

claim.

"From thinning out peaches one week a year to leasing land and residence in the moshav, that process of transferring land from Jews to Arabs is a slow process which can go on for years [says Peretz], but today we are at the beginning of a chain of events, starting with work on plantations, then work in the fields, milking the cows, lodging at the moshav and leasing land -- one leads to another. If we let normal economic processes operate in the State of Israel -- and we should take into account that the Arab population is pushed into all areas which require manual work, thus marginal as far as income is concerned -- a situation will be created in which the owner of a farm will decide, for reasons of convenience and utility, to live in Tel-Aviv and maintain Arab employees on his farm (turning into absentee landlords). It would not be because he prefers Arabs on his land, but because there are no Jews who are prepared to be agricultural workers. Hence, we will reach a stage in which the Arab population will hold most of the territories and that will cause an endless struggle between the two nations."

Peretz proceeds:

"On the one hand, we have a million Arabs for whom getting a piece of land and being an owner of land from which one can make a living is a tremendous achievement. On the other hand, we have Jews, members of moshavim, who see alternatives to the farm. At first, that process will ruin the village they live in, socially, but in the long-run it might be a threat to the State as a whole."

Yaacov Galan, another moshav member, a descendant of an old Biluist (Bilum -- early settlers in the 1880s). In support of the admittance of Arab labor to the moshav, he argued:

"In my opinion, there was no difference between our attitude towards the Arabs and the attitude of the Gentiles towards Jews in the Diaspora. The objection to Arab labor in Beer Tuvia is a discrimination against the Arab worker. This is an almost religious objection, based upon the ideology of our fathers: self-work, Jewish work, etc. But things have changed. I argue, the Jew, precisely because of what happened to him, cannot say: the Arab, since he is an Arab, will not work on my farm. And if that was the decision, then it should be an uncompromising one. Either they will not work at all -- neither in construction, nor in garbage sweeping, nor in cleaning the