

shortage in male labor, but declining in the three following years during the economic boom.¹⁴³ And it is my impression, through personal contact, that it is rising again since the deepening of the post-1973 crisis.

Fourth, a breakthrough in squatting and family labor mobility. The demand for Arab female labor combined with a more important factor, i.e., landlessness resulting from increasing land expropriation for settlement and "Judiazation" schemes, has encouraged whole-family squatting on Jewish farms and plantations in West Galilee and the coastal regions. These Arab families live in huts or tents and move about in search of seasonal employment as cash-croppers (and sometimes even as share-croppers, which may not designate proletarianization). The labor of the wife as well as the children is absorbed in cash-production and in the reproduction of the labor power sold to the Jewish capitalist farmer.

The following excerpts from an article by Baruch Nadel in Yediot Ahronot give some feel for this rural squatting phenomenon and the new transformations in the division of labor within the Jewish agricultural sector, accompanied by a simultaneous evolution of racist attitudes among the young Jewish generation, who are moving off manual work to be replaced by Arab squatting labor on Jewish farms. Concrete examples are derived from Yesud-HaMaalee, where the journalist has visited and talked with the Arab squatters and with their Jewish employers. Nadel writes:

"In Ysud-HaMaalee, founded ninety-three years ago, Jews work with machines now, and Arabs do the manual work. Life is not easy for Jews, too, although there are no more epidemics and the romanticism of farming and barn have ceased to exist. The first settlers learned tilling the land from their Arab neighbors and were ploughing as they did, sowing, harvesting as they did, and the bread was wonderful. . .The fields of Ysud-HaMaalee are scattered with bizarre tents. Big tents are pitched in