

attention to these dichotomies. Later, we will examine whether or not class segmentations cross these lines.

This disaggregation of the "non-Jews" is inaccurate and, indeed, misleading. The Druzes are an Arab religious sect that has departed from Islam and existed historically in Syria, Lebanon, and Palestine. The Arab identity of the Druze religious sect has never been questioned before the Israeli authorities expropriated their Arab identity in an attempt to isolate them and co-opt them as allies, hence making them equal to Jews in their subjection to compulsory military service, from which the "Arabs" were excluded. The isolation of the Druzes as part of a divide-and-rule strategy has, in the long-run, failed to contain their growing Palestinian-Arab nationalism, increasingly expressed by Druze resistance poets¹⁶ in Israel and in the emergence of a political movement (Lajnat Al-Mubadarah), led by Sheikh Farhoud. Their insistence on asserting their Arab identity is being reflected in the growing number of Druze prisoners jailed for resisting the compulsory military service in the Israel army. The role played by Kamal Jumblatt, the Druze leader of the Lebanese National (Patriotic) movement during the Civil War, and even more so, his assassination by the Phalangists, had a profound effect on the Druze community in Israel and, indeed, represented a turning point in the assertion of their own Arab identity in mass public events.¹⁷

The Bedouins are also Arabs. They maintained a tribal social structure and nomadic style of life, subsisting from a mix of gathering and cattle-raising economy. These nomad Bedouins in Palestine are an integral part of the indigenous social formation representing a pre-tribute-paying-feudal mode of production that has historically co-existed with the former as well