

Again, in contrast with the Barghouthi sub-clans, the Shu'aibis formed a homogeneous cohesive group with little status differences amongst them.

The Shu'aibis who had a tacit alliance with the Daher-Barghouthi-sub-clan (as opposed to the alliances of the fallaheen of the lower quarter with the Dawood Barghouthi sub-clan), were highly influenced by the Barghouthi social mannerisms. This was reflected in the relative seclusion and strictness imposed on some Shu'aibi women (untypical of most peasant women).

This peculiar social status of the Shu'aibis could be seen in their built spaces at a number of levels:

1. The Shu'aibi quarter was located below the Barghouthi quarter and away from the rest of the fallaheen lower quarter.
2. The well-defined entry points to the Shu'aibi quarter, the continuous edge formed by the backs of the Shu'aibi houses, the location of the olive press outside the harah proper, the direct entry to the Shu'aibi elevated room ('alieh), and the absence of through traffic, all reflected a cautious and formal relationship that the Shu'aibis had with rest of the village.
3. Unlike the Barghouthi quarter which consisted of a number of distinctly separated compounds, the Sh'aibi quarter consisted of a single large courtyard with weak internal boundaries allowing for easy interactions between the different Shu'aibi sub-clans.
4. While the Barghouthi compounds exemplified throne village architecture, the Shu'aibi simple houses were typical peasant houses found in the central highland villages. Eventhough the houses differed in their details, they were basically of the same theme.
5. The spatial organisation of the fallaheen houses were dictated by a number of principles: