

grants in 1974.<sup>3</sup> A Ministry of Labor Report states that 200,000 Israelis live in North America, more than half of them in the New York City area. Others estimate the number to exceed one-quarter of a million. The same report, covered in Yediot Aharonot (March 31, 1975), states that among these, only 12,000 are students and the rest are legal immigrants, either permanent residents or U.S. citizens with dual Israeli-American citizenship.

The ethnic/national composition of the labor force has been already discussed but now we focus on those characteristics specifically related to, or affecting, differential locations in the employment structure, our concern in this essay. These may differ from the characteristics underlying their differential locations within the social division of labor. Accordingly, the Jewish labor force consists of:

1. The early pioneering settlers (Vatikim) of European origin and their Israeli-born children (Sabras), who laid the foundation of Israel's social formation. They transplanted its settler economic base and political/ideological superstructure, including the revival of the Hebrew languages; they have, over time, acquired skill in operating and managing the State apparatus in administrative and clerical work, and are over-represented in the State bureaucracy. This segment of the labor force is also over-represented in skilled labor categories in general and skilled manual categories in particular.<sup>4</sup> This is probably due to their seniority in the country and their long-term experience in small-scale artisan production (especially in traditional industries, to which they were accustomed in Diaspora, such as clothing and other finishing-level production [diamonds and metal products]); this population group represents the larger portion of those who internalized and practiced the principles of Hebrew work and opposed hired labor. They represent the core of the Histadrut "labor" sector and the