

tarian alliance if they are actually entering proletariat class locations and are predominantly joining, not replacing, Jews in the social division of labor. Expressed differently, if they represent an increase in the number of Arabs and Jews who jointly belong to the working class and hence, share common class interests. This is examining the possibility of a developing commonality of class interest.

This question may sound irrelevant under other conditions. The whole notion of proletarian internationalism is based on the assumption of commonality of proletarian class interests across national boundaries. This notion is increasingly reinforced by the essential internationalization of capital, including the international socialization of the labor process and the productive forces (the international firm).

Under the concrete and specific conditions of Palestine, the relevance and rationale for the question formulated as such derives from the fact that the class interests of the native Palestinian-Arab producers and Jewish producers have been utterly counterposed under Zionist settler colonialism and more specifically under the hegemony of its proletarian ideology: the commitment for the formation of exclusively Jewish producing classes in Palestine, which in practice meant the deformation and replacement of the native producing classes.

Since the 1920s, much left-Zionist and Communist efforts have been invested in the direction of creating an alliance between Arab and Jewish toilers in Palestine. Not only that these efforts have not materialized in any expressions of actual class solidarity, but also that they could have at best developed class alliance between the two groupings only in the sense of contradictory class unity. Objectively contradictory