

"A presently characteristic phenomenon in Arab areas is the morning mass exodus to working places into the Jewish areas and the evening mass return to living quarters. The Arab village is no longer a village in the traditional sense of the word, because a considerable part of its population no longer works in agricultural pursuits, but rather works the construction trade and/or industry. The Arab village, however, is still a village in the sense that city conditions do not exist in it." 119

The traditional scene of peasants rising up with the dawn, rushing in family style and with animals to work their own land has been wiped out and replaced with long caravans of trucks carrying workers to the Jewish work places. This morning-evening in-the-truck mobility of Arab labor seems to have become a fixed feature in the "landscape" of daily life. The Arab village which used to be a semi-subsistence community has been transformed into a "bedroom community", with its main function being that of reproducing Arab labor power for Jewish capital, with the reproduction cost falling less on the Jewish work place and more on the Arab residential place, to which labor is forced to return;¹²⁰ in this sense, it is becoming increasingly similar to the Bantus' native labor reserves of South Africa.¹²¹

The effects on Jewish communities are rather qualitatively different, as expressed, for example, by Debora Namir, a woman moshav member from Kfar Vetkin, who in 1972 published an open letter titled, "We live the Style of Life of Effendis," to the Minister of Defense, Moshe Dayan, in which she says:

"I was born in a moshav and am married to a moshav member. We live in a moshav in the center of the country. Until the Six Day War, we lived in peace, worked and earned our bread honorably. Since the war, the wheels have turned around because my husband has become a contractor of a serious agricultural work. There are no problems. Cheap labor force is available, and there is great demand in the market. Today we have five Arab workers, and we reached a situation where we don't do work at all in our own farm.

"My eldest son refuses today even to mow the lawn: 'Muhammed will mow the grass'....The children of the moshav are being transformed before my eyes into children of the rich of the worst and cheapest kind...until about a week ago, the Arab workers lived in the different citrus packing houses in the area. Now it appears that more work-