

material necessity of the ruling class, especially during a period of crisis when the State apparatus is to serve the interests of the ruling class against the effects of the tendency of the rate of profit to decline and, thus, shake up the dominant mode of accumulation. The significance of this point in the Israeli context gets magnified when compared with the attitudes in previous stages of Israeli formation, in which instances other than the economic had prevailed.

A further note on the "illegal" use of smuggled Arab labor is its link with higher ratio of profit and the development of embourgeoisement trends and values among the users of smuggled labor and in society-at-large, such as expressed in the following:

"An Israeli journalist interviewed the employer of smuggled labor:

In the evening the windows of the moshav are illuminated -- people eat their supper and watch T.V. In the darkness of the far part of the yard dozens of fires are lit: the Arab women are baking the bread.

Q: Why are you employing these Arab women?

A: It is more profitable. They receive lower wages.

Q: Did it occur to you to promise social insurance to these workers?

A: It is not customary here. We have an agreement with the contractor, and we pay him, that's it. We want to be able to expand the farm, to build, to buy cars, machines, and T.V. sets. Before the Six Day War we did not enjoy this kind of life. It has been made possible only through cheap labor." 134

Third, a breakthrough, as has already been noticed, is in the mobilization of female labor from Palestinian-Arab communities, both inside Israel and in occupied territories. Young rural Arab women long enslaved by