

society. The definition of agrarian capitalism in terms of market determination of factors of production has been useful in explaining the transition in the Jordan Valley from patrimonial control over share-cropping compacts ('patron-client' relationships) to one in which contractual forms mediated by commission-agents have become dominant.

Shanin's emphasis on the internal dynamics of the peasant economy has provided this study with a framework that avoided notions of market determinism (as opposed to determination) in examining agrarian changes in the context of increasing capitalization (and mechanization) of the factors of production. I have emphasized, along these lines, the different trends in development that emerged between Marj Na'je and Zbeidat in response to contrasting features of factionalism, kinship-based homogeneity, and subsequent internal differentiation that the two villages were subjected to. In particular, Shanin's conceptualization has lent an operational dimension to the study of 'de-peasantisation' by defining it in relationship to the decline of the family farm as a unit of production, and the 'subversion of its autonomy' (in our case) through the mechanism of the labour market and its impact on the internal division of labour in the peasant household.

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If there is a common feature to the majority of agrarian studies of transitional peasant economies today, it will be certain assumptions about the effect of capitalism on agriculture. In distinction to all other modes of production, capitalism is seen by them as having the unique distinction of producing a variety of homologous structural consequences in peasant communities with disparate economic and cultural traditions. This can be verified in the numerous contemporary studies