

dislocation of formation's instances. The role of the State, the cohesive factor of this complex overlapping of various modes of production, is decisive here. The State's specific efficacy, understood precisely as the general cohesive function of a formation's unity, exists permanently in every formation where different modes of production overlap. This is particularly important in the capitalist formation, where the dominant CMP stamps the domination of its structure on the various modes of production present, and in particular, stamps on them relative autonomy of instances, resulting in a clearer separation between the spheres of economic, ideological and political.⁸⁴

This analysis of the relation of social formation's overlapping modes of production to the function of the State, and of the relative autonomy of the instances (including the political, i.e., the State) becomes essential for comprehending the role of Labor-Zionism, specifically the practices of self-labor and Hebrew work, in the creation of Jewish social formation with more than one mode of production for the emergence of the Jewish State as a cohesive factor of the newly transplanted social formation. Furthermore, Poulantzas' analysis explains why it was necessary to create a capitalist Jewish social formation in order for the Jewish State to exercise relative autonomy, a necessary guarantee for the State to serve world Jewry, specifically the metropolitan bourgeoisie, and not only the class interest of the becoming national bourgeoisie.

Before we go to examine the strategy of the State in socialist-Zionism in light of the Marxist conception of the State, it is necessary to bring up a final point about the latter, which is of special relevance to our conclusion; this is the relation of the State and revolution.