

lowing Engels' conception of the State, as a product of Jewish society at a certain stage of development. Borochov realized that a Jewish State can emerge only as a product of Jewish society, in the sense of social formation consisting of an overlapping of several modes of production, the site of the reproduction process of Jewish social classes and contradictions, the nodes of uneven development of the relationship of modes and forms of production within the class struggle. The conditions for a bourgeois Jewish State is a Jewish social formation in which the capitalist mode of production has a dominant role.

It is by virtue of his scientific Marxist conception of the State (as a relation of struggling social classes, as a cohesive factor of formation's unity and as the place in which the various contradictions of the formation's levels are condensed) that Borochov presumably recognizes the imperative of territorialism and its essential identity with Zionism. A Jewish territory is correctly identified as a condition for Jewish society; that is, a Jewish social formation, the thing that the Jewish community in Diaspora was not (except, maybe, for the Jewish ghettos). This is precisely what made the Jews in Diaspora unlike the British in Britain and the French in France. However, the Jewish bourgeoisie and petty bourgeoisie, with the development of monopoly, needed a State to intervene on behalf of their capital, yet uncombined; they needed a State which is Jewish, as France is French and Britain is British. These aspirations do necessarily require "starting from scratch", the acquiring of a Jewish territory on which a Jewish social formation can form so that a Jewish State will "organically" rise from its very contradictions. The purely Jewish class struggle is, therefore, imperative in Borochov's vision of Zionism. The notion of class struggle is, in Borochovism, identified as a socialist concept, and instead of saying that Jewish class struggle is the condition for an