

EGALITARIAN ZIONISM AND POLITICAL LIBERALISM:  
ON THE RIGHT OF SCATTERED NATIONS TO SELF-DETERMINATION

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Abstract

Two important objections are still raised by post- and anti-Zionists against the Zionist project. The "statehood objection" observes that there are many nations, but there is only room for a smaller number of political units on earth. Hence, Jews in the end of the nineteenth century may have no right to self-determination. The "nationality objection" denies that during Zionism's early years Judaism was a nationality. In response to these objections I demonstrate that the principle of fair equality of opportunity, which underlies Rawlsian political liberalism, supports a theory of global justice according to which: (1) members of a scattered nation who live in different liberal states might be entitled to establish a state (or sub-state unit) in which they would be the national majority; (2) members of scattered *non-national* minorities—religious and ethnic minorities—may be entitled to a state where they constitute the majority; and lastly, (3) in cases where members of a scattered non-national group are *all things considered* justified in pursuing a state of their own, they may be justified in reviving a societal culture and national identity. If these propositions are true, as I demonstrate, the statehood and the nationality objections to Zionism fail.