martina Rieker: Can we have a CD for everyone?

Zeina Zaatari: I have a diskette.

Martina Rieker: I will bring CDs for everyone.

Suad Joseph: So Zeina will give the CD to Martina and Martina will make CDs. And we need to make some for the people who are not here. So we can make 15 and one for the office?

So, fun stuff: title. We had a lot of ideas but none of them have stuck.

So let me remind you, we will have a front cover with AFWG and then the second page is all our names so there is no editor. AFWG is the editor and then Volume I, but we need a title. There was one title that had modernity.

Martina Rieker: Yes, that was a long time ago but now modernity doesn't mean anything. We don't want a boring title.

Zeina Zaatari : And we have to remember that this is the first volume.

Annelies Moors: Do you remember the subtitle of the Palestine Review?

Mona Khalaf: Thinking about

Ibrahim Elnur: I thought of a neutral title, *Arab Families in Public and Across Borders*. Does it make sense?

Martina Rieker: Another possibility is to address what this book is about. Something along *Towards a framework for* to show that this is a meditation.

Suad Joseph: So, framework?

Annelies Moors: Do we want a framework?

Suad Joseph: So, *Approaches toward the study of youth and Arab Families*.

Ibrahim Elnur: Alternative approaches?

Jihad Makhoul: The best way is to think now and sleep on it.

Suad Joseph: But we need words.

Hoda El-Sadda: Thinking

Suad Joseph: Thinking or rethinking?

Hoda El-Sadda: Rethinking?

Suad Joseph: Do you want just Rethinking or do we want a subtitle?

Annelies Moors: Yes, we want a subtitle.

Suad Joseph: Youth, diaspora.

Omnia El-Shakry: So, youth?

Hoda El-Sadda: No, not youth for this volume.

Suad Joseph: So do we want a string of words? *Rethinking Arab Families: Diasporas, Youth and War*.

Hoda El-Sadda: Why don't we have the titles of the groups?

Ibrahim Elnur: That's a good idea.

Suad Joseph: Public Discourse, Border Crossing and then we have to think of a name for the data group.

Annelies Moors: Rethinking numbers.

Martina Rieker: I am thinking of eloquent titles. So if we even put “Rethinking” we will find thousands of titles on Amazon .com. We want to think of something more elegant and enticing. These are heavily used terms

Annelies Moors: But I think “Rethinking” is good. It is relevant to this volume. It explains the book but I agree that it is boring.

Martina Rieker: Omnia, you were thinking about framings.

Omnia El-Shakry: Conceptual framing.

Martina Rieker: I like it because rather than us undoing, it captures the limits and new possibilities of using the families. Rethinking is a bit bombastic.

Suad Joseph: How would you put it?

Omnia El-Shakry: Subtitle: Conceptual framings.

Zeina Zaatari: So, framings as a noun? It is not a noun but we can use it as a noun.

Mona Khalaf : But it doesn’t say what the book is about.

Suad Joseph: Are we thinking of this in lieu of “Rethinking”?

Martina Rieker: Can we get rid of “re”?

Jihad Makhoul: Can we use the Thesaurus? Here are some words: reflect, imagine.

Hoda El-Sadda: Ok, this solves the “re” problem. We can use visiting instead of revisiting

Martina Rieker: I have nothing against it but they have also been used. If we use Arab Families Projects, it is unique because they never have projects.

Hoda El-Sadda: Rethinking Arab Families’ Projects.

Zeina Zaatari: Arab Families in quotation

Suad Joseph: No, we don’t want quotations in the title.

Mona Khalaf: If we use the word survey it is good.

Jihad Makhoul: I disagree with that.

Suad Joseph: So, Arab Families Projects.

Annelies Moors: Rethinking Arab Families' Projects

Suad Joseph: Martina that brings it back.

Annelies Moors: We are not presenting new empirical research so rethinking is good.

Suad Joseph: So Revisiting Arab Families' Projects? Two plurals?

Hoda El-Ssadda: Why two plurals? We don't need that.

Suad Joseph: What we have now is Rethinking Arab Family Projects.

Zeina Zaatari: But this is assuming that there is an Arab Family.

Suad Joseph: Let's go around the room.

Jihad Makhoul: I am thinking of the people outside this room. The word project for someone without a sociology background.

Zeina Zaatari: We don't have to literally translate in Arabic.

Omnia El-Shakry: It's ok for now.

Annelies Moors: For now.

Mona Khalaf: I am not happy with it.

Ibrahim Elnur: I am not happy with Rethinking and Projects. Projects has a bad reputation in Arabic. How about trajectories?

Suad Joseph: Trajectories is more empirical.

Hoda El-Sadda: Let's not find a substitute for projects. How about Revisiting Arab Families, colon?

Suad Joseph: I think what attracted us to projects is that takes the idea away from empirical, but it also destabilizes rethinking.

Mona Khalaf: How about taking Rethinking out?

Jihad Makhoul I think we need to think who is the audience. If it is for the general public, then we need to take projects out.

Martina Rieker: I think this question of audience is important. At least the Public Discourse chapter is very academic. It will not be ready for public policy. We can have an English title for a certain audience and then a different Arabic title for a wider audience. I like one-phrase titles. I am thinking: *Framings: Rethinking Arab Family Projects*.

Suad Joseph: I like it. What do people think?

Jihad Makhoul: I am ok.

Martina Rieker: I don't like Rethinking.

Martina Rieker: Framing is more of a sexy title bur rethinking is for the less creative reader.

Suad Joseph: So, for now: *Framings: Rethinking Arab Family Projects*. And then Volume I .Do you want an illustration or something abstract?

So, *Framings: Rethinking Arab Family Projects*.
Arab Families Working Group Volume I.

Zeina, what next? The Arabic translation.

Zeina Zaatari: Before that, I want to make sure that we have all the research assistants

Alise Abdallah, Randa Abed , Khaled Dinnawy, Ghalia Gargani, Sherine Hafez, Hanan Haidar, Nadine Hafez, Tonia Refaii, Hania Sobhy, Nahla Zarroug., Dalia Azmy.

Hoda El-Sadda: Dalia Azmy, I don't know were to put her because she worked for a short period and didn't get paid.

Suad Joseph: You can put her in the Acknowledgements. Also, Nelly El-Zayat.

Zeina Zaatari: OK, so the Arabic and the indexing.

Suad Joseph: Here are the scenarios for the Arabic translation. Hoda, why don't you summarize the story with Women in Memory?

Hoda El-Sadda: Women In Memory can't do the distribution. We talked about approaching Dar El-Adab. Zeina said she has a contact. I can suggest a good translator. But Dar El-Adab can contract her.

Suad Joseph: Who is the translator?

Hoda El-Sadda: Hala Kamal pending her time.

Zeina Zaatari: I met with Samah Idris at Dar El-Adab. They don't have translators but they won't put their name on the book unless they look at it first.

Suad Joseph: So would they subcontract the translator? Because we don't want to have to do this in pieces.

Hoda El-Sadda: I have a question: Why can't they look at the English manuscript?

Zeina Zaatari: I don't think it will be an issue. So, if they subcontract, then we are out of it?

Suad Joseph: So, Hala would deal with them. I'd like us to be out of this picture. And they will review the translation. Can they subcontract with the translator directly? But that they would be reviewing the translation and then the printing and the distribution.

Hoda El-Sadda: I want to bring this to the table. There are schools in translation in Arabic. We want to decide on the reviewer upfront because there a lot of differences. .

Suad Joseph : So, should we decide on a Lebanese or an Egyptian?

Hoda El-Sadda: No, I don't want to put it this way. I am just saying that it should be decided and that it should be a social scientist.

Zeina Zaatari: Samaah Idris is an Arabic Literature.

Suad Joseph: I was discussing this with Moushira El-Geziry and the issue of publications manager. She is down to 60% of her time at the population council. One of the things she does do is reviewing. She suggested a specific rate. LE 700 a day and she does 50 pages a day.

Zeina Zaatari: What is our budget?

Suad Joseph: We have \$35,000 for this translation project, of which \$5,000 has to go to SUP.

Mona Khalaf: As an economist, I don't want to send them 30,000 What about if they don't want 30,000. Why don't we get several quotes as a matter of principle? I suggest we go with a translator that Hoda knows. We should look into more alternatives.

Annelies Moors: I see how we want to work with one person or institution. We need to have a say.

Zeina Zaatari: I think the translator is not an issue, but I am not sure what they will say about the reviewer. It is their book.

Suad Joseph: Maybe they can review in addition to Moushira.

Zeina Zaatari: I have to ask. This is not a business venture for them. They choose the books they publish. There is another publishing house in Casa Blanca Markiz a thakafi al Arab. They publish *Bahithat*. But they are more of a business.

Suad Joseph: Any of these suggestions, we need volunteers and here is where we should decide if we want to have a publications manager. If they are going to do everything, then we don't need a publications manager. Moushira would love to do it and she is flexible. We can charge her by the job or by the hour. It sounds like if we use Dar El-Adab, then we don't need a publications manager. Another thing we came up with is that we come up with lists of who we want this book to go to. This is a non-profit project and Dar El-Adab should know this, Are they going to sell it for profit?

Zeina Zaatari: Of course. Any publisher sells their book.

Suad Joseph: But we want to give it away.

Zeina Zaatari: You can give some away but you can't stop them for selling.

Ibrahim Elnur: And the free copies are in the contract too.

Hoda El-Sadda: Why don't we have a publications manager to deal with all this with the publisher? If we have a publication manager, she could have a say in how we distribute it and she is accountable to the group for quality of the group and distribution of the book. She could negotiate the contract.

Mona Khalaf: I fully agree.

Zeina Zaatari: I think it will be costly to do that. If it is for negotiating, I can do it. If we need her for more than that, then what is it that we need her for? Because it will cost a lot more. If we hire an extra person, then we need to decide what they will do.

Suad Joseph: I think what I am hearing is that one model is that we turn it over to Al-Adab after the contract. The other model is that we go beyond the contract and make sure that we are getting what we want.

Ibrahim Elnur: We have to be very clear about how many copies would want to distribute to for free.

Suad Joseph: I think 25 copies for each of us.

Mona Khalaf: 25 is too much.

Suad Joseph: But can't you think of 25 people you want to distribute to? We can't make business on this. 200 copies.

Mona Khalaf: So what you are saying is that Al-Adab will give it all to us? Once the book is out we take all 2000 books.

Hoda EL-Sadda : My suggestion was an arrangement with a publisher where we would still have a say with giving things out for them to make a profit. I don't want Moushira to handle the distribution.

Annelies Moors: I don't understand why they will sell it.

Zeina Zaatari: We are making assumptions. We need to ask them.

Annelies Moors: Because if we pay them everything, why do they want to sell it?

Hoda El-Sadda: But we want them to sell it. Otherwise it is not in any bookshop. We can negotiate a subsidized price and free copies.

Zeina Zaatari: What is Moushira's experience in this?

Ibrahim Elnur: We had this arrangement with a publisher.

Suad Joseph: We do need a publications manager: either we need a volunteer, unpaid publication manager who is on the Core Group and does this as part of their work for AFWG; or a paid publication manager like Moushira. We can agree on a lump sum

Zeina Zaatari: My only suggestion is that we have a professional do it.

Suad Joseph: Ibrahim, can you tell us if Moushira can do this?

Ibrahim Elnur: Yes, but we do this in Egypt where it is easy. We have to have a clear contract with Dar Al- Adab.

Suad Joseph: Is Moushira a professional at this?

Ibrahim Elnur: She has been doing this for Population council but not with publishers. We only had the Canada experience and another similar experience.

Suad Joseph: I am thinking of Moushira because she knows us and she is a social scientist and she is affordable. Is there such a professional?

Martina Rieker: I think Moshira knows about Egypt only.

Omnia El-Shakry: Well, we have to find out what kind of contract we could have.

Suad Joseph: Let's list all what we want in the contract. And then see. What do we want in the contract?

1. This is not a profit-making publication.

Hoda El-Sadda: You can't tell them you won't make profit. You can tell them we will cover the printing. My point is you can't ask them not to make profit.

Suad Joseph: No, they can't make profit too.

Hoda El-Sadda: What we can say is that we would like to have the price in Egypt to be so and so, Lebanon so and so.

Suad Joseph: So what are the figures? Egypt?

Hoda El-Sadda: LE 10

Suad Joseph: Lebanon?

Zeina Zaatari: \$10

Suad Joseph: Palestine? \$10?

Martina Rieker: Small audience.

Zeina Zaatari: Let's check with Eileen.

Suad Joseph: Morocco?

Hoda El-Sadda: I think we can have the same \$10 for all and LE 10 for Egypt.

Annelies Moors: What about the Gulf?

Suad Joseph: So, \$15 for the Gulf?

Hoda El-Sadda: How about we specify for Lebanon, Palestine and Egypt only.

Mona Khalaf: But how can we do that?

Suad Joseph: We have only two prices.

Hoda El-Sadda: Is subsidizing a book in Lebanon an issue?

Zeina Zaatari: No.

Ibrahim Elnur: I am thinking of a uniform price \$5 for all.

Suad Joseph: So there are two proposals. One is to have one price.

Zeina Zaatari: We only need to subsidize in Egypt.

Mona Khalaf: Let's subsidize Egypt only.

Suad Joseph: How many people want the second proposal where Egypt is subsidized and everywhere else is different? 5 people. The third proposal is to have LE 10 and \$10 in Lebanon and Palestine. And then whatever they want anywhere else.

Zeina Zaatari: Can I just suggest that this be a. and if they don't agree, then we go to the one before?

Suad Joseph: We have to decide how many free copies we want to give out? We have to give our donors and sponsors.

Ibrahim Elnur: So we want to have 500 free copies.

Suad Joseph: And a first print run of 2000 copies. Hoda what else did you say?

Zeina Zaatari: They already have their own exhibits.

Suad Joseph: No, we want to have separate launches. We can co-fund with them. There should be one in Cairo, Beirut and Palestine. It could include panels, and discussions.

Mona Khalaf: Why should they be involved?

Hoda El-Sadda: I didn't know we had money for this.

Mona Khalaf: It should not cost anything. Why do we need them?

Suad Joseph: To advertise for the event and to sell books.

Zeina Zaatari: So, we will have our own translator.

Suad Joseph: Hoda, can you check with Hala? We are talking about this year? Late Spring, early Summer.

Hoda El-Sadda: I think things have changed for Hala. So, I will check with her.

Mona Khalaf: Can you let us know when she would start.

Suad Joseph: Let's go over what we said. So, do we want a publications manager? So if they say yes to all this, do we want a publications manager?

Jihad Makhoul: I am worried about having something important like this have a volunteer. We are all busy. I prefer having a publications manager.

Mona Khalaf: Sub-contract.

Annelies Moors: It is important that if we do that that it will bring us extra benefit.

Hoda El-Sadda: There are two issues. If we want a publications manager, then we have to subcontract. If Al-Adab agrees to this, do we still agree to this?

Martina Rieker: I think we can do it on a rotational basis especially that we should be involved in fundraising. It's better than an outsider.

Suad Joseph: We have two ideas on the table.

Zeina Zaatari: I like what Martina said. It is a learning experience. If there is a need for specific tasks then we hire someone.

Suad Joseph: So, Zeina is our unpaid publications manager for one year. By 2006 we will be publishing our projects' results.

Annelies Moors: There is always the issues of inequality of volunteers' time. This always comes up because either people don't have the skills or the time for a particular task.

Zeina Zaatari: We don't all have to take turns at the Publications. There are other tasks.

Suad Joseph: Yes. We have to all pay our dues. We should be thinking now about who will be writing proposals and raising funds. We should also say Happy Birthday to ourselves. Our first meeting was in May 2001. So we have almost completed 4 years. Thank you Judy and Anneleis for bringing the issue of managing ourselves up.

So we will have a publications manager. Zeina will report to us in a week. So, we will not ask Moushira to be the publications manager but we might ask her to become the reviewer.

Please fill out the acknowledgement forms out and give them to Zeina.. Please feel free to put anyone you want.

Zeina Zaatari: Indexing.

Omnia ElShakry: So, English distribution in the Arab World too? Because I feel AUC took up Syracuse.

Martina Rieker: I was on the press committee. We need to ask AUC to contact Syracuse.

Zeina Zaatari: We were talking about indexing to the bibliography too.

Annelies Moors: Do we need an index for this book?

Suad Joseph: Yes, for an academic book.

Omnia El-Shakry: What is Syracuse's policy?

Suad Joseph: They can subcontract someone. So, do we hire someone to do it?

Omnia El-Shakry: The thing is do we hire a professional indexer or someone who can get the conceptual keywords?

Suad Joseph: Back to Zeina's question, do we want to have an index for the bibliography?

Unanimous, "No".

Martina Rieker: We can refer people to the website in the bibliography.

Zeina Zaatari: I thought of an introduction to the bibliography and how it came about.

Suad Joseph: Zeina to do that. And the Arabic index will be a translation but change the page numbers.

Martina Rieker: We should also discuss the visuals with them.

Suad Joseph: No images on the cover page.

Jihad Makhoul: Paper quality.

Suad Joseph: We can build in the contract something about the hardcover and the paperback. Syracuse are good about the quality of the paper. But what about the Arabic?

Zeina Zaatari: No worries with Al-Adab.

Jihad Makhoul: What about reprints?

Suad Joseph: The contract with Syracuse is already written and it specifies free copies.

If we can get the English edition late Spring then we can be ready for the late Fall or a launch in winter.

Martina Rieker: In AUC they usually take a year.

Suad Joseph: Let's aim for Winter 2006 and have a Core Group meeting then.

Afternoon Session

III. AFWG Empirical Projects – The Project Descriptions

Suad Joseph: If you can take a few minutes to go through the binders, then we will begin our discussion.

There are two ways to proceed either chronologically or reverse-chronological. What I would like to achieve here is rethinking and also recommitting to what the central vision of the project is.

Maybe it's useful to go back and look where we started and find the threads that hold it together. So, we will start with the first thing in the Roman numeral section. Never mind the little errors, just get the broad view. We started off with two main themes understood in three sites, law, media and education, and families in the public order paradigm under conditions of war, violence, forced migration. The overarching beginning question is the concepts of the ideal family as a project and how that gets produced, translated and resisted and reshaped and so forth in the different sites and different conditions. Maybe at this point we can discuss to what degree is that still the core of our project.

Annelies Moors: When I was reading through it I thought this is interesting but I also thought this is an immense project. These topics are still very central one way or another because we just revisited this in the first volume. But we should be aware that though we are a large group, we are a limited number of people with not much time. How can we work comparatively? How can we find links between the different sites? How can we link between ourselves? What is exciting is to do more focused, comparative projects.

Suad Joseph: I saw a few threads that run through the projects. I was wondering if we can make them a more thematic consistency. One of the things that struck me is the way youth and desire and family and desire popped up a lot. Even if it doesn't pop up in some of the other projects, then we can bring it in. I can imagine it being a focus. Did other things strike you as possible points of departure that will make it a tighter project? I agree with you Annelies, I panicked because it looked fascinating because of the deliverables.

Annelies Moors: Can we focus on a few questions which can be addressed in three sites?

Suad Joseph: Is everyone onboard that there are few things that we can take key projects and do them on comparable sites?

Ibrahim Elnur: We started off like that and then we branched out. I wonder if we can develop some kind of agreement. We can look at what we proposed for ourselves back in November. We can have a general discussion and then develop a one-page concept paper or something to see what kind of synergies we can work on.

Suad Joseph: We have to commit to that here because if we go back home we will be pulling teeth to get that done. So we should do it here and see what can be compared in different sites. Technically four sites because Nadine is in the US, but fundamentally three sites. We can go back forth between IDRC and the May minutes.

Zeina Zaatri: Are we going to do projects across groups or within groups?

Suad Joseph: I think Annelies means that we take a few questions that the 15 of us can do comparatively across the three sites so that these questions are addressed in Lebanon, Egypt and Palestine.

Annelies Moors: It's not so difficult to have the very general questions but what is translatable. How do you translate Youth and Desire? Everyone can go off on their own and you will do what you promised the funders, but I was thinking that we take the challenge of doing it more comparatively. So, we need to be enthusiastic about something that we are all going to work on.

Mona Khalaf: From a pragmatic point of view. I want to work on men's migration and feminization in Lebanon. How will this fit in Youth and Desire?

Annelies: It doesn't have to be Youth and Desire, it could be male migration.

Mona Khalaf: But I want to have specific age brackets.

Judy Makhoul: If we can look at page 47 in the minutes of May. We had a discussion about links and continuity. Reading this again, we can look at that. I feel like we are starting from zero when we can start from here. We have the summing up on page 49. When I was reading through I felt that there are common themes and continuity and I found mobility and movement in one area. And while people don't do that in the abstract, the nation-state always come up, but also the issue of war or violence or conflict or disruptions.

Martina Rieker: And on page 47, there is a discussion about how we want to de-territorize. They also connect to neo-liberalism. Youth is a way to capture a certain moment. Destabilize the ideas of identity, and reach out to border crossings group so those subjects don't get to be seen as marginal, abnormal.

Zeina Zaatari: For me, what is interesting is to come and do something different and new. Many of us have not started working on the research and we can redefine them today and do something more cooperative. I think that will be a lot more interesting.

Suad Joseph: For this to be different from what we also do anywhere else. It also addressed what is AFWG and what we do elsewhere. Going back to page 47 and 49. Do we see two or three questions that we can carry concretely, materially on three sites?

Judy Makhoul: As we do the projects or as we write up? We need to determine where the continuities are as we do the research or only as we write? There are various ways and each way implies a different way to go on.

Suad Joseph: Let's try to raise the continuities to look for before we begin the research and then see whether we have found them once we have the data.

Judy Makhoul: Border Crossings, the interest is in people moving back and forth and how that affects dynamics within families. Coping strategies is part of dealing with it. We can insert comparative questions to address comparative questions.

Mona Khalaf: My problem is not in the Borders Crossing. My concern is that it works within each group but not across groups like Public Discourse and Diaspora.

Jihad Makhoul: But we can find common threads across the groups like state, war, migration.

Suad Joseph: I think we can come up with a couple of key questions. We've done that already on page 47 and especially 49.

Martina Rieker: Egypt is normalized as a standard for the Arab world. We all have to struggle with the issue of how Egypt stands as the normal state project, versus the sectarian exceptionalism of Lebanon and the disaster of Palestine. So, on all sites we can rupture how Egypt is used as the norm for Arab societies. We are talking about a moment in which state means different things; and (im)migration is very different than what it meant 20 years ago.

Ibrahim Elnur: I agree with Martina's point and what she said on page 47 of our May meetings. It states very well how desire, youth, identity and movements are in all the projects.

Martina Rieker: We talked in the past about youth, about obsession by demographers on youth and statistics; we can ask what is different about youth now in the past 10-15 years. We try to understand in a comprehensive comparative fashion, what is happening now in the category of youth and the ways in which youth are integrated in struggles for futures, in families.

Omnia El-Shakry: It is also reified at the state level; but reified in daily life; youth is an obsessive point of discussion continuously in Egypt. It is good to start with what is distinctive about these interconnecting discourses about youth.

Martina Rieker: This links us back to idea that the nation no longer inhabits the imaginary of youth. The bulk of youth in the Arab world dream of immigration. Huge numbers of Arab American youth are marrying back into their identitarian groups. The Idea of identity being territorialized is being disrupted by youth. Rather than Borders Crossing and Public Discourse being seen as two groups with one focusing on those here and one focused on those moving, we see them as one project.

Suad Joseph: This last point is crucial if we take the idea of the nation/territory as being the obsession of youth and what implication it has for this group. We did territorize in our groups. It would be very productive to deterritorize ourselves here among our groups. One way to work amongst ourselves is to work together and dissolve our groups and work as a group as a whole, on key questions, to dissolve Public Discourse and Borders Crossing groups and to work collectively on key questions. What do you think?

Mona Khalaf: I would like to use the Lebanese case. I don't think we ever thought of ourselves as Lebanese. So this issue of deterritorizing is not applicable to Lebanon. The Lebanese have always been migrating and it's not because of the youth changing or anything. That's the way we've been. The concept of desire can be looked at in Lebanon. My hunch is that the reasons are going to be exactly the same. There are people who left Lebanon who were not allowed to stay in Lebanon. But the bulk did so because of economic need. So, desire can be a common thread. But the whole thing is not applicable.

Zeina Zaatari: There is still a nation-state project still. Not because it wasn't fulfilled that doesn't mean there is no discourse. There were competing notions of what Lebanon is/was supposed to be. Akram Khater's book talks about people who brought back discourse about what Lebanon is. In the last ten years there have been discussions about what Lebanon is.

Mona Khalaf: There is no nation-state in Lebanon.

Zeina Zaatari: But there are all these discourses about what Lebanon is.

Suad Joseph: There are common themes emerging here about youth, territorialization, deterritorialization, movements, desire, identity. Can we put roots to a question about movement, desire, territorialization and deterritorization?

Jihad Makhoul: What kind of questions?

Suad Joseph: Questions that we can ask the research team? Is this an issue in Egypt? Lebanon? Palestine? The question doesn't presume anything. But we have youth, desire.

Annelies Moors: In my projects it would be easy to put this in. Our project is framed as comparing first and second Intifada and we can bring this in – ways in which state and other dominate actors try to define marriage which is allowed or not allowed or desirable or not desirable and the ways in which youth work against that.

Suad Joseph: Can you take a step back from your project and phrase a question in relation to your project that is about youth, territorization and deterritorization, movement, identity, desire. It will be useful if we come up with a question.

Omnia El-Shakry and Zeina Zaatari: How have recent transformations in youth imaginaries have shaped and been shaped by dominant actors and agendas?

Omnia El-Shakry: You have to be territorialized before you can get deterritorialize. You don't have that in Palestine. They move not out of choice.

Suad Joseph: Can we take it a step further?

Omnia El-Shakry: It is very abstract. It is also ahistorical.

Mona Khalaf: What do you mean by youth?

Zeina Zaatari: We don't need to define it. There is no normative definition. Twenty-nine is the average age of marriage in Lebanon.

**Eileen Kuttab and Penny Johnson arrive.
Hoda El-Sadda is back.**

Suad Joseph: We want to come up with a concrete question.

Hoda El-Sadda: Have we asked each one what they have in mind?

Suad Joseph: We did it the other way round purposefully.

Penny Johnson: Why is families not a term? And what about male and female? We can keep youth in the ungendered way and then male and female youths.

Zeina Zaatari: The making of families.

Jihad Makhoul: Framing.

Suad Joseph: Can we stream these in some kind of a theme?

Zeina Zaatari: We don't have to have all the terms in one question.

Penny Johnson: Arab, imaginaries of Arab youth, male and female youth.

Suad Joseph: How can we stream these together with a question mark or a period at the end?

Penny Johnson: How do Arab male and female youth see their life projects in terms of making families, making nations, making identities?

Zeina Zaatari: How are different imaginaries of youth and transformations of desire shaped by and shape the making of Arab families?

Ibrahim Elnur: How about we make it broader?

Penny Johnson: We need to add “change”.

Eileen Kuttab: I think we need to add how globalization affects youth because they are all identical.

Martina Rieker: Temporal aspects and the collapse of national projects. National/Non-national desires. Find a way to look at national and non-national desires, look at the collapse of old national projects, so we now have non-national futures, look at the demise of the national projects and our now non-national futures.

Ibrahim Elnur: Or we could start with the death of the national project.

Eileen Kuttab: The youth in Palestine are not very happy with the nation and they want to leave like youth elsewhere.

Annelies Moors: Not just war and marriage, but marriage and movement. Another way of saying national and non-national, we can say the impossibilities of movement, including the legal structures which make marriage difficult across boundaries, questions of residencies, legal standing.

Suad Joseph : We are getting somewhere. The failure to achieve the project of a national desire either because it never materialized or because when it did it failed the desired expectations and what are the imaginaries transforming the desires?

Eileen Kuttab: Maybe we can fragment the concept of families to different levels of dynamics. Displaced families have different attitudes.

Annelies Moors: Mobility could be positive but it could be forced mobility.

Suad Joseph: The family is itself an imaginary. So we need to look at the family as a project of desire.

Martina Rieker: Family is also a project of sociality. It is also coercive. We do not want to overlay the notion of desire. Family is a way to produce the social. Desire implies the neo-liberal subject as an individual, so we should not overlay the idea of desire as it gets situated in the concept of the desiring subject.

Suad Josesph: I use the word desire without giving the positive or negative judgment, but as the production of wanting and yearning.

Martina Rieker: I am thinking of poor women youth in Egypt. Rather than creating a false expectation if we talk about mobility. We can rethink this issue in terms of space. Space can be a conceptual way where we don't push ourselves into a corner. Spaces, the space of youth, the space of desire, the displaced youth, globalization. The notion of mobility has been critiqued for the assumption of synchronization of capital and human. The problem of locality among the disenfranchised in which mobility is not the act is not what defines them; replace mobility with spaces, so we do not have to explain what we mean by mobility

Penny Johnson: You still need movement to explain what happens between youth. Marriage is a movement. Space does not explain it. It is movement. For example a young man from Khan Younis felt his marriage from a Ramallah girl changed his whole identity.

Martina Rieker: Space is the larger place holder in which different forms of mobility are understood.

Zeina Zaatari: I think space can capture within it that something is going on in there.

Omnia El-Shakry: And you can link it up again with the idea that a family is a space for organizing the social.

Suad Joseph: Can we stream together a concept or a theme? Rather than taking it apart at the conceptual level, but can we do that at the research level? We have lots of concepts to play with here. Youth, male female, mobility, space, national, non-national, territorization, deterritorization.

Mona Khalaf: The time element is important. A young Lebanese family going for a year or two or going away permanently. What is the nature of the movement, is it short term, final, does the husband leave first?

Suad Joseph: Can we take the concepts and turn them into the time dimensions?

Martina Rieker: We want to look at youth and the changing conditions of youth in contemporary neo-liberal globalization. What is different now, compared to the 1960s to 1980's What sorts of families are desired? The collapse of national/non-national futures

Mona Khalaf This concept of youth. How does it fit?

Zeina Zaatari: It fits very nicely.

Penny Johnson: I am probably simplifying, but in the hope for a national futures. The way education and the making of families happened in the 1950s and 60s had a certain implication, it gave youth a trajectory. There were opportunities and the idea that you were making families for those futures. The figures of education and work were about those meanings of futures. Now in globalized, localized spaces, we know that educational and work opportunities are different. Previous projects were family projects. Chains of education got families into certain kinds of mobilities of advancement. Now we see mobility and advancement are different. The idea of a non-national future has a very dark side now for those youth who grow up without hope and opportunity.

Eileen Kuttab: How the making of the national project in a global context is promoting new kinds of families, NGO's, technocrats etc is restructuring families, more individualization.

Penny Johnson: Girls from Ramallah, they know that they are losing chances to get married because they don't want to marry girls working on projects.

Suad Joseph: When you talk to youth in the 60s there was a sense of hope, the possible.

Annelies Moors: Mobility changed.

Suad Joseph: Now there is a sense of despair and the desire to escape. There is a sense that the future is not ours. There was hope maybe tied to the national projects even if it was against imperialism, Zionism.

Zeina Zaatari: If you think of the national songs at the time.

Ibrahim Elnur: It was well-founded hope because there was mobility and job creation etc.

Suad Joseph: Can we use the word hope or desire?

Omnia El-Shakry: I think imaginaries is more encompassing.

Mona Khalaf: What about change?

Omnia El-Shakry: We mentioned that.

Suad Joseph: Can we stream a sentence or two?

Martina Rieker: Why not? "What is the impact of globalization, neo-lib, national/non-national, on the social reorganization of youth in Egypt, Palestine and Lebanon and their diasporas?" Maybe that can be the skeleton sentence and we can have more temporal.

Suad Joseph: I want to have all three terms.

Zeina Zaatari: If we have national/non-national.

Suad Joseph: So, what is the impact of national/non-national futures on the social reorganization of families and youth in Egypt, Palestine and Lebanon and their diasporas?

Annelies Moors: The problem here is that youth are passive.

Omnia El-Shakry: How have national futures shaped and been shaped by the organization of sociality families and youth in Egypt, Palestine and Lebanon and their diasporas?

Penny Johnson: The imaginaries of the future.

Suad Joseph: So, rewording: How have the imaginaries of national/non-national futures shaped and been shaped by the organization of sociality families and youth in Egypt, Palestine and Lebanon and their diasporas?

Hoda El-Sadda: I have a concern using terms that acknowledge that we are making certain assumptions. I am not sure what the slash means. We should be careful that we don't assume there is a national and a non-national and that they are oppositional.

Martina Rieker: This is a short hand for expressing something larger. In Nasser's period, the nation was something to place one's hope for the future in. Now the nation is still important but few youth would place their hope for their futures in the nation. Nation as a territorial expression becomes non-territorial. You can be an Egyptian in New Jersey. Nation is gone as a source of energizing the youth.

Hoda El-Sadda: But this is debatable. Some people would argue that the nation is back.

Zeina Zaatari: That's what the hyphen is there for. They co-exist on different levels.

Suad Joseph: Let's repeat. How have imaginaries of national/non-national futures shaped and been shaped by the organization of sociality families and youth in Egypt, Palestine and Lebanon and their diasporas?

Jihad Makhoul: It sounds like a historical statement.

Hoda El-Sadda: We can use How do.

Martina Rieker: Can we use articulate instead of shape?

Suad Joseph: But you lose the two-way thing.

Suad Joseph: How do imaginaries of national /non-national futures articulate and articulate with the organization of sociality of families and youth in Egypt, Palestine and Lebanon and their diasporas?

Everyone: Shape

Suad Joseph: So, “How do imaginaries of national/non-national shape and how are they shaped by the organization of sociality of families and youth in Egypt, Palestine and Lebanon and their diasporas?” Can we take a next step with this? Let’s now generate concrete questions. How about comparing the national/non-national futures in each of our sites?

Omnia El-Shakry: It depends on what we are interested in thematically.

Penny Johnson: How do families in these shifting circumstances envision the ideal young man and woman they want to produce and how do these youth envision the ideal families they want to make in Egypt, Lebanon and Palestine and their diasporas? Now Palestinian families see young women working in NGOs as a marriage asset.

Eileen Kuttab: And how do they conflict?

Suad Joseph: That would be very consistent to our grants and discussions.

Omnia El-Shakry: How do state and international actors and media, law, educational sites, envision the ideal young man and woman they want to produce and how do these youth envision the ideal families they want to make in Egypt, Lebanon and Palestine and their diasporas?

Suad Joseph: Do you want to include Arab?

Omnia El-Shakry: We already specify the three countries.

Suad Joseph: Let’s go to the next level.

Zeina Zaatari: I think the last two questions are on the same level. The first question is the broader one.

Ibrahim Elnur: What about non-state actors?

Suad Joseph: So, “How do state, non-state, international actors envision the ideal young man and woman they want to produce in Egypt, Lebanon and Palestine and their diasporas?” So we can specify sites or thematic areas.

Zeina Zaatari: Media.

Suad Joseph: Educational

Martina Rieker: They are all listed at the back of the brochure.

Hoda El-Sadda: There is a concern that we haven't been able to use the same sites.

Suad Joseph: This exercise is not to justify the current projects. It is to come up with one or two key projects to take to all the sites.

Ibrahim Elnur: So some of these will be modified.

Penny Johnson: There is a variety of interests. We can reshape the projects but don't abandon the projects.

Hoda El-Sadda: I don't think we will have a problem with creating questions. But the problems will be on the sites. So we can have real comparisons?

Suad Joseph: I think we are all saying the same thing. One thing is to take the projects we have already and compare it at different sites to get our colleagues in the different sites or fundraise and get more researchers. The other way is to get two or three questions to ensure comparison. Can we phrase key questions to get coherence so as to not abandon these but to modify? So the intentions are similar but there are two different approaches.

Omnia El-Shakry: We can use a combination of both.

Mona Khalaf: But who will do it?

Suad Joseph: Either we do it or raise money and get researchers.

Penny Johnson: In some ways you can see consolidations. Mona's project is a marriage and movement in some way. Zeina and Suad's too. Techno-dreams is difficult. Nadine is movement and marriage in some ways.

Mona Khalaf: Maybe we can exchange questionnaires.

Penny Johnson: The methods don't have to be the same.

Suad Joseph: The other thing is to put them all in the contexts of the questions we come up with.

Annelies Moors: In marriage and movement there is overlap with the other projects.

Suad Joep: The limitations of finances. We agreed on \$18,000 per person. The other approach is to fund projects rather than individuals.

Penny Johnson: We will not get to the point of replicating different sites because we are different kinds of scholars. But if we are aware of it from the start.

Hoda El-Sadda: One of the reasons I chose this was because we had easier comparisons.

Omnia El-Shakry: This takes us back to Judy's point.

Suad Joseph: If we don't do it from the start we won't do it. Let's go back to the umbrella questions and the other two questions.

Annelies Moors: One of the hesitations I have is that they are about imaginaries of the ideal and not the realities.

Suad Joseph: Let's have another umbrella question about daily experiences.

“How do imaginaries of national/non-national shape and how are they shaped by the organization of sociality, families and youth and how are these lived out in Egypt, Palestine, Lebanon and their diasporas?”

Zeina Zaatari: How about we add it in the second tier?

Penny Johnson: Families, youth strategies and projects.

Suad Joseph: How do families in these shifting circumstances envision the ideal young man/woman they want to produce and how do these imaginaries relate to the lived everyday experiences and relate to the families' youth strategies and projects. And how do youth and act upon the ideal?

Hoda El-Sadda: We don't want to link the ideal to the real.

Suad Joseph: What is the relationship between youth's vision of the ideal families they want to make and their practices in Egypt, Lebanon and Palestine and their diasporas?

Martina Rieker: Why did we choose to focus on ideal family because it suggests a certain homogeneity among families. We want to talk about normative families.

Hoda El-Sadda: We are not saying that the ideal is the same for everyone. Each one has a different ideal. It doesn't rule out the multiplicity you want.

Zeina Zaatari: It doesn't capture where you see yourself now and where you see yourself in the future.

Omnia El-Shakry: We keep coming back to the same question. We will consolidate tomorrow.

Marriage and movement definitely shows up in several projects. Wasn't Barbara interested in marriage? Penny, Annelies, Lamis.

Eileen Kuttab: I am changing my focus because I have been witnessing changes in the middle class.

Suad Joseph: What we are trying to do is to get some coherence to reshape what we want to do.

Jihad Makhoul: I can't change what I intended to do and I already got a proposal and revising the budget and recruiting an RA. I can add on things and I am flexible.

Suad Joseph: But you don't have the contract yet. That is what will determine what you want to do.

Jihad Makhoul: OK.

Suad Joseph: Can we go back to thematic groupings?

Representations and Construction Youth and Families. Omnia, Zeina, Suad, Hoda, Eileen and Barbara.

We already have Marriage and Movements.

Eileen Kuttab: The second question with shifting visions includes the Border Crossing people.

Zeina Zaatari: Shifting and refashioning

Suad Joseph: Nadine, Ibrahim, Judy, Ray and Eileen in this group.

Martina Rieker: My project is different. It is about consumption of women.

Penny Johnson: But is it related to marriage?

Martina Rieker: Yes.

Suad Joseph: I am hesitant to put names here. I don't want to import the new projects.

Omnia El-Shakry: We just need to set the stage for tomorrow.

Suad Joseph: I want to take the names off.

Hoda El-Sadda: I am worried about what we are doing here. We had Public Discourse and Border Crossing.

Suad Joseph: I am worried about having 13 different projects.

Hoda El-Sadda: We want to rethink our comparative approach not our projects. When I thought of the 1990s I thought of young writers and this was my contribution to youth. Maybe I can then think of what you're doing with marriage and take it from there.

Penny Johnson: Yes, because these projects didn't come out of nowhere.

Zeina Zaatari: The problem that will arise is methodology. I don't know how we will do the same thing.

Penny Johnson: We are in different sites too and we cannot do the same thing.

Mona Khalaf: As an economist, I am interested in certain economic issues. Where would I fit in their projects?

Hoda El-Sadda: The thing is, I am thinking if each one talks about his project then we can find common threads. I thought maybe to integrate questionnaires, for instance.

Eileen Kuttab: What we are doing now is healthy. Tomorrow will be more healthy when we think about it carefully. Bottom up.

Zeina Zaatari: Maybe some of these four groupings share a certain set of questions. The same questions we laid out and think about them tomorrow in the different groupings.

Omnia El-Shakry: What are your thoughts Suad?

Suad Joseph: I think the project always has been and will be what people do. That is the bottom line. What I am reflecting is the dynamic that I saw in our main May meeting. How quickly it dissolved into 13 projects. My interest is that moment of excitement were the dialogues that brought us together and produced a different way of looking at these questions; the product of 4 years work. We want a collaborative project. I agree this has been a very healthy discussion. It is always easier to take the familiar path and I want us to work with each other to find the links and thinking of a key question or two that would bring us level. Maybe we can go back to the projects and come back. Maybe the next step is to figure out an approach to think of the projects and the thematic approach. We are 15 people who are a collaborative group.

Umbrella Question

How do imaginaries of national/non-national futures shape and how are those imaginaries shaped by the organization of sociality, families and youth in Egypt, Lebanon and Palestine and their diasporas?

Second-tier questions:

How do families in these shifting circumstances envision the ideal young man/young woman they want to produce and how do these imaginaries relate to the lived everyday experiences of youth and families' and relate to youth and family strategies and projects. What is the relationship between youth's vision of the ideal families they want to make and their practices in Egypt, Palestine and Lebanon and their diasporas?

How do state, non-state, international actors envision the ideal young man and young woman they want to produce in Egypt, Lebanon and Palestine and their diasporas?

Groupings of thematics

Marriage and movements- Penny, Lamis, Annelies, Mona,

Representations and constructions of youth and families- Omnia, Zeina, Suad, Hoda, Eileen, Barbara.

Producing families through data, Martina, Barbara, Ray, Penny, Annelies.

Shifting visions and refashioning families , Nadidne, Judy, Ibrahim, Eileen, Ray.

Tomorrow, we will go around room and ask everyone to talk about their projects and how they have been informed by the discussion today. Then we will break into three thematic groups (not data group) to develop the key questions which the group will try to address in their multiple sites.

DAY 2: Friday, February 4th 2005.

Morning Session

Specific Projects- Research Group Work Development

Hoda El-Sadda:

Representations of gendered relationships in the literature of the 1990's. This project sees to investigate changing visions of gendered relations in the literary works of young men and women in the 1990's. Representations plays a key role in cultural productions; they play a key role in construction of self and the world. These writers have been accused of abandoning the big

questions, focusing on the minute and particular. Young writers express disillusion with the grand narratives. There is an increase of conservatism among the young; to what extent the writers express, subvert societal expectations.

Let me try to reflect on what I said in the light of what we are discussing. If we think about the big question. These young writers are accused that they are not worried about the grand narratives that have been previously used. The second question: I am asking questions about gendered roles and relationships. There are some very subversive writers there. And how do those imaginaries relate to everyday experiences. I ask it in a different way; I discuss the dominant and the subversive writers. There are some subversive writers. The third question is the same about the dominant and the subversive and so on.

If we look at the thematic groupings, I can see myself in the Marriage and Movement Group. I am talking about relationships and the theme of mobility. I can also fit in reconstructions and representations and shifting families and refashioning families, but not the data group. I am also interested in doing something I've never done before. I want to interview some of these writers. This is not a regular practice in literary criticism and I disagree with that.

Jihad Makhoul: You will interview the writer? What will you ask?

Hoda El-Sadda: Because I will look at their representations of gender issues or whatever. The literary assumption is that a creative writer is more creative in their writing than in the structured interview.

Annelies Moors: I think it is a great idea because you are doing this for a field of art that is not regarded as pop culture. I don't know of anything like that has been done in the field of literature.

Penny Johnson: You look at debates on novels?

Hoda El-Sadda: Yes, how they are seen and received. I am going to interview the writers. The literary assumption is that you should not take the interview of the writer as having anything to do with their writing, because they are more creative in their writing.

Suad Joseph: SJ: Have you thought of interviewing the readers?

Hoda El-Sadda: I have thought of reception but professional reception of critics.

Suad Joseph: I was thinking of that so that you see how the youth respond to the way they are represented.

Omnia El-Shakry: I am also thinking of the temporal aspect to highlight the specificities of the 1990s. The person that comes to mind is Sonallah Ibrahim to have a temporal perspective.

Hoda El-Sadda: I want to have a historical perspective. There is a new phenomenon in writing and there is this assumption and they are treated as a literary phenomena.

Annelies Moors: There are linkages between the various projects. I think marriage, marriagability and refusal to marry will come up in several projects.

Mona Khalaf: Marriage is one of the themes that will come up a lot, one of them. That's way I think Shifting Families will fit you more.

Hoda El-Sadda: I think I fit in several of them and I think this is the case for all of us.

Suad Joseph: Isn't that the hope? To show how we address all of these thematics in the different projects.

Martina Rieker: I need a few days to think about a project. I will not do the previous project. Producing families through data; I am committed to that. I can envision working on the production of the girl child through data and through familial systems and do this through a critical rereading of data.

Suad Joseph: Are you imagining looking at the surveys produced that look at the girl child and how they look at the girl child, the statistics, the sociological products?

Martina Rieker: One of the logics of the data production is looking at the social science naturalization of the family through data from the 1900 to the present. We look at surveys and the unquestioned scientific assumptions that reflect truths that are cultural categories. I would look at what happens to the girl child in these studies. One theme is the girl child is posited as the lynchpin around which the family succeeds or fails, especially the relationship of the girl child to family members. Where does the modern subject learn tolerance? How many hours can a girl child spend outside the house? Girl children are seen as problematic because they are kept in houses; so how is the modern girl child produced through these surveys? I use literature and data, development literature.

Penny Johnson: I thought your project on young working women would produce something new, something we don't know. This could unsettle everything. You had hit on something that was important and we know so little about. Don't abandon it.

Martina Rieker: It is hard to see the difference between thematics 1, 2, 4, I thought the idea was to move away from individual projects to group projects. We have excluded class and religion from the projects. We need to look at them. Class and marginality is often missing in our projects. I am willing to do it; but my previous project cannot become a group project.

Penny Johnson: I thought your previous project was important.

Martina Rieker: The rural girls' project focuses on what happens with neo-liberalism. There is a focus on movement, transnationalism. What happens to people who are stuck in localities?

Rural commodity reform is one place where one can access what is happening with neo-liberalism in marginal more isolated sites.

Eileen Kuttab: Poor women have to be part of our sample. I am interested in this too.

Hoda El-Sadda: There is a common thread. We are asking the same questions, but asking them in relation to specific groups, and approaches. I do it through literature.

Annelies Moors: You give new impetus to the data group, by focusing on the girl child. The girl child is produced in a new way in 1990s. This is important. The construction of families and subjectivities in surveys – but you are also looking at how this is done in practice. So looking at new survey research, you are looking at the point of view of the production of the idea of girl child – you could include interviews of the girl child.

Mona Khalaf: CAWTHAR has done a study on the girl child. Al-Raida is now doing an issue on the girl child.

Suad Joseph: This project around the production of the girl child has such historical value because we want to historicize the whole project. At what point does the category of the girl child comes into existence in part as part of the feminist liberatory project of freeing women from families? Why is their an obsession with the girl child; there is an obsession in the 70s and 80s embodied in the UN Convention on the Rights of the Child. If you want to free women from the family, where better to start than the girl child. The girl child also becomes a subject of desire, for the families and for global talk.

Martina Rieker: We have the ethnographic component in the data project. The time use studies in Egypt are fascinating. Studies of how people in villages use their time. Young researchers are put in houses to record how girl children and other family members use their times.

Eileen Kuttab: Palestine has those too.

Hoda El-Sadda: What is the impetus, that people waste their time?

Omnia El-Shakry: In the Nasser time disciplining free time was a big issue.

Martina Rieker: The assumption is that men leave the house and that women stay in the house. The assumption is that if women cannot leave the house, that is a problem. So they do studies to learn how to empower women to leave the house.

Penny Johnson: There was also impulse to show that women do work.

Mona Khalaf: There is an important economic value; the whole concept of the informal sector. They try to assess whether women are really earning money. It is all about the opportunity cost. The World Bank and the UNDP are crazy about how GDP would jump if these are calculated.

Zeina Zaatari: Representations of youth and Media in Lebanon. In general, I am still interested in the process of subject making, the making of youth and families through satellite TV, the trajectories which emerge through imagining youth on TV; and youth imagining their families in relation to their representations. How does this get translated into desires and into the production of political subjects, religious subjects, class subjects. I would like to compare competing ideologies that are being produced on TV, for example, Manar, LBC, Future – what kind of subjects, citizens, family members are being produced and how that gets translated differently across socio economic classes. How is the global subject being produced locally; what kind of national subject is being produced? Muslim national, Lebanese national, a non-national subject?

This project could fit into thematic 2, 4. Marriage might be a component. Marriage or non-marriage are issues that would come up in the discourses which are presented

Annelies Moors What kind of TV programs would you look at? And how is it received in their daily lives?

Zeina Zaatari: I am taking different prototypes of TV genres. Youth are involved in the production of some of these shows. There are also educational shows that are trying to present a message.

Annelies Moors: So you look at the production of the TV shows and how much youth contribute to the production of the shows and the consumption of the shows.

Mona Khalaf: “Star academy” is a show which brings youth in competition with each other.

Zeina Zaatari: Star academy is a game show, not a reality show per se. It is a competition. There are reality shows that are starting too.

Hoda El-Sadda: Star academy you watch all day, so it is reality TV.

Mona Khalaf: It goes on all day and goes on for 6 weeks; so it is a reality TV.

Jihad Makhoul: Not one kid I have met, did not have the inquisitiveness to turn on the TV to check this program out. It is very interesting for them. What is it that attracts these kids to these shows? It is not politics anymore. It is local issues. It is the interesting music that drowns their fears and frustrations. What is it about these programs that captures these youth, to the point that they are thinking about them all the time and discussing them among themselves, but not necessarily with their parents. Lot of kids wear the same clothes that these TV people wear. They identify themselves with these characters.

Omnia El-Shakry: There must be some counter-hegemonic kids.

Hoda El-Sadda: My 20-year-old child looks down on star academy. My 15-year-old daughter is only interested in the music so only watches the last episode.

Jihad Makhoul: They tell you it is the competition. But what goes into their heads and how that affects the way they behave is the key. It reaches every household, without permission. Kids are vulnerable, they can be shaped.

Zeina Zaatari: Reality TV is not a youth phenomenon, Most of my generation would not watch these programs. There are attempts at counter-hegemonic productions. It is not mass production.

Omnia El-Shakry: You never know. In the US in the 1970s and 1980s there were counter-hegemonic productions which then got co-opted.

Judy Makhoul: The process of subject making is different from youth making. There are films which affect the parents and the way they deal with the kids. For example the dubbed Mexican shows are watched by mothers a lot and they influence the way they deal with their children. I have seen men's thinking change as a result of watching these shows. So these shows are not only affecting youth, but also parents.

Zeina Zaatari: I am only using prototypes, not distinguishing Manar and LBC per se, but looking at prototype programs.

Judy Makhoul: LBC is right-wing, anti-Syrian, nationalist TV and can link with the issue of national and non-national futures. I would be willing to shift my project to add questions related to your project.

Hoda El-Sadda: Lebanese TV is the envy of Egyptians You do not appreciate what you have. At least there are directions, and they are several different directions.

Suad Joseph: Pedagogies of desire

Zeina and I are doing our project together. My part of this is to look at pedagogues of desire. How is it on the ground that children and youth and younger people learn what is considered to be desirable by watching the way they are represented and the way they are responded to. There is, of course, that the tenacious kid and the kid who does exactly what you don't want them to. Watching the ways in which adults would direct attention to little boys and not little girls. Back in the 70s, there was a brother and sister dancing and the attention was on the little boy as if his sister was an object. And when the boy got closer to the girl they all said that he is attacking her. So there was a sexual element when they are brother and sister and they are less than ten years old. I am concerned about methodology. How do you get what a little kid feels? I am interested in desire in the broader sense of yearning and wanting and how it becomes gendered. How little boys learn that they come to want certain things. How do they learn to be what it means to be a citizen, what it means to be Lebanese in the aftermath of a civil war? How do they learn to be a

desirable Lebanese man or Lebanese girl? Setting a methodology for how young people know what it is that they are supposed to want.

Omnia El-Shakry: One of the things is the shift that happens from being the subject to being the object of desire. There is a built-in way in a gendered fashion to not move between those poles. The personal struggle of girls is to shift from being objects of desire to being subjects of desire. There is the whole question that as a citizen one has expectations, yearnings.

Suad Joseph: That is the problem, how are subjects produced?

Hoda El-Sadda: There are media studies on reception theory. There is an assumption that the audience was passive and that what is on TV is directly internalized. Now there is recognition of contestation, conflict. How does a poor women relate to the middle class woman always on TV versus a middle class woman looking at a middle class woman.

Zeina Zaatari: It is more difficult with subject making. You are not always being made into a subject, but there is also self fashioning. Through conversations with adults you can get at some of these processes. It is harder with children and youth.

Omnia El-Shakry: But if you think of it, self-fashioning means that sometimes people relive the melodrama they watch. They see themselves as fashioning their life-story. The idea of a self-fashioning subject is a product of the enlightenment. At what point do people start thinking of themselves as a subject that they can fashion? This would be specific, depending on the personal histories and national histories. Do people see themselves as having a project of fashioning selves? They don't narrate a linear narrative, or see self-fashioning as a project.

Suad Joseph: That is the point I want to get at. Every time I do interviews with adults, it is so difficult to get them to give you a narrative. It is so difficult to get them to sit and talk about themselves as selves. They talk about incidents and events but not themselves chronologically. The older they are the more difficult it is.

Omnia El-Shakry: But that is expected. It is more interesting.

Hoda El-Sadda: Why do you want them to have a chronological self-description?

Suad Joseph: I don't want to. But I want to know how I could do that. But I discovered that it is not about the self, it is about the events and the incidents.

Hoda El-Sadda: A stream of consciousness.

Penny Johnson: It is organized into anecdotes and stories. It is very different from a biography.

Hoda El-Sadda: That's what a stream of consciousness is.

Omnia El-Shakry: Look at literature on autobiography among Arabs. Look at work on interiority among Arabs. You don't want to presume there is or is not a interiority. There are different kinds that emerge in different settings and times. I am working on different kinds of interior narratives of the self.

Zeina Zaatari: I am not sure what you mean when you say you were not able to get a self-narrative. You do get a narrative.

Suad Joseph: Because they don't talk about the I. I would ask people about my mother. I would ask what was she like? They would not say that, they would tell you stories.

Zeina Zaatari: But I asked them and they would answer. It is difficult to ask this question.

Suad Joseph: Their response was very little when two of us were talking, but when there was a group there they would provoke each other and they would talk about events and stories.

Annelies Moors: Well, it is very difficult to ask what a person was like.

Jihad Makhoul: Just thinking about my mum and dad. If I ask my dad about my mum and my mum is there and marriage is just an abstract. Then you would link that to incidents. It is difficult to ask people about their relationship in a group. If you are interested in the relationship or how her life was, that is difficult, but from the stories you can establish a pattern.

Suad Joseph: The methodological issue tries to not to project that on the stories.

Omnia El-Shakry: My grandmother's life who was born 1911 in horrid circumstances. She would talk about her stories as a series of accidents.

Jihad Makhoul: Have you ever used a focus group session?

Suad Joseph: Not one that I have constructed.

Zeina Zaatari: There is a lot about that in African American literature, biographies of these people. You cannot isolate yourself from the incidents. I just wrote something about Arab Americans and it is like carrying history in your pocket.

Suad Joseph: I would put it in a different context, not only histories but relational self. This event I have written about but haven't developed a methodology for documenting this.

Omnia El-Shakry: Relationship psycho-analysis is useful.

Hoda El-Sadda: How if you have a family, two sisters, same events and the same incidents and different perceptions.

Zeina Zaatari: It is not the same family.

Suad Joseph: That's my question. There are lots of theories in the Western world. They are based on having a subject as a patient. I don't think it has been done in the Arab world.

Omnia El-Shakry: What about schools? Here in Egypt there are social workers and they are posted at schools. Certain issues will force a male and female child to come to their attention.

Suad Joseph: That's a possibility. I haven't thought about the sites. Let's move to the marriage group.

Penny Johnson and Annelies Moors
Marriage and Movement

Annelies Moors: We are still keeping weddings, but broadening the project to marriage and movements; which brings in marriage, marriagability, linking with morality; state and non-state actors, religious actors. Focusing on youth, the ways in which boys and girls talk about marriage, and what happens in practice. So we will broaden it from weddings to marriage.

Penny Johnson: Weddings are a way to collect stories. It is about acquisition of marriage partners, who does what. Who is marriageable? Weddings are public and social expressions of families. In Palestine, it is a specific interest in the morality of marriage. How can you celebrate a wedding when there is mourning? The wedding is public display of how your family can affect the social setting. Abu Mazen represented the elections as the Palestinian wedding. It is a national future. It is a contract with the future. The idea of the bride of Palestine and the Palestinian wedding is used in all political settings like Arafat was married to Palestine.

Annelies Moors: Weddings are such a moment of consumption.

Penny Johnson: We did want to broaden our project from weddings to marriage. Who is marriageable?

Annelies Moors: And the discussion about age. When should boys and girls marry?

Penny Johnson: Also who is marriageable? Prisoners. A family have a daughter-in-law who signed a marriage contract and then the son was sentenced for three-life-sentences. The mother-in-law told her you can leave the marriage, but she decided to stay. There are links to the other ideas. We don't want to be so bounded and collect stories in other locations.

Ibrahim Elnur: In addition to the location, are you interested in looking at classes?

Penny Johnson: Oh yes. At first we were looking only in camps; but now we are thinking of many sites. The camps also are not homogeneous.

Annelies Moors: It is also the marriage of activists. The men may have become “shaheed”, or prisoners. So look at what the idea of marriage in the context of national futures becomes? We want to look at the links of marriage with residency rights, rights to travel overseas. The impossibility of marriage because of lack of movement or the creation of marriage in order to get mobility.

Zeina Zaatari: You hear that from a lot of people who go back from the US who are pressured to get married.

Suad Joseph: Your project links with Nadine’s project; transnational families, national and non-national futures; whether they identify as Muslim or Arab or nationals as a way to marry who they want. She talks about what is considered to be desirable by the parents and the youth.

Annelies Moors: There are links between that and practicalities.

Penny Johnson: Most of the families are trans-national.

Zeina Zaatari: I had cousins who lived in Lebanon and they married someone from Jerusalem where they had to read the “fattha” on the phone.

Jihad Makhoul: I am interested in marriage versus the wedding. How this public issue gets into a very private affair. Based on my experience with Palestinian refugee camps, the men are interested in marrying outside the camp from Denmark or Canada. It is a visa to leave. They are restricted by the state. In interviewing a few men, they are not interested in the woman, they are interested in what the woman can offer. If they can offer a visa out, then that is ok.

Penny Johnson: This is a change because a girl in the camp used to be a good thing.

Jihad Makhoul: It used to be good when the families knew each other. Now the vision is more towards a mechanism for survival.

Annelies Moors: It is good to talk to the women and how they feel about that. And also interesting is the change that happened in the legalities in Europe.

Zeina Zaatari: Whether they marry Europeans or for a Palestinian woman living in the US to marry back home. In the US when being Palestinian becomes a political statement.

Suad Joseph: You allude to this earlier about state and non-state actors. The regulations around marriage allow certain kinds of marriages through residency, travel permits, family laws. So think of marriages as a site or state, non state production. How are state and non-state actors producing or attempting to produce or prohibit certain marriages?

Jihad Makhoul: I am always thinking of marriage versus relationship. In Lebanon, because of the sectarian division, you have no civil marriage. So, you have a Kurdish man marrying a Lebanese woman. They co-habit. Are you going to look at the marriage itself or the relationship?

Annelies Moors: Do they do a religious marriage?

Jihad Makhoul: If they are of the same religion, it is not much of a problem.

Mona Khalaf: I want to talk about what Judy said about Palestinians marrying anyone, also Lebanese people too. And when it comes to co-habitation, the children cannot be registered.

Zeina Zaatari: There is a whole lot of undocumented people in Lebanon. Then there is the issue of people of different religions. Then there are people who are choosing to co-habit. There are a lot of different layers to this. People can marry in Cyprus. Or they can marry Urfi.

Mona Khalaf: But if someone is qayd el-dars, your children cannot be registered.

Zeina Zaatari: You can get married legally and not get registered.

Mona Khalaf: You do get registered.

Jihad Makhoul: That being the case in the Palestinian camp, the men themselves told me that things have been different for them. It is more acute in the camp because of the state restrictions. So it is different from the Lebanese.

Suad Joseph: Can we wrap up on this?

Eileen Kuttab: My original reaserach interest is focused on the newly displaced families and I was emotionally attached to them. But now I want to broaden it to more families to the ones who are settled. Because I have been exposed by my children in December to the newly exposed middle class. I was shocked and confused by what they are doing. I don't want to judge them because they could be right. I want to understand why I was not able to produce the ideal kind of family. I think it is a transition of generation. I think the second question frames what I am interested in. Martina has been successful in one thing, seeing things in a trans-national way. I see that the local is the poor and the national and the middle class is the neo-liberalism and the non-national. How are desires and imaginations being constructed and being reshaped in a class dimension? There is a connection between the region and the class. I mean West BANK Gaza and the middle. The other level is Jerusalem who have been normative with Israel. I was surprised when my children go to a night club and they meet Jews etc. Some national authority kids are there too. What we are saying is not different. I see this in Egypt, the consumption, who they want to marry, entertainment, the position of marriage in your life. I want to see all this in a class dimension. I can't see that a young man in a refugee camp is the same as a middle class man in Jerusalem. Displacement is part of it because space has an impact on all this. I have expanded it to see the links between the classes and the gender is there too. It is unique but the uniqueness is very limited. I want to see how we were defeated in our own homes. As an activist,

I feel very depressed. That's why I changed my project. It's linked to Penny, Anneleis, Zeina, Judy, Martina (if she is doing the old project) and Ibrahim. Zeina said we can have a set of questions for all of us.

Hoda El-Sadda: I can see links between representations of gender roles and desires.

Suad Joseph: It links to my project on the pedagogies of desire. How do we teach desire and what do children learn when we teach? What is the failure; how do we fail? Do all generations fail to some degree? How do we get at what it is that children learn when we teach dreams, desires?

Martina Rieker: There are connections to imbricate projects of your group. Egypt is better documented about the legality of marriage; especially around marrying other nationals. You could look at that in comparison to shed light around non-national futures. A new law passed about transferring nationality which excluded Palestinians. Palestinians are included only if Palestinian Authority releases them from citizenship.

Ibrahim Elnur's Project: How the Middle Class is reproduced in Migration Sites

I don't have much to add. I was very sure about what I wanted to do in November. What I am doing is to look at how the middle classes are being reproduced in a migratory site. I am looking at the Sudanese migrants who are in transit migration. Some are in transit and some are not. I want to focus on the changing dynamics of family and the reproductions of the educated elite. I am trying to constantly shift from micro to macro level representation of the middle class and how it is linked to the local middle class. I am advising two hypotheses one is that a trans-national middle class maybe marginalized on the national level. In a way I am also looking at all sorts of networks with home and other diasporas. Home is very fragmented. Citing the example of an obituary where you have everyone away from home. I am looking at division of labor, survival strategies. I have links with Eileen because we both want to look at the clean class, I am in the process of re-envisioning my project.

Martina Rieker: Educated elites and the middle class. In neo-liberalism, the question is how to distinguish middle class from elites. We need to figure out how we think about these categories.

Annelies Moors: The different benefits of education today versus 20 years ago. Higher education is not equivalent to middle class anymore. Education gives opportunities and is not just a given of a class position.

Mona Khalaf: How do we define middle class? Is it a particular income bracket?

Omnia El-Shakry: Being in the middle is relational. And that relational has shifted dramatically – that is the neo-liberal moment.

Martina Rieker: The economic indicators are capturing a different group of people than what we thought of as middle class.

Zeina Zaatari: The problem with the old Marxist definition of class as only economic. We have to look at relations.

Ibrahim Elnur: I have all these doubts in my mind, about defining middle class, educated elites. There is no link between university education and middle class now.

Suad Joseph: You can start with the people you want to study and see what category constructs them or start with the categories of middle class and elite and see who is constructed by these categories— those are different approaches.

Jihad Makhoul: I am thinking of access. It is as if these people are located in a specific place. You might think about where these people are and how you can get access to them. They are not in one neighborhood.

Ibrahim Elnur: They are not in one neighborhood but they are identifiable. We can use snowballing techniques.

Mona Khalaf's Project: Male Migration and Feminization of the Lebanese Family.

I want to keep the title, “Male migration and the feminization of the Lebanese family”. I am interested in migration because we have had male migration for centuries. Since the 1920s even the females migrated when there was a famine in Lebanon. Even when Lebanon was prosperous, in the 60s there was a huge exodus to the Gulf when the Gulf was booming. After the war and because of the economic squeeze we are in, skilled laborers moved outside Lebanon with their families staying behind. But we are witnessing an exodus of young men and families because of political reasons. They feel that they have no future in Lebanon. I will focus on male migration; it is temporary migration where his family stays behind. What will be the impact of this migration on the family? I will have a sample of two different classes because the reasons are different. Lebanon has become very expensive and people want to put money aside for their education. It is important to have families from different religious groups. There are different places to migrate if you are Shiite you probably go to Africa. If you are a Maronite or Sunni, you go to the US. And all go to the Gulf. Do the women move to the public sphere or the brother-in-law takes over? Studies showed that the higher your income, the more you have people to do things for you. A questionnaire has been designed and I want you to add any questions you think I should ask. I want to examine the impact on the children who are growing in a single-parent family. The sample will have more young children than little kids. And what is the work left for them to do? I will have interviews with the women.

If am to link it to the questions, I can link it to the first question and the second question. I have to determine how I am going to define a young family. A study has been done on the emigration

of young Lebanese but it went up to 35 years. So, if we are talking about young couples they should be above 21 or 22.

Suad Joseph: Are you asking if married people who are 35 are still youth?

Ibrahim Elnur: If you use previous statistics it should be the average age of marriage.

Zeina Zaatari: Why would you limit the research to families that send the husband outside? There are a lot of interesting dynamics. There aren't fixed trajectories. Those who travel and go in the summer. There are other interesting questions. There are outfits that come back regarding consumption patterns.

Mona Khalaf: Try to think of all the people who come back from Europe.

Penny Johnson: The role of other kin and especially the husband's family.

Mona Khalaf: Yes, the extended family is important.

Suad Joseph: A minute more on the concept of youth because it changes. You shifted from talking about young families and now youth. In terms of Public Discourse, a married couple in their 30s cannot be called youth.

Mona Khakaf: If you are 30 and your wife is 28, you are a young couple. One thing I thought of is to have a control group of young men who are not married and have gone out. Let me think of it.

Suad Joseph: How is it that what is considered youth is affected by these migration patterns?

Martina Rieker: One group of people you can think about is what happened to the children. This happens to the elder son who is 12 or 13. What happens to these youth? They are more interesting than the wives.

Hoda El-Sadda: We all have to define the category of youth. I am focusing on young writers who started writing in 1990's and they could be in their 30s. Are they youth?

Annelies Moors: New writers.

Suad Joseph: It is important to have a distinction between youth and young. The point is to problematize the category of youth

Hoda El-Sadda: We are redefining the youth category.

Suad Joseph: Yes, rather than to assume that we are all agreeing on that.

Omnia El-Shakry's Project

I wanted to trace the emergence of the category of youth. We are starting with the neo-liberal moment when we have this thing called the crisis of youth. If you look at nationalism and state-building projects in the 1950s and 1960s. Earlier there were anti-colonialist project

Looks at when is the first time the term shabab was used. These were used earlier than 1920s. I will look at print media and I might look at radio broadcasting. Radio is interesting especially in the Palestinian context and how it targets different age groups. I am not comfortable working with TV.

I will look at the three sites of Egypt, Lebanon, Palestine. I don't know how to do this as I do not want to use a research assistant. I need someone who is familiar with Palestinian and Lebanese histories. My problem is that it will be extensive. You have mediums that encompass all like Manar. I would like to make it more inclusive but I need someone familiar with Lebanon and Palestine.

Martina Rieker: Wilson Jacobs' dissertation could be interesting for you.

Ibrahim Elnur: Are you going to look at non-print media?

Omnia El-Shakry: I wanted to.

Ibrahim Elnur: Radio used to be important in the 50s and the 60s but after that.

Zeina Zaatari: Radio was very important until the war ended in Lebanon; because there TV was limited. Radio developed everywhere during the war.

Suad Joseph: I think it will be wonderful to trace the radio.

Zeina Zaatari: There is a radio and television museum near the Opera.

Suad Joseph: How far back have you found it?

Omnia El-Shakry: I found shabab in the 1890s, but my project is not about origins of concept of shebab. I am more interested in how the concept is used for religious, political, scientific agendas.

Penny Johnson: If we are interested in selections of time, will you be interested in political speeches etc.?

Omnia El-Shakry: It is huge but if it is relevant yes.

Martina Rieker: Ellen Fleishman worked on young women in Palestine

Omnia El-Shakry: And Elizabeth Thompson in Lebanon.

Suad Joseph: Do you want to work with them or use their work?

Omnia El-Shakry: I thought we were doing original research.

Suad Joseph: I am raising a question for all of us, inviting colleagues. It is useful to raise that. Obviously their work is there. If you want colleagues as partners to work together with you on the project, it raises a question we have raised a number of times which we have not developed – what does it mean to have colleagues who are not part of the Core Group partner on a project. We have talked about this, but have not developed it. It would warrant a discussion.

Omnia El-Shakry: It just has to be so specific. It has to be relevant.

Annelies Moors: I understand that because you read something and you find something you were not expecting.

Hoda El-Sadda: You can get someone to get you speeches etc.

Martina Rieker: You may not want to search for origins; but the Tanzimat had the first articulation of youth - the idea of young Ottomans. You might want to think about this. The tanzimat project introduced the concept of the young which was very modern and introduced it into the imaginary. It was a shared Ottoman imaginary.

Omnia El-Shakry: Barbara looks at the emergence of the concept of the “young”.

Judy Makhoul’s Project: Displaced Families, Coping and Changes in selected low income areas of Beirut.

My research findings point to something going on in families and has made them less capable of supporting their families, especially their children and youth. Some people came because of war and displacement; and some chose to come there. I am looking specifically at the gender relationships within the family and the young girls who went out to work. I found the working sons but I couldn’t find young girls. I think there is underground work like shoe factories but they are hidden because the child labor law in Lebanon says you cannot work under the age of 14. But many of these children start at the age of 8.

Internal migration: how are displaced and war-affected families coping in post-war living conditions in Beirut? How are children’s health outcomes affected by change in family formations and the gendered division of labor?

Annelies Moors: What is interesting is that you accessed the boys and not the girls.

Ibrahim Elnur: One thing is that the girls work as home-helpers so they get a paid job.

Mona Khalaf: Also, it is a traditional thing that you don’t want to put your girls to work. School drop-outs in Lebanon are mostly boys.

Suad Joseph: You share the interest of class with a lot of people. How class is constructed and deployed. How do we mobilize those categories not only as analytical categories but sociological and cultural dimensions? When is it not ok for girls to work and how does that change?

Zeina Zaatari: If you look at the history, maybe the girls used to work as maids, but then foreign maids came in and it became unacceptable. Do the parents take the money? Do the girls save for a marriage?

Suad Joseph: Following on these comments and Mona's comments, one can go back when you threw your girls in the factories. My mother was sent at the age of 9 to work in a cigarette factory. What project is undertaken when you deploy the girl in the market?

Mona Khalaf: What Zeina said applies to the wives as well. In the textile industry, the women don't cash their salaries, but their husbands do.

Jihad Makhoul: The boys who work at an early age take part in decisions in the family at a young age, like 13 or so. They have become the key income providers or the second-hand helpers and this gives them decision-making status. It is very exploitative. The boys often contribute all that they make to the household and have little left to themselves. They are seen as important by the parents. They are seen as shabab.

Suad Joseph: Here shebab is seen as adult-like, which is different from other uses of the term of chebab.

Jihad Makhoul: Michael Gilson uses shebab just to mean "the men" as opposed to men.

Eileen Kuttab: You project links to the displaced families.

Suad Joseph: You are also linking to the teaching of desire, the boys being taught what it is to be a good man.

Penny Johnson: Expectations and marriage for the young members of the family.

Zeina Zaatari: I think consumption too. Do they keep any of it? What do they use it for?

Jihad Makhoul: Where I did the child research, there was a question about comparative health. How do you see your health compared to others? Does your working outside school inhibit your ability to do things for yourself? And yes, it does and those who are constrained view their health differently.

Annelies Moors: It is interesting to see how one views himself.

Afternoon Session.

Research Group Work Development

Suad Joseph: We can either look at the themes or break up into little groups. Ok we will stay together. I'd like to remind you of the thematic groups:

Large Themes

Representations, youth and families
Shifting visions, changing families

Concrete Themes

Marriage and movements
Producing families through data

Youth Media consumption and production

Mona Khalaf: I am thinking in terms of Volume 2 now. In the contents of this volume, will we have four themes?

Annelies Moors: The first two are concrete and the last two are things that we are all doing The media and youth is one theme. Those who produce it, those who consume it, the production/consumption relationships. A theme of the impact of different media in producing families and youth.

Suad Joseph: So, you to want to rename it?

Annelies Moors: Yes, we can be more specific.

Penny Johnson: Maybe we can put representations and shifting and refashioning together. And then maybe we can have youth, media, consumption and the production of family and youth.

Hoda El-Sadda: To what extent do you feel that the question is relevant? I find them relevant. The umbrella question is a starting thread. The rest of the questions build on that. Then there are themes like mobility, marriage, consumption patterns, displacement or migratory process. What we can do is to discuss to what extent these themes fit with each of us.

Suad Joseph: So, mobility is one. So, you're proposing mobility or mobility and marriage?

Hoda El-Sadda: Mobility is one point and marriage is another one.

Suad Joseph: Are we talking about consumption in general?

Annelies Moors: I don't see that a problem. Consumption is general in all of the projects.

Eileen Kuttab: Consumption as a term is a broad one.

Annelies Moors: What it would be ok to write an explanation of what the term is?

Hoda El-Sadda: I am not suggesting that we unify terminology. That's not why we don't need to define every term.

Ibrahim Elnur: We started to find the linking themes. Are we now looking for boundaries?

Suad Joseph: These are not themes; they are a set of concepts. They are a conceptual toolbox. Can they apply to different projects? So, maybe we can find a few key ones that seem to be central to as many projects as possible. So, mobility, marriage, consumption and displacement.

Annelies: I would also say media. The way a certain medium impacts us.

Hoda El-Sadda: Is this a theme or a site?

Annelies Moors: I wanted to see how specific television programs or written texts or surveys impact our work.

Suad Joseph: You want to use the term survey as research survey?

Zeina Zaatari: Survey as a site.

Penny Johnson: Annelies is raising something that can be a subject of conversation among us: the tools that we are using.

Annelies Moors: How can we see the specificities of the tools we are using? How it affects the insights we gain?

Suad Joseph: Thinking of the medium that we use to study is different from Media.

Hoda El-Sadda: Why aren't we calling them sites?

Suad Joseph: Either we are coming up with something brilliant here or we are talking about two different things. There is one about how we are approaching the subject and about us as scholars and the medium we choose to use and why we make these choices. The other thing is what that medium itself is doing. They are related but different.

Annelies Moors: How the medium we chose had an impact on the findings.

Martina Rieker: It is deeper than that. The issue is that the medium itself creates a certain narrative. It is our consciousness that the locus around this medium refigures the outcome.

Suad Joseph: I would suggest that it is a methodological issue.

Zeina Zaatari: These all co-exist. Each of us is getting a segment of the story.

Hoda El-Sadda: What might be very interesting is how about if we agree that at a later stage, that we look at this at the end of our research.

Zeina Zaatari: It is the same for all the other terms.

Jihad Makhoul: I thought it was the other way round. I am a bit lost.

Suad Joseph: We were thinking of themes of marriage, mobility etc. What we are having now is something that runs through them all. But we have disagreement here.

Omnia El-Shakry: What you are saying is that medium is on par with the other things.

Suad Joseph: So you are replacing Media with mediums?

Martina Rieker: Media is one of the mediums.

Eileen Kuttab: Can access be one of them? Do they have access or not?

Suad Joseph: So what we have now is marriage, mobility, consumption, displacement, social class and mediums.

Hoda El-Sadda: No. We have the big question and the two other questions and then we are going into clusters, themes, concepts. The first cluster is marriage, mobility, displacement and the other cluster is mediums.

Zeina Zaatari: But it wouldn't be comparative.

Hoda El-Sadda: The cluster of mediums is a different one.

Zeina Zaatari: The ways television constructs something is different from the one a survey does.

Hoda El-Sadda: But then we have a different comparison here. Mobility is a common thread not something to compare. With sites we do compare.

Martina Rieker: I want to ask you about sites. We often look at literature surveys, archival material as scientific apparatus, tools through which to access some sort of truth.

Taking sites out of these points, we facilitate a technical discussion between TV, etc. The very tool that we use helps us get particular results. We all agree that this is about representation. By keeping that in there, it will be more constructive.

Hoda El-Sadda: What you're saying that to be able to understand it I should have the two sides .

Suad Joseph: I agree that it is a different order of question.

Penny Johnson: Can I suggest one more concept: desire and opportunity. This would capture something missing from our list.

Suad Joseph: I added desire and opportunity.

Omnia El-Shakry: How did we get here?

Suad Joseph: We got here because there was a proposal to get some key concepts to have some links and continuity. Mobility, marriage, consumption, displacement, social class, desire and opportunity and medium and we are putting radio, TV, stories, sociological surveys as kinds of mediums.

Jihad Makhoul: I have a couple more. For example: gendered relations.

Eileen Kuttab: We took this one for granted.

Jihad Makhoul: And family formations?

Suad Joseph: Built in too.

Hoda El-Sadda: Can we talk about methodology as another cluster?

Suad Joseph: We need to talk about methodologies in general. Do you want to rest with these themes?

We have

- Mobility
- Marriage
- Consumption
- Social class
- Displacement
- Desire and opportunity
- Mediums

Annelies Moors: That way you have consumption and class together, and mobility and displacement together. Marriage and medium are different.

SJ: So we have

- Consumption, social class.
- Mobility and displacement.

Zeina Zaatari: Marriage seems to be a theme not a concept. Are we using them as analytical categories?

Suad Joseph: Do we have common themes and common analytical categories?

Zeina Zaatari: What do we want to do?

Suad Joseph: Part of what we are trying to do is to see that before we depart to our different projects, we develop fields or concepts or tools linking to each other, reference points so that we have one big project and not 13.

Ibrahim Elnur: So we are still finding commonalities?

SJ: So reference points running through the individual projects.

- Consumption and social class
- Mobility and displacement
- Marriage
- Desire and opportunity
- Mediums

Ibrahim Elnur: What about inter-generational?

Suad Joseph: This is also cross-cutting. We mentioned earlier to think of a few key questions that we might want to ask to come back to.

Zeina Zaatari: We already have three questions.

Penny Johnson: We can't really go on without writing something up.

Annelies Moors: Like what we did this morning, but more specific.

Suad Joseph: In May we designed a process where we send each other summaries of our project.

OK, Questions next to the reference points:

Umbrella Question

How do imaginaries of national/non-national futures shape and how are those imaginaries shaped by the organization of sociality, families and youth in Egypt, Lebanon and Palestine and their diasporas?

Second-tier questions:

How do families in these shifting circumstances envision the ideal young man/young woman they want to produce and how do these imaginaries relate to the lived everyday experiences of youth and families' and relate to youth and family strategies and projects. What is the relationship between youth's vision of the ideal families they want to make and their practices in Egypt, Palestine and Lebanon and their diasporas?

How do state, non-state, international actors envision the ideal young man and young woman they want to produce in Egypt, Lebanon and Palestine and their diasporas?

Groupings of thematics

Marriage and movements- Penny, Lamis, Annelies, Mona,

Representations and constructions of youth and families- Omnia, Zeina, Suad, Hoda, Eileen, Barbara.

Producing families through data, Martina, Barbara, Ray, Penny, ANNELIES.

Shifting visions and refashioning families , Nadidne, Judy, Ibrahim, Eileen, Ray.

Reference points:

- Consumption and social class
- Mobility and displacement
- Marriage
- Desire and opportunity
- Mediums

Structure for Conversations About the Research

Suad Joseph: So we have to agree on a structure on how to circulate the researches. So, each one writes 1-2 pages about each research project, as informed by our discussions by February 20th and send to Suad and Nelly to be circulated to the group.

Hoda El-Sadda: But how will it be different from what we have now?

Suad Joseph: Just to get us all started. Make as close a statement that has some meaning without squeezing yourself. This contract is no different than the one we wrote for IDRC. So, send one or two pages to Suad and Nelly by February 20th and then March 15th comments on all of them sent to all of the Core Group members by each of us on as many of the proposals as we can comment on.

Zeina Zaatari: Can't we assign like we did before?

Suad Joseph: So, see page 49 of the May minutes for group assignments. The response should be sent to everyone.

Jihad Makhoul: You all have to excuse my desire to be practical. We get the pieces and what kind of comments? Are they to enhance the project? But will they be the same comments going back to our original desire to find commonalities.

Suad Joseph: My guess is we are not there yet. We are developing another path here. We won't know now.

Martina Rieker: connected to this but thinking of our next workshop. Half of the workshop should be about reading other people's papers. And so we can move into the nitty gritty part of our intellectual points. All of us might choose one or two projects that we like and send it earlier to the assistant.

Suad Joseph: To lead to that. The one or two month reports we can have comments. In our next Core Group meeting we will talk about the actual projects.

Hoda El-Sadda: And about the webpage. I don't have a paragraph description on the web.

Suad Joseph: We have brief descriptions of the projects on the website.

Martina Rieker: Rather than three sentences a page or two is good.

Suad Joseph: We can have all our summaries and minutes and grants on the password-protected page.

Hoda El-Sadda: I don't want to post anything on the web that I don't want people to read.

Research Methodologies

Hoda El-Sadda: Does everyone use interviews? What do you do in your interviews?

Annelies Moors: Whenever you use the term interview, it takes a formal nature. Most of my interviews are just hanging around and talking to people. Once it becomes an interview it has a beginning and an end.

Suad Joseph: I had done formal interviews because there are certain kinds of information that I can get only by interviews like marriage, genealogies. There is a beginning and end. Actually there is no end, but it does have a formal character. I did something different last summer, which I enjoyed. Rather than a questionnaire, I filled in the questionnaire on the lap-top and that was more fluid than the paper interview.

Annelies Moors: Parts of conversations focus on particular topics. I don't really know when the beginning is. I often record it also.

Mona Khalaf: I always use a recorder. It is easier. If I record I can maintain that conversation aspect. And then the assistant transcribes.

Eileen Kuttab: If you really want to do something valuable, you should go yourself. And have something qualitative and with guidelines rather than questions. Sometimes we sit around in pubs and talk

Suad Joseph: Another approach is not a focus group, but they usually gather in groups. Recording the group conversation: it is the richest understanding that I ever get. It raises the question of who is the subject.

Omnia El-Shakry: I keep coming back and trying to imagine this as volume 2. Everyone is talking to people. Will there be a discrepancy if I have a more traditional kind of project.

Suad Joseph: No, we all will do some history and this is an enrichment.

Hoda El-Sadda: Is methodologies a relevant issue at all? Should we discuss it in our projects? I posed the question of methodologies because it can be used as a comparative point. Will you be doing textual analysis? If we agree that it is interdisciplinary, then there is no point. We could make the point in the introduction to our next volume about the different methods we used and how that shapes our project.

Annelies Moors: Texts also can be oral.

Hoda El-Sadda: If you are talking about ethnographic research, will you read a text?

Zeina Zaatari: It is the research question that determines what method you use.

OmniaEl-Shakry: The emphasis on lived realities allows you to see things, and constrains you from seeing other things.

Suad Joseph: The data group is looking at the way that the surveys and methods construct their subjects. We ourselves may use surveys or other technologies of knowledge production which produce our subjects. So we should be as aware of how our methods construct our subjects as the data group is aware of the impact of survey methods.

Ibrahim Elnur: I am using multiple forms of research methods, but a survey wouldn't work.

Mona Khalaf: I will do interviews and will hire someone to do surveys. I will do the interviews after surveys.

Annelies Moors: You might want to do the interviews before the survey so you sharpen the questions after getting to know the subjects more through the interviews. You may get closer to people's experience in your survey if you interview first.

Mona Khalaf: This is possible. I might use the St. Joseph survey. The people I interview will not be the ones to fill out the questionnaire.

Zeina Zaatari: I will do interviews. For TV programs, I can have an RA tape shows which I can watch and I will pull out sections from. Or I can have satellite TV in the US. I can watch a show from beginning to end or several sections of different shows.

Annelies Moors and Penny Johnson: We will visit, chitchat, collect some info on weddings, invitations, everything, do some historical research of bayanat etc. We are not doing a survey. We will look at photo albums.

Judy Makhoul: I will do in-depth interviews with adults and children and one or two focus groups, but mainly in depth interviews. I will have an RA who has worked with me in qualitative methods and we will both do interviews and both do the analysis. We will use cassette recorders. We have an interview schedule, but it is a conversation with a purpose.

Suad Joseph: I will be using a lot of observation but there will also be some normal interviews and group collective discussions.

Annelies Moors: Where will you do it?

Suad Joseph: I will pick a neighborhood, something urban. Or maybe class segments.

Jihad Makhoul: If you do a place you already know, then you have the context.

Eileen Kuttab: Another methodology we use is discussing films with students.

Omnia El-Shakry: I am surprised that no one is doing cinema. I might take it on.

Discussion on Stakeholder's Workshop

Hoda EL-Sadda: Let's go through the participants' list:

Amal Abu El-Fadl: she is a new member of Women in Memory and she is the head of an Internet magazine www.boswtol.com . It is very successful and they have many e-mails a day. She is also my colleague.

Hoda Badran is the head of the Alliance of Arab Women one of the largest NGOs in Egypt. She is an NGO person.

Nawla Darwish is the head of a new women's center. She is a feminist.

Aida Seif El-Dawla by training is a psychiatrist and she is a professor and one of the most radical, militant feminists in the region. She's done a lot of work on reproductive health and she heads a torture recovery center.

Hala Kamal is also a colleague in Cairo University and she heads a project in Women in Memory.

Fatma Khafaga is a member in the Alliance of Arab Women. She is in the Ombudsman Office which is part of the National Council for Women. They receive complaints and they deal with them.

Afaf Marie is an activist, member of many organizations. She has been involved in projects that coordinate between different types of NGOs.

Siham Negm has a similar profile. She is in Women and Society.

Nadia Refaat is in El-Fustat.

Hisham ElRouby is very active with the youth.

Hani Samir is a member of Gam'eyyet El-Said.

Mostafa Kamel El-Sayed is in the Faculty of Economic and Political Science and he was the head of the Development Center.

Marian Khoury is a filmmaker. She has recently completed a series of documentaries on women.

Suad Joseph: It would be nice to see films in our meetings.

Before we look at the agenda, we asked them to come share ideas. There are three objectives:

1. Sharing ideas.
2. Feedback on AFWG projects.
3. Potential future collaborative methods.

If you look at the agenda, I am thinking of really short introductions. And then from 9.30 to 10.15 we have AFWG presentations and then workshop participants do presentations. And then we can focus on discussion and feedback and future projects.

After Suad's presentation there will be pause for discussion,

Then brief description to our individual projects, which allows for some brief discussions and comments as we go along.

III Workshop participants areas of interests

coffee

IV Discussion feedback, future projects collaborations

Lunch

Penny Johnson: But Suad needs to explain AFWG first. We sent them the work and history and a list of title.

Jihad Makhoul: This will be in English?

Hoda El-Sadda: Yes.

Jihad Makhoul: Was this a reason for choosing them?

Hoda El-Sadda: Most of them are researchers too. So, if you could take your time to talk about AFWG, the process, the book.

Suad Joseph: But then we will have the members explain their empirical projects.

Eileen Kuttab: This is too much.

Suad Joseph: Two minutes for each project. There are three places in the agenda for discussion.

Zeina Zaatari: I am more interested in discussing their projects.

Suad Joseph: Telling them what we are doing is strategic.

Penny Johnson: Everyone in the room will have some shared sense of troubled times.

Zeina Zaatari: I am sensitive about discussing research. I think if we can go round the room and each person talk about what interests them.

Eileen Kuttab: Maybe we can go just talk about our general themes.

Hoda El-Sadda: Power is not an issue here. We have a project. Why do we pretend that we don't have a project?

After Suad's presentation there will be pause for discussion, then brief description of our individual projects, which allows for some brief discussions and comments as we go along then the workshop participants areas of interests, coffee, discussion feedback, future projects collaborations and lunch.

Zeina Zaatari: I feel that it will be monotonous.

Suad Joseph: We have stakeholders because we want input from them.

Jihad Makhoul: This is a mix of academics and practitioners. So we have to be careful what language we have from them. In Beirut, we had problems explaining our findings with practitioners.

Suad Joseph: This is hopefully going to be a series of conversations.

Penny Johnson: It's been hard to see ourselves in a long term perspective. We could talk about the ways conversations have been going on.

Hoda El-Sadda: How do we respond to a very good suggestion?

Suad Joseph: We are not budgeted for it, but it will probably be with specific people and sites. But it also is like what IDRC would like to see happen. We can go back to them and say, "What do we do with it?" My own approach would be to be very open and prepared for heavy criticism.

Day 3: Saturday, February 5th 2005.

Morning Session

Arab Families in the 21st Century: Frameworks and Practices Workshop

Suad Joseph: AFWG is a group 15 researchers who have been working for four years now focusing on the idea of families. By design, the 15 members come from different disciplines and come from different countries. We are all interested in interdisciplinarity. Feel free to use any language. Please go around the room and say your names.

Introductions:

Amal Abu El Fadl, Boswtol Managing Editor, a member of the Women and Memory Forum.

Nadia Rifaat, Researcher/Deputy Manager of Al-Fustat Center for Studies and Consultations.

Nawla Darwiche, Founding Member of the New Woman Foundation. It is an advocacy, feminist organization

Hala Kamal, Professor at Cairo University, member of the Women and Memory forum

Hisham El-Rouby, Chairman of the Youth Association for Population and Development (YAPD).

Marian Khoury, Filmmaker and Managing Partner of Misr International Films. We just produced a series called Women Pioneers, with 11 directors and our next project will be on youth and family.

Hani Samir, Executive Director of the Association for Upper Egypt for Education and Development.

Suad Joseph: What we are trying to is meet on average two or three times a year. Most of us would agree that it is hard work. Most of us would feel we have accomplished a lot but that we are very much not done. We hope that this workshop today would be a basis for exchange of ideas. AFWG began in 2000 and the first meeting was held in May 2001. We have been fortunate to receive funding from Ford Foundation, IDRC, UNICEF.

The question that came up was the tension that emerged between those who saw the death of the Arab family and those who saw it as the center of society. Those who saw it as a viable institution and those who saw it as the center of society. Why is it the case that people go back to their families as a point of reference? The question came up as to why family and not class or gender. That question has driven a lot of our conversations using the frame of the family in politics, economics. The frame of the family was important. We initially developed three large projects and then they were consolidated into two large projects where there were themes that recur. We did two main things. One was to consolidate and one was to make more projects. Several key issues kept presenting themselves to us.

If you look at the binders, tab 3 gives a description of our projects. We would love to have your suggestions.

What emerged initially were two large projects. Half of us committed to one and half to the other. One project we called Public Discourse. That focused on families and youth. The responses, the resistance. The other broad project is called Border Crossing- how the boundaries shift under conditions of war, violence, migration.

Over the past few months we moved along and dug deeper to find conceptual and analytical tools to address these issues cutting across countries and disciplines. We came up with a number of research topics. We are trying to unsettle the narrative of families. We are rather seeing the family as a project and a modern project, a site for forms of sociality and subjectivity. We are trying to unsettle the framing of the Middle East. Most literature represents the ME with a culturalist attitude. Also, unsettling a liberalist and neo-liberalist narrative including feminist and gender studies which sees the family as a frame that should be undone. That's a narrative we find.

How families emerge in imaginaries of the nation as they develop plans of their own forms and sociality. Addressing the non-national imaginaries where nation-states have failed to materialize or deliver. These developed the trans-national families and the shifting nature of families. We found as we worked through some of these dynamics historically, through literature, politics, law, religion and looking at the Media, education management households, the lived realities on the ground. Several key questions came out and several key points.

So, this is the umbrella question we came up with

Umbrella Question

How do imaginaries of national/non-national futures shape and how are those imaginaries shaped by the organization of sociality, families and youth in Egypt, Lebanon and Palestine and their diasporas?

Second-tier questions:

How do families in these shifting circumstances envision the ideal young man/young woman they want to produce and how do these imaginaries relate to the lived everyday experiences of youth and families and relate to youth and family strategies and projects. What is the relationship between youth's vision of the ideal families they want to make and their practices in Egypt, Palestine and Lebanon and their diasporas?

How do state, non-state and international actors envision the ideal young man and young woman they want to produce in Egypt, Lebanon and Palestine and their diasporas?

No project is innocent of politics. No politics is innocent of ideologies. We are blessed with a plethora of international actors who are very invested in what happens in our countries. We have aid flooding into Egypt, Lebanon and Palestine.

These are the words that for us distill five years of conversation.

Reference Points

- Mobility and displacement
- Consumption and social class
- Marriage
- Desire and opportunity. By desire we mean a complex array of yearnings and wantings.
- Mediums- what site you choose to do your projects in, a film or an oral history.

So AFWG from the get-go we chose to work with Egypt, Lebanon and Palestine and their diasporas. One reason that we chose these countries is the density of scholarly production. The field is so rich in these three sites; women's organizations, anthropological and historical studies. The second reason is that there are numerous women's organizations and NGOs. The IGWS at AUC, Women in Memory, Bahithaat, Women's Institute. Also, because the diasporas were changing; Lebanon after the war, Palestine after 55 years of attempting at a state and Egypt which appeared as the normative state, and the diasporas, where we chose the US where these families transferred their dreams and lives

So, let me outline some of our activities. We hope to produce a series of volumes. Volume I is almost complete. It basically captures our conversations to this point. It has an introductory chapter and literary reviews on Egypt, Lebanon and Palestine, and an extensive bibliography. We are committed to translate any work that we do into Arabic. We also have a web page that is already up and Martina Rieker is our webmaster and one of the things on the website is the bibliography. And the plan is to have the RA continually update the bibliography.

We plan and hope for a series of workshops so that we learn from others. We are about to launch these empirical projects at the back of the brochure and what we would like is to have your input. I'd like to outline the program for the day. We tried to build in large spaces for these conversations to take place.

Afaf Marie, Director for Egyptian Association ..., Consultant.

Jihad Makhoul: I would like to ask, what would be of use to you today?

Hisham El-Rouby: The idea of family changed a lot. Many changes happened over the last ten years. It used to be a dream especially with young girls and women. Dreams now changed and they think of jobs, education and not family. I think you will have a hard time talking to young people because the idea of the ideal man or woman is so far away

from them. This is a critical point. There is also a big difference between young women and young men. I did a survey on marriage and families. Young girls think of family and the wedding and the dress. But young men, 0 percent think of marriage and a family. They see the family as the woman's job. They dream of having a good job, falling in love and getting married but it is not an issue for them.

Marianne Khoury: I am a filmmaker and I am interested to know what kind of research work you did in Volume I. What was the method that was used? Were there families that were followed all the time?

Suad Joseph: Volume I is not the empirical research. It is more of a conceptual work and the framing of the discussions we had and what research has already been done. As we finish the volume, we are beyond the projects in the volume. The first volume summarizes the ways in which we've been thinking of families in Egypt, Lebanon and Palestine and also the plans of what we are about to produce.

Nawla Darwiche: Which youth are you planning to describe or talk about? Even when we talk about families, which families? The second thing was how can we help you and if we can help you.

Hoda El-Sadda: I suggest that we go ahead and describe the projects.

I am describing the site I have chosen. I chose literature and I will be looking at representations of gendered relations in the literature of the 1990s. The production of ideas happens in the literature. It reflects what our lives are. I chose the 1990s and the young writers in the 1990s, writers who started publishing in the 1990s. There is a group of writers who have been accused of abandoning the big issues. A lot of them don't talk about the national project or the dream. They have a specific characteristic. I want to see if they are doing something different, if their representations are different. There is a dominant assumption that the youth are lost and they don't know what they are doing. To what extent to these writers subvert this dominant discourse, or reproduce it.

Martina Rieker: My project is tentatively called Collecting data and desire of the girl child. I look at the collection of data on the girl child. It has been significant what the issues are for young women and families. Ideas about desire through this notion of collecting data. I have an ethnographic component especially the construction of desire. I am interested in a historical perspective. We can understand the present if we understand the past and how it is different from now. I am interested in looking at the 60s and 70s. When I talk about desire I am interested in commodity desire.

Zeina Zaatari: The site I am hoping to work in is the Lebanese satellite TV as a site of production of youth and families; competing, converging productions on LBC, Future and Al-Manar and others. What are the differences, the similarities and how are they translated? And how are they being made into particular kinds of family members and youth and religious subjects? And what are the youth's contributions in these sites? In Western discourse, there is a discussion about the wave Islam is producing but the other

side of it are the LBC kind of people. What do they make of it in their own everyday lives.

Penny Johnson: Our project is with Lamis Abu Zeid. It is interesting that since the beginning of AFWG we introduced the idea of subjects. And then what stirred our interest is the intersection of weddings and war. We see brides at checkpoints, weddings under curfews. Weddings and war, and the other name is Marriage and Movements. How does marriage function? We are starting with refugee camps but it is different from the urban sites. We are also looking at marriageability where being a national hero was important before the Intifada.

Annelies Moors: We moved from Weddings and War to Marriage and Movements to broaden the theme we are working on. We took marriage and the arrangement of marriage as a crucial moment for the production of families. At one hand, we are looking at public and semi-public discourse. What is desirable in marriage? Ideology, future, location, national future or non-national, religious morality, what are religious authorities' desirable marriage? What is a desirable age? What is the desirable spouse like? What actors are becoming authoritative? The issue of class is important. We start at the refugee camps and we look at internal divisions. The issue of localities plays out. It also works out in how people think of the partner in terms of locality and movement. We want to link that with the notion of trans-national families. So, mobility and in the case of Palestine, the immobility. We also want to investigate how the notion of desirable and undesirable marriage arrangement plays out. What is the outcome? What happens on the ground? And the particular focus on the relation between generations. How female youth have a say.

Eileen Kuttab: My research has evolved. I started with the newly displaced families. Now I want to expand it with a gender and youth lens. I have a personal reason. Why we as mothers of the 60s and 70s have not produced youth that we dreamed of? Why are they so different? There are similarities between Palestinians and the youth of the region. There is another level of the lower class, poorer families. So, the middle class is the non-state and the global and the poorer classes being more attached to the national project. But I see common threads across the classes. I was so defeated that I was not able to produce good children who are able to adopt the national project. I have to understand whether it is ourselves who were not able to do that or are there other factors.

Ibrahim Elnur: My focus is on the middle class. How shaping and reshaping the family affects the reproduction of the class? The realities between diasporic families and home. How diasporic communities have links? I know the difficulty of moving from the micro level to the macro level of the society. I am also interested in the transformable potential that can be realized or not. I did similar exercise looking at home urbanization, multi-layered urbanization.

Mona Khalaf: I am working under the umbrella of marriage and movements but from a different perspective. Lebanon has been going through a massive migratory movement. This exodus is because of adverse economic conditions. If you are a poor Lebanese living

in a poor village, all you can think of after the famine after the First World War, you are only thinking of leaving. There is a deep desire to improve their lives. After the 17 years of war, youth have been disheartened. They want to be active agents but they are crippled in Lebanon, they feel they can do it elsewhere. For instance, they've been pushing to get the right to vote at 18 and turned down. What I propose to do is study the impact of the male migration and whether we can talk as a result of the feminization of the Lebanese family. I will use both quantitative and qualitative approaches. Is the wife appearing more in the public sphere? I will cover people from different social strata, different religions. If the answer is yes, is this expansion temporary until the husband comes back. If the answer no, is there another male playing the role? I also want to look at the impact on the children growing in a single-parent family. What is the impact of that on the work load and the leisure time left to the new head of the house. I will try to interview some of these children.

Omnia El-Shakry: To address what Hisham was saying earlier, I want to do a historical narrative of the concept of “shabab” in Egypt. Looking at the turn of the century “nahda” up to Nasser and then the liberal , neo-liberal. I want to look at the text media, journals, possibly looking at radio, and I am contemplating looking at cinema. But thinking of it as a historical question. Has it always been like that? Looking at the Nasser period and the hope that was at the time.

Jihad Makhoul: I thought maybe I would give a quick overview of the situation in Lebanon. The title is “How displaced and war-affected families are coping in a post-war situation” but specifically urban areas of Beirut. Lebanon today is actually just out of the war, 14 years ago. The economy is not as we expect. There are huge inequalities. 50 percent of the population is covered by social security nets given by the public sector. The rest of the population have to pay themselves but they are not employed by the public sector or daily workers who work out of small agricultural activities. During the war there were a lot of studies on how the war impacted families. After the war there were some studies that studied the economic variations as a result of the war. You do see the impact of war on children. What's happening to the family is not contested. We have 18 religious sects and the religious authorities lay out the foundations. They are very powerful. According to some studies, there are multiple family formations. Things have begun to appear, co-habitation, single-headed households as opposed to the extended family. These changes came up with a lot of immigration and migration from the Arab region and Asia. The head of the household is no longer the breadwinner because of the influx of cheaper labor. So children became part of the breadwinning group. So, my research project hopes to look at how these families at war displaced sites or have migrated from rural to urban. What are they doing? How are they coping? Who does what in the household and what is the health outcome? I intend to carry out my studies using in-depth interviews.

Suad Joseph: I will be working in Lebanon. Like Judy, I have been struck by looking at the post-war situation. My work has been long in citizenship and state and how state produces citizens. Lebanon was conceived as a heterogeneous society. It was designed as a plurality and from the get-go that gave over the conception of the family and the design

of the family to the religious sects. It makes the state-building project difficult to see. My research in the 70s was to show the kinds of cultures that produce national projects despite the presumed sectarian differences. If you look at the urban working class, there were huge differences between people because there are Palestinians, Syrians. After the war it has become a net-importer of people with many Asians replacing many earlier demographics in migration. In that kind of state formation that conceives of itself as pulling away from the center, what is the notion of citizen? And then a war. In the 90s I researched a village where everyone almost owns property and people invested in their Lebaneseness. How do you teach children about their responsibility to the state? I got blank stares. What state? What has the state done for us? We don't want them to know about the war. I became concerned and fascinated by how families teach children what they should want in relation to the state, a sense of responsibility, a sense of wanting to do for the state. We felt that this public space belonged to us. How is it that young people are or are being taught how to commit themselves to the idea of the state? Like Zeina, I will be looking at the state and families but on the ground. How does the state figure in family settings? The discourse that might evoke commitment to public space or a national future. But what I am seeing in Lebanon that everyone wants to leave. Any young family would wish that their children go abroad. What is left of the idea of Lebanon? And yet there are many NGOs and the state who are looking at youth and self-consciously creating the idea of the state. I want to look at the psycho dynamic setting. How does the young person hearing about relatives in Canada or New Jersey feel? How do they take that on? It is difficult to work with children, what should you ask and how do you translate that into the pedagogues of desire. I will work concretely on the ground.

So now we can have some discussions and your thoughts.

Hala Kamal: Actually, amidst this idea of mobility and displacement. A point that came to my mind is mixed marriages. This can be tackled from the perspective of youth.

Annelies Moors: You have different trans-national marriages. You also have Palestinians who marry Europeans.

Nadia Rifaat: An idea that came to mind. The idea of the Egyptian family in the Gulf. What impact does this have on the families here? Gender roles, citizenship, religion. What ideas do they have?

Suad Joseph: We have a member who is not here, Nadine Naber, who looks at the diasporas in San Francisco and Minnesota, but she is interested in looking at the national dream and the Islamic dream.

Nadia Rifaat: There is a difference between those families and the families in the Gulf.

Afaf Marie: The point that Hisham talked about, how youth look at marriage; most people are shocked at the girls' views. It has retrograded to worse than it was in the 60s. Girls now have no problem to marry to someone who is already married, who is much older. They don't mind not working, or treating them like Si Sayed. We have found

researches that the woman knows her rights and wants to ask for them. They want their rights and they know their rights but she needs to be empowered.

Jihad Makhoul: In Lebanon we use the term empowerment all the time. What do you mean by empowerment in practical terms?

Annelies Moors: That we give her choices so that she can make choices. This will need intervention from the state, trainings, education, equal opportunity. Empowerment takes that all the stakeholders expand all the opportunities.

Jihad Makhoul: But when there is a political system.

Ibrahim Elnur: I want to relate that to three factors: opportunities, the effect of the Gulf, When I visited Khartoum, I found people saying “Jazaka Allahu Khairan” and it is shortened “JAK”. The third point is the late age of marriage and this is why marriage became a survival issue.

Amal Abu El-Fadl :The definition of family needs to be revised. Out of my experience with boswtol, we get e-mails where the young have problems that they cannot share with their parents or their brothers or sisters. We used to have six sections now we have seven. Interactive links are basic to each section. We get over 200 e-mails from people seeking advice. Apparently, they don't have anyone to turn to in the family. Is the family now a guest house?

Afaf Marie: In a talk I attended about “Egyptians and Depressions” A psychiatrist talked about a whole family who visit him and they all talk to each other over the phone only.

Mona Khalaf: Who responds to these people?

Amal Abu El-Fadl: It is a new concept. This is the first magazine where all the material is prepared by young people, so the language is very youthful. The material is designed for the net. I am proud to say that we introduced a section on sex education. We call it “La ‘eib wala haram” The age ranges from 13 to 40 or 50. We got rid of a taboo and the people are grateful. Dr. Heba Kotb responds to this section. Her PhD is from the States on sex and Islam.

Eileen Kuttab: Do you have on your website what kind of issues you discuss?

Amal Abu El-Fadl: It is a mixture of lighthearted material and serious material. We believe in edutainment. We have thrillers, horoscopes etc. And then it is like a trap, we have politics, literature, sex education. We have a link called, “Galna Gawabak”. “Faddfada” is a section for psychological counseling.

Ibrahim El-nur: Where do you get your funding?

Amal Abu El-Fadl: It is a private company who wanted to construct a website. So, I sold my idea to them.

Jihad Makhoul: When you said something about revisiting the definition of family. Do you have a definition?

Amal Abu El-Fadl: We have been online for six months. We have 25,000 visitors per day. Most of them come from humble backgrounds.

Eileen Kuttab: What kind of issues?

Amal Abu El-Fadl: I supervise the e-mails. Through the e-mail, they have a problem of communication; they are desperate, they are frustrated and they have no jobs and they have family problems.

Zeina Zaatari: People who do not have family problems will not go to the website. So these people are not representative of all Egyptian families.

Amal Abu El-Fadl: Other people come to us. Some of them that don't have problems, but feel grateful that we wrote back to them.

Suad Joseph: Do you get people from other countries?

Amal Abu El-Fadl: We have visitors from 51 countries. From Palestine, Europe, even Iceland.

Eileen Kuttab: What are the main issues?

Amal Abu El-Fadl: We have a section called "Hakaweena" It is about problems like drug addiction etc. The approach is different because we are not parents.

Mona Khalaf: It is a huge responsibility.

Nawla Dariche: We are an advocacy organization so we provide services. We have a forum of young women. They vary between 15 to 25 young women and this is an open space for them to meet together and discuss books to express themselves. Now we chose five or six of them to transfer the organization to them at some point. We have a newsletter called "El-Mara'a El-Gedida". So, they have another newsletter called "Fakk El-gadaayel".

We have another project about "Creative Women in the Shadow" and it is about women who are creative and why they are not allowed to be creative. We have an ongoing research now about Egyptian NGOs and the private sphere.

We also have a Media Watch project. We only have one academician. So, the work we do is not in the standard way of academicians. We also have a family theoretical magazine called Tiba about women and identity.

We also have a magazine about Intifada. Women and resistance, women in power. Women and the privacy issue. We worked a lot about violence against women. Our first Media watch was about violence against women in drama.

We have a library that includes 3000 sources about women and we can send you a bibliography. We also have a research now that has not been finalized. It is about the strategy. Research on the impact of the structural adjustment program on the employment of woman and we want to investigate that women's employment is empowering or not.

Mona Khalaf: I worked on women empowerment. I looked at the textile sector, the banking sector and the professional sector. You would be amazed to realize that working did not empower them at all. The textile industry employees did not cash their salaries. Neither work nor education empower women here.

Marianne Khoury: The role of preachers especially in the media. Women are not in the media but, Amr Khaled, for instance, influences everyone. The project started five years ago and it is about women pioneers in the large sense of the word, in Algeria, Morocco, Tunisia, Palestine, Egypt, Lebanon. We did the films differently. There was a film about the evolution of the feminist movement where we chose a family of four generations and the film is a chat between the family members. I personally made a film about women pioneers in Egyptian cinema. Six women: the first composer, producer, director, editor, etc. A film about Kifah in Palestine.

Personally, I also feel very defeated.

The showings were interesting. We did a few screenings here. Documentaries are not well-seen in Egypt. We did public screenings at the opera house and we did one at a cinema. And last year we had a festival for European films and we included it and people paid money to see these movies. Women Beyond Borders, And Nazira Gonblat. We had 3000 viewers.

Suad Joseph: That is a form that constructs another form. What do you want to achieve?

Marianne Khoury: We are trying to expose people to a different kind of film. It is very hard.

Hoda El-Sadda: There was a discussion around the film and it was called, "Reshaping Memory." It is an intervention in the meaning we want to get from history.

Marianne Khoury: People are interested.

Suad Joseph: When you select your subjects, what do you have in mind?

Marianne Khoury: This last project was very experimental.

Hisham Rouby: I will have five minutes to tell you about my organization. It was founded in 1995 just after ICPD. During the ICPD, we discovered that we didn't have youth organizations. We had NGOs working with youth but headed by senior citizens. Defining youth as a target group is a concept starting with the family. We can see a minister talking about young people on how to use their vacation and they think of them as people who have their problem and they are the rescue group. And parents do the same thing. We want to change the definition by thinking of youth as an asset especially that more than 50% of the population is under 30. In the beginning we were told that we need a senior member for the board. But we didn't do that and our attitude is to look at youth

One project is the Egyptian Volunteer Center (EVC). This started in 2001. It is a place where young people can come to express their desire to be a volunteer. Before we started, we did a study and we asked them what is volunteerism? We got responses starting from a volunteer is someone in the army, volunteerism is only for girls, it is for rich people, it is a job. We also talked to NGOs and we discovered that the NGOs have a problem of managing volunteers. They don't have a proper management system for them. So, we talked to people about volunteerism and not charity volunteerism. You can do this for one hour a week. You can have something to write in your CV. Also the NGO will benefit. You can volunteer whatever skill you have. The software matches the requests with the NGO requirements. We had 1,800 volunteers in the first year and more than 70 NGOs wanted volunteers especially that there is a link between youth and community developed. We signed a protocol with the ministry of youth to have volunteer center in youth centers. We have 4, 800 youth center in Egypt. We have EVC in 50 centers. We have a complete kit that we take with us. We now have 12,000 volunteers in our database. The government too, for example, the Polio campaign and now we work with the UNICEF too.

The other project is a project with the UNICEF on establishing counseling centers for adolescence. The design is to establish a counseling center in our volunteer centers. The main area was future planning, career planning. And girls want to know how to start a family, how to deal with husbands, how to become a good mother. More than 70% of men want to marry an employed girl especially in Upper Egypt and it's better if she has a government job. They want to know about sex education. They can't ask their parents and they want someone young and not a physician. And if you need volunteers, we have many. We also have a research center. We have a research about Media and Smoking, Shisha and girls, Internet chats.

Suad Joseph: How do you solicit volunteers?

Hisham El-Rouby: We go to universities, clubs and we have a website, and word-of-mouth.

Suad Joseph: Ages.

Hisham El-Rouby: 17 to 35.

Annelies Moors: Anything else specific?

Hisham El-Rouby: Girls are more committed. We also train the volunteers. We now have connections with corporates. We have people from Vodafone helping and P and G.

Suad Joseph: Have you talked to them about the effect of volunteerism on them?

Hisham El-Rouby: We have a grade A volunteer and so you have to present a case study if you are a grade A. We have an example of a volunteer who became employed. People now become committed. We train them on an asset-based approach. We have a village that had a problem for 15 years and they have a small canal that they cross using a palm tree and they have a lot of deaths. So, after we trained them, they contributed and made a design for a bridge.

Hani Samir: I want to make a general comment and take you away from this association. I am the CEO of the association of Upper Egypt for Education and Development. Briefly, how it works and what kind of philosophy. Upper Egypt starts in Giza, but genuine Upper Egypt is Minia, Assuit, Sohag and Qena. We are now beyond 65 years. It was established by a Jesuit father, Father Ayrout. He spent most of his life in Alexandria and he went to Upper Egypt and he was touched by the status of rural areas in Upper Egypt and he wanted to help them and he started to think that he would provide elementary education. He established about 130 schools in Upper Egypt. The Association of Upper Egypt. We are still operating 36 schools in Upper Egypt in the poorest areas mainly. To give you an idea about our communities, we are working with the last two communities in these countries where electricity was introduced a few years ago. The Association of Upper Egypt works through volunteers. We have more than 3,000 volunteers but mainly old women. We are involved in all forms of education. We have schools. We provide education to the poorest in the country. We provide parallel education, the one-classroom school. We have more than 40,000 who join our literacy program. We are involved in economic development, health, environmental development, women enhancement of women, youth and childhood. We contact more than 2.5 million Egyptians directly. We are involved in networks through smaller NGOs because sometimes we are an intermediate organization.

I asked myself what kind of cooperation we can do. We work with conservative communities and they do not migrate. We work in communities that have never seen a computer screen. We are working with families whose biggest dreams are to have a meal with meat, families who dream of \$12 a month. Female genital mutilation is more than 85%, where it will take you a couple of decades to change a minor practice. We are working to keep the momentum to create demand for the government services, to give the community the tools to respond to their needs in the future. We work with the government to build trust between their health services and demand. We helped some hospitals to build trust. This is the kind of organization I come from and I am glad to

come to this luxurious meeting. How can the results of these elegant researches be translated into reality? And how can you bring these results to the government? I urge you to make sure that the results of your work are being used on time because they could be kept on the shelves. After 10 or 15 years no one will make use of them.

Hoda El-Sadda: Does this assumption of globalization that there is youth homogenization not apply to the poor? I am curious. Is it true that the poor are excluded? Are there new patterns of consumption?

Hani Samir: When I talk about communities without electricity, this does not mean that they are all like them. Many people save to buy a TV and sometimes a satellite dish. They are curious even if they are poor. The political situation affects people and the regulations and the economy. I can't say they are not in touch but they are not directly affected. And they also communicate their messages too.

Hala Kamal: My involvement is in university and my research work is with Women and Memory. My PhD is on autobiography of immigrant women in the U.S. When it comes to women and memory, I am working on translation because we have a problem with translation of Gender Studies and Middle East Studies classics.

Nadia Rifaat: Our main focus is on civil society, on project design, consultancy. We are concerned with women organization, gender issues, and women in religious discourse Christian and Women. I can also make a suggestion about what interests us. Many of the NGOs we work with have been evaluating the work of NGOs. For instance, many of them use the gender discourse but they are not really doing that. What we would like to study is the impact of family structures and hierarchies on NGOs and the role of the women organizations in making changes at the grass root level.

Afaf Marie: I am interested because my mission is to activate each citizen in Egypt to improve their lives. We are a focal NGO responsible for preparing a report, a pseudo shadow report, on women's health. We can put questions in your research and get information we need. We are entitled to work in the whole of Egypt and we have a network of NGOs that can help you.

Mostafa El-Sayed: I teach Political Science at the American University in Cairo and Cairo University. I ran a center for Cairo University and I left after 9 years. I am trying to establish a think tank called Partners for Development. We are interested in questions of development, we invited speakers and we published reports and books. We have co-operations with universities in the US and the UK and South Africa. We did work on women and children and we published a book on child labor with the ILO. We did a survey of everything that was written about child labor and we looked at child labor. And we came up with a policy framework on what the government should do. We did an analysis on marriage and divorce. On paper it looks like the family structure is still maintained. We researched political participation of women, the impact of occupation on women in Palestine, in 1948, 1967 and those still in the West Bank. Also a comparison between secular women's organization and religious organizations and she did not find

much of a difference. I wrote a paper on the quota system for women representation in the parliament. It should be an initiative of the political parties. It is better than presenting it as a law. We touched upon the family situation indirectly because we touched on the level of poverty.

Hoda El-Sadda: How can we have collaborative engagements?

Suad Joseph: Another issue is distribution that would be useful.

Mostafa El-Sayed We had space in the center for other publications.

Afternoon Session

Workshop Evaluation

Penny Johnson: Besides thanks to Hoda, it is useful to describe our research to other people. I thought our projects sounded really good. There is something about presentation with an audience that makes a difference. There was a good mix of people. If we figure out how we can talk, I am glad we didn't go to the donor route.

Suad Joseph: All the people came today because of Hoda. They had little notice.

Annelies Moors: I think you did a great job. I think it was good to invite people at this moment because it is a good way to involve people who are well-rooted here in Egypt. At first, we were hesitant, but from the responses of people I thought it was good.

Suad Joseph: We did this because our funders IDRC asked us to do this.

Jihad Makhoul: I loved hearing everything we did in a nutshell. When I first heard it five years ago; hearing it again meant so much. We need to establish a practical link to our projects. How can we use our research; how will it be useful to us?

Suad Joseph: Again, that's something our funders requested. Nawla suggested that we meet them at their place next time and I think we should do that.

Eileen Kuttab: Your presentation was very successful and we think it is good to integrate it as an introduction for the volume.

Suad Joseph: I got notes from the previous meetings and previous minutes.

Mona Khalaf: Thank you Hoda.

Suad Joseph: Nelly will begin a database with individuals or organizations we will be in contact with and partnering with, and a larger database for individuals and organizations for distribution.

Zeina Zaatari: Thinking ahead for the next meeting in Beirut. This folder had our contacts but we also need their contacts for us. Maybe we need to hire a translator.

Penny Johnson: Translator adds an air of formality. Perhaps, however, some of our presentations should be in Arabic. Most people understand English, but might be more comfortable speaking in Arabic.

Zeina Zaatari: It depends on who we want to meet with. There are other people who cannot speak English.

Mona Khalaf: But we should not be more than 15.

Martina Rieker: It was a great selection of people. If we have an investment in dealing with rural areas, we need to prepare ourselves in advance for that. We know how to remarket our academic product into different versions for appropriate markets. We should think in advance what audience we want to market it for and prepare our presentations for those audiences. Before the Lebanon meeting, please let us know who the participants would be so we could prepare ourselves.

Mona Khalaf: The purpose of the meeting is to share our research projects with people who are undertaking research or working directly on the ground. We are not in the stage of translating this on the ground. I think what we are doing as academicians of representatives of the ministry of social affairs, groups like the bahithaat, for instance that could help us reflect on our projects.

Ibrahim Elnur: This is my understanding too.

Zeina Zaatari: If we want to know if we are answering the question that's why we should market ourselves differently.

Suad Joseph: This workshop was particularly amazing. As you know, Barbara volunteered to do this and then her situation changed and Hoda did it. We have more time for the Beirut workshop

Human Subjects Protocol

Please look at Roman numeral 7. It is in the order of the grant proposal. It took us two and a half months to do this. We got the Ford Foundation grant; I had to do a Human Subject report but it was only for Public Discourse and so I got a waiver. You may not do research with anyone who is under 18 without university permission. The Ford grant expired in December. They said you are out of compliance and you can't spend anything

else and they gave us a 60-day leeway. The staff person they just hired helps faculty and she helped me do this. So, I got this renewed for five years. So, the part of our work that does not require human subjects has been renewed.

So, the ones you have now is based on IDRC grant. I was trying to get writing permission waiver and the explanation I gave was that in our countries if you ask someone to sign something, then they think you are the government.

We have to translate the letter to Arabic and we came up with something modest. They wanted a sample of questions. We did a generic letter of information. They don't have to sign it but they have to read it. You hand this out to anyone you are interviewing. If they don't give the waiver, we are back to square zero.

If you look at attachment number 1, we gave them generic questions. You have everything that we've done here.

Jihad Makhoul: Out of my experience with things like this, when you go actually to start empirical research, this is an introductory letter and it documents who we are and people love to have this because they feel they are part of the project. It is important to say what the letter says.

Hoda El-Sadda: Don't we go back to the interviewees after we transcribe?

Suad Joseph: This is different.

Hoda El-Sadda: What about if we have to sign?

Suad Joseph: Legally if they don't approve it, then you can't do the interview. You can't use names in the research or put names on the questionnaire. It is important that you have a record of who you interviewed separate from the interview schedule itself. Judy has more experience.

Jihad Makhoul: Can we add something else?

Suad Joseph: Everyone should have minimally this. If you want to add a few sentences, that's OK. It is unlikely we be audited, but I don't want to have this problem, so please keep documentation.

Annelies Moors: I feel uncomfortable about the sentence saying we will help "solve" some of the problems you face.

Penny Johnson: We can put "understand" instead of "solve."

Suad Joseph: It's because they wanted to know how we will benefit these people.

HUMAN SUBJECTS

- Put “understand” instead of “solve” in the first paragraph.

Suad Joseph: Please read this and you also say it to them. I will let you know as soon as we have any answers on our hand on Human Subjects.

Beirut Meeting

Suad Joseph: When will the meeting be?

Tentative Dates for the Beirut Meeting:

September 23, 24, 25 and a day before or day after for socio political tourism

Beirut Stakeholder Workshop

Suad Joseph: Do we want to do something parallel to today?

Penny Johnson: Regional research committees. We had thought about a way to talk about families and youth. The mix we had today seemed to be reasonable.

Eileen Kuttab: But, we need youth representatives and refugee representatives.

Mona Khalaf: We thought we could have three categories: NGO, Academic and Public Sector and International Organizations.

Hoda El-Sadda: There were a lot of youth organizations that I didn't know the people who work in them. So, I invited the people I know and knew would come.

Zeina Zaatari: We need to have Lina Abu Habib's group.

Mona Khalaf: The AFWG does not have good relations with Lina Abu Habib.

Zeina Zaatari: But they work in all three countries.

Martina Rieker: And they have an IDRC grant for empowerment in the three countries.

Penny Johnson: Also, because he is one of our associates, Marwan Khawaga.

Ibrahim Elnur: Are we maintaining the same principle Hoda used?

Suad Joseph: An important thing to think about is the organizations you can imagine AFWG working with.

Eileen Kuttab: Adib Nema.

Zeina Zaatari: What are EFL and Restart?

Mona Khalaf: Restart helps women prisoners re-integrate.

Suad Joseph: We have to invite people we can work with, about 15 plus or minus.

Penny Johnson: Rosemarie.

Suad Joseph: You will have to prepare a binder and a little information about the participants.

Judy Makhoul: Will we have a new brochure?

Martina Rieker: I can do that, but I need the information.

Suad Joseph: So, we will have new brochures for the Beirut workshop.

Budget Allocations

Suad Joseph: If you look at the Budget Allocations, these are the categories for IDRC. So, we have item 8 to split among us. We agreed on up to \$6,000 for a course buy-out or summer stipend. The end date is August 2006. That leaves \$12,000 for research expenses. Those who are putting money in their accounts should not have any other money there. Please keep receipts for everything. You need to report to Davis how the money was spent. If you pay research assistants, translate it into dollars. If you are hiring someone who is not a Davis student, you don't need to follow the procedures at Davis. We may have to resend you the scope of the project for revision. The contract says up to \$6000 in stipend

Annelies Moors: I want a copy of the contract.

Ibrahim Elnur: Does this include computers?

Suad Joseph: No.

Omnia El-Shakry: What about books?

Suad Joseph: You keep them.

Mona Khalaf: If we subcontract to a research outlet?

Suad Joseph: That falls under research assistant

Mona Khalaf: One more question. If one does the interview, that would go under the \$6000?

Suad Joseph: Yes. We have money till next summer. So we have to raise funds. It has to be a collective job. I will continue to do what I can. Barbara made connections with Hewlett foundation.

Eileen Kuttab: So, we can fundraise for individual projects?

Jihad Makhoul: How would AFWG benefit?

Suad Joseph: That's right. We can assign some of it to AFWG. So, a percentage?

Ibrahim Elnur: Between 15 and 20.

Suad Joseph: 25%

Ibrahim Elnur: I think it is too high.

Suad Joseph: We have AFWG Research Assistants, AFWG workshops, AFWG office expenses. We cannot complete the visions that we have with \$18, 000 per project. I first said \$1.8 million. I did this over two years so that if we spend it, we can get more. We might be able to get more money from IDRC and Ford. So we agreed that we will all be fundraising and that for individual fundraising, we have to pay 25% to AFWG.

We saved \$45,000 I might be able to bump you up to 20,000.

Omnia El-Shakry: Research Assistant payment. How does that work?

Suad Joseph: We have a template for that. We built in money for the workshop and for the Arabic translation. One more thing on the allocations. This will be a two-year contract, so we need a two-year address.

AFWG RA Protocol

Suad Joseph: Many of us will be hiring RAs and we use them differently. This was sent to you a year ago. The situation that came up where a previous assistant thought that the work she did belonged to her and that it gave her the right to authorship. Another one edited a piece and thought she should be written as a co-author. We discussed this before and we know that AFWG is a collaborative project. So, we need to think what this means for RAs. It is important to put that up front.

Eileen Kuttab: We have two categories of RAs. One is paid and not engaged in the analysis. They don't co-author. The other RAs who write with us and I think these are partners.

Suad Joseph: So what does it mean when people have partners? Is that still AFWG?

Omnia El-Shakry: I think we should include this in the contract.

Zeina Zaatari: Number 3 says there is a possibility for this though.

Suad Joseph: It is not an invitation, but this is just for flexibility.

So, we all agree that RA means no authorship.

The other category of people who are not paid and co-write an AFWG piece and who have not worked with us for four or five years.

Omnia El-Shakry: That came up with me about Palestine and Lebanon. So, maybe we want to use secondary sources for the comparative part.

Hoda El-Sadda: But it is problematic because we are closing the group.

Suad Joseph: We can add but what happens to the people who show up once or twice?

Annelies Moors: But we can come across someone who has a sharp mind but cannot be included because of the co-authorship.

Penny Johnson: But we work with people closely.

Ibrahim Elnur: We have a category for affiliates.

Suad Joseph: But it is for people who were members.

Ibrahim Elnur: Can we have a collaborative member category?

Martina Rieker: But, we said before that the groups can bring someone along.

Suad Joseph: But that is for the groups not the individuals.

Martina Rieker: But because of the comparative we have limited capabilities. I can only work on Egypt and Palestine.

Annelies Moors: We can look at it positively. This will spread the word beyond the group.

Suad Joseph: it is not positive or negative. The question for me is what does it mean for something to be an AFWG publication?

Penny Johnson: The Core group members are the primary researchers. Maybe we can have an Associate Researcher. Annelies and Lamis and I might like to ask Nahla Shehata

to incorporate her in the writing. Not that we were already going to give what we were going to do to someone else.

Annelies Moors: In the course of the research we might find someone.

Suad Joseph: When we come to the situation we might come up with something different especially taking the two previous situations. These situations will come up. Zeina already said we have allowed for it but let's have this discussion as a way for reminding ourselves of the protocols.

Annelies Moors: It occurred to me yesterday when you said you did not want to do your project where you did your previous work, and in my case it is not feasible to do that, which means it is more difficult as to what is my work and what is AFWG work. If all goes well, then there will be no problem. But I can see a potential problem coming up when one wants to see work published or drawing upon work he has done previously.

Suad Joseph: That's why I did a separation. I suppose that if AFWG sits and does not take it out then if Annelies wants to take it out, then we should collectively agree. If that situation were to come up, we will not be responsible for getting the work out, then you would have claims for the group about your work and the group would say yes. Is that reasonable to you?

Annelies Moors: Yes.

Zeina Zaatari: I recall that we said there might be possibilities for people to publish but with the collective decision. We said that a long time ago. The boundaries of the research are hard to draw and the intellectual part is cross-cutting.

Suad Joseph: It's hard with the analytical framework.

Omnia El-Shakry: This brings up the whole publication issue.

Penny Johnson: Once we get along we will see if we need a strategic series of articles.

Annelies Moors: We might have a series of articles at the end.

Suad Joseph: Volume I is the most problematic volume. We might have volumes for different projects. This was hard because we were shifting our framework and the group was hard.

Martina Rieker: If we do what Penny suggested, it is extremely time-consuming. You have to have at least two years. I am interested in strategic journals. All you need now is an introductory essay and articles and CVs. Then we need to do that now for two years later.

Omnia El-Shakry: How does that fit with Syracuse?

Suad Joseph: Only Volume I. The advance contract is no big deal for them.

Omnia El-Shakry: Then Martina's point is very well-taken.

Annelies Moors: That would be a task for us to divide among us.

Suad Joseph: We will want to group ourselves thematically in September.

Martina Rieker: By September we should have something ready.

Zeina Zaatari: This requires homework before that.

Everyone approved the RA protocol.

Research Projects Timetable

Date	Deliverable/Task
Sunday, February 20 th 2005	Two pages of research proposal.
Tuesday, March 15 th 2005	Comments on and/or replies to the February 20 th , two-page proposal
Sunday, May 15 th 2005.	Two-page progress report
Friday, June 10 th 2005.	Comments on and/or replies to the May 15 th progress report.
June 2005.	Send Martina Rieker any changes to the brochure.
Thursday, September 1 st 2005	Two-page progress report * Responses to the September 1 st progress report will be during the September Core Group meeting.
Friday, September 23 rd to Sunday, September 25 th 2005	Core Group meeting in Beirut.
Sunday, September 25 th 2005.	Stakeholders' workshop in Beirut.
Tuesday, November 1 st , 2005	Send working paper to Suad Joseph *Please refer to page 50 of the May 2004 minutes of meeting for specific working paper assignments.
Monday, May 1 st 2006.	Drafts based on research projects for special journals or Volume II for internal AFWG review.
May 2006.	Stakeholder workshop in Palestine
August 2006. (Grant expiration)	Submit articles for special journals or Volume II.

Webpage

Martina Rieker: The only thing I have to say is what I've been saying all along. It is everyone's responsibility to make sure the projects are updated.

Zeina Zaatari: What about the research groups?

Hoda El-Sadda: How long does it take to upload?

Martina Rieker: Uploading doesn't take time. But you have to send me the whole document.

Suad Joseph: Is it all PDF?

Martina Rieker: No word.

Suad Joseph: We can use it for the bibliography. We thank Martina for the webpage. We will NOT have a password protected Core Group pages. The bibliography will be updated monthly. The AUC webpage will be shut down. If we find good links for family related research, send it to Martina and she will put it on our webpage.

Judy Makhoul: Do you use Front Page?

Martina Rieker: Dream weaver.

For the Beirut workshop, will we have the brochure in Arabic?

Zeina Zaatari: I can do it in a week.

Martina Rieker: We can think of more enticing titles.

MESA

Suad Joseph: Only Zeina responded. Does anyone else want to go?

NO.

Acknowledgements.

Jihad Makhoul: I think it is better to have them all together.

Suad Joseph: It is a political thing. It is an important thing in any publication.

Zeina Zaatari: Do we have a dedication page?

Suad Joseph: It is a place holder?

No dedications.

If you want to send acknowledgements, please send them to me. Zeina, please send them to me.

Other than that we have done everything on the agenda.

Is there anything else?

Omnia El-Shakry: Can we have a reader.

Suad Joseph: So, in September, each one of us can contribute 1 or 2 articles for a reader. Perhaps organize this reader around the 5 thematic – class and consumption, mediums, mobility and displacement, marriage, desire and opportunities. We will spend some time in Beirut reading.

Martina Rieker: We can put together something electronically.

Omnia El-Shakry: Any articles that you consider strong.

Suad Joseph: I would like to suggest that we find a film or two if we can and if we can have the film maker and have a discussion with him/her.

We will have the Palestine meeting in May 2006.

We need to send the sub-contract to Omnia.

Arab Families Working Group

Minutes of the November 2004 Meeting

Harbor Court Hotel
San Francisco, CA
November 22, 2004

In Attendance: Suad Joseph, Hoda Elsadda, Omnia El Shakry, Nadine Naber, Martina Rieker, Zeina Zaatari

AFWG Staff: *Fawn Scheer*

AFWG Meeting
Monday, November 22, 2004
San Francisco, CA

MINUTES

Suad provided a brief update on current issues affecting AFWG, and outlined discussion points for the meeting.

Suad and Zeina gave an update on Volume I, including the Table of Contents format and order of chapter sections, the bibliography editing work and future expansion efforts, and the status of the draft manuscript for the text.

Research Projects

Nadine: The initial goal of focusing the Border Crossings chapter on the subject of public/private seems to have fallen by the wayside. There now seems to be some discontinuity, or a disconnection of themes.

Suad: Can common themes be named between the chapters? Maybe the authors can have some help bringing the themes up to the front. Martina, Barbara, Suad, Zeina and Nadine can help read chapters more thoroughly.

Martina: The RA could compile theoretical articles and arguments that help to map the project. Three or four articles could be compiled for colleagues to read as background material on each subject.

Suad: The RA cannot do that, but could read through the Volume I manuscript and summarize what an outsider understands from it.

Hoda: My research project will focus on literature from the 1990s (especially Egypt). It will look at: how are gender relations worked out and how is literature from this period different from previous periods; I will develop thematic links with the other research topics (especially Palestine), and offer comparative perspectives on Egypt, Lebanon and Palestine. The core focus of the project seeks to answer the question of desire.

Zeina: If we [the Core Group] are not doing comparative analyses or discussions, should we get outside help to do it?

Suad: That would be ok, but it's best to keep work within AFWG as much as possible.

Omnia: My project is flexible, and I am interested in helping out with the historical components of other project themes, for instance youth, desire, etc. I can't do all 3 sites on my own; I will need some help, and may need to hire an RA. I plan to focus on the period from the turn of the century to about the Nassar period (1970's or so), discussing regional transformations and issues of consumption and production. I need to find out who the historians are, and who are working with the primary sources.

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Zeina: Hanan Haidar, our RA in Beirut, has been researching newspaper representations of Arabic families – she can help Omnia with this aspect of the research. We also have an extensive bibliography on Lebanese Youth.

Bibliography

Suad: All authors should continue to submit resources for inclusion in the bibliography until Volume I goes to print.

Martina: One way to keep on top of newly released material is to subscribe to Global Books in Print online, which will send you an email telling you when new books are released (it can filter by subject, so you can select only books related to “women” or “Egypt” for instance). Many journals have this feature, too. Barnes and Noble is another good resource for getting information from the Table of Contents for books.

Suad: For the Volume I bibliography, it is best not to categorize citations by subject matter [group present agrees]. Citations should be categorized by language, alternative sources (websites, non-print, etc.) and dissertations.

Webpage

Martina: Almost everyone has submitted their brief (one sentence) project description for the webpage, but it looks rather sparse. I would suggest we get more information from research groups, to make a better presentation of our work. We should try to have a full paragraph describing projects – this can evolve over time – and the paragraph descriptions would be used on the introduction page for each of the projects. Most of the projects are not comparative, they either focus on Egypt, Lebanon or Palestine. I would also suggest that for the February meeting, we discuss how to develop a thematic connection between the separate projects.

Suad: Our website should be ready for public viewing by February. It is important to get it up soon, so our funders can see some tangible results; it is a critical component for our funding.

[There is some group discussion of how to address the posting of website for group to see. There is consensus that it is not quite ready for the world to see.]

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Martina: I would like to post the material I have now. I can give the group notice that it will be posted, everyone can have a week to view it, and if there are complaints about content, I will disable it until it is ready for its official unveiling.

Suad: What else can go on the website? Some ideas that have come up are: a searchable bibliography; links to other websites – groups, institutions, issues, conferences etc.; books that become available for download or online viewing; news on Arabic Families (this would require an RA to compile and update information). ESCWA and GLIB have good resources on their websites, we can also link to their websites.

Hoda: Should there be an Arabic version of the Bibliography on the website?

[Group indicates agreement – it is a good idea.]

Human Subject Protocols

Suad: I still have not received everyone's certificates of completion for the Human subjects tutorial. These are needed in order to complete the renewal of our research protocol, which is overdue right now.

Suad: We need to create a consent form in Arabic, and will need to submit a waiver for instances when no signed consent form can be obtained. Consent forms will be kept in Davis in case of an audit.

Grants/Subcontracts

Suad: With regards to fund disbursement, Core Group members can be considered individual P.I.'s at their institutions for the purpose of getting their funds transferred from Suad to their individual institutions.

Hoda: We need to complete a working draft of a report on our research that we will submit to our funders. The deadline for the working draft is September 2005.

Suad: Yes, I must submit an official report by December 2005.

Hoda: Maybe by Fall 2006, a second volume will be finished.

Suad: Our grants formally expire in the Summer of 2006 (the money has to be spent by then); our granting agencies should agree to a no-cost extension, but that is not a guarantee. We need to be sure we deliver what we have promised, in addition to the research. This includes: a public webpage and facilitation of stakeholder meetings.

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San Francisco, CA

Suad: I will check to see if the Core Group can use their own discretion for allocating funds (e.g., for buy-out, summer salary, research, etc.).

February Meeting Planning

Suad: The Core Group meeting is planned for February 3 & 4 (all day), and Feb. 5 (afternoon); The Stakeholder meeting will take place the morning of Feb 5. The meeting will be held in Cairo. The Cairo RA will help with the logistical arrangements for the meetings.

[The Group discusses stakeholder meeting details: We need to reach out to NGOs and scholars; one purpose is to disseminate AFWG research themes and to get feedback on the relevance of our research to the stakeholders; our presentation will be relatively formal with pre-meeting material provided and a discussion following the presentations. We shouldn't invite more than 15 stakeholders (the numbers of AFWG and stakeholders present at the meeting should be about equal).

Hoda: I will need help preparing the materials to provide stakeholders at meeting. We need to inform them why they are being invited to the meeting and why they should come.

Suad: We could go back to our proposals to clarify why we think stakeholders should be involved.

Zeina: We want them to come to the meeting to provide us with feedback on our research, but what can they give to us?

Suad: Suad and Hoda can write up a one-page document listing the expectations AFWG has of the stakeholders.

Hoda: The Stakeholders should be given time to present their issues to AFWG for feedback.

Suad: The different sections of the meeting should be arranged so that AFWG research and issues are presented, followed by the presentation(s) of Stakeholder issues, and finally a discussion amongst AFWG and the stakeholders.

Hoda: Suad should write a brief letter to invite stakeholders, circulate to the Core Group for comments, then give to Hoda for translation and distribution. ***This should be finished by Dec. 10*** Invitations will be mailed at the end of December.

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Monday, November 22, 2004
San Francisco, CA

Suad: Prior to the February meeting, the researchers need to have their project ideas finalized, and a complete a written description about the project thesis, details, issues, etc.

Suad: For the Feb. meeting agenda, add: discussion of RA expectations/guidelines (including: how to use them/where they fit in, issues of authorship, different models across disciplines (Pop'n Council vs. a university system)). The protocols for RAs should be put in writing for future reference and to communicate to the RAs. The Group needs to have collective agreement about these issues.

Volume I Translation

Hoda: I would like to recommend Hela Kamel for the Volume I translation. Women and Memory cannot do the distribution. If we find a printer that will also do the distribution, we should go with that.

Zeina: El-Adab can publish, distribute and contract the translation; or we could contract Hela for the translation.

Suad: We need to decide this and begin to make the arrangements.

Hoda: Hela is happy to translate, but she wants to see a sample pf the text to know what it is like before she commits.

Zeina: The money is an issue, too. It may cost too much to do a separate translation.

Hoda: I will find out what Hela would charge.

Suad: We have about 300 pages of text, not including the bibliography. How much would Hela charge for translating 300 pages?

Hoda: We could recommend that el-Adab contract Hela as the translator.

Arab Families Working Group

**Minutes of the May 2004
Core Group Meeting**

**Sofitel Maadi Towers
Cairo, May 20-22, 2004**

**Arab Families Working Group
Minutes of the May 2004 Core Group Meeting
Sofitel Maadi Towers, Cairo, May 20-22, 2004**

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**Arab Families Working Group
Minutes of the May 2004 Core Group Meeting
Sofitel Maadi Towers, Cairo, May 20-22, 2004**

Attendees

AFWG Core Group Members: Lamis Abu Nahla, Ibrahim Elnur, Barbara Ibrahim, Penny Johnson, Suad Joseph, Ray Juriedini, Mona Khalaf, Eileen Kuttab, Jihad Makhoul, Annelies Moors, Nadine Naber, Martina Rieker, Zeina Zaatari. Absent: Hoda Elsadda, Omnia El Shakry

AFWG Staff: Hania Sobhy. **Population Council Staff:** Alyce Abdalla.

Day 1

First Session

Coordinator's Report

Suad Joseph: Welcome everyone. I am glad Lamis could make it for this meeting.

This meeting is paid for through the Ford Grant, so the reimbursement process will be different. It will go through UC Davis. We need everyone's receipts. You may give them to Hania Sobhy, and she will photocopy them. I would like to pay you in cash while I'm here. The reimbursement forms are in your binders: please fill them out today and give them to Hania. I will pay for the accommodation and meals. Any extra charges could be paid individually.

Omnia El Shakry could not make this meeting but she will be in Egypt all of next year, so she will be available for AFWG work at that time.

Huda ElSadda has a conference in the States.

Hania Sholkamy has decided to withdraw from the group. She felt that her work did not fit with what we were doing. But she wants to stay involved, however. We have a category of AFWG Affiliates, which we can offer to her. She asked about referencing the research she has done that is related to some of our AFWG work. Since the Well Being project did not produce or publish, it seemed to me that the best way to handle that was for her to note that her work was informed by the discussions in AFWG.

Penny Johnson and Eileen Kuttab should be arriving this afternoon.

Report on Ford Foundation and International Development Research Centre Grants

We have the \$150,000 from Ford.

The IDRC grant was approved but we had problems with the dissemination clause: Clause A6. IDRC reserves the right to digitalize anything we submit to them and put it on their webpage. The conflict is with anything we want to publish. This would be a problem with our Syracuse University Press contract. So we had their lawyers talking to UC lawyers. IDRC did agree to add an amendment that for purposes of this contract: anything that *we* publish, they will not put on the web. So for example, they could put our technical reports on their website. We have to pay attention to what we submit to them to note that we do not want a specific item digitalized for their website with a: *Not for Dissemination*. They committed to always consulting us before putting any of our material on their website.

I had given them some of our concept papers, our protocols (which is a working document and we do not want it to be published on their website).

They did say they would not do publish on their website our material without consulting us.

In any case, anything that goes to them probably should go through me.

Mona Khalaf: I have a question, when we talk about working papers, what do we mean by that, a first draft?

Suad Joseph: In our first meeting, we had working papers that we produced for each other to present at the workshop. We would not like them to publish these.

Mona Khalaf: Do you not think that their digitalization would come after we publish our work? There could be material that was not included in the volume and publications, there would be material that is a byproduct of work we have done after we finish our work, not of primary importance to our work and that they could publish.

Barbara Ibrahim: We can also think of how we can use their website strategically. If we plan to hold a public forum, that would be a wonderful way to use their website. We can think about using it, as well as protecting ourselves.

Martina Rieker: Putting something on a website is considered a publications. Once it is on a website, it cannot be taken to publisher. We should start putting: *Copyrighted by AFWG*.

Suad Joseph: I think we do need to be very careful to protect our junior scholars. And they have said, at IDRC, that they would consult us. They have heard a lot from me and from UC lawyers about the seriousness of this issue. Their own program people are sensitive to this issue. It is their lawyers that had written the clause. Anything that we do, as Martina said, we should put: *Copyright AFWG*.

The other clause that is a problem was whether Canadian or California Law applies. For Canadian law to apply, we would need to get a waiver from the UC Board of Regents, all the way to the President. I left them UC and IDRC figuring that out. IDRC is unwavering on this issue.

The IDRC funds are will be transferred over a three-year period

Syracuse University Press (SUP)

I have signed the SUP contract. You have all been sent a copy and you will also find it in your binders. SUP was very helpful. IDRC wanted to have 25 copies. SUP has increased our free copies to 50. They have been very accommodating. Another thing is that they have allowed us to publish our Arabic work *before* our English and they have accepted a flat \$5,000 royalty to allow for the Arabic translation. One thing we do want to come back to is to figure out who is going to translate it and disseminate it. Barbara and I were talking about this and I tapped Moushira Geziri's brain about it. We would like the same agency to translate and publish.

Translation of the AFWG Volume

Zeina Zaatari: Dar el Adab in Beirut would do that if they were interested in the material. I know the editor of Adab. I can ask.

Ray Jureidini: What is the cost of translation?

Suad Joseph: The only experience I have is with my Gender and Citizenship book. It is a bit larger than ours. That cost \$25,000 for translation, publication, distribution, advertizing. Lina Abu Habib group, the Gender Linking Project was commissioned to do it. She has more copies. Lina said \$25,000 was not enough. We have \$35,000 more for our Volume I translation from the Population Council. This includes \$5,000 to SUP.

Barbara Ibrahim: It seems to me that distribution is the key.

Suad Joseph: I went to a couple of bookstores in Beirut and I did not find any copies of the Arabic translation of my Gender and Citizenship book. I think we need a good press and someone to follow up on distribution. Lina's job is to make sure that it is out. My concern about Lina is that it took her three years to do the translation and launching and that she was not good with communication. The co-funder of that translation project, the Ford Foundation, complained frequently because she did not reply to their emails or submit reports on time. She admitted this.

Barbara Ibrahim: We could get a publications coordinator.

Suad Joseph: Lina's outfit would be ideal, because they have a whole line on gender, but the problem is communication, timeliness and follow up.

Mona Khalaf: An institution is better than an individual.

Barbara Ibrahim: If an institution is our publisher, it would be able to control the publications coordinator.

Mona Khalaf: For example, it could be one person inside Gender Studies at AUC.

Barbara Ibrahim: It could be one of our institutions.

Suad Joseph: Would the Population Council be willing to provide a publications coordinator?

Barbara Ibrahim: This is what Moushira does, but I would hesitate to commit her because she is starting a PhD program.

But let us not tell a publisher that we have \$35,000. We could have mailing costs. We could buy copies and send them. Let us hold back some of these funds to distribute the book.

Suad Joseph: Dissemination is our key problem. Mona could you talk to Dar al Nahar? The comment I have heard about al-Nahar is that they would be more journalistic and not attuned to social sciences.

Barbara Ibrahim: There is the Women and Memory Forum in Egypt. It is an institution of good standing. We do not know how regional they are.

Suad Joseph: Let us assign someone to deal with each of these.

Zeina: Dar al Adab

Barbara: Will you talk to Hoda Elsadda about the Women and Memory Forum?

Mona: Dar al-Nahar

Barbara Ibrahim: We can ask them to give us a formal proposal and tell them that timing is important for us.

Mona Khalaf: But we have to have quality control over cover, paper and number of pages.

Annelies Moors: I think the key is that the translation is good.

Lamis Abu Nahla: Are you happy with the translation of your book?

Suad Joseph: My Arabic is not good enough to tell.

Lamis Abu Nahla: But the book they did- an Oxfam publication- was awful.

Barbara Ibrahim: Maybe we should separate the translation from publication.

Suad Joseph: Volume I will be about 300 pages.

Barbara Ibrahim: Do we have a minimum paper standard- we need a quality publication.

Suad Joseph: The publisher would do the cover art, good regional distribution and it has to be translated and out in less than one year.

Barbara Ibrahim: How about 6 months?

Mona Khalaf: I would like to go back to the point that Barbara made: separating the translation and publications. So we need to know before we approach candidates if they will handle one or both.

Suad Joseph: We need two proposals, two options. If print only: 3 months, but both translation and printing: 9 months.

Lamis Abu Nahla: Dirasat al wihda al-arabiya is good.

Zeina Zaatari: I know where their office is in Beirut

Suad Joseph: Ok, Zeina can contact them. Who will talk to Nur. Judy Makhoul will.

Barbara Ibrahim: I will have Moushira check with the other branch of Nur in Cairo. Could I say that we tell them 6 months and if they want to bargain about that then we will discuss the time frame?

Mona Khalaf: What is the maximum time?

Lamis Abu Nahla: One year.

Barbara Ibrahim: We would have the right to reject or retain the translation.

Suad Joseph: It should be built in the contract - the right to review the translation.

We are just talking about the mechanics now of volume one. Zeina is now in charge of getting the deadlines all met. We had some funding left from the Mellon grant- so out of that, Zeina will now be in charge of editing and formatting, putting the volume together.

Zeina Zaatari: By June 15, I need all your documents and bios. My deadline is July 15.

Suad Joseph: What I am going to do is have everyone sign on to that - what do all think? That means that the groups meetings will discuss how they will meet the deadline for Volume I.

Zeina Zaatari: Just one point. You all have the detailed SUP guidelines, but I want to say something, if you do not know, or you are not sure then do not format at all. It is much harder for me to undo the formatting than to have the document without formatting.

Suad Joseph: For endnotes, do not do them automatically. Enter them manually.

Zeina Zaatari: When you are putting Arabic bibliography, I need the actual Arabic title.

Suad Joseph: In terms of the substance of Volume one, Penny and Eileen specifically asked that we postpone that discussion until they come.

Dissemination: Public Spheres Conference and Fall Stakeholders Workshop

Martina Rieker: We had talked about dissemination. There is an opportunity for this in the Public Spheres Conference in October in Beirut co-organized by Seteney Shami of the Social Science Research Council and AUB. It is in one of our sites. I presume it would a relatively

large event. We could have our own panel, or even a roundtable. It would not cost us much in terms of energy.

Ray Jureidini: I think it will be a good opportunity. I do not think it will be enormous, but an excellent opportunity.

Suad Joseph: Is there funding to cover the costs of a roundtable?

Ray Jureidini: I think for SSRC people mostly, but I am not sure of the details.

Barbara Ibrahim: But surely we have money to send people, especially from within the region.

Ray Jureidini: Except if we plan an AFWG workshop in Beirut. The only problem is that it is right in the beginning of the academic year.

Barbara Ibrahim: I also have a feeling this will be an important meeting.

Annelies Moors: I have 22-24 October for the Public Spheres conference in Beirut.

Ray Jureidini: Yes, that is correct.

Suad Joseph: We had planned to do a workshop for stakeholders. We could have our workshop before the conference. Were we thinking for our fall workshop for stakeholders as maybe a one-day workshop? October 21st is a Thursday. The purpose is getting stakeholders to think about the ideas we are working on and helping us with our thinking. It also means we are spending the summer planning for the stakeholders workshop when we need to finish Volume I.

Barbara Ibrahim: What if we made the decision based on whether two or three members from each group are willing to commit to that.

Suad Joseph: We have to have someone to be in charge to know who to invite, identify people we want to be in long-term contact with. Let us come back this at the end of the afternoon. The Stakeholders workshop is independent from whether we have a panel at Public Spheres conference.

Annelies Moors: Maybe we want to see if want to do a roundtable or a panel.

Suad Joseph: Who could participate in a roundtable at the AUB conference on Public Spheres?

Lamis Abu Nahla: Yes I would be willing.

Mona Khalaf: It depends on what the topic is- if it is women in the public sphere, then I am ok.

Ray Jureidini: I am happy to arrange a roundtable for us.

Suad Joseph: Ray and Annelies are willing to go.

Martina: yes.

Barbara: in theory, yes.

Lamis: yes in principle.

Omnia will be in Egypt.

Suad: possibly.

That is 9 possibilities. If we add a half-day, why can we not make it?

Annelies Moors: I am not sure it is a good idea to conflict with the conference.

Barbara Ibrahim: What is the best time of day to have a stakeholders meeting? It will be Ramadan, so between 10:00 and 1:00 should be the best time.

Suad Joseph: The idea is nesting a three-hour Stakeholders workshop, and then an afternoon for the roundtable in the Public Spheres conference. The other possibility is Friday morning, our workshop, and our roundtable on Saturday.

Barbara Ibrahim: Let us talk about who we would want to invite and this will help us to organize it.

Ray Jureidini: We do not even have a tentative plan for the conference, so we cannot be clear on when our roundtable will be. With the correspondence so far, I have not even seen the fact that this will be the middle of Ramadan come up.

Lamis Abu Nahla: But for NGOs if you tell them a good time ahead, they would come.

Suad Joseph: We are not inviting government agencies yet. There are a lot more ramifications to getting them involved.

Jihad Makhoul: The government ministry people are more than happy to contribute, like CDR, Majlis Al-Inma' wal 'Imar.

Barbara Ibrahim: We can negotiate to have our roundtable in the first two days. I think Judy could be the one who would organize this. I think we can have a strategic choice of government friends.

Suad Joseph: So Thursday morning, the 21st, who can commit to that?

Barbara Ibrahim: Why do we not wait for making that decision until other people come? And we can discuss the details of the workshop. Anyone who is interested in the roundtable can sit at a table at lunch and discuss.

Suad Joseph: Let us move on to the website.

AFWG Website Development

Martina Rieker: Basically our website now is a mission statement and then a link to members only section. We have to create a public persona. What else would we like to have

there? I have a sample of a website here. We can pass this print-out around. This group does research. It is poorly designed, but they describe who they are. We need to think about what we want on the public site. We could have the project associates. We want something describing our interests. There is money available to hire RAs over the summer, since we have this money for the web and some of it will go to design. We need to address why are people interested in the family now? There is the material on the Moroccan family law changes- perhaps we could hire someone to assemble this stuff and make it into a research project. The more people can use this for their classroom, the more we can become relevant, the better. We need to think for example, for gender studies teaching, or for NGOs, what to assemble on our website.

The other thing is to get a domain name: www.afwg.net or www.afwg.org. We can afford it. It is cheap. It could still be mirrored with UC and AUC websites.

Mona Khalaf: I think the idea of putting these family law changes on the website is an excellent one. Which countries are we going to be talking about?

Martina Rieker: The whole idea is to make this available as a resource.

Annelies Moors: I wonder whether Emory University has a site on this. Abdalla An-Na'im has a huge site on Islamic Family Law.

Martina Rieker: We can have a link to it, but it should not be duplicated.

Barbara Ibrahim: Our bibliography could be put there.

Zeina Zaatari: The researcher that we hire could look into that: what is out there.

Suad Joseph: for those of you who have a website, we can also make a link to it. Are there any other suggestions to Martina? We should have a brief bio about each Core Group member- one paragraph bio, then two paragraphs about intellectual and research interests, and one page that is about our AFWG Associates and Affiliates.

Nadine Naber: It seems like the autobiographical description is what you are doing within this project.

Barbara Ibrahim: We could have link to the c.v.'s for each Core Group member from our own websites.

Jihad Makhoul: Two things: This is directly related to AFWG. A lot of the stuff I am doing is very much about families, but more focused on child labor.

Suad Joseph: You would emphasize what you are doing within AFWG in the particular Research Project.

Jihad Makhoul: From my experience, you would have to have a tree with branches. That would give you an outline of the areas you would have to include in the website. If you start off with a trunk: AFWG. First page is Welcome, the next page three or four links from first page. Maybe one of the branches can be Associates, upcoming events, Research Projects, workshops. To have it there as a skeleton, would help us think of the details of each branch.

Martina Rieker: Our biggest problem is content, not structure. Our problem is having material for the public site.

Suad Joseph: There are a few things we can include, such as the program of our first meeting in May 2001. The bibliography is another. I do not think we want to put our proposal, but our bios, our affiliates (we have to ask their permission). We can have a one-page description of AFWG, then a page that is links to other sites, and to events.

Martina Rieker: The only problem that if there are a lot of links with nothing on them. Everyone could copy and paste their URL, and then send it to me to include as a link. Do we also want in the long run to have resources? Do we want to offer materials to those interested in family?

Suad Joseph: On the resource page, we can have the bibliography.

Mona Khalaf: The problem with the media is that most of it is in Arabic. There is very little in the Daily Star that is relevant to research.

Alyce Abdalla: Is there work that people use right now and could add?

Mona Khalaf: I would like to start small and then get big.

Suad Joseph: The material that we are collecting ourselves is ok to put out, instead of hiring someone to collect something we are not using anyway.

Zeina Zaatari: I think Martina's point is that we want to provide things that are of use.

Mona Khalaf: Is AFWG a permanent group? Would we be able to keep it up? I agree with Suad on putting things that are already available.

Martina Rieker: We could say in this historical moment, we capture this moment. There is no presumption that we are engaging in long-term project.

Suad Joseph: This includes the things that are related to our project, such as family law. The RA would be hired to find these things and put them on there, not to make critical summaries?

Martina Rieker: Yes.

Jihad Makhoul: Could we have a discussion group? Throw in a question, and people would write in?

Lamis Abu Nahla: Can you have Arabic resources? The problem is that a lot of people in the programs do not read English.

Martina Rieker: Yes, that is possible.

Coordinates and Agenda

Suad Joseph: In the Binder, there is a form for updating your coordinates, so if your info is not updated, please fill out the form and give it to Hania.

If we can all look at the whole Agenda and look at the way we have things laid out, see if that looks about right and see if we want to shift things around. We can talk about budgeting twice, principles and big picture today and then again when we regroup. Saturday we can talk about the workshop.

Human Subject Protocols

Suad Joseph: This is one of the things we all have to be aware of. Human Subject Protocols are very important. We have to be extremely careful. For all of the steps we take which have human subjects involved, we have to have permission. For children and youth, the proper authorities (teachers and parents) have to approve.

Jihad Makhoul: I usually have an introductory letter and I read it out to parents. Before that, NGOs or ministries obtained a formal letter giving you access to community. When I was doing child labor, I got to the parents through the children. We ask the employer, and then the child would take you to the family.

Suad Joseph: Do you get a written consent?

Jihad Makhoul: When you ask a signature it might be offensive and you are assuming that they can read and understand and can sign, but so far I have had no problem.

Suad Joseph: But how do you document that you have received consent?

Jihad Makhoul: To require consent would be offensive to the human subject.

Suad Joseph: Do you tape the consent?

Barbara Ibrahim: We have to demonstrate that we have informed consent and confidentiality. The process will take several months and we have to have a lot of thinking about this before.

Ray Jureidini: What AUB has done is establish an ethics course for 3 hours, and you get a certificate in the end.

Barbara Ibrahim: NIH has an online program you can do in 40 minutes.

Suad Joseph: I think all of us have to take it. The certification lasts for one year. It is easy and it is interesting. Print every page then do the test at the end.

Barbara Ibrahim: Be sure to click that you need record of your certification.

Suad Joseph: Please be sure you do that soon for the empirical work.

Mona Khalaf: Would I ask everyone to sign?

Barbara Ibrahim: At AUC, we have a third party witness who signs that they observed that you informed and that she gave consent. I think that we can begin to lobby on that and on not needing a signature or a thumbprint.

Annelies Moors: But most of my work is just talking to people. How does this relate to informal forms of anthropological research?

Barbara Ibrahim: It is there so that if a person complains, we are protected.

Annelies Moors: It is different in Europe. Anthropological research is about talking to people.

Suad Joseph: I have had a discussion about this. As long the interviews do not end up being published or distributed anywhere, it is ok to talk with informants.

Ray Jureidini: It is anonymity not confidentiality that is being guaranteed, unless people agree that you use their name.

Nadine Naber: It should be ok as long as you tell them that you will replace names.

Ray Jureidini: Within sociology, this has always existed.

Annelies Moors: But that is where it is useful.

Nadine Naber: But it could be useful also when you talk about very personal issues.

Suad Joseph: We have to have a collective process and a collective letter we will all use.

Mona Khalaf: Could we have a collective paper for all the subjects? The witness would be the Mokhtar.

Barbara Ibrahim: I think that it would have to be modified situation by situation. Some of the work will be with youth and it would have a different layer. These can be individual sentences that can be modified.

Suad Joseph: We need a template that can be passed by the IRB board at UC Davis.

Barbara Ibrahim: I think that we can have a year of work planned and our human subjects attached with that.

Suad Joseph: Maybe we have a template, and then we add a number of paragraphs and say with this project, we will add this paragraph. We could get audited. You would need to send me copies of permissions to do interviews.

Annelies Moors: One side is the legal stuff and the other is the ethical. We all have to deal with bureaucracy. I understand very much the issue of confidentiality in terms of anonymity.

When you write there is so much information that you get from walking around and talking to people. I am not arguing for not informing people.

Nadine Naber: I only had to do that for interviews. If I used a story from a wedding I went to, I would go back to the people and ask if they had a problem, if I used this.

Zeina Zaatari: But that is not what is required.

Barbara Ibrahim: I think if you observed something happening in a wedding, even if you used it, you would not be required to get consent. It is not part of your research plan to go to the wedding and hear this.

Ray Jureidini: These procedures are in the interest of the institutions, not the participants.

Barbara Ibrahim: You need to send us the materials if you want to be in next IRB meeting.

Ray Jureidini: We need to discuss how this will limit our research.

Nadine Naber: But I have felt protected by them.

Mona Khalaf: If you ask women about the remittances they get from husbands, they would think you would report to the Ministry of Finance. If you were to make these people sign a form, they would never be willing to participate.

Barbara Ibrahim: I do not think we have to send the consent forms to you.

Suad Joseph: I think I have to have a copy.

Barbara Ibrahim: I would worry to DHL them. I would rather keep them locked in my office.

Suad Joseph: I can personally collect them at workshops.

Barbara Ibrahim: I think if we satisfy ourselves, we can finesse the IRB.

Suad Joseph: In Egypt, you need formal research permit, but not in Lebanon and Palestine.

Barbara Ibrahim: Even with the witness issue, we tried to be understanding of the research context.

Suad Joseph: We need our own internal IRB at AFWG, would Barbara be willing to be on that sub-committee? Annelies? Let us do a three-person committee, to filter things. We can go back to this on the Saturday after we have decided on the research programs

Second Session

[Arrived during this session: Penny Johnson and Eileen Kuttab]

Research Budgets

Suad Joseph: Let me update you on a couple of things. I visited a program officer at the Hewlett Foundation who I met through Barbara Ibrahim. She said the AFWG project was outside their scope of interest, but she said at times that they have funds at end of year that they have to spend. So she encouraged me to send a brief proposal in September. I have other foundations I am looking at for funding as well.

Please look at the budget in the Binder. It has both the Ford Foundation and the IDRC budgets laid out next to each other. The “Consultants” category in the budget will be used for web development. “Salaries” is my one term buyout and “Equipment” is for the office. They lump everything else in one category. We can shift things around. For Ford, we can reallocate 10% to another category without their permission. IDRC we have to go back to them for everything, but their budget categories are so broad, we would not need to do that anyway. Ford also wanted condensed categories. The Ford grant is technically only for the Public Discourse research project. IDRC is for both PD and BC. From IDRC’s point of view, they think of the two grants as one budget, but Ford does not.

They key arena of latitude is item 8 - money to hire RA, buyout or summer pay. Other stuff is salaries for Hania, for the RA in Davis, for AUC, communications, anyone who could be consultant, purchasing documents. We need to look at what we have here. We can change the categories around and then decide the principles. My proposal last year about distribution of grant funds to Core Group members was the principle of equity: in general, all else equal; no one should be funded more or less than any other person. Some proposed however, that we base it on what the projects call for. We can talk about these general principles first. How do we make the actual decision?

Barbara Ibrahim: We could divide stipends and think about stipends as strictly equal and separate from project needs.

Nadine Naber: But buyouts are different at each university.

Suad Joseph: Most of us are at universities where the salary is a nine-month salary, such as AUC and AUB.

Mona Khalaf: If you have an administrative position, it is different.

Lamis Abu Nahla: At Beirzeit, we get a two-month summer vacation.

Suad Joseph: Instead of course buyout, you can get a summer stipend.

Nadine Naber: If I took a summer salary, I would not be able to use it for a buyout.

Ray Jureidini: If it were just to be divided equally, what would it be?

Suad Joseph: If we divided \$330,000 by 15, that is \$22,000 a piece as an overall of the total budget. Otherwise it would be \$19,000 if we divide by the \$298,000 figure. We are really talking about \$18,000 per Core Group member, but that would include RAs and other costs.

Item 8: \$260,000 by 15 Core Group members is about \$17,300. So the \$75,000 should not go to research.

Suad Joseph: I think we should talk about a stipend rather than buyout- buyout is so variable. What about one third? \$6,000 seems like a reasonable stipend. The budget technically covers two summers. I do not think we can think about it as each person has so much to spend. These are not individual projects. It is not how each individual uses the \$12,000 out of the \$18,000 for research costs.

Nadine Naber: The way we have envisioned our project is that we share the questions but ask them in very different sites.

Barbara Ibrahim: Groups will have very different costs.

Lamis Abu Nahla: In terms of this question of equal stipend, is everybody expected to do the same amount of work?

Zeina Zaatari: And how are we going to divide them between groups?

Suad Joseph: We need to decide this together.

Ray Jureidini: At this point the discussion has to be around the \$11,000 times 15. So that is \$165,000.

Lamis Abu Nahla: Why should it be divided equally?

Suad Joseph: It could be based on the project.

Ray Jureidini: I would rather talk about this now. Tomorrow when we discuss what we want to do, we will have these costs above \$165,000 and are we going to bargain?

Jihad Makhoul: I was thinking how did we get to \$6,000 for the stipend. I prefer we lower our own stipend, and give more to research costs.

Barbara Ibrahim: That is your personal choice. And some people's project is only their time and so they have to be compensated.

Zeina Zaatari: If someone were to take time off to do the research, but someone else hires an RA, what do they get the stipend for?

Suad Joseph: They are still doing the work. In your case Zeina, you may be doing the work yourself, then you will have your stipend and then we add on top of that hiring you to do the part of PD that we are doing.

Mona Khalaf: I want to go back to the point Barbara raised. Does the money have to be collected in the name of AFWG. What if I need \$50,000 and raise it; is it divided between us all?

Suad Joseph: No, you would take it, but it would be raised in AFWG's name.

Mona Khalaf: Once you raise this money it becomes public property?

Suad Joseph: No. The group would have to approve the proposal to be raised in AFWG's name, but I do not see why they would not. I do not have an answer to Lamis' point, what if somebody does not do the work?

Lamis Abu Nahla: Let us suppose we arrange it so that certain people will not do the same amount of work (because they were assigned to that).

Suad Joseph: I will set up letters of agreement and you will all get your \$6,000 upfront.

Jihad Makhoul: Putting a plan of action, a timetable, is better for you to monitor your own work.

Suad Joseph: With the letter of agreement system, you get the money and then you give a report.

Mona Khalaf: At LAU, they charge 65% indirect costs on whatever is paid as salary. Let us assume it is \$17,000. We would lose two thirds of it.

Suad Joseph: We have worked out a template. The money can go directly to you, not to the university. There is a way around it. If anybody has another template, I can ask my office of research to approve it. I would hope that your universities would agree to waive this.

Jihad Makhoul: The stipend is one thing, but what about RAs?

Suad Joseph: I leveraged the fact that we were in final review of these grants. I asked at UC, what would you do to show these foundations that you support these projects, and they offered work-study money for three years, which saves us about \$45,000 money from our project.

Mona Khalaf: Are you sure that everyone in the group are interested in being involved in the research phase?

Suad Joseph: Ibrahim did voice this concern six months ago. That was an appropriate question. We can raise the question of whether the \$6,000 applies nonetheless.

Annelies Moors: If a person is no longer involved in the research, then would they stay in the group, and would they get the money?

Nadine Naber: We were involved in this conversation before. We came to a decision, when Ibrahim was thinking of resigning from the group and we value his contribution, and we proposed that he stay even if he was not involved in the research.

Suad Joseph: The question is do we want that to be the model.

Ray Jureidini: If I recall correctly the original discussions about the protocols, part of the recognition was that everything that we discussed belonged to us collectively. We all

contribute in one form or another. It is a collective enterprise. Ibrahim had participated up to a point, so everything up to that point was shared. I know there is always a little ridge when it comes to the distribution of money, and that is probably fair.

Nadine Naber: The decision at the time was very basic: do we agree that he was still part of the group? He had already played a huge role in the paper, so of course his name would be on it.

Suad Joseph: So does the stipend apply to all AFWG core members or to those actually doing work?

Penny Johnson: It is like a socialist paradise!

Barbara Ibrahim: It is a reward to getting this far. Did we raise this money to do research?

Suad Joseph: Yes.

Barbara Ibrahim: Maybe we should leave behind what happened before.

Eileen Kuttab: I think what we are used to back home is that we have always tied outputs with money. We started with the idea of monthly allowances to encourage research, but not everyone is committed.

Mona Khalaf: If they are interested in the work, but not in the research, they stay in the group.

Suad Joseph: This came up before and we decided we are a working group, and that we did not have room for observers.

Eileen Kuttab: It is not a club.

Zeina Zaatari: If someone is contributing through discussions over email in reviews of chapters, but not doing research?

Suad Joseph: Is contributing to the meetings enough?

Penny Johnson: I think it is related to being in the RP, not at the core group level.

Suad Joseph: What if even at the project level over a three-year period, you come to meeting, participate in email discussions, but are not involved in a research project?

Mona Khalaf: We cross out their name.

Suad Joseph: Up to this point, we encouraged them to participate, and if not, then the affiliate category is more appropriate. Penny's point is valid that all of us are not equally involved at all times. We produce work one year and participate in another way or a year.

Martina Rieker: We had this discussion about coming to meetings. So the criterion here could be whether in a two-year time span, you have authored at least one-piece.

Suad Joseph: This seems like a good formula - either author a piece, or participate in some AFWG work activity.

Barbara Ibrahim: And the decision would be made about this at the project level as to their productivity.

Suad Joseph: Some productivity within a two-year period. It is only the funds that are for two years, but the project is longer than that.

Barbara Ibrahim: To be consistent with the AFWG Protocols, within this two-year period, a member would have contributed to the output of the project. Productivity includes: writing articles, concept papers, review and editing of articles written by others, proposal writing, media outreach and dissemination.

Ray Jureidini: By way of conflict prevention, we may want to spend some time looking at the process by which we would make these decisions.

Suad Joseph: The first step is that the RP would discuss what each member does, and then presents it to the Core Group and that is where the decision is made.

Ray Jureidini: Also in terms of conflict prevention, we want to be aware that by Saturday, we could be in a position to present a proposal to the group and would be competing for funds.

Nadine Naber: Any project could take more funds.

Suad Joseph: Any project could use the full amount of money actually. One way to think about it is to think of \$11,000 as a boundary marker.

Ray Jureidini: Are we going to re-pool this \$165,000? If the Ford Foundation Grant is earmarked for PD, will a certain amount of money be skewed for that?

Suad Joseph: One way to safeguard against these concerns, is to think that the upper limit is the \$11,000, so with five members, it would be about \$55,000.

Nadine Naber: Everybody needs a lot more money. It might be easier that everyone gets \$11,000. It would be a difficult discussion to have. There is also the Data Group where RP memberships overlap. If we were to go in that direction, there would not be any money for it.

Ray Jureidini: The \$11,000 can be pooled within the group and divided based on expenses.

Barbara Ibrahim: Maybe we are not thinking of doing major surveys at this point given the limited funds.

Mona Khalaf: But my topic is the impact of migration on family well-being.

Ray Jureidini: But you could do it as a pilot study.

Suad Joseph: If we look at \$260,000 in the budget - for the 6 people in Border Crossings, it would be \$36,000 for stipends and \$66,000 for research (\$102,000 in total). For Public Discourse, it is \$99,000 for research and \$54,000 for stipends (\$255,000 total). This leaves more than \$5,000 for Data. This saves a lot of time to do flat amounts. And the other funds that we have allocated to consultants, we could shift to research.

Ray Jureidini: The research meeting in item 1 includes the RP and Core group meetings.

Mona Khalaf: For item 7, what kind of Arabic publication does it apply to?

Suad Joseph: This is not for Volume one, as we have Population Council funding for that. It is for future publications. We have reached two formulas of letter agreements. The problem is to choose between the stipend, and receiving funds through the university (which means not paying US taxes). I can write the contract any way you want, based on how you could negotiate, whether you would like to write it as stipend, or as research costs. But if you decide to do it by letter of agreement, not to your university, the part that is research account, set up its own account, do not mix it with your own money. You will be accountable to write financial and technical reports. Each of you needs to let me know how you would like that to be done.

Nadine Naber: How would you name the kind of research that Zeina was talking about, where you personally do the actual work?

Suad Joseph: I guess it would fit into item 4b.

Barbara Ibrahim: I would suggest you set up a daily rate, and then keep track of the days you worked on that project.

Suad Joseph: Do what you would do if you hired someone- how you would ask him or her to account for their time.

Third Session

Volume I: Substantive Discussion

Suad Joseph: We can do a substantive discussion of Volume I, say for an hour and then an hour for the other items on the Agenda. The Introduction in the Binder is the second half of the introduction. Let us say that in the third session on Saturday, we look at Volume I again. Please look through the volume before that time. Let us go through chapter by chapter and get a state of where we are with each chapter.

Chapter One: Introduction

I suggest we not only look at where the chapter is, but talk about what you would like to see in the chapter, now that you have had a chance to write the section.

Martina Rieker: We have an outline of what it should be. Basically, the structure we had thought about is to have a number of sections:

- a. Why Arab families
- b. Why families are a point of departure
 - Gender studies and the family, family as problem space in post-enlightenment thought.
 - Arab family
 - Terminologies
- c. Why Egypt, Lebanon and Palestine.
- d. AFWG Research projects

Suad Joseph: Because the Introduction represents us all, let us discuss whether we want to add or change anything. We can go back to the first meeting where we discussed this, use some of the minutes from those meetings here. The Introduction should sum up the discussions of where we started and the excitement of coming to this in a new way. What was so exciting was the tension between the idea of the death of the family; is there an Arab family, and the idea of the Arab family as the center of Arab society. We discussed why family and not class and why families and not women, or the intersections of these concepts and processes. We can link in the transnational process. When we say Arab families do we mean Arab families anywhere or only in the Arab world? Do we assume Arab means a territorial space? We may not answer this question but be aware of this as a question that needs to be woven throughout the discussion. The diasporas need to be organically integrated into how we think of Arab families. We could comment on the hard work of interdisciplinarity and developing the concepts.

A. Why Arab Families

Nadine Naber: I constantly have this concern that we are doing Arab families, and then there is this thing about diaspora, but is it integrated?

Ray Jureidini: In the Australian context, we had felt that “Arabic” was the only thing you could agree on in talking about diasporas.

Penny Johnson: It is already interesting why Border Crossings and Public Discourse became the subjects that engaged the interests of researchers. I think we need to explain why, because it is not so obvious.

Jihad Makhoul: Are we interested in presenting our process? Is documenting this important?

Suad Joseph: We have done that to some extent. We will be editing it down.

Penny Johnson: We were being dissatisfied with the ways that families were being studied. The paradigms were not satisfactory.

Eileen Kuttab: Were there any methodological issues that we discussed which could go to the introduction?

Suad Joseph: We were trying to place the families in terms of wars and struggles.

Jihad Makhoul: I was thinking of a couple of lines of implications, the implications of section A. How would we be contributing by getting AFWG together, how would it make a difference to various groups?

Zeina Zaatari: In terms of methodology, we did talk about being interdisciplinary and comparative.

Nadine Naber: We could also explain what collaborative meant for us.

Annelies Moors: On the one hand, there was the comparative aspect, and on the other, there was following transnational links.

Barbara Ibrahim: We also mentioned that we did not want to get a snapshot, but to place our work in historical perspective.

B. Why Arab families are a point of departure, not gender studies

We are using families as a theoretical, methodological, analytical point of departure. The research in the 1960s and 1970s shifted to women and gender studies and left the family as a set of relationships and structures that were neglected during that period of time. We are not returning to the family of the 1960s, but looking at the family differently. Gender studies and family studies have never co-resided in the Arab social studies.

Barbara Ibrahim: I thought that the point way back then, that looking at gender atomized men and women, without the social dimensions. So we are going back to the societal through the lens of family.

Penny Johnson: We reflected on why people were fleeing from families in the 1970s.

Barbara Ibrahim: So maybe we go to how the paradigm shifted from families, to women to gender studies. But the point is that we are not returning to family studies, because family studies were kinship and it was rigid and stale and essentialized.

Martina Rieker: One trajectory we were contemplating for the introduction was to begin with the Republic of Cousins, and notions of cultural difference. We would be looking at the Republic of Cousins as a place where the question of family is a boundary between Arab families and European families. Men's and women's studies is all about the individual which is part of the enlightenment project, but that was incomplete in the Arab region.

Penny Johnson: My only reluctance is for the introduction to be breaking new points. It is difficult to start there at the end of three years because it opens a different project. The introduction needs to sum up where we are rather than where the field started. We need to

open the kind of discourse we are inviting people into; so Republic of Cousins takes us backwards rather than forwards.

Martina Rieker: But you have to have some genealogy. So the question is where we should start that history.

Annelies Moors: What is the argument you want to make with the Rep of Cousins?

Martina Rieker: What we have been talking about is wanting to break off from the reading of the Arab family: how individuals gain rights vis a vis the family. The family is still seen as something that one has to fight against rather than as something that one has rights in. The Republic of Cousins is useful because over the past three years, we have been committed to challenging the notion of the Arab family as a prison house. The Republic of Cousins has become a foundational text of the early post-colonial period of the post 1950s about the Mediterranean versus the Arab family. No text is more popular than the Republic of Cousins about the early post-colonial period, which “describes” the difference between Arab and Mediterranean family. So The Republic just gives us the point at which we find a discomfort in the way in which the Arab family gets represented.

Penny Johnson: I think to actually trace its influence is kind of a project in itself, and something we have not done.

Suad Joseph: Maybe it is a matter of mentioning that as opposed to starting a topic or being the heart of the chapter.

Nadine Naber: If we trace what family studies has been doing, and what gender studies has been doing, we do need to give this history to a point and Republic is part of that.

Martina Rieker: What is missing is some sort of engagement with what has been happening within the last 150 years. Enlightenment and the Family have rubbed together in uncomfortable ways. The introduction is a gesture that we have a historical consciousness about how our concepts get built. Our ideas have a genealogy. The celebration of Moroccan law changes, for example, is not just the effect a contemporary period, but has historical genealogies.

Ray Jureidini: I was thinking of my interest in terms of the domestic workers and whether it relates to the Arab families. What I want to do is to document the last century of domestic work. There is material on the slavery period, then a blank. My question is whether that needs to be brought in and whether it relates to Arab families or to Arab households. How do we include domestic workers in the introduction and the way they are and are not considered a part of family and family history in this region, for example, young girls are brought in and raised as fictive kin.

Martina Rieker: This could be brought up under the nuclearization of the modern Arab family, and linked to urbanization and “modernization”.

Barbara Ibrahim: This is a discourse; households are structured as nuclear and are different from support kin networks. Living arrangements are different from support arrangements. Could early domestic workers have been extended kin and only later became strangers?

Eileen Kuttab: The household versus the family needs to be discussed in the Introduction, especially in the methodological discussion. For example, in Palestine, we started doing research on households and changed to family because that was the relevant unit.

Barbara Ibrahim: This relates directly to the work of the Data group. How about census data where you could know all the members living in a household? This really takes us back to the point that we had decided to link with and communicate outside the scholarly community.

Mona Khalaf: If we are to talk about household versus family, how do we define the family?

Ray Jureidini: Blood.

Barbara Ibrahim: Blood and marriage.

Penny Johnson: Does the Introduction want to refer to the other sections?

Suad Joseph: Yes, it should and therefore needs to be written last, in way. Under B: contemporary scholarly models, what do want to review there? Who is talking about the Arab family?

Beshara Doumani

Akram Khater

Barbara Stowasser, how recently the term family is used in region

Elizabeth Thompson

Evelyn Shakir , Bint Arab

Barbara Ibrahim: If we are using the English word family, we should look at the equivalent in Arabic. The scholars presume an unproblematic concept of the family.

Penny Johnson: There is a kind of literature that blames the family for all sorts of things, the Sharabi kind of literature, it is authoritarian, full of patronage, from neo-patriarchy to discourses of backwardness, families as sick and poisoning societies.

Eileen Kuttab: Sharabi and Barakat.

Martina Rieker: Kamran Ali points out that migration literature celebrates the absent men how women are freed when men leave, but does not take into account the loss of labor and support for women.

Terminologies

We will problematize these terms. We need to note how some of these terms are not used in Arabic; family is not used in Arabic, gender is not used in Arabic. Usra is the formal term of the family. A'ili is the popular term, but what they refer to varies. We need to distinguish between household and family.

Barbara Ibrahim: This would lead to the Data Project: how terminology gets introduced or fixed by international funding. We could talk about how the state imposes terminology and privileged some terms against others, and how the international development community has done that and how religious institutions impose terminologies.

Alyce Abdalla The Egypt Literature review discusses some of these issues.

Barbara Ibrahim: This would be the place to discuss why we are using “families”.

Suad Joseph: What is lost when we use the framework of women or gender versus family?

Penny Johnson: We are trying to put family and gender in a dialogue.

Barbara Ibrahim: We can say that the limitation of a women’s framework was the focus on individuals at the expense of other social relations and structures, especially men.

C-Why Egypt/Palestine/Lebanon

This was a strategic choice. Our scholars were already working on those countries. Most of the literature is focused on these three sites. Those countries have institutes focusing on women and gender, doing the most advanced research.

The literature Reviews

Palestine Literature Review

Penny Johnson: The Palestine Lit review has existed for quite a while, so it has had a fair amount of feedback. It has gone through many revisions.

Lebanon Literature Review

Zeina Zaatari: I would appreciate more feedback. There are areas I have not been able to cover.

Suad Joseph: Judy could you help Zeina with that, and Ray as well.

Egypt Literature Review

Let us come back to this on Saturday.

Public Discourse Chapter

Zeina: The law and policy is cohesive. The media part dropped the Lebanon section and that needs to be brought back in.

Suad Joseph: It needed a lot of integrating.

Martina Rieker: The real problem with the chapter is that there are very different writing styles. It is very difficult to know what to do with it.

Suad Joseph: I thought that you and Annelies would be able to deal with that.

Martina Rieker: But that means rewriting the whole chapter.

Suad Joseph: This is something that we face in all the groups.

Zeina Zaatari: I do not see there is a problem in different writing styles. Maybe one person integrates each section (law, youth, media), but let the chapter have different voices in it; and different writing styles within it. They will be pulled together in introduction and conclusion.

Martina Rieker: I could not envision how transition would even work, because it would be strategically difficult, which voices do we privilege. We could divide it into subsections.

Suad Joseph: Section II can be Public Discourse Section. Then do separate chapters within it on youth, on media, on law, and on education. To make it all parallel throughout the volume, one section of literature reviews would have subsections. Border crossing could also set up theirs this way.

Zeina Zaatari: We could do section I introduction, then chapters of literature reviews in one section, then a section on public discourse with chapters, then border crossings.

Martina Rieker: I would as a reader prefer the Lit reviews later.

Nadine Naber: It could have a good introduction that would make them stand out as state of the art literature reviews.

Suad Joseph: We need to make the literature reviews parallel.

Zeina Zaatari: Do we have to make them parallel? The authors and the literature are very different.

Suad Joseph:

Here is the suggested Table of Contents:

Section I: Introduction

Section II: Three chapters: PDRP, BCRP, Data Surveys RP

Section III: Three chapters Lit. Reviews: Palestine, Lebanon, Egypt

Section IV: Policy Implications Chapter

Section V: AFWG Bibliography

Index

Border Crossings Chapter (Chapter 2 of Section II)

Nadine Naber: Some of our chapter sounds more like a proposal than actual research. It was difficult to write because we had not done the research yet. We say there are a lot of questions that need to be asked, but it does not sound like a paper. We would appreciate advice on how to make it into paper. One way would be to build up our ideas further.

Annelies Moors: It is the same problem with the Public Discourse chapter. We are trying to write a substantive chapter on something for which we have not done the research.

Ray Jureidini: Part of that arose from standardizing the section based on the proposal. I agree that it does lack depth and what it lacks is a much more abstract critical theoretical review and critical discussion. The last time in Beirut we had time to discuss Mona's proposal. We did not have time to include Mona's proposal here.

Nadine Naber: The other concern is that I felt that we are making statements that we have not done research on yet.

Eileen Kuttab: My problem was to follow the format we put in the very beginning. It impedes creativity.

Suad Joseph: Maybe we need to rethink that format.

Ray Jureidini: It was very useful at the time and got us going. We are in a position to revise that. Can we do that in time, though?

Suad Joseph: Would it help you to follow the PD format of different structures?
Let me make a proposal to both PD and BC. We can add two more weeks; push the deadline to June 30, to get things to Zeina.

Eileen Kuttab: Maybe we should sit as a group and discuss it.

Suad Joseph: So let us say for the two project sections, we can have those two extra weeks.

Nadine Naber: How do you imagine these papers? The approach we started from was here are some issues that are interesting.

Penny Johnson: We had sites.

Lamis Abu Nahla: We had assignments.

Suad Joseph: Our chapter is a rationale for what we will be doing, whereas you went ahead to the proposal phase. Let me suggest between now and Saturday we have two people that are here today address the other chapters.

- Zeina and Annelies will lead the discussion on the Border Crossings Chapter
- Martina and Nadine will lead the discussions on the Public Discourse Chapter.

Look at Saturday, session two; we have added human subject review. We will add the review discussions to the third session.

Data Chapter

Barbara Ibrahim: We have a meeting on Sunday and the working meeting on the Felucca. Martina has given us something to work from but we have not gone beyond that.

Martina Rieker: Those of us who are in Cairo have recommendations for the group, we can distribute that.

Collaboration between Research Projects

Suad Joseph: Let us look at our topics for this session. A number of you have said that you would hire Research Assistants. We need to decide: do they get authorship if they are paid for the work they are doing as Research Assistants? The first item- staging- we can postpone and we can discuss the others. But please look at the proposal- what we said we would do- before we launch the project. For funding accountability we need a product (books, workshop).

We have understood from very beginning, core group members would participate in other RPs and that was wise. The question is how do we want to deal with that?

Penny Johnson: What is the problem?

Suad Joseph: Authorship.

Annelies Moors: It depends on what you do.

Zeina Zaatari: When you review something, this warrants an acknowledgement, but if you write, then it is authorship.

Penny Johnson: We all think that review is normal.

Mona Khalaf: What if they hire an RA?

Suad Joseph: Then they are paid out of that project's funds.

RAs vs. RP Members

Suad Joseph: We need to be clear about the line between Research Assistant work which is acknowledged in endnotes and when a research assistant becomes a co-author.

Mona Khalaf: Data gathering has nothing to with authorship.

Ray Jureidini: What if an assistant makes interviews and types them out and you use it to do the analysis. Who owns that?

Suad Joseph: You do.

Nadine Naber: I referenced a person who did the interview. They did not co-author the paper.

Annelies Moors: When you pay a person, then it does away with ownership. Their pay is their compensation.

Suad Joseph: The data collected by the RA would belong to AFWG.

Ray Jureidini: When we employ the RA, we enter a contractual relationship, this has to be made clear, we may have to draw up a contract, it would save tremendous problems.

Annelies Moors: So if a person does a number of interviews for us, can they use it for their own purposes?

Suad Joseph: Absolutely not. As we decided when we talked about the Protocols: the bottom line is money. If it is paid for by AFWG funds, it belongs to AFWG.

Lamis Abu Nahla: The RA is not doing the thinking, because you are telling them the ideas.

Ray Jureidini: The role of the RA is to gather the data and give it to you. What if you have used the assistant's writing verbatim in whatever you are writing?

Suad Joseph: There are two kinds of data. Raw data is not their words, but the words of the person they are interviewing. But if analytical theoretical work is done and I used it verbatim, then the RA gets authorship, but if you take it and retheorize it, then they do not get authorship.

Annelies Moors: We are discussing it as though we are putting the ideas in the person's head, but this is not always the case.

Jihad Makhoul: In terms of authorship, the way I do research is that my RAs are with me from step one to the end, so the approach I use is ethnographic inductive. We all do the work, think through the data, we start analyzing from day 1, so it is a collective process. Then at the end, we collectively write a paper, with them being second or third authors.

Suad Joseph: Even if we all agree to have collective authors, RAs would not own the work.

Jihad Makhoul: But can they appear as second authors even if they are not part of AFWG?

Suad Joseph: Yes, but they have to be aware of our protocols for publications process.

Penny Johnson: I have no problem with ownership. With authorship, part of what we are doing is that we are building research capacity, so the more we can encourage young scholars and students to work with us, the better. There are a lot of bright young researchers who have very little opportunities. I think we can see this in a positive way and build it in the project: fostering researchers and keeping relations with younger researchers in the field.

Mona Khalaf: If I have two or three assistant helping me, you thank them on the first page, if they have not been there from the start.

Ray Jureidini: If it is not analytical that is ok to just thank them.

Suad Joseph: We have fostered young scholars in AFWG. We invited Sherine Hafez and Rania Salem to become authors even though we hired them and paid them as RAs to do background work. But we also have our own young scholars in AFWG, and they need to be fostered and protected as well.

Eileen Kuttab: The main author is the first one listed and the others are listed in relation to their work.

Ray Jureidini: Some journals are requiring that you list which proportions written by whom, and that you even separate them, some social science journals require this.

Barbara Ibrahim: Can we just say that our general rule is transparency and letting them know from the start, for example if someone will do data collection and will not be an author. It may mislead junior people, if things are not clear from the start.

Suad Joseph: It may even disadvantage our own junior people. Clarity is real important upfront. Ray summarized this very well the analytical vs. mechanical is the line that should divide authorship.

Barbara Ibrahim: Can we say that in any publications we make, we will be as inclusive as possible.

Suad Joseph: I think we all agree on acknowledgment, but it is authorship we are talking about.

Ray Jureidini: We have not talked about publications. Do we hold off any articles we might come up with AFWG for the volume?

Suad Joseph: Yes, but also any publishing outside AFWG has to go through AFWG's review process, which we collectively agreed upon in our Protocols.

Martina Rieker: Can we also revisit conferences tomorrow?

Non-AFWG Research Participants

Suad Joseph: What about a colleague of our stature, what do we do with them, if they actively work on the research, do we just pay them and treat them as other RAs?

Eileen Kuttab: When they review our work, they get an acknowledgment.

Suad Joseph: Are we hiring them as a consultant with research expenses? When do they get co-authorship? We have to think these things through clearly.

Penny Johnson: What if a RP wanted to include someone new?

Eileen Kuttab: I think this is the understanding we have when the budget is for an institution. I think the principle is openness and flexibility. We do not want to destroy it by

expanding it too much. Getting in other people can be enriching, but it has to have limitations.

Suad Joseph: If we invite someone to join a RP, s/he would have to have a long-term commitment. We have left that flexibility to RPs to invite people to do specific research work.

Day 2

Planning the Empirical Research

First Session

Suad Joseph: Let us plan our timetable. Today is dedicated to the RPs to plan their research. We have the proposals we are committed to, especially the staging. The IDRC proposal is the latest version of our project. It has the products, which is what we said we would do by a certain period. The other thing you have to decide is what it is going to cost, especially what you would like to have in order to do what you want to do, so that we can begin thinking of future fundraising. Could somebody take as detailed minutes as possible in each group? We have a printer to print your work. Whatever you have by the end of the day, we would like to circulate to the other group. So look at the grants, the staging, the products, and the funding. You can have a separate section of your minutes on that. If you depart from the proposal, then give a rationale why, and look especially at Year One, who is going to do what and what concrete things you are going to produce. Third, think through the money part- each group knows what it has. The \$11,000 per person for research we talked about does not belong to person, but to the group. Think of what you want, what is the next phase, if you had more money. We would like to tell funders what Phase Three is about so we can begin raising funds for that. We are funded through the summer of 2006.

Nadine Naber: My question had to do with the phasing. We wrote that we were not going to be writing before year three.

Suad Joseph: The product can be a workshop, a conference, report of a seminar, what is on the website. The report has to stand on its own, because what they will do is that they will take that report and put it on their website. But we have lots of choices, such a workshop with stakeholders. I have to give a technical report at the end of the year, so we have to have a product at end of year one. Tonight everyone is free, tomorrow night the data group will meet, and again Sunday morning at Population Council.

Public Discourse Project Meeting

Suad Joseph: May I suggest we open the Binder to IDRC proposal? The Phasing part.

Penny Johnson: Section XI, page 23.

Suad Joseph: Let us think in terms of the \$99,000 and then what we would do next if we have funding.

Penny Johnson: Just looking at what we said we would do: youth and the ideal family. Whatever we do in Year One, we keep youth and ideal family together. We try to take both of those strands and put them together because I do not think they will make sense without the other. I know that we will look at contemporary debates. I am giving up the 1860s for the moment. I think in terms of historical we are looking at post-World War II with the spread of universal education, post national and globalized broadcast and print media and in very different settings. Palestine of course has a very exceptional history. My point was to link family and youth and not to do separate projects. We are looking at contemporary debates and we could define a historical debate.

Barbara Ibrahim: If Hoda ElSadda were here, would she be comfortable cutting off the earlier history?

Annelies Moors: We do not have to cut it off. It is a matter of starting point and emphasis.

Penny Johnson: I would think that Hoda is also interested in television and the 60s.

Martina Rieker: I have no objection over post-WW II. Omnia had said last time that she is a historian and was interested in the historical component of the project.

Suad Joseph: I do not see what Penny is saying as necessarily antithetical to this. Omnia is a junior faculty in a history department and she needs to produce work that is directly tied to her field.

Annelies Moors: If we can find one focus on a number of issues we mentioned together, something sufficiently concrete. We could either start from the general theme, which is so broad it is hardly manageable, or we could start from one thing- very concrete and tied with our personal interests.

Suad Joseph: The ideal family has been, in one way, built around the idea of youth. The ideal family is conceived within the nationalist project.

Annelies Moors: I was thinking of something very concrete that to me this is still very broad, such as changes in marriage and changing conceptions of it, marriage of youth, and we can branch out from this. And we have a very interesting comparative element.

Suad Joseph: Would we not want to do something within the realm we set out- media, education, and law?

Barbara Ibrahim: Marriage and law.

Suad Joseph: If you choose marriage as the concrete thing, changes in family law would be part of it.

Barbara Ibrahim: Think of choice of spouse and the ideal family and how it is in conflict with what the parents want. Housing shortages and on the other hand, houses being destroyed are linked to that.

Lamis Abu Nahla: With the first *intifada* a lot of things changed. Music was not allowed for weddings- only the gown, and no big celebrations.

Penny Johnson: The Palestinian wedding is a theme across discourses.

Suad Joseph: It seems like a new project, sounds like what we had before the focus on youth.

Annelies Moors: The marriage contract is the central link with the law, and there is relatively little work on it.

Zeina Zaatari: I can see it but I think we are shifting away from the project on the ideal family. The only thing I could think of, in terms of the ideal spouse in Lebanon, is that there is more material requirements. I am not sure how this links with the ideal family.

Martina Rieker: We are talking about freeze-framing one particular moment. This can be in terms of understandings about the law, nation and education, because all these things are part of a different discourse.

Penny Johnson: When we were thinking about youth, the sense of volatility and problems is about unmarried youth, young guys who are the source of all sorts of things- both in discourse and in practice. How do we move that subject in?

Barbara Ibrahim: Could we not say that our topic is marriage and non-marriage?

Penny Johnson: I am not making it that defined. If we think of youth and how it has been constructed, it is the period before marriage that was not problematic, but it has become problematic.

Suad Joseph: We do not want to set up marriage as the solution for youth somehow, where we tend to set up a dichotomy where the problem is that they are not married.

Barbara Ibrahim: But that is part of the public discourse, not that we have to take that for granted. Nadine and I are working on a paper using courtship data on Arab Americans in San Francisco and small Egyptian villages. We found very similar tactics for opening up choices. We are using marriage as the point of forming new families. This is also the site of legitimate sexual activity in our part of the world, more so than other societies.

Zeina Zaatari: In Lebanon, there is an increase in the number of single mothers. We could bring that in.

Annelies Moors: We need to also compare with what happens on the ground, not just discourses.

Suad Joseph: What excited me about starting a project about youth idea was that it had not been done and it was looking at this huge portion of the population— two thirds of the population. The youth project raises questions of consumption, war, conflict, culture, and there is new and interesting literature on youth as target population. Somehow with marriage as a point of departure, we miss that.

Annelies Moors: Marriage is sort of the end point of youth.

Penny Johnson: We have this other strand of seeing marriage as a way of looking at the discourses of the ideal family, but I think Suad is right: it does not deal with our other strand. The question is how to develop an equal focus on younger people.

Youth and Desire

Martina Rieker: One thing is how youth manage desire- consumption, nation-building, marriage- for meaning. We look at how things are packaged around marriage. We can look at education, media, and work.

Suad Joseph: Then youth becomes a point of departure for moving into those areas rather than a subject in its own right.

Martina Rieker: Marriage becomes a debate where youth variously organize themselves around something called marriage and the rebellions are designed around it as well.

Barbara Ibrahim: I think this sits well with our scholarly audiences, but what about our other audiences.

Suad Joseph: How do we get at what youth want, if we do not use the language of desire?

Zeina Zaatari: In Arabic the word desire does not necessarily have the same connotations.

Martina Rieker: In Iran, an argument I read was that a lot of Islamic movements are not about challenging the social contract, even if they are youth rebellions. At what point is this social contract challenged? If we think of the social contract around what youth want, and how to locate these desires within these contracts, the making and unmaking and what these rebellions mean. The social contract is what youth want, how radical is it what they want? Abdel-khak is the author. She has very nice fieldwork. I can bring it tomorrow.

Penny Johnson: The themes of modernities and what they mean.

Barbara Ibrahim: I like youth and desire, because they seem to go together, desires for participation, for religious meaning. How do we concretize it, in a first phase, one year?

Suad Joseph: It would be good if we try to look at a site.

Penny Johnson: Let us think of media for a minute, where we can mine for contemporary debates, as well as historical depth.

Barbara Ibrahim: And it is huge. There is a project focusing on television, but only in Ramadan. It is a creative way of focusing a moment.

Suad Joseph: It looks like we are coming to something: desire and the site of media as a starting point.

Penny Johnson: With young people and stigmatized young people, you are at the level of popular and street discourse. For us, it would be a very interesting site. We are talking talk.

Lamis Abu Nahla: One is on the level of street talk and mobile text messaging.

Barbara Ibrahim: How do you collect that data?

Suad Joseph: What about Internet sites?

Annelies Moors: It is enormous. I know a student working on that.

Penny Johnson: It is about how people conceptualize youth. What about Lebanon?

Lamis Abu Nahla: But do you not think that the construction of youth is not only people talking about youth, but youth themselves entering into this?

Penny Johnson: And not only Palestinian media, international and Israeli media as well, where Palestinian youth are represented as walking bombs.

Zeina Zaatari: And not just international media, but how local and satellite media duplicate it. Everybody has satellite. It costs \$6 in Lebanon.

Lamis Abu Nahla: Chatting on the Internet, is it big in Egypt?

Martina Rieker: But again class is very important. Internet access is expensive. Perhaps accessibility should not be exaggerated.

Suad Joseph: Are we coming around this idea of youth and desire?

Penny Johnson: I think we should keep the marriage strand in the project.

Martina Rieker: Is it not the point, if you think of the disciplining of desire. This is something that remains important.

Barbara Ibrahim: I loved your idea about social contracts and what is questioned within a certain boundary and not beyond: youth and desire, marriage and other social contracts.

Suad Joseph: Do we want marriage as a focus, or just as a strand?

Barbara Ibrahim: The inter-generational dimension has to come in. The family needs to get in here. Maybe the thing to do now is for each person to reflect on individual interest in this topic.

Suad Joseph: I think that is a good idea.

Barbara Ibrahim: Is everyone comfortable with media?

Annelies Moors: And relation to daily realities.

Barbara Ibrahim: And with a law focus: how laws are discussed in the media.

Penny Johnson: Girls are saying that in the schools there are sexual graffiti on the walls.

Zeina Zaatari: Radio call-in shows have shifted to TVs.

Suad Joseph: It might be useful to look at specific projects.

Zeina Zaatari: In terms of the media in Lebanon and modernity, I would be interested in comparing the media stations. Al-Manar is trying to produce an alternative modernity-Islamism.

Suad Joseph: That would be an interesting project - if Hania can do parallel project in Egypt.

Penny Johnson: I am not sure in Palestine we can have a parallel project, focused on television.

Barbara Ibrahim: Having two sites is fine, I think.

Suad Joseph: Maybe it is something Lamis can do, look at the way youth and desire are represented on TV.

Annelies Moors: People do not really watch that much television.

Penny Johnson: How Palestinian youth are represented is a question. If we wanted to focus, maybe looking at something like camp youth, the places where these things are acted on and acted out.

Barbara Ibrahim: You have alternative modes of transmitting information: graffiti, bayanat, sms; than simply replicating something that is happening in Lebanon and Egypt.

Annelies Moors: Denunciations from the mosque.

Lamis Abu Nahla: The ministry of youth tried to launch summer camps for youth that were mixed. The mosques were denouncing this and then they had to bring the sheikh to the camp.

Penny Johnson: Youth as agents would be more relevant for Palestine.

Zeina Zaatari: I was thinking of the TV programs, the Lebanese are not representing a Lebanese perspective. I do not think we need to have the same sites.

Penny Johnson: We have gotten very fixed in a contemporary moment. This came out of something with a background.

Barbara Ibrahim: It would be fascinating to compare the two generations of the intifada. For Egypt, it could be the revolution and infitah generation and this generation, and each of them with their own media. In Lebanon, it could be the Arab nationalist, the civil war and the post-war periods.

Zeina Zaatari: Between the war and the socialist leftist eras, there was a period of economic growth, after Nasser.

Martina Rieker: The one thing that would be important if we took that approach, we could look at questions. The themes of youth and nationalism have been done, but there is nothing exciting or new. Marriage has not been done.

Barbara Ibrahim: When you look at people's old photos with sleeveless dresses in the 50s, it is quite striking. There was a western secular moment.

Zeina Zaatari: It is reflected in the movies. It shocks me sometimes.

Suad Joseph: Are we still thinking of different projects?

Penny Johnson: To focus on camp marriages and family? In Palestinian families, there is reproduction of all sorts of things that have to do with families.

Annelies Moors: But if we do not see changes, then this is interesting, with tremendous shifts, one thing seems stable.

Penny Johnson: There is a discourse about the camps and a discourse produced from within the camps.

Lamis Abu Nahla: What if we compare discourses on the camp, from camp and in the city.

Barbara Ibrahim: Does Hania Sholkamy not write about how kin marriages are reemerging in certain areas where there is uncertainty?

Penny Johnson: I think in all domains, Palestinian youth have a troubled resonance, or an idealized resonance.

Barbara Ibrahim: We can be starting a list of Year 2, 3 or 4.

Suad Joseph: All of the above is interesting, but what are the things that we concretely want to do?

Annelies Moors: I think we can sit with the ones who want to work in certain site.

Suad Joseph: Maybe each country site can sit together.

Alyce Abdalla: I think that the desires of youth- consumption and economic would be interesting thing to look at. For example, what do people want now that their parents did not even think of, what are their strategies for getting it?

Barbara Ibrahim: What are the sources of data on that?

Alyce Abdalla: One is asking people - to link to media, what are the prizes on talk shows?

Barbara Ibrahim: We could enumerate the trousseau.

Suad Joseph: What the youth themselves want, what they struggle for and against, what we focus on is representational. To materialize a project on desire, in terms of representation and media, I would look at populations of youth, the representation of desires, how they are debated and fought over among youth and family.

Zeina Zaatari: I think it is very important, but we have to look at how many people we can survey.

Barbara Ibrahim: We do have the funding to hire interviewers and send them to certain areas. It was not terribly expensive when we did this with the courtship- with the same sets of people.

Suad Joseph: Zeina could take certain shows, widely viewed, and then the parallel in terms of how youth view these, how they internalize certain messages.

Zeina Zaatari: I was thinking of advertisement. It is a huge industry, with a lot of money.

Barbara Ibrahim: It would not be that difficult to compare over time the data on advertising.

Martina Rieker: Egypt is such a big terrain, but what I would be interested in- this draws on previous work I did - is to look at villages outside Cairo, to look at commodities, such as the refrigerator, to look at the youth, women especially, who are between 12 and 21, who are doing 12 to 14 hours of work in a sort of neoliberal slave labor to purchase these items. I think this would be something different and new to do something about that. On the other hand, how do you say something different about advertisement? Beyond giving local color to existing arguments, what new theoretical questions do we introduce that? If our project really looks at the articulation of neoliberal societies, what happens to villages that become part of the neoliberal economy? If you go at 3 a.m., you see dozens of women who are driven into the desert, slaving at a very low wage, not going to school. Gulf and Libyan migration is not open to them, and you need the work for marriage. With the guys not being able to provide, consumption is not about advertisement, now girls have an incredible stake in not opting for education but for a commodocized household instead. The guy would not buy it later. So they opt for a sort of slave labor in these new agrarian economies to do back-breaking work. Their families are not coercing them. There is something called desire. Women are very much transformed by neoliberalism.

Barbara Ibrahim: Let us say in the 1960s, you could get public sector jobs, but your goal is still marriage?

Penny Johnson: There has been a change in what kind of education you need for a job.

Barbara Ibrahim: Hence the higher dropout rate for males.

Suad Joseph: Lebanon is different. People are trying to get their sons educated.

Zeina Zaatari: Now people are leaving the country. If you are from a poor background, you cannot get private education and public education will not help you.

Barbara Ibrahim: There is a marked difference between parent houses and children's houses. There are very strong attempts for a middle class look.

Alyce Abdalla: But they do not use education as a means for upward mobility.

Suad Joseph: I think this is different in Lebanon. I do not think it is less relevant. Education is heavily emphasized.

Zeina Zaatari: In Lebanon, the Egyptians who have university degrees are working as doormen, but for Lebanese the university degrees get them somewhere.

Martina Rieker: So basic literacy is still a desire in Lebanon?

Suad Joseph: Yes, but they have not given up on education as I am hearing.

Annelies Moors: It depends on the site. Education does not bring you what you expected to get, so people are trying alternative ways.

Alyce Abdalla: How much is it that the desired level of education has changed?

Zeina Zaatari: In Lebanon, there is a huge number of private universities. They teach computer science, business and English.

Suad Joseph: That is precisely the point; in Lebanon Education is still the thing.

Penny Johnson: The role of English is very important. The kinds of things you need to know are changing.

Suad Joseph: I hardly know anybody who is not doing something, taking courses, and they are not sure if it is going to get them the job.

Martina Rieker: We have to take seriously these desires; a desire for modernity.

Suad Joseph: We have brought in the site of education as well as media?

Penny Johnson: With marriage, this is when education came up.

Barbara Ibrahim: I think what we need to do now is talk about methodologies and what we could get done in a year. For Egypt, if Martina's interest is rural, through a node at the

Council, we can look at an urban context, looking at a group of people who took these courses and what happened to them. There is some data from a study on the stalled fertility of the young. It includes information on the economic aspirations of youth.

Martina Rieker: The initial work can be done with the Data Project work. With assistance of course- I have limited time this year - I can do the part of drawing out what we know about commodities and these new rural working patterns. That also might be a project, I know some people who could be interested in that- Liz Taylor.

Penny Johnson: Yesterday we thought to make a link with Eileen and Border Crossings in camp work. Being able to mobilize common resources at the institute would help. We have a family community project happening in Ramallah.

Barbara Ibrahim: Annelies, is there a link between your work on marriage and dower and this?

Annelies Moors: Yes, I was thinking of something on these lines.

Barbara Ibrahim: Would Samia Mehrez be interested in these projects in Egypt and Lebanon? I think some of this would fit into other work Alyce and I are doing with work on preparations for marriage.

Third Session

Reports on Planning for the Next Phase of Research

Suad Joseph: We have three sections of what we set out to do- staging and phasing, budget, future research and how to ask for future funding.

Zeina Zaatari: We also said we would think of a way to keep the project unified.

Suad Joseph: So the fourth thing would be thematic continuity. So first the reports:

- 1- Staging/phasing
- 2- Budget
- 3- Future research and how to ask for future funding
- 4- Thematic continuity.

Palestine: Weddings and War Annelies Moors, Penny Johnson, Lamis Abu Nahla

Penny Johnson: Our focus is weddings and war, including a comparison between the two intifada's. What we mean by weddings and war is looking, both in public discourse and lived experiences, at conditions of marriageability, and in conditions of lack of security. Public discourse has a role in shaping marriage possibilities. And we would be looking at youth in terms of their imagining their futures. There will be data collection. What we mean by PD is talk, stories, legend and gossip- shaping and imposing constraints on young people, things that are circulating, cassettes, booklets, things coming from mosque or church, or wedding

invitations. We think we will find important differences between the two intifada's. We want to look at Gaza and Nablus, where Annelies can work with families she has been working with. We propose one additional researcher as well as an RA. In the West Bank, aside from us, the additional resources will be for the RA, because the material is ephemeral, we try to catch the things that have happened before us, when we added all this up, we had overspent. We have used up the 33,000.

We thought after the first year we would be in a position to have a working paper. We can go to all sorts of directions, such as marriages to people in prison, or marriages to wanted people. There is a broad canvas of public discourse on marriage and family set against the Israeli discourse on demography, and this is a marked change from first intifada. Marriage, continuity, producing kids, winning the demographic battle; it was there before first intifada but did not have to do with people's practices. This time it may be different. It would be a contribution to look at these discourses.

We are looking at an RA for 6 months, not the whole year.

Lamis Abu Nahla: Focusing on comparing two intifadas does not exclude looking at the "relaxed" time between the two.

Annelies Moors: We are also interested in the forms of self-presentation of youth, dressing, dressing styles and jewelry. In comparing the two intifadas, the way economics, politics and culture are intertwined, we would like in the first year is to look at what are the interesting paths to pursue. We try to make it broad enough to give us possibility to follow different leads.

Lebanon (Zeina Zaatari, Suad Joseph)

Zeina Zaatari: We talked about two parts of larger projects of looking into representations of youth in the media and how they are received by youth. We talked about identifying the key representations, we choose three main stations: Al-Manar, LBC, Future and maybe Zein. We look at shows that target and employ youth, the variation in the representations of the ideal family and the gender differences in how youth are represented. Different patterns of consumption the media proposes. We added two components, how Lebanese youth represent Palestinian youth, and American and western youth in those programs. We are also interested in looking at the production process itself, at the producers and whether they are conscious of how they look at act- ideological. We would look at how youth respond, assimilate, reject, rework these representations in their conceptions and discourses. I could focus more on the South so that we can capture regional variation. We wanted to look at the relation between representation and youth desire, ideal family, ideal spouse, childrearing, notions of self, civil society, we listed all areas we could work on.

The phasing: we could identify what we can work on and methodology, taping and watching shows, as we are collecting the data, when we start the preliminary results we could start to work on archival records. Our year ends in fall 2005. We did not talk about budget for other phases of the project. We also talked about how the youth produce representations of themselves, dress body image, demands from family, what they use to leverage positions, or to request things that become contested.

Barbara Ibrahim: How would this link to the TV work?

Suad Joseph: TV was one site. We want to see if there is a coherent representation of the youth, then we are going to ask what youth see, and then explore the connection between representations of youth and what they come to demand and want.

Egypt: Educational Desires and Desires for Modernity: Barbara Ibrahim, Martina Rieker (possibly Omnia El Shakry, Hoda Elsadda)

Barbara Ibrahim: One thread we will pick up is education as a path for mobility and our assumption is that it remains as such but has changed in interesting ways. We would like to look at returns to education at the level above secondary education: private institutes and universities. We would like to have someone to look at Azhar and this would link to Gaza.

Martina Rieker: We felt that none of our projects addressed these (Islamic) desires.

Barbara Ibrahim: We still feel a significant missing piece is Islamic education. We cannot do it in this round of the project. The way we are thinking of returns to education is not only economic, but to social aspects, to marriage, to dreams. In the first year, we would focus on the hopes and perception for the younger and the parental generation. It would be exploratory. We would begin in Cairo, then on to the south- as the true hinterland left behind in the neoliberal transformation.

Martina Rieker: My project would focus on consumption in the neoliberal economy in a series of villages, looking at the data, historicizing this for the modern and the neoliberal period. I would produce an original piece after that first year with the help of an assistant and then exploratory fieldwork. An initial exploration would turn out an article, and then we would need funding for a field study. We might have consultants around that. So the first article would be a historical analytical piece; the second would be to draw on this earlier fieldwork.

Barbara Ibrahim: Year 1 is preparatory. We have a three year program and two years of funding.

Martina Rieker: And the budget is 22,000 LE for the first year.

Suad Joseph: It seems that there is an implication that we are allocating \$11,000 per person. Does that make sense; shall we just leave it that way?

Barbara Ibrahim: But a question would be if we can ask for consultants.

Suad Joseph: That is not a large sum, about \$9,000 and then most of it will go to the web.

Penny Johnson: Now our projects have gone very country specific, maybe we can think of a way where we can bring together some comparative work. Are we still aiming for a collaborative output from the three sites? It is one thing to be investigating the themes, but it is a different thing if we are aiming for a collaborative output.

Suad Joseph: It could be an edited volume where some themes are dealt with in different ways.

Barbara Ibrahim: At this point there is nothing comparative.

Annelies Moors: I can see the link in two parts, we start from talk and you start in media. There are other ways of being in the public sphere besides media- politics of presence. The other question is the desired and the imaginaries, looking at self-representation, marriage, marriagibility and non-marriage.

Barbara Ibrahim: It is rather interesting that we have an education and a media site - but not law yet.

Suad Joseph: What other themes are there?

Barbara Ibrahim: Imaginary futures - this might help us breach.

Suad Joseph: In Lebanon, 'tumuh' [ambition] is very big.

Barbara Ibrahim: What terminology people use about their future..

Penny Johnson: I do not know how the war theme runs across the sites. It is a time of war.

Barbara Ibrahim: One thing you said was that marriage is the last bastion.

Penny Johnson: In the sense of being able to continue and to overwhelm them.

Suad Joseph: In Lebanon, it gets materialized in the sectarian issues, with the sense that the Christians are losing the demographic battles.

Martina Rieker: Another way to think about these imaginaries is migration and leaving, where the strategy is about trying to get out and the idea is that the region has no future- just to keep that in mind in terms of the implications. Now when you look at statistics, 30-40% of the population wants to leave and this has to do with consumption and other factors.

Suad Joseph: To keep the project integrated, we can pass this to the entire group. The thing I am most concerned about is staying as a coherent project. We should set a deadline for us to circulate what we have formulated. We will all have a product for the end of year 1. We should try to work these themes in our project.

Key questions:

1. imaginary futures- non-national futures
2. politics of presence, and demographic presence
3. marriage, marriability and lack thereof.
4. representations of ideal family, youth
5. desires of youth
6. regional identification of youth

Martina Rieker: Non-national or non-state: capturing the essence of hopelessness.

Zeina Zaatari: I think this has to do with failures of nation states.

Barbara Ibrahim: Could we recast war as aggressions, police aggression, how youth are identifying with Iraq or the intifada? I was with a young person who wanted to leave the country: because he felt that the individual has no safety, can be rounded up any time.

Martina Rieker: I think it is not productive to see Egypt as a normalized state; we may want to disrupt that, without unnameing what is happening in Palestine.

Barbara Ibrahim: A possible theme is the regional identification of youth.

Suad Joseph: One goal is the panel at MESA.

A timeframe: September 30 all projects send methodology section and thematic framing to others - questions we plan to ask and then again in December - short reports to each other.

Barbara Ibrahim: The MESA deadline is in February.

Suad Joseph: In December, we send progress report to each other. Who is going to do the organizational work, put the panels together?

Martina Rieker: I can organize the MESA panel

Day 3

First Session

Suad Joseph: The big topic for this afternoon, which is very important, is Human Subjects. Anything you want to add or change on the Agenda for today?

Annelies Moors: I was wondering if it was useful to start with the volume.

Suad Joseph: Our research is what needs a lot of time. Our decisions yesterday took us in a bit of a different direction so we want that to be reflected in the volume. We can talk about the collective project, or we can have very brief reports, but that might take us some time.

Penny Johnson: We could have just the headlines from each of the two projects.

Suad Joseph: Ok let us have summaries of the empirical projects.

Summaries of the Empirical Projects

Border Crossings Projects

Mona Khalaf: The topic is male migration and the feminization of the Lebanese family. Lebanon's asset has been its human resources, but its poor natural resources have prompted them to migrate. Very little work has been done on the effect of migration at the micro level, on the family (as opposed to the economy). My research would look at: the division of labor; the kinship effect; and coping strategies. The goal is to examine whether with the departure of the head of the household, the wife gains additional power, is it temporary or are the power implications permanent. I would be looking at determinants, such as socioeconomic background, education, and religion. I would use questionnaires and in depth interviews using as large a sample as possible. It would rely on a qualitative and quantitative approach.

Nadine Naber: My project is on recent Arab immigrants living in poor urban spaces, probably in Detroit, looking at: 1. Shifts in notions of public and private, in post- 9/11 culture of fear; 2. Shifts in the gendered divisions of labor in the context of the diaspora 3. Expansion of kinship idioms beyond blood ties; 4. Deployment of marriage strategies- as a strategy for engaging with issues of citizenship, belonging, economic problems.

Eileen Kuttab: It is in the process of polishing. It will be on the impact of internal displacement and cantonization on families, through a youth spectacle (aged 16-22). 1. Redefining space- internally displaced for the second time, household structure more dispersed, more nucleaziation; there is an assumption that youth are responsible- redefine structures in coping- youth as actors rescuers and saviors. 2. The concept of authority: the traditional breadwinner lost his role. The mother now is the protector of household and land because of the separation by the wall and cantonization. 3. The creation of informal kin: idiom of kinship: expansion of informal social networks, new affiliation useful for coping. 4. Empowerment of women because of the loss of male role or migration. The idiom of kinship defines authority. The three sites for this study are intensely affected by displacement: Rafah, Camp Qalqilia and Jennin.

Ray Jureidini: From Arab to non-Arab Domestic Workers in Beirut: Dynamics of Gender, Religion, Class and Space in Lebanese Households. It is going to be looking at the shift in Beirut, and may choose particular areas in Beirut, of employment from Arab to non-Arab domestic workers, documenting the history of domestic employment. It will look at different age groups and different religious groups. There may be a pre war post-war division. Areas of focus are: Division of labor within the household; Spatial dynamics within the household; Differentiation between types of domestic workers- differences between Arab and non-Arab domestic workers; Dynamics with members of the family.

Ibrahim ElNur: My project will be looking at transit migration and the middle class and new dynamics shaped by that- transit migrant Sudanese. Transit is a loose term. Some people might stay seven or ten years. The areas of focus are: Survival strategies (including transit migration itself); Reproduction of social status and its trajectories; Division of labor Intergenerational interactions; Idioms of kinship: what kinds of networks are produced and reproduced. The project looks at professionals and businessmen and the category of asylum seekers and those who have refugee status and those who are non-refugees. It could be

termed crisis-related transit migration. This is not only on war-related movements, but also on those who are driven out by economic privation, politics, and other conditions.

Jihad Makhoul: Tentative title: Displaced Families, Coping and Changes in Post-War Beirut in Selected Low Income Urban Settings. Previous research findings point to the family becoming more violent due to the lack of capabilities of families for supporting their members. Family members are becoming violent and playing it out on children, who join the labor force at an early age. Health effects: there is some work on mental and psychological effects, but not much on how families are coping and changes in family structures. So the research will be on how family structures and dynamics are played out in displaced stressed conditions. My focus is how the dynamics are played out. My interest is in children, specifically in girls. The study will be conducted in two selected urban areas of Beirut.

Public Discourse Projects

Penny Johnson: Our project is called Weddings and War. In some ways, it is a comparison of the two intifadas, through several lenses, especially that of youth, in camp sites. The themes are: Marriageability; Future imaginaries- what marriage represents for these young people; Presentation of self; Some attention to ceremonies; How the survival politics of second intifada affect marriage- demography, population threat- people using this discourse to explain their lives (this is a hunch to be tested by the research). Camp settings are very intense in this way. Setting will be Nabulus, Balat, Ramalla, Gaza. We will look at: Talk, gossip, legend, stories (what is safe, are militants marriageable); Bayanat; Pamphlets- from mosques or churches; Interviews. We will probably pool resources and discuss coordinating with Eileen.

Martina Rieker: My project is also a thinking work in progress. It is on the consumptive desires of working women in the shadow side of neoliberal economy, young women on new lands agriculture. Looking at consumption, what it means for the working poor in rural Egypt (which is still close to Cairo, lands within 10-15 KM radius). Consumptive Desires and the imaginative desires of young women in peri urban Cairo. I am looking at a focal site, looking at data in Egypt field, then looking at longer term site, such as a village which is incorporated into proto-corvee labor.

Zeina Zaatari: Representation of Youth in TV stations and Working of Youth Desire. Me and Suad will be working on a project in Lebanon on the representation of youth on several TV stations, looking at the ideological constructs behind the representations and productions, how youth are negotiating these representations in their lives, in terms of their future vision of their lives, in terms of notions of ideal family, ideal spouse, ideal job, and how that translates materially into negotiating social relationships in their families; and how they represent themselves as youth. Zeina will do empirical work in the north and Suad will do Metn. Suad will focus on youth and desire, especially in terms of how to displace the liberalist notion of self and desire with different notions of self. This focuses us to displace the production side of feminist literature to look at consumption (not Bourdieu).

Suad Joseph: We might ask Mona to add question in her questionnaire, seek Judy's help, perhaps Ray's.

Barbara Ibrahim: Our project is collective. It will include Alyce and Hania and remains untitled. It comes out of the discussion on youth and desire, by looking at the phenomena of courses and diplomas, and the returns to this kind of education. It ties this with marriagability and employability: looking at perception of these young people themselves (place to meet peers?) and their parents (why they are willing to invest). We identify a gap in Islamic education. We need to look at that, both inside the Azhar system, and the private schools. So we urge the group to consider that in the next round of proposal writing. We should acknowledge that Hoda and Omnia are not with us and their parts remain to be filled in.

Thematic Links among the Projects

Suad Joseph: Desire in the liberalist discourse in the notions of the self. Now we can try to develop some thematic links among the projects: set of concepts and statements that we might want to reflect in the introduction of the volume- but most importantly to keep this a collective project. Martina and I thought desire might be a useful link.

Martina Rieker: We have taken seriously the discomfort of Border Crossings with having an organically linked project. Desire is one way to challenge the territorializing of identity. Desire can help us articulate certain sorts of imagining in the region, imaginaries of the future, non-national futures - desire for leaving, desire to migrate, to move elsewhere. We can use the term desire to articulate different notions of imaginaries of youth. There is the dream of moving. The state is no longer the locus of desire of youth. This allows us to undermine the territorialized nation/state and argue that these desires are about non-national desires; they might be about family, consumption, mobility...etc. But this allows us to bring in Border Crossings more organically to the whole project. We always move, and have moved. It is the state that contains and restrains movement. The state holds and holds back desire and movement and imaginaries. Families mediate desires. The immigration of male is to improve the conditions of the family.

Mona Khalaf: If we were to adopt this idea of youth and desire, my sample would have to focus on young women.

Martina Rieker: We also did not want Egypt to become a normative case, where Lebanon and Palestine are troubled spaces. This thematic link is the conduit into including the two groups Border Crossings and Public Discourse as part of an organic project.

Suad Joseph: Yesterday, we tried to grapple with the idea of violence, conflict, war - that could be a theme.

Ibrahim ElNur: Population flows?

Eileen Kuttab: That would be too passive.

Martina Rieker: There is the tension between mobility and locality.

Barbara Ibrahim: Locally directed desires, and globally connected ones. I think marriage is an interesting pivot as the point at which families are recreated, a site where youth are trying to disengage from one family and perhaps create a new type. Marriage re-invents the family.

Suad Joseph: This is the fourth theme. Can we focus on the vocabulary of social violence? We want to find language that links war, migration, displacement, disruption, and social crisis. Social violence is a theme that unites all the projects. But how do we look at this region in terms of war without reinforcing the stereotypes about the region?

Penny Johnson: If we think of war more broadly: war, space and place.

Barbara Ibrahim: War and social disruption.

Ibrahim ElNur: If we think of multiple forms of war and conflict.

Barbara Ibrahim: For an Egyptian readership, we would have to do a lot of work to convince them how this is relevant to their context.

Suad Joseph: War stands on its own and it can include state violence, police violence, and disruption. War is a violent conflict, including psychological war; war over desires; emotional war. You also do not have to be in specific connection to war to experience it. Iraq, Lebanon, Palestine are disrupting Egypt as well. For example, the First Gulf War forced the return of all Egyptian workers from Kuwait. The whole region has been defined by war for the past half century.

Ray Jureidini: Lebanon is trying to get out of that “war”.

Zeina Zaatari: But that is our reality. People lived through it. It defined many of our lives.

Ray Jureidini: There is a desire to deny it and forget about it.

Martina Rieker: It might it be useful for marketing purposes to frame it in terms of “remaking of space and place”, of territory, delayed colonial project, and a certain moment of neoliberal remaking of region is looking at marriage and desire. This is a remaking of space and place – the remaking of Middle East, the belated colonial project that has enabled the authoritarian state in Egypt; the remaking of Iraq, Afghanistan, Lebanon, and Palestine. The family is part of this remaking of space and place. We are talking about the perpetual coloniality in Palestine. War is not an abnormality in our region.

Penny Johnson: It is true that there is a perpetuality of war and crisis.

Suad Joseph: I like the idea of using war. It is just a theme that we develop and do different things with it. It brings in violent dislocation. It brings in the drama.

Martina Rieker: I want to agree with Barbara, representing the Egypt field, given the history of the term “war”; it is almost an offense to Palestine, if we use it to describe Egypt. The term war has a certain history. We cannot dislodge it so easily. It will not work for Egypt. We have to do something creative with war to disrupt that history in Egypt or use different language. We can say that every country has gone through wars. If we take a slice

of time every country has had to deal with wars in the region in some way or another. Another language that is used is that of “violence”, such as development as violence.

Penny Johnson: But the problem with “violence” is that it is used against us, that we are violent. War has at least two parties.

Penny Johnson: Another theme is: Marriage, reinvention and reproduction of family.

Barbara Ibrahim: The movement out of one moment or form of family and into another. There is a rupture here.

Suad Joseph: That is four broad threads:

- 1- Desire- viability
- 2- The Normalization of Egypt
- 3- War
- 4- Marriage, Modernity Projects and the Reinvention of families

To the degree that we can weave them into the way we write- edited books are the least difficult to publish and marketed- except when it has organic and thematic continuities.

Staging and Phasing

A. Reports- Timeframe

Sending reports to each other that include thematic framing and methodology, especially questions asked, by: September 30; December 30; March 30. The second thing is that it might be useful to have one person responsible for responding. Let us set that up.

Barbara Ibrahim: But also we can say that if someone gets excited about what is sent to them, they can also respond.

Suad Joseph:

B. Assignments of Responding to Reports

1. Martina’s project– Annelies to respond
2. Annelies, Penny, and Lamis’ project– Zena to respond
3. Mona’s project– Ibrahim to respond
4. Eileen’s project– Nadine to respond
5. Zeina and Suad’s project– Lamis to respond
6. Ibrahim’s project– Ray to respond
7. Barbara and Hania and Alyce’s project– Penny to respond
8. Judy’s project– Mona to respond
9. Nadine’s project– Eileen to respond
10. Ray’s project– Annelies to respond
11. Hoda el Sadda’s project– Barbara to respond
12. Omnia el Shakry– Martina to respond (to be considered)

C. Products by September 2005

We can make a list of products we are aiming for by September 2005.

We have a list of twelve projects. We do not know 2 of them. So, on the table there are ten.

Martina Rieker : working paper

Annelies Moors, Penny Johnson, Lamis Abu Nahla: collaborative working paper

Mona Khalaf: Preliminary Analysis of data

Eileen Kuttab: Discussion Paper

Ray Jureidini: Article

Suad Joseph: Does everyone agree to commit to a working paper by the fall of 2005?

[*Agreement* is unanimous]

D. What is Next in Terms of Research

- Islamic Education
- The Site of Law and Public Policy
- Sexualities
- Curriculum of Education- changes in content of Education- contestations over them
- Local notions of deviancy- what is considered transgressive on the part of state, on the part of family, on the part of youth
- Written Media- image of women in written media in Lebanon
- Law and Universal Human Rights- debates over rights
- Resistance as a coping strategy

E. Budgets: What More in Terms of Funding

We came to see very quickly that half a million is not very much.

Penny Johnson: Do we need more funds for the current projects is one question.

Suad Joseph: Would it be realistic to say that you all need double the amount you have? Phase II needs half a million dollars (launching the empirical work). Phase III of work needs \$1 million

Second Session

Fall and Spring Workshops

A. Public Spheres Conference in Beirut Oct 22, 23, 24

B. February 5, Sat morning Stakeholders

Feb 3 Thursday morning, 4 Friday, 5 Saturday afternoon

Organizer for Stakeholders: Barbara and Population Council

Yes: Martina, Annelies, Eileen, Penny, Ibrahim, Barbara, Judy, Suad, Ray
Not sure: Mona, Zeina, Lamis, Nadine, Hoda, Omnia
C. Spring Stakeholders workshop in Beirut
Mona, Ray & Judy to organize. Mona to send tentative dates

We need to do a booklet on AFWG in English and Arabic to be ready by Fall.
Zeina to work on it, possibly the web page.

Fall Workshop

Stakeholders meeting would be on the 21st. It only makes sense if two thirds of us can attend. Those who can attend SSRC: MK, JM, MR, RJ, BI, LAN. Definitely no or uncertain: OES, HES, PJ, SJ, NN, AM, ZZ and EK.

Suad Joseph: What we are committed to do in this round is the NGO stakeholders Meeting- to bring in the kind of people who work with refugees and youth.

Penny Johnson: I think that the Cairo meeting is the right place to start - the funders are here. In Lebanon and Palestine, we could have our own meetings, but more site-specific and topic-specific.

Suad Joseph: We are only committed to one in Cairo in the fall.

Martina Rieker: Most of the Arab world is imagined from the location of Cairo, from the point of view of funders. I have found that with encounters with NGOs and donors, even if we do not speak the same language, we can learn an awful lot from these encounters. It is a tremendously interesting learning project.

Barbara Ibrahim: Just responding to Mona's point of giving people something, this could be a briefing sheet on the book that would abstract the chapter or the introduction. Then you do have something, but summarizing what we do on a few pages would be difficult.

Suad Joseph: This would be consistent with doing the webpage. So we have agreed on not doing a stakeholders workshop in October in Beirut, but when? Maybe late spring?

Mona Khalaf: Yes definitely.

Suad Joseph: If the three of you MK, RJ, JM, can meet in Beirut come up with a date for a late spring?

Mona Khalaf: Yes.

Suad Joseph: How about the roundtable? We have five people who are willing to go.

Ray Jureidini: There are though uncertainties with regard to the conference and when we could fit in.

Suad Joseph: I need to have someone who would be responsible for looking into that.

Ray Jureidini: I could.

Suad Joseph: So the decision is that we could have a roundtable in Public Spheres conference. Ray will let us know as soon as he knows if it will be possible.

Barbara Ibrahim: Let us give him a title he can put in the program.

Ray Jureidini: I will need one before June 2nd.

Suad Joseph: And in terms of a late spring stakeholders in Beirut, who can make May 6,7,8? Maybe the Lebanese group can give us several dates and send to the group

Mona Khalaf: The pamphlet should be on English and Arabic.

Second Session

Volume I Reviewers' Comments and Critical Discussion

Suad Joseph: Let us go to item A on session II: Volume I. We will move Human Subjects up to right after the discussion of the volume. Zeina and Annelies will comment on the Border Crossings chapter.

A- Border Crossings Chapter

Annelies Moors: I really enjoyed reading the material. It is very interesting. But there is one big question. I have some doubts about the audience they are addressing with this text. Why is this interesting for other people except as a preparation for our work? How would reviewers from SUP look at this sort of a product?

Ray Jureidini: I think we should discuss that right away.

Suad Joseph: I have felt that in reading and writing the PD chapter, that I was having a hard time shifting between writing for funders to persuade them and writing for the purpose of engaging scholars who had already done some research. I noticed this in rest of PD and in BC. We are obviously not writing for funders anymore. The question is how we shift gears. How do we shift to academic audience and a possible practitioners audience? Did BC experience that?

Ray Jureidini: This issue did come up. The whole introduction was taken from the original proposal and then the standardization of each particular project, after major themes were articulated. In the end, there were the timelines. We were still involved in thinking about and discussing the funding proposal. IDRC expressed particular interest in the project, and in including the issue of return.

The other thing we could not quite manage, was to write a literature review for the chapter looking for what was missing. This never quite eventuated for any of us. We have an 8-page

limitation. There was confusion with regard to time, space and audience. We lost sight of audience. The issue at this point is how can we shift gears. What we have now is a much clearer vision of the empirical projects. We need to think of what is workable right now, in terms of rethinking the literature, and writing for an academic audience. It is quite a task. I could probably do it fairly easily for my project, but I do not know about the others.

Annelies Moors: Even if we make it clearer, who is interested in what we are setting out to do?

Ray Jureidini: What we discussed in Lebanon is eliminating everything about what we plan to do and focus on theoretical issues and framing issues. It is hard.

Ibrahim ElNur: We are thinking of what is the implicit alternative. We thought about the population issue, population flows, and we have to document it somehow. I think we were not clear with ourselves.

Suad Joseph: I think that now this shift has to happen. We have to think pragmatically. A) What is the audience? B) What to do.

Penny Johnson: It is just a problem with shifting gears, that you think of what you are drawing on. We are drawing on three years of discussion and debates. You have this and your own work and you have literature. Even with this I felt we were skating on thin ice. The clearest things we developed were ways to frame issues in the discussions. Now we are trying to produce something original.

Ray Jureidini: What is missing? Is it political discourse?

Suad Joseph: It is the theoretical.

Annelies Moors: There are some ideas here, but it is not *new*. I am uncomfortable about publishing something like this, because it is insufficiently new.

Martina Rieker: One of the things is thinking in terms of what product it is. It is not a resource book. The other model is Eichelman's model of synthesizing what is out there, and what we offer is somewhat different. Some chapters are written that way. A third approach- not very practical, especially reading BC - is to offer certain themes such as territorialization and de-territorialization, showing how the Arab world is not part of these theories. There could be filler chapters where this material can be pulled together, looking at our part of the world, testing theories that have been applied elsewhere. There could be a chapter on the politics of space in relation to the BC project. So we can write about how we are looking at our region differently from the ways in which it has been looked at before.

Zeina Zaatari: This is a substantial amount of work that someone will have to commit to.

Suad Joseph: It seems feasible to take these ideas and see where these ideas can be incorporated- ideas such as deterritorialization. We might have sections of chapters that would pull things together, but to commission new chapter would pull us back 6 months.

Penny Johnson: The division into sections would give us flexibility in terms of strengthening the already written pieces and adding new ones.
So you are suggesting some new chapters that might include historical genealogy chapters?

Martina Rieker: Yes, to look at how these things have been envisioned elsewhere and how this has or has not been done in our region and how we might look at our region in light of the way in which these have been envisioned elsewhere.

Suad Joseph: Rather than doing new chapters, let us do sections of chapters already existing.

Penny Johnson: We could complete a discussion draft and give it to funders and a limited number of critical readers for their comments before we finalize the press submission.

Annelies Moors: We have tried to introduce the theoretical to move away from the proposal style. We have moved towards the literature review style, and to push it further that way would not be interesting to our audience.

Ray Jureidini: There are so many substantive issues and we can tap into a whole set of paradigms. Let us look at this whole project and come up with themes.

Suad Joseph: I think what we are trying to do is to put out what we would be doing, to begin an engagement with academic or other audiences on that. If we focus on de-territorialization, is this what we have been working on directly in these three years?

Annelies Moors: Whereas these three years have been useful for us, I think that in the practice of writing the pieces, the question is if we can bring this to an audience without it being applied into research.

Ray Jureidini: Is it so bad that we should not give it to the publishers? Actually, as a reviewer, I would have problems with it.

Suad Joseph: I think if we take out of the chapter the parts about what we want to be doing it would be ok.

Eileen Kuttab: It means rewriting the whole thing.

Penny Johnson: It is very difficult to do. We tried to do it. Six months is a long time, but if we had more time, we could have an approach to make it better.

Eileen Kuttab: The problem for me was conforming to a format that is irrelevant to what I wanted to do. If we want to write about the conceptualization of the issues, then we would take time.

Suad Joseph: It may be part of the solution. I saw the biggest difficulty as the fragmentary nature of the writing. We could let it happen and break it out a little more - an introductory section to each project and have each of the different sections stand on its own.

Penny Johnson: We may need an extremely strong and frank editor.

Ray Jureidini: We cannot abandon this. What are the implications of a six-month delay?

Suad Joseph: There is the contract with SUP, and IDRC, Population Council, Mellon. We have obligations. The other reason is that if we push this out, we will not get on with the empirical work.

Martina Rieker: The review process may take two years, if the reviewers want a reworking.

Suad Joseph: Six months is what we should expect for the review process.

Penny Johnson: Could we produce a discussion draft for limited circulation? We would maintain the June 30 deadline. We would finish the remaining chapters. We do not submit it to the press, but possibly to donors, then we could figure out- even using funds from the budget- a small number of critical readers. This would give us some sense of where we are at and we can work out an approach for reformulation, and then we would figure out a new schedule.

Suad Joseph: We need a timetable that is very strict.

Zeina Zaatari: How far can we negotiate the deadline with Syracuse?

Penny Johnson: The donors are interested in it in a different way.

Ray Jureidini: Let us be clear about what needs to be done, for everything. If the chapters are not good enough to send to friends and donors, then let us hear more critical comments and see what needs to be done.

Annelies Moors: Reading through it, let me mention a few of the larger points, not looking at the minor ones for now.

1- The one thing that goes through the whole chapter is shifts in the private and public. It was invoked many times, but it is not clear what you are trying to say.

2- The issue of the use of borders and boundaries: it remains floating in the air. What you are trying to say? At times it ties in with women, and men and the house, but what it says specifically about the public/private is not clear. The tricky thing here is that there is a large literature about this and you need to take a stance on it.

3- Diasporas, transnationalism migration and return: they are used in different ways at different points in the chapter. It is exciting to look at migration in the context of the literature on transnationalism. The diaspora and transnationalism literature is of use; but the links between that literature and the labor and labor migrations is not clear and needs to be made clearer. Links can be rethought and accentuated. There is shifting between the language of labor migration and transnationalism.

4- The issue of return is dealt with in a very general way and discussed in different ways in the paper- because of trying to bring the projects come together. It is interesting to do it, but requires a lot of work. You need to be clearer about the differences of migrant domestic labor returning versus the Palestinians returning, and to draw out the political implications of the differences in these terms. Do not collapse them.

5- The discussion about migration and refugees also floats in the piece. At certain moments, it is all under dislocations and streams of people and at other moments it is

treated differently. It is difficult to get a hold on this. There is something more to be said there. The reader would like to see more. I wonder where the term exile would come in. Rosemary Sayigh uses the term exile instead.

Zeina Zaatari: I agree with the points that Annelies made.

- 1- Where you lay out the historical background is where you can address conceptual issues. For example, where you lay out the historical background of population flows is where you can lay out the differences in terms such as diasporas, migrations, etc. You can explain why you chose the last three decades.
- 2- In terms of the three ideas you chose to focus on (kinship expansion, division of labor, coping strategies), you may need more justification of why these are the tools you chose. What are the problematic issues within all of these in terms of the literature? You explore those later in terms of telling us what you are going to do. If you want to move away from focus on what you are going to do in your projects, you can expand these three and how they are handled in the literature and in other sites.
- 3- Do you want to combine talking about all the different research sites or not in the introduction?

Annelies Moors: You mention some literature in some places but you do not say anything about those literatures, such as gender studies, Arab family studies... Can you develop this?

Ray Jureidini: It is because different people coming from different paradigms, and who wrote what, so the disjuncture simply comes from different people. There needs to be some agreement about where we are coming from to do six different projects. I do not think it is possible, unless one individual writes this from one point of view. Some of these theoretical orientations are not compatible with each other.

Zeina Zaatari: I do not know if PD was successful in this. One thing about picking sites like media and law is that the discourses/literature around that can be explored. Maybe you can add other themes other than the three. I think you have to have one dominant author to have a dominant voice and others can more easily insert their own part.

Suad Joseph: What about this idea that is being proposed in terms of looking at the three foci that you have chosen, and analyzing the conceptual issues around that. You can look at how they are envisioned in other regions, reference the sites you will be working in without talking about what you will be doing in the on the ground research

Ray Jureidini: Initially, the problem was different writing styles.

Ibrahim ElNur: It may look like the introduction, which we wrote sentence by sentence. If this is not working then we should quit.

Zeina Zaatari: It does present the themes and concepts.

Eileen Kuttab: If we think that it is worth continuing the project, we would be looking at the conceptual issues and not make each piece an independent enterprise. It can never be an independent piece. We could take these key concepts– boundaries, displacement, diaspora, territories, transnationalism, population flows, kinship- and develop them conceptually and

abolish the independent projects sections. We would expand the introduction and that would be the project. We would leave out the sites, because they are problematic.

Martina Rieker: You can figure out your key concepts and the ones that do not reside well with each other (transnationalism and population flows do not reside with each other). This would be a way to think about which of these debates are more useful.

Suad Joseph: How does that sound to the BC group?

Ibrahim ElNur: Yes, it sounds good.

Martina Rieker: What might be useful for your group, because you come from different approaches, is looking at “Prehistories of Globalization” by Seteney Shami is in 2000 in Public Culture. It has a Middle East perspective. It was tremendously successful article, but it got pushed out of our field.

Suad Joseph: May I suggest that BC meet and strategize on the side. But let us talk about a timetable. How about July 30th?

Ibrahim ElNur: If we do not do it by then, then we will not do it.

Suad Joseph: It would be absolutely FINAL. It means you have to have all your references in there, everything, all chapters, and endnotes. July 30 All chapter must be submitted in FINAL FORM, including final endnotes, bios, bibs. We can move to PD now.

B- Public Discourse Chapter

Martina Rieker: I have read this chapter as a passive reader many times. I feel it took a tremendous amount of work. It is well grounded in the literature.

- 1- However, while it is extremely rich, it lacks a thesis, a topic, each section is a jewel in the subthemes, but the overall does not move anywhere as a whole chapter. By the end we do not move anywhere. I think it is quite serious. It is not a matter of gluing in an intro or conclusion. Why are we writing this? The Eickelman approach of summarizing knowledge may not be what we would like, but the summaries of the literature are not standing together to move in a direction. It is not that we need to do more research. One solution is that the individual pieces diverge and focus on where are we going. It is way too long.
- 2- Maybe the different sections do not need to be further polished, but the real question is to ask where are these sections going, what do we want to do with it. Maybe this is my own limitation.
- 3- Three territorial projects and the transnational project need integration
- 4- The naming of western versus ME or West versus Arab is not helpful because we are taking this apart. Evoking these territorial imaginaries as if they were uncontested is problematic. We want to be really careful with that. This happens especially in the first section, and in the second section as well.
- 5- On p.7 part of legal section: “It is too much to claim that the nation state invents the family”... misses the point, because we are looking at the modernity projects. There is

- the colonial mediated project that gets inserted into the modern nation state and its practices. In the field of history, to create absolute moments of colonial and nation-state as distinct and historically separate has been challenged. There are no absolute breaks because the colonial project is inserted into the modern nation state, but modernity can be looked at as the category that links.
- 6- Palestine section: on p.9 the idea of Palestinian democracy– democracy is presented as something troublesome. We have to be careful about how we use language- what can the reader read into this, democracy as opposed to citizenship. But look at the way citizen is used in the Palestinian case. P 11 in Palestine section- Rosemary Sayigh argument about mothers and daughters– this is an important and strategic point for the project, but it was not clear how it was linked to the project and what is the point in the section that the reference wants to make.
 - 7- They are beautifully crafted and researched pieces. But there are issues with the Habermas section around print media, and the need to include mother and women in the crafting of the nation. Najmabadi talks about orality and print media around women in Iran.
 - 8- Cinema section and media genre areas are underdeveloped areas in our part of the world. This section does not shine as much after the previous sections. I did not know where it was going. What arguments are we making? If this is a general issue for this chapter, we need to think of why we are doing this and where are we going with the section on media. People make references to the Internet and family, so it might be worthwhile to more actively gesture towards that. We might make a gesture to the Border Crossings issues because we are making holistic engagements.
 - 9- The conclusion is useful but not powerful enough to get me out of this quandary of thinking about direction and argument.

Suad Joseph: We had exactly the same problem, which is that we outlined this chapter as a justification for our project. We may need to drop some sections, like “why youth” as they were justifications for our research project. I suggest that we focus on family in public discourse. It is a theoretically crowded chapter. We would be dropping youth, but bringing youth in through the sites of law, education and media. We do not need a why youth section. Annelies was trying to make us move to that direction. We can take some time to reconceptualize the key conceptual issues.

Barbara Ibrahim: Maybe we need to go back to why we were excited to become the public discourse group? I think we got one practical suggestion, that youth is a site for work to come. We can allude to it as a site where new enters culture, but not focus on youth.

Annelies Moors: Did you have any suggestions about directions?

Martina Rieker: One of the things is that there should be a number of separate chapters. This allows us to think of introductory and conclusion pages, as well as somehow have a preface with an anatomy of how one gets at family and family relations and talk about this as an anatomy and that we are grappling with ways of approaching the family. I think it is an extremely valuable piece, but how does one exhibit and display this kind of work? The preface could be useful for the reader to explain this eclectic collection- very powerful, one page. I mean anatomy as a guide to read the body. A reader’s guide is useful but we have to push it further than that. In my opinion, BC has the opposite problem. It would be nice to be consistent throughout the book, so that each section has a preface. So there is a preface

to section on PD, which focuses on the anatomy of how one gets to family. Families can be used as a way to talk about war and desire and other things in the region. The preface is only 1-2 pages, the anatomy: a guide to reading the sections that come later. The sections that follow are not each about the family, but are ways of understanding the family– public discourse, law, education, and media. The preface will make the case for the chapters, in each case. For the reader, these prefaces will be guides within the section on PD, then the section on public discourse, then either three sections on the three sites (law, education, media), or collapse different sections here.

Ibrahim ElNur: I want to speak in a less diplomatic language. BC needs to engage more with the literature?

Martina Rieker: I would think that pages 1-6 is one section. Law and public policy would be second. Section three: education. Section four would be the rest.

Suad Joseph: We drop the youth section and each section alludes to it.

Barbara Ibrahim: I think it would be strange to single out youth.

Annelies Moors: I have a practical comment: one of central things is that somebody coordinate, because we cannot leave this up to Zeina.

Penny Johnson: Annelies is a very good critical reader.

Annelies Moors: It would be impossible for me.

Penny Johnson: I also have major traveling next month.

Barbara Ibrahim: Let us be clear each author will have to have an intro and conclusion. If each person does that, I will coordinate. Now we think of it as a stand-alone piece, which requires more coherence. We can work on similar structure. Education can use more theoretical work.

Suad Joseph: That is work I have done. I can read it and add to it.

Annelies Moors: I think the preface is rather crucial. I have the sense that you, Martina, that you have an idea about what this preface would look like.

Martina Rieker: I can write it in the next week and circulate it by June 1. I think that the prefaces will be so essential in all sections that we should take those seriously.

Suad Joseph: Penny would be willing to do the literature review preface. Nadine will do the BC.

Reorganization of PD Chapter and Individual Tasks

Section 1 of PD chapter is 1-6 in PD current chapter
Section 2 Law and Public Policy

Section 3 Education

Section 4 Media

We drop the youth section as a section and allude to it in each section or allude to different generations.

- Individual authors need to give introductions to each section, development and conclusion to each section. Each section will stand alone, so there needs to be coherence.
- Barbara volunteers to put sections together if each section authors puts works on their piece.
- Martina to send preface to PD by June 1.
- Penny and Zeina to do preface to literature reviews by July 1.
- Nadine and Ray to do the preface to the BC by June 1.
- Suad and Barbara to conference call on Policy Implications in July.
- Suad can add theoretical part to Education section.

Third Session

Human Subject Protocols

General Orientation and Tips- Barbara Ibrahim

Barbara Ibrahim: Step one is to take the course to get your certification. You would go to the site (the NIH website: <http://cme.nci.nih.gov>) when you have an hour and a half to take the course. You can print each page, and be sure to print your certification. You can then send Suad your certification number. The next step would be to work back from any date you wish to enter the field- first contact with research subjects, work back at least two months, and that would be when you get your papers in to Suad. You have to be sure when the deadline is.

Suad and I are still not clear if we will have a big submission, but probably each project will submit this. You must demonstrate the benefit of the research, to the community. You must state the objectives and methodology of your study, then focus on protecting the confidentiality and consent- showing you plan on giving them a chance to decline. In most IRB review procedures, there would be either a signature or a witness required. Sometimes anthropological fieldwork is exempted.

Confidentiality: This is ensured in terms of where the material with names on it being kept, care in terms of sending material to translation, perhaps the only thing that circulates is a number not the name, or a pseudonym.

It is important to leave behind a phone or number so that participants can call back. Paying respondents is discouraged.

Issues that we have faced have to do with getting names and signatures. Using a witness is a compromise. Sometimes we go to an informant, and you do not tell them you are coming back, IRB might not approve you for a second visit. So if you plan repeated contacts over time, be sure you mention this, make sure it is part of the information you give to

informants and build it into your protocols for IRB. Under the legal age of majority (18 in Egypt, except if she marries), we will need permission from parent or teacher or guardian.

Questions from AFWG Core Group about Human Subjects Protocols

Annelies Moors: For me this discussion is very problematic. The bureaucratic system is designed to protect institutions, but protecting institutions and protecting individuals are two different issues.

Suad Joseph: Qualitative researchers have been challenging the IRB on this at California. None of the human subjects protocols were written with anthropological research in mind.

Ray Jureidini: I think we discussed this at BC. What happens if you come across something that is illegal? The committee asked me if I would reveal that to the police. I said no I am a researcher. Permission for the research was denied.

Suad Joseph: I would prefer if we get it approved as a whole project.

Barbara Ibrahim: You may work at an institution that would require you to do it, even if you are doing it for AFWG. In our next meeting, we can put ethical considerations on the agenda, like domestic abuse, illegal activities, etc.

Suad Joseph: I understand that they have accepted taped consent, but we have to get them approved.

Ray Jureidini: Tape-recorded acceptance is legitimate. I agree we should keep these documents, unless we are asked for them- such as a random audit.

Barbara Ibrahim: We undertake to train our RA to protect confidentiality.

Suad Joseph: Let us say we have a sub-committee that vets the questions. Its members will be Barbara, Suad and Annelies.

Summary of Procedures, Considerations, Tasks Regarding Human Subjects

Procedures for Researchers

1. Researchers abide by University of California guidelines on Human Subjects.
2. Researchers and research assistants have to get certified through the NIH course
3. We undertake to train our RA to protect confidentiality.
4. Send Suad your certification numbers and those of your RAs.
5. Back up from the date from first contact research subjects, at least two months, that is the point you need to have materials to Suad for IRB review at UCD.
6. Demonstrate: Do no Harm, but also show what are the benefits to the communities.
7. Describe the project and its methods then do two things:
describe how you will protect anonymity of subjects

describe how you will get informed consent and inform subjects of the right to decline participation.

8. Set up procedures to convince the IRB that no one has been recruited into the study that does not know there is a study, and did not give consent. Leave a phone number so if they feel uncomfortable, they can call you.
9. Must include signature of the subject or the signature of a witness to the informed consent.
10. If you have people's names on transcripts you have to take them off the transcripts and put only a code on the interview so that the only thing that circulates is the number/code. Or you can have pseudo names on the interviews.
11. Under the legal age of majority, you need parental informed consent. This is 18 in Egypt, Lebanon and maybe in Palestine. In Egypt, once a girl marries, you no longer need her parents' permissions or husband's permissions.
12. Tape recording consent may be acceptable. We have to submit it to IRB. We cannot get people to sign consent in Egypt, Lebanon or Palestine because of the police conditions. We would ask to have the tape recording consent. Then you can have someone transcribe this as a witness that consent has been given.
13. The researchers should keep the record, not Suad. If they are sent to Suad with the names on it; that in itself is a violation of the anonymity of the subject. Every research should keep a copy of the consent forms.
14. The letter of consent is coming from the principal researcher on site. The principal researchers are the Core Group members only.

Guidelines and Considerations

1. We need to do the institutional requirements practically, but we need an ethical discussion among ourselves about protecting the subjects of our study.
2. We will not pay informants.
3. We have to think about where we draw our samples and that we do not give our lists to NGOs or others.
4. Marriage records are public domain as are court records.
5. Anything that has Arab or Muslim on it is being monitored. We agree to not do any research where the information might be used against the subjects by agencies in region or outside the region.
6. An American university with links to the American government may impose this on us. We need to be careful what kind of proposals we do and we submit and agree to do. The concern is that universities are part of the institutions of the state. The universities have been under obligation to produce materials on foreigners.

Tasks

- 1-Developing a template that is a cover letter for the whole project for the IRB and submitting all the protocols for all the projects together. Barbara and Suad will do this.
- 2- Suad to check when the IRB boards meet, whether they meet in the summer, ...etc.
- 3- Suad and Barbara will decide whether we make one submission for the project or many different submissions to the project.
- 4- We should find out who is sitting on UCD IRB board and ask their advice on what to look for and how to submit the protocols.

IRB Boards must include community ethicists. They think of themselves as advocates of the subjects.

Other Forms of Engagement with Stakeholder

Suad Joseph: This could be in the form of discussions with media. Do we want to think of other forms at this point or wait to see what February teaches us?

Barbara Ibrahim: Media is the group to go to at a later stage, when we have findings and they are very carefully articulated.

Other Forms of Dissemination: MESA 2005

Martina Rieker: Might we suggest that we actually see who would send abstracts, then that would determine what we would do?

Annelies Moors: We can do thematic conversation over three years.

Suad Joseph: This does not preclude having a panel.

Martina Rieker: I will remind people.

Suad Joseph: We want to focus our resources on panels, not thematic conversations. Let us plan for a panel and the deadline for that is late February. Martina will coordinate an application for Thematic Conversation But also plan a panel. We will prioritize the panel for those who have to get their way paid. Martina will remind us of deadline to send in abstracts Let us see who send abstracts by Feb 1 and then we decide how many panels we do. In the future, we may want to present at the American Anthro Association, not just at MESA.

AFWG Protocols

Things we have decided but have not introduced into protocols:

1. Creating a Category of AFWG Affiliate
2. Ownership of AFWG paid research belongs to AFWG and not to paid researchers.
3. To remain part of AFWG Core Group the member has to have produced a product within a two-year period. Product can be a paper, a workshop, contributing to reading and reviewing work of others in the group.

AFWG Office

We have put together a package for the office. We are considering the possibility of a laptop. If we get a scanner, we need to have someone who aggressively scans materials in the library and sends the materials to the Core Group members.

Reimbursements and Receipt Form
AFWG Core Group Meeting Beirut, Lebanon
 March 24-26, 2006

ALL original receipts MUST be included for reimbursements.

Name: _____

Full Address: _____

Email Address: _____

University Affiliation: _____

Social Security #: _____

Phone #: _____ Fax #: _____

****Please provide: Full coordinates for where your reimbursement should be sent.****

Purpose of Meeting: AFWG Core Group Meeting

Dates of Meeting: March 24, 25, 26, 2006

PLEASE ATTACH ORIGINALS:
 (check all items attached)

**AMOUNT OF REIMBURSEMENT
 REQUESTED**

<input type="checkbox"/> AIRLINE TICKET & ITINERARY	\$ _____
<input type="checkbox"/> ALL MOTEL/HOTEL RECEIPTS	\$ _____
<input type="checkbox"/> RECEIPTS FOR LIMO, TAXI, SUBWAY, ETC	\$ _____
<input type="checkbox"/> MEAL TOTAL	\$ _____
TOTAL REIMBURSEMENT REQUESTED	\$ _____

Traveler Signature _____ Date _____

P.I. Signature _____ Date _____

Grant: IDRC: AFWG

Mail to: Suad Joseph, Anthropology, One Shields Ave., Davis, CA 95616