

"Head of Hamula." The notion that the Palestinian peasant was "free" stems from the authors' misunderstanding of Palestine's pre-capitalist structure and, in particular, from their confusion of the concept of "Musha'a" with the predominant form of land tenure known as "Amiri" which was based on the Hamula/village structure.

Membership in the Hamula/village was not based only on "lineage" or blood relations but also on social, economic and political obligations to the Head of the Hamula, who often was the merchant, usurer and landowner. (3)

The idea that Third World pre-capitalist economies are characteristically distinct from Western European experience and that they are changeless, immovable and awaiting their saviour to come from the outside, however, is not confined to the notion of the AMP. The description of non-feudal, pre-capitalist economies in a basically static and ahistoric manner is also found in most neo-marxist writings, such as the "Dependency" thesis (Frank,1969), the "World System" approach (Wallerstein,1974) and the concept of the "articulation of modes of production." It is to the latter notion and the work of its adherents (Rey,1980;1982; Arrighi,1973; Burawoy,1974: 1976; Wolpe,1980) that the following discussion will turn.

The Articulation of Modes of Production Thesis

The idea that any change in Third World countries is possible only if such a change was imposed from the outside constitutes the departure point for the notion of "articulation." This idea, similar to that of the AMP, is based on the assumption that Third World social formations were characteristically distinct from the feudal