

Conclusions

Uneven capitalist development is a necessary outcome of and condition for Jewish class formation and struggle.

Borochovism is thus a theory aimed at the creation of a class society, not of a classless society. A classless society is incompatible with Zionism, as the State is nothing but an outcome, object, and a unifier of class struggle, a condensed relation of struggling social classes: Borochov's is necessarily one of class formation, not abolishment, of social classes. Borochovism is, therefore, objectively a capitalist development strategy. The "socialist" ideology and Utopian forms of production that derive from Borochovism can be only used to promote capitalist development to its present stage where it serves to obscure the actual dynamic of the present transformation of the social formation.

In Levenberg's Selected Studies in Labor-Zionism, Nachman Syrkin writes: "Borochov was one of the staunchest supporters of the cooperative [our emphasis] colonization movement, although at first he believed it was a negation of the class struggle." [our emphasis] The underlined, if documented, confirms our point regarding the imperative of uneven development for class struggle and regarding the role of cooperative colonization (the kibbutz and moshav models) in promoting capitalist development in the context of essentially sectarian relations of production. This point will be demonstrated in the following chapter in the analysis of the application of Labor-Zionism.

The strength of the Borochovist strategy lies precisely in his correct understanding of the material conditions of Jewish life in Diaspora and the material prerequisites for the emergence of the Jewish State,