

downward, mobility of whole village communities. Dispossession of land, wage-labour and migration played crucial roles in these homogenizing tendencies (see Chapter 6 for a discussion). At the level of national consciousness, peasant dislocation and alienation from land generated the mystical 'cult of return' to the land (Chapter 3). The agrarian transition to capitalist agriculture was thus 'blocked' not by pre-capitalist formations, but by settler colonialism and physical dispersal.

'Peasantization' (or re-peasantization') is used in this study to designate the process of accession by landless agriculturalists and sharecroppers to the status of smallholders through one of two processes: one was the assumption of landholding status by dispossessed peasants through sharecropping contracts of the mugharasa and musaqah nature (cf. Chapter 5); the second, acquisition of land through the rejuvenation of unexploited land. The situation of refugee farmers in the Jordan Valley, during the 1950s and 1960s, being a prime example of the latter form (Chapter 12).

#### The Mechanisms and Typology of Agrarian Transition

In his study of modes of rural transformations, Caglar Keydar (1980) examines the diversity of rural structures which emerged in Turkey after the 1950s in response to commoditization and the development of agriculture under capitalist domination. The study is important to our analysis because of historical and geographic-ecological affinities. The Arab Levant, including Palestine, shares with Turkey both the periodization and patterns of change in land tenure forms and social relations embedded in them. As a component of the Ottoman domain, Palestine and other provinces of greater Syria were similarly affected by the 1858 land legislations and their aftermath. In both regions, the progressive dissolution of the communal peasant holdings led to the