

dung out of the chicken coop -- or there will be no restriction in respect to the type of work."

Answering him, Peretz argued:

"There is a great difference between construction work and work on the farm. No one challenges the Arab's right to work. I see no harm in it as long as it is not directly connected with my work on the farm. Construction is a general problem of the State of Israel, and the State should deal with it. But we are entrusted by the State with the cultivation of the land. If you object to discrimination, then how far can you go? Are you prepared to admit the Arab worker as a member of the moshav, having equal rights?"

Bazar, another member of the Management Committee, compromisingly argued:

"Self-work is a lofty idea but we could not keep it. Thus, farms based upon hired labor were established in Beer Tuvia. Today, hired labor is Arab labor. I agree that bringing Arab labor to the moshav is a disaster. But we cannot change in one day a reality that has already existed for a few years. For the long-run, the solution must be changing the character of the farms. For the near future, the resolution which was passed is the best solution: controlled Arab labor."

Rami Korn, a recent member on the Management Committee, expressed a totally different point of view:

"I object to Arab labor, since it constitutes an opening [precedence] for hired labor. Up to now, hired labor was restricted, since there was a shortage of workers, and thus, it could not harm the lifestyle in the moshav. But now, there is an abundance of Arab workers and they don't mind any kind of work, and that is the danger to the framework of the moshav. It will bring a flight from manual work. Already, now, the children are encouraged to get higher education, since manual work is no longer regarded as an ideal. A young man who graduated from high school and continues at the university has the whole world open for him."

The debate in this moshav was concluded with the acceptance of the