

INITIAL STATEINTRUSION/DISRUPTIONSYNTHESIS/ADJUSTEMENT

Prevalence of
traditional
patterns



Exposure to external
influences leading
to strain



Adjustments to
release strains

Society very
vulnerable



Loss of values/
undermining of
value consensus



Acceptance of
new patterns

The two countervailing principles of separation and unity that governed the spatial order of the traditional village has been transformed. While in late nineteenth century Deir Ghassaneh, separation along kinship and gender lines took place within the ultimate unity of the village (represented by the patriarchal power of its sheikh and the centrality of the villlage saha (plaza)). The present atomisation of the village identity generated by the peasant individualism is seen in the dispersion of the speparate individual houses along centrefugal forces (linear roads) that connect it to the world outside.

Although as we have seen earlier, separation along kinship ^{lines} still persists in the new village extensions, blood relations no longer dictate the most prominent feature of spatial organisation of traditional Deir Ghassaneh: the division of the village into hierarchical geneological spaces (living quarters (harat)), courtyard dwellings (ahwash), and individual houses (dur). In traditional Deir Ghassaneh, the individual farmer had a communal identity, that is he/she saw himself/herself, and was seen, as a member of a larger group. The peasant habitat was also part of the communal, kinship-based quarter. The economic and social status of the individual was based on the social (spatial) group to which the individual belonged. Increasingly today, social differentiations within the community cut across kinship lines reflecting the new emergent division along class lines, as well as age groupings.

As for lines of gender separation which were based upon clear sexual