

enting orchards for picking and marketing by Arabs contradicts the law and regulations of the settlement authorities and the settlement movements. Settlers from the Galilee who oppose the leasing of lands to Bedouins and to Arabs from Western Galilee defined the phenomenon which is very common, especially in Mishmar-Hayarden area as the area of Arab colonization and as a most negative phenomenon, bound to harm the very future of Jewish settlement in Galilee."

Fifth, this brings us directly to the last major breakthrough in the post-1967 era of proletarianization in Israel -- that is, the large-scale penetration of Arab labor into the Jewish agricultural sector and the explicit emergence of the Israeli Rural Labor Market.

This is a breakthrough, not only in the sense of violating the principle of self-labor that derives from socialist Zionism through the use of hired labor, but also in the sense of violating more specifically the principles of "Hebrew work" and "Jewish produce", of socialist Zionism by hiring Arab labor, especially in the strongholds of Labor-Zionist ideology, the kibbutz and the moshav, where this ideology has historically prevailed. Penetration of Arab labor seems to defy the dominant ideology of the rural settlers, the historically hegemonic fraction within the Israeli ruling class, hegemonic as far as political practices are concerned. It is not surprising, therefore, that Minister of Agriculture Uzan, denouncing this development, told Jewish farmers that:

"The domination of Jewish agriculture by Arab workers is a cancer in our body; the situation being created today is bound to send many Jews back to agricultural work and then problems of physical work can be solved by mechanization."

[The Minister remarked that] "...there is a danger of Jewish workers abandoning agricultural work, and that in Jewish branches, we have already arrived at an undesirable state of dependence [on Arab labor]." 148

"The Supreme Council on Settlement Law had decided to