

formations that tend to offset their effects. Specifically, through secularization trends in the economic "base" and, consequently, in the political-ideological "superstructure". This involves secularization of what initially was Jewish relations of production and class struggle: local Israeli-Jewish capital is now increasingly employing Palestinian-Arab labor and foreign monopoly capital is increasingly employing Israeli Jewish labor. The relations of production are thus no longer Jewish.

Class antagonism which was systematically internalized to Jewish life through the policy of exclusive Jewish proletarianization by Jewish capital in Palestine, and in order to give content to the Jewish State as a relation of struggling Jewish classes, is no longer present principally between Jewish labor and Jewish capital. Rather, it has been increasingly externalized through the intervention of the State in the essential internationalization of capital. The principal class antagonisms are, nowadays, between Israeli-Jewish capital and Palestinian-Arab labor, on the one hand, and Israeli-Jewish labor and foreign monopoly capital, on the other. The "abnormalities" of Diaspora are being thus reproduced in Israel itself. Those abnormalities are most likely to alter the existing relations to the State apparatus underlying the segmentation of the working class, resulting in material conditions more favorable for proletarian alliances. Furthermore, the emerging new material conditions may give rise to forms of consciousness that are alien to Zionism and more favorable for the development of revolutionary proletarian consciousness. These are only hypotheses for future research.

It should be indicated here that only through historical analysis based on the dialectical materialist method did it become possible to