

tion, whose unity and condensation the State represent are not merely those internal to the white settlers' community but, on the contrary, mainly internal to the mixed social formation. The existence of the white settler community with that social formation becomes part of the irreconcilable contradictions giving rise to an historical State, the product of the society at this stage, and which is now about to overthrow the settler-colonial "superstructure", as it is becoming increasingly incompatible with the current development of the "base", increasingly linked to international capital.

Borochof, therefore, tries to foresee an evolutionary approach to Zionism, that is, the realization of the Jewish State as if historically emerged, a Jewish State that has historical roots, that can be evolutionarily Jewish, and whose historical material definitional conditions are Jewish and reproducible over time; that is, one based on an historical site, a social formation, within which Jewish classes form and reproduce themselves in class struggle, and the Jewish State is then continuously reproduced as a factor of cohesion of the formation's unity and the place in which the contradictions of various levels (economic, ideological, etc.) within a Jewish social formation are condensed.

The Borochovist notion of Jewish class struggle as a prerequisite material force for the emergence of a Jewish State is undoubtedly deduced from a correct comprehension of the Marxist theory of the State. This comprehension is most articulated in his emphasis on the need for political class struggle in Jewish life, not feasible in Diaspora. He realizes the State's function of "order" in political class struggle, preventing the political class conflict from breaking out in so far as this conflict reflects the unity of a formation.⁹⁵ He explicitly points out the inavailability of the historical material prerequisites for a Jewish State, in Jewish life, which