

petty bourgeoisie. This point does not apply to all those employed in public and community services. However, in the case of financing, real estate and business services, this is more likely to apply to Jews than to Arabs, while in the personal services, especially in cases of lawyers and medical doctors, and even more recently, advertising services, it applies to Arabs alike; the increasing mobility of Arab citizens into personal self-employment services is partly a transformation or return into petty bourgeois class-locations. While petty bourgeois Jews, especially Orientals, are moving from self-employment in agriculture and retail trade into public services, hence transforming their class-location, becoming the "New" petty bourgeoisie.

Second, although we agree with Poulantzas that not all commodity production involves productive labor (his argument against Braverman's), we disagree with him, however, on his assertion that service is exchangeable only against revenue, and that within the sphere of circulation there can be no productive labor categories. We insist that the cook as personal service employee in a restaurant, which is unlike the cook service in the household, and even unlike the waitress in the same restaurant, is a productive laborer. Engaged in the creation of surplus value, her labor-power is exchanged against capital. So is, also, the laundry-woman/man in the hotel. Both are engaged not in transfer of surplus value through service delivery. In fact, they do not themselves deliver the service directly; they are engaged only in its production, their exploitation promotes accumulation, not realization of surplus value already accumulated. The garage repair service employee is engaged simultaneously both in the production and delivery of the service, in the creation of