

(Banaji, 1977) whereby the nominal independence of the peasant household - through the retention of its possession over the means of production - disguises the actual control of capital over what is produced and how it is produced. A peasantry persists in this form because it undertakes the costs of its own reproduction and the provision of cheap surplus labour to the capitalist economy. / This view propogated especially by Bernsterin (1977) rejects the notion of a 'peasant mode of production' 'articulated' with the capitalist mode, including the modified models of articulation suggested by Wolpe in Chapter 1, since the conditions of reproduction of the 'pre-capitalist' mode are seen (by Wolpe) as being destroyed by the very capitalist system with which it is articulated.

In yet a third set of conditions, the external intrusion of capital is seen as leading to the disappearance of peasants as an integrated community of agriculturalists, as observed in many paddy cultivation areas of Sri Lanka today (Morrison, Moore and Lebbe, 1977).

What is often missing in these conceptions of transitional forms is the relationship between what is happening in the third world to the actual conditions of a stabilized peasantry that have emerged in Western Europe in the last half-century. Djurfeldt's observation that 'the petty commodity-producing farmer has thus not only survived, but has become typical of Western agriculture' (Djurfeldt, 1982:138) despite the perennial prognosis of proletarianization in capitalist agriculture, compels us to rethink the whole problematic of analyzing agrarian relations within peripheral formations.

In particular, our own findings about the interdependence of marginalized farming and commuting wage labour trends between the West Bank and Israel, may be just as equally illuminated in reference to the European experience as in relationship to 'transitional typologies' in Turkey, or the 'internal colonialism' model of South Africa. In con-