

this is their political status, a relation of political subordination which is an important determinant of class location, as will be demonstrated in the next chapter. In describing the employment structure, however, we refer to all this heterogeneous non-Jewish labor force as "citizen Palestinian-Arabs", i.e., Palestinians with Israeli citizenship. We use "Jews" and "non-Jews" categories mainly when we need to compare the phenomenon over time, using previous studies and tables that talk in those terms. We are reluctant to use even the more liberal "Israeli-Arabs" (as distinguished from Israeli-Jews) simply because of its ahistorical connotation. The "Israeli-Arabs" are historically Palestinians, and their "Israeli" being is a function not of their choice, but rather an ahistorical managerial imposition by the architects of the Zionist project in Palestine. The systematic denial of their Palestinian identity and the imposition on them of a "non-Jewish-Israeli" identity derives, again, from the settler-colonial and non-secular character of Israel.

In this position, the Palestinian citizens of Israel are not unlike the native American Indians, made into a vulnerable minority in their own homeland, except for the fact that the Palestinians had already developed a national consciousness and had become a national entity prior to the establishment of the Zionist regime, while the American Indians were still a tribal society when the European settlers colonized their homeland. Also, the great majority of the native Palestinian population was expelled and made refugees in the neighboring Arab countries in order to render the national entity and make possible the creation of an alien one in its place.

In the aftermath of the 1967 War and its large territorial expansion, a large segment of the Palestinians expelled in 1948 were forcefully integrated into Israel's labor force under military occupation, with neither