

Furthermore, in Israel the control over rural land use is seen to be directly linked to the security of the State. For example, Bar Yossef (well-known Israeli sociologist) wrote recently:

"Anyone unaware of the grave danger inherent in our transformation into a nation of bosses or anyone who has not taken to heart the lessons of Algeria, is simply blind or has taken a leave of his senses. The risk arising from an Arab labor force living in miserable hovels near large farms is ten times more dangerous than other hazards, political and military combined. A nation of bosses is, in the final analysis, a rootless people and the land to those who work it. That is an immutable law of history and if we console ourselves with the thought that use of Arab construction labor is only temporarily, the same cannot be said for agriculture. There, we got to the basic foundation of the State." 150

The links between the principles of self-labor Hebrew work, rural land and the security of the State are explicitly articulated in the 1976 May Day Proclamation of Histadrut:

". . .Our determination to continue the unceasing fight of the People of Israel in their homeland to maintain and build a Labor Society for the sake of the security of the State. . .

". . .On this May Day, we send greetings to the defenders and settlers of the border regions. The Histadrut works throughout the year to deepen the mutual solidarity of the workers and those called to serve in the army, of urban workers and those settling the land." 151

Similar attitudes seem to be expressed by the Jewish inhabitants of rural settlements, specifically the kibbutz and moshav. They view themselves as the protectors of the land and of the State. However, labor-Zionist ideology, which they long internalized, seems to conflict with their new material needs. Some resolve the conflict in a pragmatic attitude. Others resolve it in further struggle to live up to their original ideological commitment, as expressed in the following debate among moshav