

Jewish sectarianism), and in its intended evolutionary character.

This study departs from other conventional and Marxist interpretations of Labor-Zionism in that it takes very seriously the notion of evolution as compared with merely a settler enterprise.

We argue that it is the labor blend in Zionism that gives Jewish settler colonialism its evolutionary, hence peculiar, character, and the State of Israel its Jewish definition. Without the principle and practice of "self-labor", interpreted often as "Hebrew-work", a Jewish State can never emerge. Given that, by definition, the State is a relation of struggling social classes.⁴¹ To be Jewish, there has to be Jewish class-struggle, hence the existence of Jewish class society, i.e., Jewish social formation, the site for Jewish classes to be formed and reproduced in class-struggle.

Not realizing the evolutionary element in the Labor-Zionist model of settler colonialism is, indeed, belittling the Borochovist genius. It is interpreting Labor-Zionism at this comprehensive level of social formation, ultimately, after the proletarianization of Palestinians in Israel today is documented, that the impediment of Palestinian proletarianization in the past, and the implications of its occurrence in the present, can be comprehended.

The centrality of this evolutionary notion implicit in Labor-Zionism, which gives Jewish settler colonialism in Palestine a peculiar character, exposes also the significance of foreign capital penetration into post-1967 Israel. It unravels the real implications of this simultaneous large-scale penetration of foreign subsidiaries and Palestinian labor, on the

viability of the State of Israel as a Jewish State.

For a fuller development of this argument, we examine three issues: