

tic of the period before WWII, the Department of Public Works (DPW) played a central role in rural employment. Emphasis was on the recruitment of villagers to undertake work, such as the building of roads within the vicinity of their village, and on the use of village notables, especially the Mukhtar, as the main agents of recruitment. The DPW fought against the centralization of workers recruitment through labour exchanges as it was opposed to the creation of a permanent village labour force dependent on the state for its livelihood (Taqqu, 1980:269). A major consequence of giving preference to the employment of villagers within the area of residence was to reinforce "the fusion of seasonal wage labor and traditional village organization" (ibid.). That is, it strengthened the internal solidarity of the village unit even when the external sources of differentiation were implanted in it. Even when villagers were employed in the cities, the mediation of village traditional heads in recruitment functioned to cement old kinship loyalties originating in the village. Such loyalties persisted when peasant-workers joined urban trade unions or political parties, even to the point of subjecting them to "the dissonant claims of factional rivalries without granting them the advantages of either material gain or social accommodation" (ibid.:271). The political expression of those factional claims reached their height during the Revolt of 1936-1938, which - Taqqu claims - "stemmed fundamentally from a real sense of collective oppression ... rooted in an active identification with village culture and with the lower peasantry in particular" (272).

The second mode of recruitment, typical of the WWII period, created a major dislocation in the Palestinian countryside which challenged, in contrast to the 1930's, the ability of the traditional leadership to maintain the internal solidarity of the village. The main features of occu-