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SHAHNAZ ROUSE

Situating Globalization

Views from Egypt

Situating Globalization Views From Egypt

Arthur Goldschmidt, Jr.



Situating Globalization Views From Egypt:

Situating Globalization Cynthia Nelson, 2000 The range of perspectives and original materials dealt with here highlights the renewed urgency of the struggle for cultural autonomy and voice within the context of globalization Each author explores how the various processes at both the local and global levels intersect to create new discourses and debates around the indigenization of knowledge If a new wind of cultural decolonization is blowing through the Arab Middle East and is having profound impact on the lives of men and women then we should expect a new scholarship to emerge in order to grasp it This book is a contribution in that direction A key dimension concerns the issue of borders and boundaries These are both real and imaginary i e symbolic and metaphoric hegemonic and counter hegemonic Among these borders are spatial ones that determine individuals and communities everyday location and place in the world these include boundaries of class gender territory and language Each of these separations in turn has embedded in it and rests on constructions of imaginary borders and boundaries The real and imaginary do not exist as two disparate entities but are inextricably linked to each other in a dialectical move that simultaneously enables and disables movement and action Current re visioning of globalization challenges past suppositions Globalization is a new form of an ongoing process that took inception during the heyday of colonialism It might serve as a descriptive term to articulate the current historical period but it remains theoretically problematic and imprecise *Situating Globalization* picks up on the problematics of power and its dispersal and concentration The bearers of these cultural flows seek legitimacy from their potential constituency by positing their language cultural and religious as local and therefore inherently in opposition to the hegemonic cultural knowledge that has seeped in from outside and led to disempowerment of local peoples and knowledges Bearers make no mention to this Islamist knowledge of the foreignness of this idiom to many within the societies in question Any attempt to contest their positioning and bearers of the indigenous results in charges of either betrayal or brainwashing Cynthia Nelson is professor of anthropology and dean of the School of Humanities and Social Sciences at Sarah Lawrence College She is author of *Doria Shafik Egyptian Feminist A Woman Apart* Shahnaz Rouse is a member of its sociology faculty Her research interests and publications cover agrarian transformation social movements the state religion and gender identity

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Globalisation, Global Health Governance and National Health Politics in Developing Countries Wolfgang Hein, 2003 **Historical Dictionary of Egypt** Arthur Goldschmidt,

Jr.,2023-07-25 Egypt is the world's oldest continuous country with a recorded past of over 6 000 years. Often invaded, conquered and occupied by foreign armies, Egypt has never lost its identity. The Egyptians of today, although they have changed their language once and their religion twice, descend mainly from the Egyptians who built the Giza Pyramids and the Temple of Karnak, who served Alexander the Great and his heirs, who submitted to Augustus Caesar and raised much of the grain that fed the Roman Empire, who started Christian monasticism and the veneration of the Virgin Mary, and who advanced and sustained Muslim learning in what is now the world's oldest functioning university. It was and is one of the most important countries in the world. Historical Dictionary of Egypt, Fifth Edition, contains a chronology, an introduction, and an extensive bibliography. The dictionary section has more than 600 cross-referenced entries on important personalities as well as aspects of the country's politics, economy, foreign relations, religion, and culture. This book is an excellent resource for students, researchers, and anyone wanting to know more about Egypt. The Globalization of Motherhood Wendy

Chavkin, Jane Maree Maher, 2010-09-13 Brings together research from the Global North and the Global South to illuminate how contemporary motherhood is changed by the processes of globalization. **Money Makes Us Relatives** Jenny Barbara White, 2004 In the rural immigrant community of Istanbul, poor women spend up to fifty hours a week producing goods for export yet deny that they actually work. *Money Makes Us Relatives* asks why Turkish society devalues women's work, concealing its existence while creating a vast pool of cheap labor for the world market. Drawing on two years of ethnographic fieldwork among family producers and pieceworkers and using fascinating case studies throughout, Jenny B. White shows how women's paid work is viewed in terms of kinship relations of reciprocity and obligation, an extension of domestic work for the family which is culturally valued but poorly compensated. Whilst offering the benefits of social identity and long-term security, women's work also reflects global capitalism's ability to capture local cultural norms and to use these to lower production costs and create exploitative conditions. This fully revised second edition includes a new introduction and conclusion, updated references, comparative material on women's labor elsewhere in the world, and brand new material on Islam, globalization, gender, and Turkish family life. It is an important contribution to debates about women's participation in late global capitalism.

Our Bodies Belong to God Sherine Hamdy, 2012-03-13 Why has Egypt, a pioneer of organ transplantation, been reluctant to pass a national organ transplant law for more than three decades? This book analyzes the national debate over organ transplantation in Egypt as it has unfolded during a time of major social and political transformation, including mounting dissent against a brutal regime, the privatization of health care, advances in science, the growing gap between rich and poor, and the Islamic revival. Sherine Hamdy recasts bioethics as a necessarily political project as she traces the moral positions of patients in need of new tissues and organs, doctors uncertain about whether transplantation is a good medical or religious practice, and Islamic scholars. Her richly narrated study delves into topics including current definitions of brain death, the authority of Islamic fatwas, reports about the mismanagement of toxic waste predisposing the poor to organ failure, the

Egyptian black market in organs and more Incorporating insights from a range of disciplines *Our Bodies Belong to God* sheds new light on contemporary Islamic thought while challenging the presumed divide between religion and science and between ethics and politics , *المرأة المصرية بين الدين والسياسة* ,*المرأة المصرية بين الدين والسياسة* Dalia A. Mostafa,2008 This study aims to fill a research gap in the phenomenology of Egyptian women s experiences and perceptions of affective suffering and psycho social distress *Deconstructing disciplinary boundaries* it presents a cross cultural insight into the interplay among women culture and psychological illness and examines illness triggers prevalent hierarchies of resort and common treatment results *Cairo Papers* Vol 28 No 4 *Fatima Jinnah* M. Reza Pirbhai,2017-05-27 The first major scholarly biography of Fatima Jinnah both nuancing and gendering the socio political history of modern South Asia

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Table of Contents Situating Globalization Views From Egypt

1. Understanding the eBook Situating Globalization Views From Egypt
 - The Rise of Digital Reading Situating Globalization Views From Egypt
 - Advantages of eBooks Over Traditional Books
2. Identifying Situating Globalization Views From Egypt
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Situating Globalization Views From Egypt
 - User-Friendly Interface
4. Exploring eBook Recommendations from Situating Globalization Views From Egypt
 - Personalized Recommendations
 - Situating Globalization Views From Egypt User Reviews and Ratings
 - Situating Globalization Views From Egypt and Bestseller Lists
5. Accessing Situating Globalization Views From Egypt Free and Paid eBooks

- Situating Globalization Views From Egypt Public Domain eBooks
- Situating Globalization Views From Egypt eBook Subscription Services
- Situating Globalization Views From Egypt Budget-Friendly Options
- 6. Navigating Situating Globalization Views From Egypt eBook Formats
 - ePub, PDF, MOBI, and More
 - Situating Globalization Views From Egypt Compatibility with Devices
 - Situating Globalization Views From Egypt Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Situating Globalization Views From Egypt
 - Highlighting and Note-Taking Situating Globalization Views From Egypt
 - Interactive Elements Situating Globalization Views From Egypt
- 8. Staying Engaged with Situating Globalization Views From Egypt
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Situating Globalization Views From Egypt
- 9. Balancing eBooks and Physical Books Situating Globalization Views From Egypt
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Situating Globalization Views From Egypt
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Situating Globalization Views From Egypt
 - Setting Reading Goals Situating Globalization Views From Egypt
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Situating Globalization Views From Egypt
 - Fact-Checking eBook Content of Situating Globalization Views From Egypt
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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