

**Chapter 1 : Rethinking anti-imperialism today – Panagiotis Sotiris – Rupture Magazine**

*Rupture and Return A Mizrahi Perspective on the Zionist Discourse (Ella Shohat) Eurocentric norms of scholarship have had dire consequences for the representation of Palestinian and Mizrahi history, culture and identity.*

In this paper I would like to examine some of the foundational premises and substratal axioms of hegemonic discourse about Middle Eastern Jews known in the last decade as "Mizrahim". Writing a critical Mizrahi historiography in the wake of colonialism and nationalism, both Arab and Jewish, requires the dismantling of a number of master-narratives. I will attempt to disentangle the complexities of the Mizrahi question by unsettling the conceptual borders erected by more than a century of Zionist discourse, with its fatal binarisms of savagery versus civilization, tradition versus modernity, East versus West and Arab versus Jew. Central to Zionist thinking is the concept of "Kibbutz Galuot"-- the "ingathering of the exiles. In this way, Jews can heal a deformative rupture produced by exilic existence. Concomitant with the notion of Jewish "return" and continuity was the idea of rupture and discontinuity. In order to be transformed into New Jews, later Israelis the Diaspora Jews had to abandon their Diaspora - galuti - culture, which in the case of Arab- Jews meant abandoning Arabness and acquiescing in assimilationist modernization, for "their own good," of course. Within this Promethean rescue narrative the concepts of "ingathering" and "modernization" naturalized and glossed over the epistemological violence generated by the Zionist vision of the New Jew. These ruptures were not only physical the movement across borders but also cultural a rift in relation to previous cultural affiliations as well as conceptual in the very ways time and space were conceived. I will examine these dialectics through the following grids: While superimposing a nationalist discourse on the spiritual messianic idea of Jewish renewal, Zionist ideologues not only sought the physical transfer of Palestinians to Arab countries but also the transfer of Jews from Arab countries to Palestine. However, the physical dislocation was not adequate in the case of the Middle Eastern Jews. They had to undergo what the establishment, in a contemporary retelling of the biblical Exodus from Egypt, called "the death of the desert generation" *Moto shel dor hamidbar* , in order to facilitate their birth as the new Israelis, that of the Sabra generation. The question of continuity and discontinuity is central, therefore, to the Zionist vision of the nation-state. Yet, one could argue that by provoking the geographical dispersal of Arab-Jews, by placing them in a new situation "on the ground," by attempting to reshape their identity as simply "Israeli," by scorning and trying to uproot their Arabness, by racializing them and discriminating against them as a group - Israel itself provoked a series of traumatic ruptures. The Israeli establishment obliged Arab Jews to redefine themselves in relation to new ideological paradigms and polarities, thus provoking the aporias of an identity constituted out of its own ruins. The Jews within Islam always thought of themselves as Jews, but that Jewishness was part of a larger Judeo-Islamic cultural fabric. Under pressure from Zionism, on the one hand, and Arab nationalism on the other, that set of affiliations gradually changed, resulting in a transformed cultural semantics. The identity crisis provoked by this physical, political, and cultural rupture, is reflected in a terminological crisis in which no single term seems to fully represent a coherent entity: Each term implies a historical, geographical and political point-of-view. Prior to their arrival in Israel, the self-designation of Jews in Iraq, for example, was different. They had thought of themselves as Jews but that Jewish identity was diacritical, playing off and depending on a relation to other communities. Hyphens were added in relation to other communities: Baghdadi-Jews in contrast to Jews of other cities ; Babylonian-Jews to mark their historical roots in the region ; Iraqi-Jews to mark national affiliation ; or Arab-Jews in contradistinction to Muslim and Christian Arabs, but also marking belonging to the greater Arab nation. Even the concept of Sephardiness was not part of the self-definition. The term strictly referred to the Jews of Spain who retained their Spanishness even outside of Iberia, for example in Turkey, Bulgaria, Egypt, and Morocco. Of course, there was a kind of regional geo-cultural Jewish space from the Mediterranean to the Indian ocean, where Jews traveled, exchanged ideas, under the aegis of the larger Islamic world, into which they were culturally and politically interwoven even if they retained their Jewishness within that realm. They were shaped by Arab-Muslim culture and helped shape that culture in a dialogical process that resulted in their specific Judeo-Arab identity. The normative term

became "Israeli. Arabness became the marginalized category and their religion, for the first time in their history, was now affiliated with the dominant power, equated with the very basis of national belonging. Their ethnicity their Arabness became a marker of cultural otherness, a kind of embarrassing excess. Within Israel, nevertheless, in ordinary everyday discourse as well as in the official discourse, individuals and communities were designated by and referred to themselves by their country of origin: Moroccans, Libyans, Turks etc. Although the cultures of Jews from Iraq, Morocco, or Iran etc. While in the private sphere they maintained their Iraqi, Yemeni or Moroccan specificity, within the social sphere they gradually began to articulate a new collective existence not specifically related to their country of origin and yet which represent, on one level, the sum of their countries of origin. The term Sephardi acquired a new meaning from the 50s through the 80s, which did not simply refer to its literal meaning of Spanish origin. Gradually since the 70s, the term "descendants of the oriental communities" was used by the Mizrahim themselves, especially those who were running for public office. Since the rise of Likud to power in , this term also pointed to an embrace of the integrationist ideology of "kulanu am ehad" "we are all one nation". However, it was the Black Panther movement in the early s, which loudly protested the racialized system, re-appropriating the negative connotation of blackness. Its name was a proud reversal of the anti-Mizrahi slur *schwartz khayes*, Yiddish for "black animals" , and an allusion to the black liberation movement in the United States. While the concept of blackness is still invoked - and not just in relation to Ethiopian Jews - the term Mizrahim came into use in the early s. Mizrahi leftist activists who were involved in the 80s in such organizations as "East for Peace," "New Direction" and "the Oriental Front" felt that previous terms, such as "Sephardim," apart from its imprecision, could be seen as privileging links to Europe while slighting their non-European cultural origins. The term "Mizrahim" still retains its implicit opposite - "Ashkenazim" -, which in the Israeli context means the hegemonic white elite - rather than simply a marker of an Ashkenazi Diaspora culture. The Mizrahi critique of naming suggested that the official terminology placed non-European Jews as "ethnicities" in contradistinction to the silent unmarked norm of Ashkenaziness or Euro-Israeli "Sabraness," simply equated with Israeli. Conventional paradigms fail to capture the complexity of this historical moment for Arab Jews. Perhaps due to the idiosyncrasies of the situation, being trapped between two national paradigms - Arab and Jewish - each term seems problematic. None of the terms - "aliya" ascendancy "yetzia" exit , "exodus," "expulsion," "immigration," "emigration," "exile," "refugees," "ex-patriots," and "population-exchange" - seem adequate. In the case of the Palestinians, the forced mass exodus easily fits the term "refugee," since they never wanted to leave Palestine and have maintained the desire to return. In the case of Arab-Jew the question of will, desire and agency remains ambivalent and complex. This is even reflected in the proliferation of terminology, suggesting that it is not only a matter of legal definition of citizenship that is at stake, but also the issue of belonging within the context of rival nationalisms. Did Arab Jews want to leave? Can their will simply be seen as a free will? Did they want to go back? And were they able to? Each term implies a different assumption and suggests a different narrative about the question of agency, identity and space. The displacement of Iraqi Jews for example was not, simply, a choice of the Arab Jews themselves. I would argue that Arab-Jewish displacement was the product of complex circumstances in which panic rather than desire for Aliya was the key factor. The "in-gathering" seems less natural when one takes into account the circumstances forcing their departure: The official term "aliya" therefore, is multiply misleading. It suggested a commitment to Zionism, when in fact the majority of Jews-- and certainly Middle Eastern Jews-- were decidedly not Zionists. Within Zionist discourse the telos of a Jewish state was normalized; the move toward its borders was represented as the ultimate Jewish act. When the actual departure of Arab-Jews is represented - as in the TV series *Tkuma* that was produced for the 50th anniversary of the State of Israel - it is narrated as merely an act of devotion on the part of Yemeni Jews. They are represented as willing to cross the desert and sacrifice their lives in order to get to the Promised Land, i. In most Zionist writings a kind of natural inevitability is always highlighted, while the diverse Zionist tactics to actively dislodge these communities is erased. Even in the novels written by Mizrahim in Hebrew, we witness a structuring absence of that crucial moment. Mizrahi literature tends to focus either on life in Israel or on life prior to Israel as two disconnected spaces. Her move from Iraq to Israel forms a structuring absence, as though it were simply an obvious and transparent act in her life. In this sense,

even relatively critical writers tend to assume the concept of "aliya" without interrogating its semantics within a specifically Arab-Jewish history. The term "aliya" naturalizes both a negative pole and a positive pole: Yet this narrative excludes moments of refusal or of ambivalence toward being uprooted. Yet within Zionist discourse the term "aliya" has been transferred to the realm of citizenship and national identity, suggesting spiritual and even material ascendancy, the opposite of what actually took place for devastated Mizrahi communities that experienced social descent - yerida-- rather than ascent. Zionist discourse about the transition of Arab-Jews to Israel deploys conceptual paradigms in which religious ideas such as redemption, ascent, and the in-gathering of exile are grafted onto nationalist paradigms. At the same time the dominant Arab nationalist discourse sees the mass exodus as an index of the Jewish betrayal of the Arab nation. Ironically, the Zionist view that Arabness and Jewishness were mutually exclusive gradually came to be shared by Arab nationalist discourse, placing Arab-Jews on the horns of a terrible dilemma. The rigidity of these paradigms has produced the particular Arab-Jewish tragedy, since neither paradigm has room for a crossed and multiple identities. Arab-Jews left their countries of origin with mingled excitement and terror, but most importantly, buffeted by manipulated confusion, misunderstanding, and projections provoked by a Zionism that grafted messianic religiosity onto secular nationalist purposes. Even at times Arab-Jewish Zionists failed to grasp this distinction, and certainly never imagined the systematic racism that they were about to encounter in the "Jewish" state. Therefore some Arab-Jewish Zionist activists came to lament the day that they set foot in Israel. Although the Mizrahi "aliya" to Israel is described by official ideology, and sometimes seen by Mizrahim themselves, as a return "home," in fact this return, within a longer historical perspective, can also be seen as a new mode of exile. Arab Jews, in my view, could never fully foresee what the impossibility of return to their countries of origin would mean. The permission to leave - as in the case of Iraqi Jews - did not allow for a possible return either of individuals or of the community. Therefore, even the term "immigration" does not account for that massive crossing of borders since Arab-Jews did not have the right to return. In fact for at least four decades even the symbolic return of publicly expressing nostalgia for their Arab past was also taboo. Meanwhile, the description that what occurred was a "population exchange," which somehow justifies the creation of Palestinian refugees, is also fundamentally problematic because neither Arab Jews nor Palestinians were ever consulted about whether they would like to be exchanged. While the forced departure of Arab-Jews does not parallel the circumstances of the Palestinian traumatic exodus during the Nakba catastrophe, one cannot also simply affix terms such as aliya or immigration, because the question of will, desire, agency remains extremely complex, contingent and ambivalent. And if it has been argued that all nations are invented, I would say that some nations are more invented than others. Zionism is certainly a case in point. The narrative of incomparable victimization has also been crucial for the claim that the "Jewish Nation" has faced a common perennial "historical enemy"-- the Muslim-Arab. This picture of an ageless and relentless oppression and humiliation, implies double-edged amnesia: Zionist discourse has represented Palestinians, Arabs or Muslims as merely one more "non-Jewish" obstacle to the Jewish-Israeli national trajectory. Therefore, the historiography concerning Jews within Islam consists of a morbidly selective "tracing the dots" from pogrom to pogrom. The word "pogrom" itself, it must be noted, derives from and is reflective of the Eastern-European Jewish experience. I do not mean to idealize the position of Jews within Islam, rather I argue that Zionist discourse has in a sense hijacked Middle Eastern Jews from their Judeo-Islamic cultural-geography, and subordinated them into the European-Jewish chronicle of shtetl and pogrom. The Zionist conception of "Jewish History" presumes a unitary and universal notion of history, rather than a multiplicity of experiences, differing from period to period and from context to context. Within the Zionist vision of a single Jewish experience, there are neither parallels nor overlaps with other religious and ethnic communities, whether in terms of a Jewish hyphenated and syncretic culture or in terms of linked and analogous oppressions of various groups. The selective reading of Middle Eastern history, in other words, makes two processes apparent: Contemporary cultural practices illustrate this process of dismemberment; i. The exhibition provided a vehicle for imaginary travel into distant geography and history via the costume of the "other" Jews, here completely isolated from the Muslim Ottoman context. However, beyond the issue of shared dress codes, various historical documents also reveal Muslim support for Jewish adherence to Jewish

culture, during the period in question, while Westernized Ashkenazi Jews were attempting to install what was regarded as an alien culture in countries such as Iraq.

### Chapter 2 : Ruptures (TV Series “ ) - IMDb

*A uterine rupture can be a life-threatening complication of childbirth for both the mother and the baby. In the mother, uterine ruptures can cause major blood loss, or hemorrhage.*

The heart plays an important role because it pumps blood to both the lungs to receive oxygen and the rest of the body to power bodily functions. The first vessel coming off of the heart is the aorta. This large, important blood vessel plays a vital role because it arises from the left ventricle of the heart and then descends through the chest and abdomen. Along the way, it releases numerous other blood vessels that carry blood, oxygen, and nutrients to other areas of the body. If the aorta ruptures, all of this blood can be spilled into the internal body cavity, leading to internal bleeding, which can be fatal. There are a handful of risk factors that make this possibility more likely. These include the following: Smoking is one of the biggest risk factors for aortic rupture. Over time, smoking can cause the aorta to harden, making it less flexible than it normally is. If the aorta starts to harden and it becomes less pliable, it is less able to handle changes in blood pressure. This increases the chance that it might rupture. Almost everyone understands the importance of keeping blood pressure under control. If the blood pressure is too high, the vessels may not be able to handle this tremendous force against their walls. If the pressure gets to be too high, the aorta could burst. This rupture can lead to fatal bleeding and requires urgent medical attention. If not addressed quickly, it could lead to death. Aortic Rupture Symptoms If someone has an aortic rupture, there are a number of symptoms they could notice. They might feel a sharp, painful, tearing sensation in the chest and they could start sweating profusely. Also, they may notice how their heart rate is going up and their blood pressure is dropping. There are a number of ways someone could suffer an aortic rupture. Some of these are indicated below: An auto accident predisposes people to numerous traumatic injuries, including a possible aortic rupture. Their chest could strike the steering wheel, leading to a possible aortic rupture. This blunt force against the abdomen or chest could be enough to cause a tear in the aorta to develop. Another way that the aorta could tear is in a physical assault. Whether it is blunt trauma, such as a baseball bat, or penetrating trauma, such as a knife wound, the aorta runs the length of the body, making it a large target that is prone to be damaged in an attack. Someone who has suffered any of this trauma should be evaluated immediately. Management and Emergent Treatment: Urgent Medical Attention If someone develops an aortic rupture, this constitutes a medical emergency. Someone will be evaluated quickly in the emergency department and likely will be started on IV fluids and possibly be given a blood transfusion to keep their blood pressure and perfusion status up. After this, the patient will be given an ultrasound to evaluate the patency of the aorta from top to bottom. If an aortic rupture is identified, the individual will be taken to surgery on an emergent basis. A trained vascular surgeon will open up the abdomen or chest and repair any tear in the aorta that has been identified. Once this has been done, the aortic repair will be tested to ensure that there are no leaks in the tissue. Close follow-up will be needed to ensure that the aortic rupture does not return. Someone who has had an aortic repair will need to keep a close eye on their blood pressure and refrain from smoking. With the Assistance of a Trained Professional An aortic rupture is one of the most serious injuries that someone could sustain. It is vital to ensure the victim receives rapid, proper medical attention. Once this has been done, it is a good idea to speak with an experienced personal injury attorney. The circumstances of the auto accident should be investigated thoroughly. A lawyer can help fill out the litany of paperwork that comes with a serious injury, particularly if the hospital stay requires a trip to the OR and a stay in the ICU. They can speak with insurance companies about claims as well. An experienced attorney can help you recover compensation for your injuries from the negligent parties. Do not be afraid to ask for help in situations like this one. Learn more about what happens when your aorta ruptures as you watch the video below from Audiopedia: If you have or someone you know has suffered from a traumatic aortic rupture or was seriously injured in an accident, please reach out to me today. I provide free, friendly advice with no obligation. The Million Dollar Forum has welcomed me with a spot in the California chapter. This section of lawyers has had its individuals listed next to some of the top trial professionals in the entire United States. Do you have other concerns and inquiries about aortic ruptures?

**Chapter 3 : Rupture | Define Rupture at [blog.quintoapp.com](http://blog.quintoapp.com)**

*Ariane Beaumont, a promising young family law attorney devotes her life to protecting children. When professional issues force her to start her own practice, Ariane discovers that saving others will come at a personal price.*

Rupture Sentence Examples Frederick was resolved upon a rupture with Sweden at the first convenient opportunity. The rupture had not yet been made evident between the Girondist party and that section still more extreme, that of the Mountain. Unsettled claims by French citizens led to a breaking off of relations and the occupation of Mitylene by France in November ; the rupture was of short duration and Turkey soon gave way, according complete satisfaction both in this matter and on certain other French demands. It is at this period that Ranke believes Maximilian to have entertained the idea of a universal monarchy; but whatever hopes he may have had were shattered by the death of his son Philip and the rupture of the treaty of Blois. At the beginning of tidings from China reached England of a rupture between the British plenipotentiary in that country and the governor of the Canton provinces in reference to a small vessel or lorch called the "Arrow," which had resulted in the English admiral destroying the river forts, burning 23 ships belonging to the Chinese navy and bombarding the city of Canton. Savoy, Genoa, Tuscany and Naples, wishing to avoid a rupture, yielded; but Venice resisted. Loubet, the French president, came to Rome; this action was strongly resented by the pope, who, like his predecessor since , objected to the presence of foreign Catholic rulers in Rome, and led to the final rupture between France and the Vatican. The final rupture seems to have arisen on the question of the declaration of "the armed neutrality of the North;" but we know that Potemkin and the English ambassador, James Harris afterwards 1st earl of Malmesbury , were both working against him some time before that. The concord of the Order with the towns and the Hanse was one great cause of its prosperity until the close of the 14th century; and the rupture of that concord in the 15th century was largely responsible for its fall. The larvae produced by this remarkable method paedogenesis of virgin-reproduction are hatched within the parent larva, and in some cases escape by the rupture of its body. At the same time it renders more intelligible the extreme sensitiveness of the bodywall of the Nemertines, a local and instantaneous irritation often resulting in spasmodic rupture of the animal at the point touched. In general, the rupture occurs between a keto group CO and a keto-chloride group  $CCl_2$  , into which two adjacent carbon atoms of the ring are converted by the oxidizing and substituting action of chlorine. Solution in dilute alkali was supposed to be accompanied by the rupture of the lactone ring with the formation of the quinonoid salt shown in 2. The Cretan insurrection rose to a formidable height in , and the active support given to the movement by Greece brought about a rupture of relations between that country and Turkey. He now understood for the first time all the cruelty of his rejection of her, the cruelty of his rupture with her. The sub-umbral cavity s. It was this exemption, threatening the very foundations of the Mussulman government, that finally led to a rupture with the nawab. But the government of Bombay had hurried on a rupture with the Mahratta confederacy at a time when France was on the point of declaring war against England, and when the mother-country found herself unable to subdue her rebellious colonists in America. It must be observed that the denunciation of a concordat by a nation does not necessarily entail the separation of the church and the state in that country or the rupture of diplomatic relations with Rome. The cause of rupture was the attack on Pontic territory by Nicomedes at the instigation of the Romans. In depths beyond the reach of wave motion, and apart from suspension across a submarine gully, which will sooner or later result in a rupture of the cable, the most frequent cause of interruption is seismic or other shifting of the ocean bed, while in shallower waters and near the shore the dragging of anchors or 40 fishing trawls has been mostly responsible. The outbreak of war in Spain, followed by the rupture with Austria in the spring of , distracted the attention of the emperor. This meant a complete rupture; on the 5th of February a constituent assembly was summoned, and on. French government, in view of the rupture between Church and State in France, formally asked to be placed under Italian protection, which was granted in January Finally, a mouth is formed by breaking through at the apex of the manubrium, and the now fully-formed medusa becomes separated by rupture of the stalk of the bud and swims away. But Wratyslaus of Bohemia speedily appealed to the emperor for help, and a war between Poland and the Empire

was only prevented by the sudden rupture of Henry IV. In the interior organs there are indications of a compensating accumulation of blood, such as swelling of the spleen, engorgement very rarely rupture of the heart, with a feeling of oppression in the chest, and a copious flow of clear and watery urine from the congested kidneys. Shortly before his starting, an open rupture was scarcely averted; and he and his brothers allowed the idea to get abroad that he was being virtually banished from France. The rupture, therefore, took place in the middle of May; and on a flimsy pretext the First Consul ordered the detention in France of all English persons. Napoleon wished to postpone the rupture for fully eighteen months, as is shown by his secret instructions to Decaen. Thus ortho-phenylene diamine yields the following products: In a rupture on this account was only averted through the mediation of the French ambassador, coupled with the fact that Turkey was in no condition to enter upon hostilities, owing to the outbreak of plague in her army. The mutual slaughter of barbarians in the Levant seemed, even to George Canning, a lesser evil than a renewed Armageddon in Europe; and all the resources of diplomacy were set in motion to heal the rupture between Turkey and Russia. So great was the tension at this crisis that a rupture with Spain seemed possible. The former as a consequence won large numbers of supporters who were drawn by the possibility it afforded of adopting an attractive faith which did not involve a rupture with the religion of Roman society, and consequently with the state. The inevitable consequence of this rupture was the Teutonizing of the western branch of the great Slav family, which, no longer able to stand alone, and cut off from both Rome and Constantinople, was forced, in self-defence, to take Christianity, and civilization along with it, from Germany. Looked coldly on the project, and from this time forth the old familiar relations between the republic and the French monarchy were strained to breaking point, though the final rupture did not come till on the arrival of the Austrian minister, Zerowski, at Warsaw. There is some truth in the satire, but it wholly misrepresents her rupture with Chopin. The rupture of the concordat at once terminates the obligations which resulted from it on both sides; but it does not break off all relation between the church and the state, since the two societies continue to coexist on the same territory. The formation and gradually increasing thickness of its bark are explained by the continually increasing need of adequate protection to the living cortex, under the strain of the increasing framework which the enormous multiplication of its living protoplasts demands, and the development of which leads to continual rupture of the exterior. Hence, when the rupture occurred, the fleet was already at its stations in the North Sea, and Adml. In moths and certain saw-flies there is no rupture of the membranes; the Russian zoologists Tichomirov and Kovalevsky have described the growth of both amnion and embryonic ectoderm around the yolk, the embryo being thus completely enclosed until hatching time by both amnion and serosa. Generally rupture occurs at more than one point; and rarely are the six carbon atoms of the complex regained as an open chain. The whole bank, which is from twenty to forty feet high, is sometimes overlaid with a mass of this kind of foliage, or sandy rupture, for a quarter of a mile on one or both sides, the produce of one spring day. I told him everything as best I could, and told him what I had proposed to our Petersburg lodge, of the bad reception I had encountered, and of my rupture with the Brothers. Russia, desirous of deriving some return for the support which she had given the sultan during his rupture with the French, induced the Porte to address to her a note in which the right of intervention in the affairs of the principalities, conferred on her by the treaty of Kainarji and reaffirmed in the convention of Ainali Ka y ak, was converted into a specific stipulation that the hospodars should be appointed in future for seven years and should not be dismissed without the concurrence of the Russian ambassador at Constantinople.

### Chapter 4 : Use rupture in a sentence | rupture sentence examples

*PROPERTIES OF HETEROGENEOUS RUPTURES heterogeneity of mechanical fault parameters and initial conditions leads to variability of dynamic rupture proper-.*

Overview Each year in the United States, millions of women successfully give birth to healthy babies. But not all women have smooth deliveries. Several complications can occur during childbirth, some of which pose risks to the mother and the baby. Uterine rupture is a rare, but serious childbirth complication that can occur during vaginal birth. This can cause severe bleeding in the mother and can suffocate the baby. This condition affects less than 1 percent of pregnant women. It almost always occurs in women with uterine scars from previous cesarean deliveries or other uterine surgeries. Vaginal birth after a previous cesarean delivery is possible, but the woman in labor will be considered higher risk and be closely monitored. Today, nearly one in three pregnant women in the United States either choose or must undergo cesarean births. This puts more women at risk of uterine rupture. A variety of symptoms are associated with uterine ruptures. Some possible symptoms include: Often, it tears along the site of a previous cesarean delivery scar. What are the risks of uterine rupture? A uterine rupture can be a life-threatening complication of childbirth for both the mother and the baby. In the mother, uterine ruptures can cause major blood loss, or hemorrhage. However, fatal bleeding due to uterine rupture is rare when it occurs in a hospital. Uterine ruptures are usually a much greater health concern for the baby. Once doctors diagnose a uterine rupture, they must act quickly to pull the baby from the mother. How is uterine rupture diagnosed? Uterine rupture happens suddenly and can be difficult to diagnose because the symptoms are often nonspecific. Doctors can only make an official diagnosis during surgery. How is uterine rupture treated? After this procedure, a woman can no longer become pregnant. Women with excessive blood loss receive blood transfusions. What is the outlook of uterine rupture? And only about 1 percent of mothers die from the complication. The more quickly a uterine rupture is diagnosed and the mother and baby are treated, the greater their chances of survival. Can uterine rupture be prevented? The only way to prevent uterine rupture is to have a cesarean delivery. Make sure your doctor is familiar with your medical history, and is aware of any previous births by cesarean delivery or surgeries on your uterus.

*Many other research teams around the world have also been studying the topic of alliance ruptures, and there is a large and growing body of empirical evidence that provides clear guidelines to.*

Moreover, these changes have been presented as a turn towards a nationalism or even isolation. In what follows I will try to offer my thoughts on these questions in an attempt to problematize them but also to suggest what these changes imply regarding radical left strategy. In particular I will insist on the need for a new anti-imperialism based upon a rethinking of the notions of the people and popular sovereignty. However, I think that globalization has been a misleading term since it suggested that we were moving towards some form of a unified system of social relations, a transnational social formation, with a transnational bourgeoisie. This process has been instrumental regarding the reproduction and enhancement of aggressive forms of capitalist accumulation. Moreover, increased internationalization of production, in the form of increased capital flows, direct investment and trade, has been a mechanism of constant pressure for capitalist restructuring and for the expansion of neoliberalism as the dominant regime of accumulation. However, national capitalist formations and nation-states have remained the main loci of capitalist accumulation. By this I do not mean that there have not been important changes. The centrality of competitiveness as the main measure of success and the main justification and legitimacy for aggressive capitalist restructuring and neoliberal reform after the 1980s attests to this. Processes of regional integration such as European Integration, with their extensive forms not only of lowering barriers to trade and the free movement of capitals, but also of ceding of forms of sovereignty, have been the most aggressive cases of using the exposure to increased foreign competition as a pressure for capitalist restructuring. Such an approach can explain both the tendency towards increased liberalization of trade and capital flows but also the presence of increased antagonism. In this sense, what we are witnessing today is a tendency towards increased conflict and competition within this process of capitalist internationalization. However, before proceeding along this line, we must also see some other important aspects of modern imperialism. If we are to keep something from what in a very schematic way has been presented as a Marxist or even Leninist theory of imperialism are two important insights. The first has to do with the way that the Marxist tradition, including Lenin revolutionized the theorization of international relations by giving priority not to interstate relations, but to class relations and strategies and their projection to the international plane. The second is that the hierarchy in the international plane, namely the complex interplay of interdependency and antagonism that the notion of the imperialist chain suggests, is not determined simply on the economic level, but also on the basis of political and even ideological relations of forces. The dominant social formation in the imperialist chain is not simply the most powerful in economic terms but also the one that can in a certain way guarantee the collective capitalist-imperialist interest of the entire imperialist chain, by having the political and military capacity to do so. Moreover, this also implies that modern capitalist imperialism has been fundamentally non-territorial having to do with the expansion of social relations of production, of social forms and of accumulation strategies and less with direct territorial domination, despite the importance of territorially based resources such as energy flows, minerals etc. The antagonistic and hierarchical relations inside the imperialist chain also have to be treated as hegemonic relations. By this I am not referring to the traditional conception of hegemony one can find in the discourse of mainstream International Relations Theory, or even at classical Marxist texts on imperialism. To give an obvious example, the United States became the hegemonic force of global capitalism after because they were the most advanced and productive capitalist economy, the only country that could match Soviet military capabilities but also a country that offered a hegemonic project. The fact that for example the United States initially helped other social formations becoming more competitive in relation to the US as part of a strategy to strengthen the reproduction of capitalist social relations, is something that can be seen in the support given by the US to both European Integration and the capitalist development of Japan. We are still in the aftermath of the capitalist crisis of 2008. There is an impressive literature and an open debate regarding the actual causal mechanisms of this crisis, and in a certain way the discussion has not yet been concluded. However, we can

say that what happened was neither a typical cyclical recession nor just a crisis of financialization. Also, it was not another manifestation of a prolonged crisis that started in the s. What we witnessed was the combined crisis of an entire social paradigm that comprised the productive model based upon post-fordist capitalist restructuring, the over expansion of the financial sector, neoliberalism as a regime of accumulation and a certain form of international monetary, financial, productive architecture. The reason is that what is needed is a new social and technological paradigm that has yet to emerge. Moreover, another important aspect is the uneven character of both the extent of the crisis and the responses to it. The economic crisis also created "especially in the US" certain cleavages inside the dominant power block. Although neoliberalism, deregulation and reduced taxation along with the intervention of the FED towards keeping the banking system afloat have been common elements, it is interesting to see the divergence between those sectors that were based upon globalized production and supply networks and those more based in the US, a fact that can account for different approaches towards international trade agreements and also different approaches towards the politics of Trump administration. At the same time this economic crisis was combined with a deep political and in some sense hegemonic crisis in many formations. There is growing widespread disillusionment with mainstream politics as a result of austerity policies, an authoritarian post-democratic turn enhanced by the absence of any real difference between centre-right and centre-left political parties along with a broader tendency towards an insulation of the political scene against the demands and aspirations of the subaltern classes. All these tendencies and developments in their articulation not only represent the effectivity of social antagonism, but also form the basis of the new wave of increased antagonisms in the imperialist chain. Especially China managed not only to expand its domestic economy but also to play an increasingly important role in the global economy, not only as the leading force in manufacturing or as attracting foreign investments but also as a major investor abroad. At the same time the emerging alliance with Russia, which not only has advanced military capabilities but also an important productive and high technology base, suggests an attempt indeed to create an alternative pole in the global system. The response to this by the United States has been a preemptive attempt towards military confrontation, by means of attempting to turn regional crisis into forms of pressure towards Russia and China. From Ukraine and Syria to North Korea and the renewed attempt at aggression towards Iran, this has taken many forms in the past years with differing degrees of success for example the Syria crisis ended up in a situation of increased Russian presence as an integral aspect of the attempt to solve the crisis. At the same time we are witnessing the deep crisis of European Integration, which also leads to the inability of the EU to play a leading role. On the one hand we face the same problem as in the US of an inability to attain increases in productivity that would enable increased and sustainable profitability. The economic, institutional and financial architecture of the Euro as a single currency has exacerbated both regional differences but also indebtedness. Although designed as the most aggressive use of the ceding of sovereignty as a means to enhance capitalist restructuring it also led to increased divergences in competitiveness which in their turn also created conditions for increased private and public debt. Moreover, as a result of the German dominance in the EU combined with reluctance of German capital and the German political system to even think about redistributive policies or even some form of mutualisation of the debt e. One might say that Germany has been dominant but not hegemonic. At the same time the political crisis in Europe also comes as a result of an increased authoritarian, disciplinary turn, exemplified in the unprecedented social and political violence unleashed upon Greek society. At the same time the increased turn of countries that became part of the EU as part of the enlargement process, especially in Eastern Europe, towards a much more authoritarian and racist politics is also an element stressing the extent of the political crisis at traversing European integration. All this points towards a period of transition and a period of increased conflict and antagonism within the imperialist chain. It is not the end of globalization, but rather a period of a more conflictual form of capitalist internationalization, a period in which it is open what hegemonic relations will emerge. It is in light of the above tendencies that we can see the re-emergence of nationalist rhetoric and also of certain forms of the Far-Right. Especially the Far-Right usually manages to gain the political space left open by the combination of the crisis of systemic political forces and the inability or inexistence of radical left forces that could represent and at the same time transform growing sentiments of resentment from the part of

the subaltern classes. At the same time, it is obvious that most far-right formations do not actually challenge the basic premises of both the dominant regime of accumulation and the core of the process of the internationalization of capital. In this sense, I would not present contemporary politics as a return of isolationism. We are still living in a world of increased interdependency, yet this is becoming a contested terrain. This has been the hard reality of Fortress Europe. The forms that the conflict in the imperialist chain will take along with the form of a new balance of forces or a new hierarchy, are not easy to discern. At the same time, one cannot rule out the possibility that in the end this struggle for hegemony in the imperialist chain will take a more open or even violent form, as it has been the case in the 20th century with two world wars! I believe that in such a conjuncture anti-imperialism acquires a new meaning. First of all the very fact of a world with more conflicts is also a world with more ruptures and more openings which means that it is possible to suggest a strategy of de-linking from imperialist networks, on the economic, political and ideological level. However, this approach does not suggest simply taking advantage of cleavages in the sense of an attachment to one or the other pole in the international system. The centrality of the de-linking is not linked to some form of isolationist utopia but to the fact that any process of social change must reduce its exposure to the pervasive influence of internationalized capitalism and the ways that competitive pressure induces the reproduction of capitalist social relations. In this sense, any process of radical change today is in a certain sense a form of reclaiming of sovereignty. However, as always with questions of sovereignty the crucial question has to do with the subject of sovereignty, the subject that exercises sovereignty or the collective subjective of which sovereignty is exercised. To play a little with words I would like to suggest that we do not need some form of national sovereignty; rather we need to re-invent popular sovereignty. There are two important points to be made here. The first one is whether such an approach towards an anti-imperialist de-linking runs the danger of nationalism. To take an example in the debates in the European Left regarding the question of the Euro and the European Union in general, advocates of a strategy of rupture and exit have often been accused of having the same position as the populist far-right. I believe that such criticisms make two mistakes. Any anticapitalist strategy must necessarily include some form of rupture with these processes. There can be no socialism under the supervision of the European Central Bank and the European Commission. On the other hand, they underestimate the possibility that the demand for sovereignty can be articulated in a progressive, democratic, radically emancipatory fashion representing a broad alliance of the subaltern classes against not just the European Union but also capitalists. Such an alliance also makes possible to rethink internationalism. I do not think that it is possible to conceive of internationalism in the form of a pan-European movement that could coordinate movements of the subaltern classes in 27 different countries, with different languages, traditions, histories of struggle and relations of force. In contrast, I think that it is more probable to see the possibility of a sequence of ruptures, based upon the uneven development of class struggles. In such a sequence each rupture will induce destabilizing tendencies in other social formations along with offering examples of successful struggles. This can be the basis of a new internationalism. States that have reclaimed sovereignty by means of movements that challenge imperialism but also capitalist social relations are more likely to find new forms of cooperation. Rather it would be a process of intensified class struggle around the possibility of a transition program that would represent a radical alternative in an anticapitalist direction. Processes of integration, such the European Union, have pervasive effects upon national economies and the forms of accumulation. Consequently, it is no longer possible to think in terms of segments of capital supporting some form of reclaiming sovereignty. Even in those cases in which we saw fractions of capital supporting some form of rupture such as Britain or Italy these are internationalised fractions that feel that they could compete in the international plane better outside the contours of European Integration. In a country like Greece, where the measures imposed by the EU, the IMF and the ECB led to an economic depression without precedent, [9] the forces of capital remained loyal to the euro and insisted on Greece remaining inside the Eurozone. The other important point concerns the very subject of sovereignty. This cannot be conceived in terms of the nation. It is here that the notion of the people acquires a new importance. In such an approach the people is not a discursive construction or a signifier waiting to be articulated as part of the antagonism of discourses as Laclau and the neo-populist current have

suggested. It is here that the question of a post-national and post-colonial conception of the people acquires its significance. Moreover, racism and what can only be termed as neo-colonialism create new divisions and new forms of increased exploitation and oppression among the subalterns. A post-national and post-colonial conception of the people as the ensemble of all those who live at the same state territory and share the same conditions of exploitation and oppression and also the same needs, aspirations and struggle, can help overcoming these divisions. The speech-act must create itself as a foreign language in a dominant language, precisely in order to express an impossibility of living under domination. For Gramsci the historical bloc, [13] a complex conceptual elaboration that refers to the relation between structure and superstructures, is not simply a reference to the combination between an alliance of the subaltern classes, a transition program of social transformation and new forms of organization and political practice. In this sense, there is a dialectical correlation between anti-imperialism and anti-capitalism. The question of sovereignty becomes a stake in the class struggle, and only a socialist perspective can indeed point towards reclaiming popular sovereignty and reclaiming democracy. Yet at the same time this implies the articulation of reclaiming sovereignty with crucial aspects of a contemporary socialist strategy and a project of profound social transformation. All these require a rethinking of the very notion of the people as the collective subject of this reclaimed form of popular sovereignty but also of a process of emancipation. University of Minnesota Press. Lawrence and Wishart Gramsci A. Lapatsioras , A political economy of contemporary capitalism and its crisis: I shall call these concepts of strategy, embracing in particular such phenomena as class polarization and class alliance.

### Chapter 6 : Air Max '97 - Decisions

*noun. the act of breaking or bursting: The flood led to the rupture of the dam. the state of being broken or burst: a rupture in the earth's surface. a breach of harmonious, friendly, or peaceful relations.*

### Chapter 7 : Diplomacy : rupture and continuity

*Dynamism can have a direct influence on valve opening and closing characteristics. 21 x 21 Leyh, R.G., Schmidtke, C., Sievers, H.H., and Yacoub, M.H. Opening and closing characteristics of the aortic valve after different types of valve-preserving surgery.*

### Chapter 8 : Rupture and Return

*Ruptures and continuities in the Chilean social policies But neither the pure dynamism of the market nor a policy of expanding social expenses have been able to attenuate the dualist and.*