

internalized it as its own consciousness or ideological "sub-ensemble". Zionism does not represent the genuine consciousness of the petty bourgeoisie. Borochovism, however, is a formulation of a bourgeois strategy in terms that appeal to the petty bourgeois tendencies and class interest, specifically reproduction of the past or bourgeois transformation of its petty bourgeois origins.

In The Jewish Question: A Marxist Interpretation, Abram Leon makes a strong case for Zionism as being the class consciousness of the Jewish petty bourgeoisie.

Although agreeing with him in the past, now after completing the analysis of Borochovism in the preceding chapter, we come to realize that this view is imprecise. It is hard not to be misled by Borochov that his represents the class interests of the "proletarizing" Jewish petty bourgeois masses, although it is much easier to realize that it is not proletarian. It helps to clarify here some confusion awaiting the reader in our argument on this point: although Zionism in all its forms originates in the class consciousness of the bourgeoisie, in all its postulates it appeals to the fraction of the petty bourgeoisie aspiring to become bourgeois. However, the Borochovist formula coincides with and appeals to the aspiration of a wider range of the petty bourgeoisie, including those aspiring to restore their class origins or simply to seek secure proletarian employment.

The novel interpretation of Borochovism that is to be presented here identifies the role of self-labor in his strategy for actualizing the Jewish State. We see the essence of Borochovism and its distinctive feature as being the imperative of Jewish proletarianization by Jewish capi-