

labor was dealt with by Giovanni Arrighi in the case of Rhodesia, which showed that surplus labor was not a “natural” phenomenon in which he also distinguished between “disguised unemployment” and “seasonal underemployment.” At any rate, I add some comments on surplus labor as applicable to the Palestinian peasantry in Chapter 6.

A fourth major problem with the dualist model, which greatly impairs its analysis, is, in some versions, its total neglect, and, in other versions, its downplaying the role of the colonial mandatory government. This belies the fact that the Balfour Declaration, promising “a national home” for Jews in Palestine, was issued by the British government and later incorporated into the terms of the Mandate. What this meant in practice was that the Mandate government had to undertake various economic and regulatory measures to fulfill that promise. The government provided the shield for the buildup of the settler community. Equally important was the differential impact that different government policies had between and within the Palestinian Arabs and Jewish European community. Government policies are never neutral in their impact regardless of intent.

Fifth, the adoption of the thesis of two economies and the predisposition to show that European Jewish settlement benefited the Palestinian Arabs lead the dualists to primarily concentrate on the macroaspects of the Arab economy. Thus, they point to rates of economic growth, overall productivity increases, and income levels. This hides the differential distributional and wealth consequences of those increases, if true, on the different classes of the Arab society. This was especially