

as with the small-scale commodity production which prevailed until the capitalist mode fully asserted its dominance in the Israeli-Palestinian social formation. Zionist land expropriation and settlement policies, including Bedouin "relocation" schemes, have uprooted this form of life and radically transformed this group. It applied methods for isolating this population as it did in the case of the Druze, and for integrating them in military service as an imposed expression of gratitude for these "modernization" efforts. This is ultimately to contain the Bedouins, as their way of life represents a potential security risk to the objectives of Zionism in Palestine.

In sum, both the Druze and the Bedouin population are Palestinian-Arabs. The Palestinian-Arab population of the various religious affiliations, Muslims, Christians, and Druzes, is deeply-rooted in that place, with a long history, reflected in the residuals of various modes of production co-existing, outliving, and reproducing each other in that social formation. As evident in the rather historical segmentation of the Palestinian society, residual classes dynamically co-exist with those classes distinctive of the dominant mode of accumulation: the landlords and the peasantry, urban merchants, artisans, and the nomadic Bedouins. With the consolidations of capitalist accumulation through Zionist colonization, these historical forms are quickly vanishing. This is so because "the capitalist mode of production is characterized, in its extended production, by a two-fold tendency: to reproduce itself within the social formation in which it takes root and establishes its dominance, and to expand outside of this formation."¹⁸ This is the qualitatively new dimension of capitalism as opposed to all previous modes of production; in its constant reproduction it exists