

### Article Critique Example

In his 1999 article *The Prayer of A Married Man Is Equal To Seventy Prayers of a Single Man: The Central Role of Marriage Among Upper-Middle-Class Muslim Egyptians*, Bahira Sherif proposes to explore the central role that marriage plays in the life course of Muslim men and women. There is some hinting that he will take a life course perspective, but he never really deals with theory as a predictive force. Instead, he presents ethnographic findings which show the primacy that marriage has in the life course of individuals. This is more in line with the sociological or sociogenic approach to human development. As is, unfortunately, common in much of the ethnographic work produced today, there is little discussion of theory at all. Researchers tend to be inductive, looking out into the world and describing it, rather than using some kind of theoretical framework and predicting what may happen. In this case, as in others, the outcome has little value beyond its descriptive impact and even that does not have the punch Sherif suggested that it might.

Most of Sherif's argument (used loosely here) is that it is important to analyze non-Western traditions related to marriage formation and family structure. There is the implicit suggestion that, in doing so, we will see a world that is considerably different from our own and recognize that our views about marriage's role in human development should be modified. In some ways, Sherif is successful in making that point. Clearly, marriage has a high level of importance in the life course of upper-middle-class Muslims that is not shared by, say, Whites in the United States. Because marriage is "at the heart of social and religious life" (p. 619) in contemporary Cairo, few Egyptian men and women do not marry. Marriage is not something simply hoped for by Egyptian parents and youth; it is practically a requirement for adequate life course development. Sherif even points out that marriage in this culture is almost a religious duty. In many ways, it is the defining act in the life of Egyptian youths. Young women and, surprisingly, men do not even leave home until they marry creating a situation of advanced liminality in those rare instances where the youths do not take a spouse. Ironically, for any kind of development as an "independent person" to take place, young Muslims must become dependent on a spouse.

Needless to say, the high expectations for marriage (i.e., having children) create strictures on what constitutes appropriate family development. The vast possibilities to analyze the effect of these cultural expectations on timing of Muslim family events, on men and women who ignore the cultural edict to marry, and on the processual aspects of Muslim family life are abandoned by Sherif. Even his statement that the study "does not seek to imply that all Egyptian Muslim marriages follow the exact same path to family formation" (p. 619) points to some interesting life course potential if he just studied these Muslim marriages that formed differently. Clearly there is much that he could have analyzed if he had actually taken the life course perspective described (to be fair, subtly) in his abstract and in points throughout the paper.

What did Sherif find? Islamic culture holds that men and women are different, have different social roles/functions, and should, therefore, be kept apart prior to marriage. There is no dating in Cairo. Spending time alone with a man is forbidden because it has the potential to soil the reputation of a woman and put her potential for marriage at risk. This creates interesting paradoxes because, in the case of upper-middle-class Muslims, women are not expected to come to the marriage with nothing as we often assume. A woman with a career is deemed desirable by young Egyptian men, but a woman places herself at risk of deterring a potential husband because of the mixed-gender workplace. She is, therefore, expected to work but becomes less attractive because she "may have had too much unsupervised contact with strange men." (p. 620). It would be interesting to see if this paradox does operate in delaying marriage for otherwise appealing and

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**Nancy W. Wiltz**



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## **Table of Contents Sample Article Critique Paper**

1. Understanding the eBook Sample Article Critique Paper
  - The Rise of Digital Reading Sample Article Critique Paper
  - Advantages of eBooks Over Traditional Books
2. Identifying Sample Article Critique Paper
  - 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 Sample Article Critique Paper
  - User-Friendly Interface
4. Exploring eBook Recommendations from Sample Article Critique Paper
  - Personalized Recommendations
  - Sample Article Critique Paper User Reviews and Ratings
  - Sample Article Critique Paper and Bestseller Lists
5. Accessing Sample Article Critique Paper Free and Paid eBooks
  - Sample Article Critique Paper Public Domain eBooks
  - Sample Article Critique Paper eBook Subscription Services
  - Sample Article Critique Paper Budget-Friendly Options



6. Navigating Sample Article Critique Paper eBook Formats
  - ePub, PDF, MOBI, and More
  - Sample Article Critique Paper Compatibility with Devices
  - Sample Article Critique Paper Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Sample Article Critique Paper
  - Highlighting and Note-Taking Sample Article Critique Paper
  - Interactive Elements Sample Article Critique Paper
8. Staying Engaged with Sample Article Critique Paper
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Sample Article Critique Paper
9. Balancing eBooks and Physical Books Sample Article Critique Paper
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Sample Article Critique Paper
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Sample Article Critique Paper
  - Setting Reading Goals Sample Article Critique Paper
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Sample Article Critique Paper
  - Fact-Checking eBook Content of Sample Article Critique Paper
  - 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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