

textile plant located in Maalot and other neighboring New Development Towns which, by 1973, employed more than 1,000 northern West Bank women. In 1973, some 6,000 women flooded the agencies in Gaza demanding work.¹³⁹

Most Arab women workers occupy unskilled labor categories. Specifically, in textile and food-processing factories, where wages are even lower than those on fruit plantations. In Gaza, men rush to the orchards to do harvesting work, not to the trucks that carry women workers from Jabalya or Beit Hanah to the Israeli canning factories.¹⁴⁰ Arab female workers are forced to accept the least desirable, lowest-paid work. Previous discussion on smuggled labor is most evident of the vulnerability of female labor, specifically from occupied territories, in the case of which traditional patriarchal oppression is combined with political oppression by military occupation. Sex, class, and national oppressions coincide.

In villages where the mobilization of women to Jewish work places is impossible because traditions still hold strictly, or undesirable because the Israeli authorities are careful not to offend the traditional leaders, a case which is particularly true of Druze communities,¹⁴¹ crafts workshops and small textile and clothing factories are being transplanted in these communities to utilize their female labor reserves. Jewish national capital in Israel is thus running after cheap female labor in the Arab rural villages, following precisely the pattern of international capital mobility into the world-dependent periphery.

As Yousef Waschitz points out, Israeli-Arabs are socially and economically part of the Third World. They have been marginal and, at best, indirect beneficiaries of Israel's national development processes; and excluded from actual development projects. He indicates that the State of