

مع الشرق ، وحقاً إذا أدى إلى حذف « الشرق » و « الغرب » والتخلص منهما كلياً ، نكون بذلك قد أحرزنا قليلاً من التقدم في مسار العملية التي دعاها ريموند وليامز بـ « اطراح » « أسلوب الهيمنة المتأصل » (١٧) .

نقل النص من الانكليزية الى العربية

اسعد رزوق

الحواشي

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(13) Raymond Schwab, *La Renaissance orientale* (Paris: Payot, 1950); Johann W. Fück, *Die Arabischen Studien in Europa bis den Anfang des 20. Jahrhunderts* (Leipzig: Otto Harrassowitz, 1955); Dorothee Metlitzki, *The Matter of Araby in Medieval England* (New Haven, Conn.: Yale University Press, 1977).

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(1) Thierry Desjardins, *Le Martyre du Liban* (Paris: Plon, 1976), p. 14.

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(4) Steven Marcus, *The Other Victorians: A Study of Sexuality and Pornography in Mid-Nineteenth Century England* (1966; reprint ed, New York: Bantam Books, 1967), pp. 200-219.

(5) See my *Criticism Between Culture and System* (Cambridge, Mass.: Harvard University Press, forthcoming).

(6) Principally in his *American Power and the New Mandarins: Historical and Political Essays* (New York: Pantheon Books, 1969) and *For Reasons of State* (New York: Pantheon Books, 1973).

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(8) Harry Bracken, «Essence, Accident and Race», *Hermathena* 116 (Winter 1973), pp. 81-96.

(9) In an interview published in *Diacritics* 6, no 3 (Fall 1976), p. 38.

(10) Raymond Williams, *The Long Revolution* (London: Chatto and Windus, 1961), pp. 66-7.