

## Introduction

Since the late sixties, the presence of Palestinian-Arab labor in Jewish work places has become a prominent feature in Israel. The massive penetration of male and female Palestinian workers from Arab villages in Israel and from the West Bank and the Gaza Strip into the Israeli labor market is a quite new phenomenon, even with regard to Palestinian-Arabs who are citizens of Israel. In 1974, 84 percent of the active citizen Palestinian labor force were wage earners, compared with only 39 percent in 1963.<sup>1</sup> The size of Palestinian-Arab employees in Jewish work places almost doubles when workers from the West Bank and the Gaza Strip are included.<sup>2</sup>

Another related and a more strikingly new phenomenon is the penetration of Israeli-Jewish capital itself (including kibbutz capital) into Palestinian-Arab villages and towns seeking employment of cheaper labor, specifically females. This spatial mobility of Jewish capital into Arab residential places contrasted with the daily commuting of Arab labor into Jewish work places is a more recent feature distinctive of the post-1973 period of persistent economic and political crisis.<sup>3</sup>

These two phenomena defy a long history of the "boycott of Arab labor" advocated and practiced by the Zionist movement in Palestine. The "boycott of Arab labor" has been historically rationalized by an explicit commitment to the creation of an exclusive Jewish working class in Palestine. Accordingly, Jewish settlers were to refrain from employing native Palestinian-Arab labor and employ only Jewish labor. In this sense, Zionist settler-colonialism in Palestine (unlike the typical settler-