

of small and medium-sized sites, are quite suitable for the village worker who insists on maintaining his links with the land.

Land to the peasant -- even to the "proletarianized peasants" of the West Bank -- is not primarily real estate (although, as Linda Ammons has shown, it has become so in the peripheries of the main towns) but as security. Security in this context has three meanings:

First, it supplements his cash earnings from wage labour with both as means of subsistence, and extra cash crops by which he improves his standard of living.

Second, "the land is always there," in case he is laid off from work or is compelled to remain unemployed for a long period in search of work. In this sense the worker's land, like his family, is his last resort.

Third, the family farm constitutes the worker's physical and symbolic link with his immediate community, and hence with peasant culture in general. The common saying that "he who has no land, has no honour" (illi ma 'ilu ard, ma ilu^c ard) is thus not merely an expression of patriotic attachment, but reflects in the peasant's mind the central axis around which the village work cycle, his relationship with his brothers, sisters, parents and cousins, as well as his family's visible source of livelihood, revolve.

However, the security generated by the peasant-worker's possession of land or access to land (in case members of his family are share-croppers) should not disguise the declining role of the family farm in the worker's life, at least as long as levels of high employment in Israel persist. One would expect thus that long-term dependence by the farmer's family on income from wage-labour and from stipends sent by emigrants