

changeably (ibid:11). No functional categories are utilized for peasant class differentiation.

Another arbitrary separation is introduced to separate town from village. The Palestinian village is presumed to be self-contained before 1948 (ibid:10; also see quote above), while wage labour was the medium of Israeli intrusion into its autarky during the 1950's and 1960's. Evidence does not support the first assertion (see, for example, Johnson and Crosbie, 1930:22-23), and while the second assertion is partly true, Palestinian villagers of all strata are known to have seasonally been engaged in labour in British, Jewish, and Arab enterprises since the 1920's (Himadeh, 1938).

Nevertheless, Kana'ana's work is valuable in that it modifies our conception of Palestinian de-classment under Israeli rule by challenging the notion of a de-stratified and (implicitly) homogenous Arab underclass (e.g. in Rosenfeld, above). It suggests a useful approach to the study of inner village conflict and class mobility, and focuses on the necessity for examining Palestinian social structure within the parameters of agencies of political control (the kinship system and the state) in terms of adaptation and survival strategies.

Studies of a more empirical nature about the modes of political articulation in the Arab village, such as that conducted by Nakhleh in Rameh and Beit Jann (Nakhleh, 1975) and earlier by Cohen (1965) are likely to further illuminate the relationship between changes in social structure, de-classment, and political consciousness. From such studies it is possible to establish trends that are general to the Arab population in Israel as a whole, and those that are regional and local. One such general relationship that is suggested by Nakhleh is the manner in which the Israeli state, through limiting the options of political affiliation open for Palestinian villagers, and by trying voting behaviour to the Zionist parties with material inducements for