JOINT RECEPTION & BOOK CELEBRATION
at the ANNUAL MEETING @ MESA

Saturday, November 16, 2019
4 Bayside-A, Sheraton New Orleans
8:00 - 11:00 PM

8:00 - 8:45PM Arrival
8:45-8:50 Welcome by President Hanadi Al-Samman
8:50-8:55 AMEWS/JMEWS
8:55-9:00 AMEA
9:00-9:05 AASA
9:05:9:10 AMECYS
9:10 - 11:00 Reception/Book Celebration Continues, Light fare/beverages to be served

ASSOCIATION FOR MIDDLE EAST WOMEN'S STUDIES

AASA
Arab American Studies Association
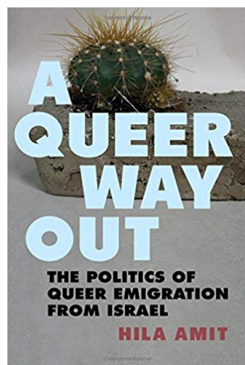

ASSOCIATION FOR MIDDLE EAST ANTHROPOLOGY

AMECYS
ASSOCIATION OF MIDDLE EAST CHILDREN & YOUTH STUDIES

JOINT BOOK CELEBRATION
Engage with scholars on the cutting edge!

AMEWS: Association for Middle East Women's Studies

HILA AMIT - AMEWS BOOK AWARD WINNER!

The very language of Zionism prizes the concept of immigration to Israel (aliyah, literally ascending) while stigmatizing emigration from Israel (yerida, descending). In A Queer Way Out, Hila Amit explores the as-yet-untold story of queer Israeli emigrants. Drawing on extensive fieldwork in Berlin, London, and New York, she examines motivations for departure and feelings of unbelonging to the Israeli national collective. Amit shows that sexual orientation and left-wing political affiliation play significant roles in decisions to leave. Queer Israeli emigrants question national and heterosexual norms such as army service, monogamy, and reproduction. Amit argues that emigration itself is not only a political act, but one that pioneers a deliberately unheroic form of resistance to Zionist ideology. This fascinating study enriches our understandings of migration, political activism, and queer forms of living in Israel and beyond.

WIM PEUMANS - AMEWS BOOK AWARD HONORABLE MENTION!

Belgium was the second country in the world to introduce same-sex marriage. At the same time, since 2015 the country has become known as the `jihadi centre of Europe' and criticized for its `homonationalism' where some queer subjects – such as ethnic, racial and religious minorities, or those with a migrant background – are excluded from the dominant discourse on LGBT rights. Queer Muslims living in the country exist in this complex context and their identities are often disregarded as implausible. This book foregrounds the lived experiences of queer Muslims who migrated to Belgium because of their sexuality and queer Muslims who are the children of economic migrants. Based on extensive fieldwork, Wim Peumans examines how these Muslims negotiate silence and disclosure around their sexuality and understand their religious beliefs. He also explores how the sexual identity of queer Muslims changes within a context of transnational migration. In focusing on people with different migration histories and ethnic backgrounds, this book challenges the heteronormativity of Migration Studies and reveals the interrelated issues involved in migration, sexuality and religion. The research will be valuable for those working on immigration, refugees, LGBT issues, public policy and contemporary Muslim studies.

AMEA: Association of Middle East Anthropologists

SHERINE HAFEZ
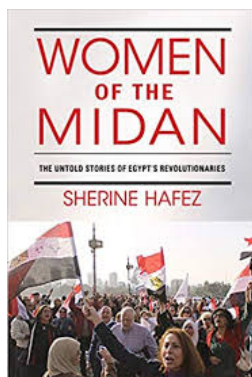
In Women of the Midan, Sherine Hafez demonstrates how women were a central part of revolutionary process of the Arab Spring. Women not only protested in the streets of Cairo, they demanded democracy, social justice, and renegotiation of a variety of sociocultural structures that repressed and disciplined them. Women's resistance to state control, Islamism, neoliberal market changes, the military establishment, and patriarchal systems forged new paths of dissent and transformation. Through firsthand accounts of women who participated in the revolution, Hafez illustrates how the gendered body signifies collective action and the revolutionary narrative. Using the concept of rememory, Hafez shows how the body is inseparably linked to the trauma of the revolutionary struggle. While delving into the complex weave of public space, government control, masculinity, and religious and cultural norms, Hafez sheds light on women's relationship to the state in the Arab world today and how the state, in turn, shapes individuals and marks gendered bodies.

NEHA VORA
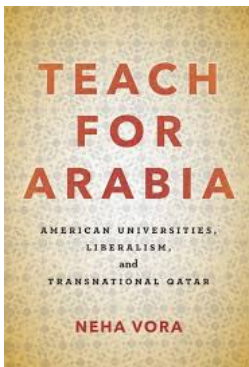
Teach for Arabia offers an ethnographic account of the experiences of students, faculty, and administrators in Education City, Qatar. Education City, home to the branch campuses of six elite American universities, represents the Qatari government's multibillion dollar investment over the last two decades in growing a local knowledge-based economy. Though leaders have eagerly welcomed these institutions, not all citizens embrace the U.S. universities in their midst. Neha Vora considers how American branch campuses influence notions of identity and citizenship among both citizen and non-citizen residents and contribute to national imaginings of the future and a transnational Qatar. Looking beyond the branch campus, she also confronts mythologies of liberal and illiberal peoples, places, and ideologies that have developed around these universities. From the vantage point of Qatar, *Teach for Arabia* challenges the assumed mantle of liberalism in Western institutions and illuminates how people can contribute to decolonized university life and knowledge production.

AASA: Arab American Studies Association

MICHELLE HARTMAN
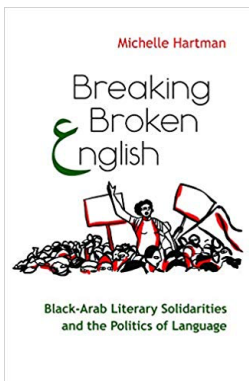
Black-Arab political and cultural solidarity has had a long and rich history in the United States. That alliance is once again exerting a powerful influence on American society as Black American and Arab American activists and cultural workers are joining forces in formations like the Movement for Black Lives and Black for Palestine to address social justice issues. In Breaking Broken English, Hartman explores the historical and current manifestations of this relationship through language and literature, with a specific focus on Arab American literary works that use the English language creatively to put into practice many of the theories and ideas advanced by Black American thinkers. Breaking Broken English shows how language is the location where literary and poetic beauty meet the political in creative work. Hartman draws out thematic connections between Arabs/Arab Americans and Black Americans around politics and culture and also highlights the many artistic ways these links are built. She shows how political and cultural ideas of solidarity are written in creative texts and emphasizes their potential to mobilize social justice activists in the United States and abroad in the ongoing struggle for the liberation of Palestine.

CAMILA PASTOR
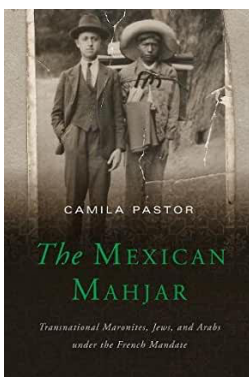
Migration from the Middle East brought hundreds of thousands of people to the Americas in the late nineteenth and early twentieth centuries. By the time the Ottoman political system collapsed in 1918, over a third of the population of the Mashriq, i.e. the Levant, had made the transatlantic journey. This intense mobility was interrupted by World War I but resumed in the 1920s and continued through the late 1940s under the French Mandate. The Mexican Mahjar provides the first global history of Middle Eastern migrations to Mexico. Making unprecedented use of French colonial archives and historical ethnography, Camila Pastor examines how French colonial control over Syria and Lebanon affected the migrants. Tracing issues of class, race, and gender through the decades of increased immigration to Mexico and looking at the narratives created by the Mahjaris (migrants) themselves in both their old and new homes, Pastor sheds new light on the creation of transnational networks at the intersection of Arab, French, and Mexican colonial modernisms. Revealing how migrants experienced mobility as conquest, diaspora, exile, or pilgrimage, The Mexican Mahjar tracks global history on an intimate scale.

AMECYS: Association of Middle East Children and Youth Studies

NAZAN MAKSUDYAN
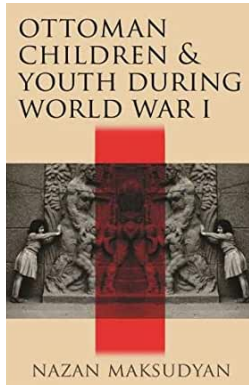
Described by historians as a "total war," World War I was the first conflict that required a comprehensive mobilization of all members of society, regardless of profession, age, or gender. Just as women became heads of households and joined the workforce in unprecedented numbers, children also became actively engaged in the war effort. Rather than simply passive victims, children became essential participants as soldiers, wage earners, farmers, and artisans. Rebelling against their orphanage directors or trade masters, marching and singing proudly with their scouting companies, making long-distance journeys to receive vocational training or simply to find their families, they acquired new identities and discovered new forms of agency. Maksudyan focuses on four different groups of children: thousands of orphans in state orphanages (Darüleytam), apprentice boys who were sent to Germany, children and youth in urban centers who reproduced rivaling nationalist ideologies, and Armenian children who survived the genocide. With each group, the author sheds light on how the war dramatically impacted their lives and, in turn, how these self-empowered children, sometimes described as "precocious adults," actively shaped history.

NADERA SHALHOUB-KEVORKIAN
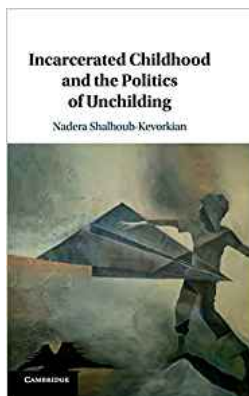
Who has the right to a safe and protected childhood? Incarcerated Childhood and the Politics of Unchilding deepens understanding of children as political capital in the hands of those in power, critically engaging children's voices alongside archival, historical, and ethnographic material in Palestine. Offering the concept of 'unchilding,' Shalhoub-Kevorkian exposes the political work of violence designed to create, direct, govern, transform, and construct colonized children as dangerous, racialized others, enabling their eviction from the realm of childhood itself. Penetrating children's everyday intimate spaces and, simultaneously, their bodies and lives, unchilding works to enable a complex machinery of violence against Palestinian children: imprisonment, injuries, loss, trauma, and militarized political occupation. At the same time as the book documents violations of children's rights and the consequences this has for their present and future well-being, it charts children's resistance to and power to interrupt colonial violence, reclaiming childhood and, with it, Palestinian futures.