

” THE LAST CRUSADE? BRITISH PROPAGANDA AND THE PALESTINE CAMPAIGN, 1917-18

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Irrespective of its genuine strategic objectives, the campaign in Palestine during the First World War was seen by the British government as an invaluable exercise in propaganda. Events in the Holy Land were shaped, staged and represented to boost public morale in Britain. The almost instinctive evocation of the Crusade in this context—and the equally-instinctive impulse to suppress these evocations—exposed inherent faultlines and tensions which normally remained obscured within the self-assured ethos of imperial order. This applied not only to the fragile relationship between Britain and its Moslem subjects abroad, but also to rifts within metropolitan British society. The difficulties in generating a coherent propagandist policy suggest that the Orientalist vocabulary was far from monolithic: indeed, class and culture were crucial to the ways in which the East was imagined and understood. This article explores the images and narratives that evolved around the British conquest of Palestine not only to shed new light on the British presence in Jerusalem, but also to demonstrate that any attempt to comprehend the colonial vision must take into account the contradictory interests and alternative visions which characterize the imperial center no less than its dominated provinces.

” JEWISH-ARAB COOPERATION IN HAIFA'S MUNICIPALITY DURING THE MANDATE-A TELLING EXCEPTION

TAMIR GOREN

Municipal governance was the only administrative field shared by Arabs and Jews during the Mandate period. Its study in the context of mandatory Haifa enables us to explore the conditions under which Jews and Arabs were able to forge a joint political framework and to promote beneficial relations between the two communities. Cooperation in Haifa's municipal council was a unique manifestation, not shared by other mixed cities, and it was particularly extraordinary in the context of an escalating

conflict between the two sides. The article argues that the reason for such cooperation was the benefits that the Jewish leadership saw in proving that despite prevailing tensions it was possible to develop a sound relationship for municipal purposes as well as for accomplishing national goals beyond the local domain.

EGYPTIAN IMMIGRANTS IN THE BILAD AL-SHAM

GIDEON M. KRESSEL & REUVEN AHARONI

Our project uncovers histories of Egyptian migrants to the Levant (especially Palestine) during the nineteenth and twentieth centuries. We follow their journey, arrival, and taking root in Palestine. We discuss the scarcity of documents, the result of a largely unacknowledged reception of these newcomers by Palestine's inhabitants. We argue that oral traditions of immigrants and their descendants and written sources regarding this Egyptian constituency in Palestine suggest that the wave of such migration was considerable.

Our findings show that the influx of migrants happened at periods of demographic and political pressures, which caused deterioration in the rural economy of the Nile basin. During and after "the rule of the (Bedouin) sheikhs" in the southern regions of Palestine, vacant arable lands and demand for agricultural labor also pulled migration. Growing foreign investment in the Levant, particularly in Palestine, increased demand for skilled and cheap workers, and local and foreign (British) rulers further encouraged such migration.

" HE WHO HAS A HEN CAN GET AN EGG ON LOAN: CREDIT FOR ARAB PEASANTS IN MANDATE PALESTINE, 1922-1947

AMOS NADAN

Following the Arab Disturbances of 1929 the Mandatory Government reached the conclusion that in addition to the national conflict between Arabs and Jews, the violence also occurred because of

economic difficulties that the Arab peasants and migrants from the rural areas into the urban ones faced. The government therefore decided to undertake measures to improve the economic situation of the peasants, especially the poorer ones, in order to reduce the tension. As one of the main strategies for doing so, the government decided to change the credit system from the informal system of money-lending in the black market, what it considered too expensive, to the seemingly cheaper formal system of credit furnished by banks. Yet, the majority of the Arab rural economy remained dependent throughout the Mandate period on the informal form of credit. Banks tended to furnish loans to a small fraction of the peasant society, usually richer peasants, for which they had better information regarding their activities and assets. An investigation of the informal system suggests that even there credit was provided mainly and more easily to the richer group, and not to labourers or tenants. It is to such situation that the following Arab proverb refers: '[Only] he who has a hen can get an egg [on loan] ('alladhi 'indahu dajajah yu'tihu bayda).

This review article discusses the four volumes of the Subaltern Studies project and a book by Ranajit Guha, the editor of the series. O'hanlon critically examines older—colonial, national, and Marxist-economistic—historiographies against which the writers who belong to the Indian Subaltern project set their narratives. Such criticism benefits from research on other marginalized groups: women, Afro-Americans, and the British working class (the debate over the work of E.P. Thompson). The author is critical of some of the participants in the Subaltern project for not adopting these critical insights fully into their counter-writing. Utilizing Said (the politics involved in shaping the "other"), Gramsci (hegemony and its impact of personal identity) and Foucault (the impact of power relations on the social structure) the author challenges the classical humanistic and liberal notion of "self." She again confronts writers in the Subaltern project for not making a better use of this literature in their work. In taking stock with the project so far, O'hanlon also tackles the main dilemmas of the project ahead: how to create an identity and to give a "voice" to the subaltern without deteriorating into the pitfalls of essentialism, but also without recovering the subaltern in the writer's own (subjective) image.