

Hebrew Labor" (Kibbush Ha'avobah Ha'evrit).

For Borochov, not by labor and land alone the Zionist aim, i.e., the Jewish State, is realizable, but also necessarily by Jewish class struggle. It is, perhaps, precisely this notion in Borochovism that misleads Syrkin to conclude that Borochov applies socialist ideology to Labor-Zionism, thus converting Labor-Zionists into socialist Zionists. Borochov emphasizes not only self-labor but essentially Jewish proletarianization in Palestine, and Jewish proletarianization by means of Jewish capital; this is how Jewish class struggle can develop. Unlike Achad Ha'am's emphasis on the necessity to have Jewish workers toiling the land as self-employed farmers, or as wage employees even by Arab landlords, Borochov is very specific about his own notion of labor in Zionism; his main concern is Jewish proletarianization by Jewish capital, and not by Gentiles in Diaspora or by the indigenous inhabitants of the colony. This is one of the reasons why he strongly rejected the idea of Jewish colonization in any country ruled by an advanced capitalist power.

As "necessary requirements" characterizing the territory where the Jewish social formation to be restored, Borochov emphasizes "the state owning the territory must be of an undeveloped capitalist economy...that in the country there will already be a Hebrew settlement there for some time and ready for proletarianization;" and among the "desired requirements" that "it will not have gold and precious stones; the local population will be cultureless to that degree as to be influenced by our culture, yet also sufficiently cultured, namely conservative, that it would not "jump" too fast into a capitalist economy."<sup>90</sup> It is not Jewish proletarianization per se that Borochov argues is "utterly impossible" in Diaspora, but more specifically Jewish proletarianization by Jewish capital; with the rising of the organic composition of capital, manifested in the introduction of new machinery, technical innovation, the