

main scope of our enquiry have not been sufficiently developed. The first deals with the relationship between the dominant settler (capitalist) class and the colonial state. Traditional Marxists tend to view the state as a mechanism for the reproduction, expansion, and consolidation of the dominant mode of production, and consequently perceive of the relationship between the settler capitalist class and the colonial state as generally a harmonious one grounded in mutual co-operation. Based on some findings related to late 1930s and early 1940s in Palestine, we suggest (Chapter V) that the course of this relationship was undergoing important changes. One potential area for further research would be the emergence, for example, of the "Haganah" (later, the Israeli Defence Forces) as a military apparatus which eventually challenged the authority of the British government in a violent manner.

The other issue which was not within the immediate focus of our study, yet one of great importance both conceptually and in terms of its empirical implications, is the relationship between the indigenous Arab and the European (Jewish) working classes. For, unlike the classic Marxist approach to the question of the nature of class conflicts and contradictions, our study (Chapter Six) suggest that class conflicts and antagonisms were not only between labourers and capitalists but were among working classes (Jewish and Arab) as well. One potential area for further investigation would be, the extra-economic factors, namely, political, ideological, ethnic (national) and family involved in class formations and struggles of a transitory economy.