

the Oriental-European relationship was determined by an unstoppable European expansion in search of markets, resources, and colonies: and two, Orientalism had accomplished its self-metamorphoses from a scholarly discourse to an imperial institution'." (cited in Turner, 1984:160). According to another author, one of the main fallacies of the Orientalist approach to Islamic societies is that it is "historically bankrupt" (Abdel-Fadil,1988:45).

Characterizing Third World pre-capitalist formations in a static and ahistoric manner, however, is not limited to non-Marxist analyses. Most Marxists accept feudalism as a dynamic mode of production capable of generating social change from within; Marxists differ, however, in their characterization of the pre-capitalist structures in Third World formations. To date, most traditional and neo-marxists make use of one of two major frameworks in their discussions of pre-capitalist structures: the "Asiatic Mode of Production," associated with some traditional Marxists (Gozansky,1986; Amer, 1958; Saed, 1978; 1981; Melotti, 1977), and the "Articulation of Modes of Production," invoked by an increasing number of scholars (Rey, 1982; Wolpe,1980; Arrighi,1973; Burawoy,1974;1976). Despite the differences in emphasis which each framework places on the nature and character of pre-capitalist economies, these concepts, as the following analysis demonstrates, differ very little. The basic assumption of both is that pre-capitalist "peasant" economies, are, on the whole, immobile, static and incapable of generating any significant change internally induced.

The controversy surrounding the notions of the AMP and "articulation" -particularly with regard to their historical and