

ization of Palestinians in Israel today as a consistent outcome of this objective contradiction. The development of the productive forces under capitalist relations have forcefully transformed the sectarian character of Labor-Zionism.

During the Yishuv it was necessary to activate the proletarian ideology, for mobilizing Jewish immigration, and for the formation of Jewish social classes and class struggle; and therefore, for Jewish social formation dominated by capitalist relations of production (follows from the imperative of Jewish proletarianization and capitalization). This was necessary to give rise to the State as the object, outcome, and unifier of struggling Jewish social classes.

After Statehood it was unnecessary to activate this ideology, as there were other forces for mobilizing Jewish immigration (Nazism, in particular, and expulsion of Jews from Arab countries upon the establishment of the State). The nation-building project became, itself, a concrete Aliyah incentive. The State apparatuses were, instead, used to regulate land and labor policies.

In the post-1967 era, the sectarianism of Labor-Zionism was already undermined by the effects of its capitalist character on the relation and forces of production. The economic became the ultimate regulator of labor policy and the incentive for Jewish immigration, as will be seen in a later chapter.

This chapter tried to demonstrate that Borochovism was actually implemented, and that even this most extreme left version of Zionism could only be implemented on capitalist development lines because Borochovism was bourgeois in character.