

Most characteristic of the Borochovistic socialism is establishing the peculiarity of the position of the Jewish proletariat and the proletarianizing masses in the face of capitalist displacement effects. In this regard, he sees Jewish masses more vulnerable than others, as they suffer also from isolation resulting from their ex-territorialization. Their displacement, therefore, is likely to continue with the further development of capitalism, reaching even more acute measures.

In the final analysis, Borochov explains the displacement of Jewish masses under capitalism as one emerging from the interaction between the "conditions of production" and the "forces of production", thus formulating in these terms his theory of national conflict, said to derive from a materialist conception of history. And it is in these terms that he defines the Jewish question as a national not a social one, arguing:

"The character of the relations of production depends on the state of the forces of production and their development is primarily dependent on the natural conditions which man must face in his struggle for existence of the above-mentioned conditions of production, the natural non-social factors predominated firstly." 44

Considering his theory of the national question as a parallel to Marx's theory of the social question, Borochov argues:

"As the class struggle assumes the character of a social problem wherever the development of the forces of production disturbs the constitution of the relations of production...the same is true of the national struggle...the national problem therefore arises when the development of the forces of production of a nationality conflicts with the state of conditions of production...the most vital of the material conditions of production is the territory. The territory is furthermore the foundation on which rise all other conditions of production." 45

He goes one step further to assert that, owing to this national conflict resulting from the "abnormal conditions of production" the Jews in the Diaspora cannot take part in class struggle as their continuous displacement