

and by extending credit to the poorer peasants.

After 1967: The village witnessed an increased wave of migration to the Gulf and the opening of a new wave to West Germany, both involving the "export" of painters and white-washers. The remaining social cleavage between Barghuti and Fallahin families, based, as it were, on the former's wajaha and ownership of more fertile land, has now been virtually eliminated as a result of the influx of peasants from both factions to jobs in Israeli construction. However, horizontal separation between the two factions has persisted in the form of separate residential quarters and marriage endogamy. On the other hand, the gradual neglect of the olive groves, already affected by the absence of migrant sons and their families, has now been reinforced by the absence of peasant-workers from the village during working days. The village has witnessed an increased involvement of women and children in agricultural work since in Ras el-Tin, in contrast to several neighbouring villages, no women were engaged in wage labour outside the village;¹³ however, their labour has hardly compensated for the loss of men's work.

Thus the availability of wage labour opportunities in Ras el-Tin on such a scale after 1967 has created the conditions for a new homogeneity in the social structure of the village population which, since 1948, was differentiated along lines of status and wealth based on peasant faction, and reinforced by membership in families with migrant sons, and, to a lesser extent, on the size of family land.

This new situation is reflected in the emergence of new cleavages in the village scene which have very little to do with peasant factions. These cleavages are observed in the attempts by the village Youth Association, in which annual elections take place and various ideological trends vie for leadership, to transcend the influence and authority of the