

division of labour, the breaking down of the extended family and the new occupational identities enhanced the position of women both in agriculture and external job employment. The new division of labour did not of course abolish lines of gender separation but gave them new forms. In 1965, when piped water was connected to the individual houses, women lost the focus of their daily gatherings i.e., the village spring. However visiting patterns, ceremonial occasions such as marriages, and the formal school education are all performed along clear lines of gender separation. The differentiation are no longer between the Barghouthi and the fallaheen women but more between older and younger women in the same family.

Finally, while in traditional Deir Ghassaneh social and spatial divisions were governed by clear rules of unity and separation, increasingly today they are governed by a wide range of individual experiences which are reflected in the loss of communal vocabulary and the intrusions of "foreign" and eclectic local systems that have created a sense of cultural ambivalence very distant from the cohesive village world-view it has superseded.