on their free movement, even though not absolutely, and their involvement in some of the political events such as 1936 revolution. On the other hand, these values did not affect their property and ownership of the sources and their participation in the general political arena, such as Diwans and Al-Mukhtar positions.

The study also reveals the magnitude of the roles attained by during displacement Al-Nakba and era and contribution to the family survival during the following period. It also states the consequent changes and alterations that took place on the women's productive roles in Al-Birwa, which was not onedirection. Some women who were not responsible of productive roles in the village due to their household good financial status, were forced later to work post Al-Nakba, others lost their productive roles due to the deprivation and confiscation of their lands while others kept on working in peasantry and other available jobs.

Moreover, the Israeli occupation authorities provided women job opportunities in the Jewish farms, not in companies and factories which were restricted to men only that led to labor division.

Regarding the Education aspect, women were accorded the opportunity to learn since the schools were available in the village, but women education faced many obstacles, among which were: parents' fear of losing control over their educated

daughters, the absence of advanced schools in the village, and the non-binding implementation of the obligatory education system.

The availability of the education opportunities consorted with women and men's exposure to new techniques of control introduced by the occupation government via curriculum that aimed at reinforcing the Israelis' dominance and control over the Palestinians in general. Consequently, the study shows that modernism impact associated with colonialism, especially in Palestine, was demonstrated in different dimensions and that modernism does not necessarily lead to women freedom and their absolute liberation.