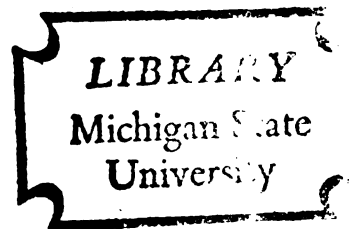


COMMUNALISM, INDIVIDUALISM, AND
PSYCHOLOGICAL MODERNITY: A COMPARISON OF KIBBUTZ
AND MOSHAV MEMBERS ON THE OVERALL MODERNITY
AND DOGMATISM SCALES

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
YERACHMIEL KUGEL

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This is to certify that the

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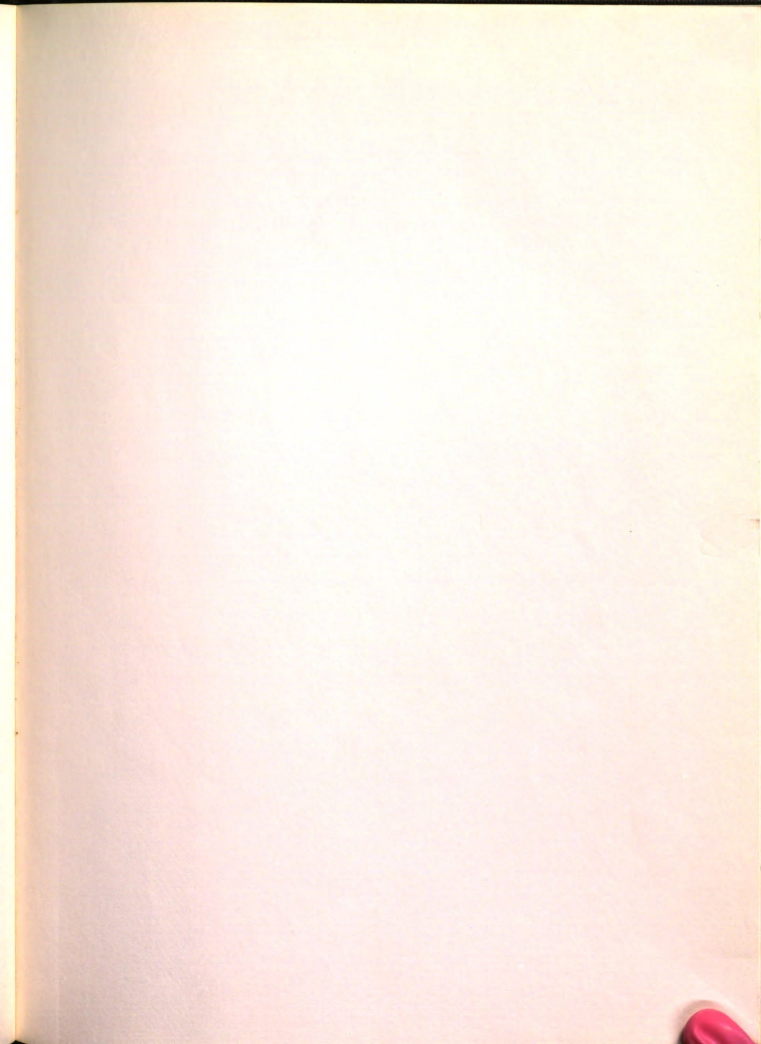
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ABSTRACT

COMMUNITARIAN, INDIVIDUALISM, AND PSYCHOLOGICAL
MODERNITY: A COMPARISON OF KIBBUTZ AND MOSHAV
MEMBERS ON THE OF SELF-IDENTITY
AND INNOVATION BEHAVIOR

By

Yehoshua Ben-Ner

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in relation to economic and psychology.

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If a social structure is relatively traditionalistic according to the standards of conventional modernization theory, then one would expect (1) its economic behavior to be relatively inefficient or unproductive, and (2) its psychology (attitudes, beliefs, values) to be relatively authoritarian, closedminded, dogmatic, intolerant, which is to say, deviant from the cosmopolitan-universalistic, democratic-egalitarian, experimental-innovational, rational-legal, scientific-technological norms of modern society.

By the standards of conventional modernization theory, the Israeli kibbutz is one of the more traditionalistic social structures of the world today. Yet a recent study by Seymour Melman showed kibbutz factories



to be more efficient than matched Israeli urban factories. What, then, of the psychology of kibbutz members? Might that, too, turn out to be more modern than conventional theory would lead one to expect? This is the key question of the present study.

For its measures of psychological modernity, the study used selected items from both the Inkeles Overall Modernity (OM) Scale and the Rokeach Dogmatism Scale. For its control subjects, it used members of three Israeli "moshavim." The "moshav" is also an agricultural village and its members are also interconnected. The interconnection, however, is cooperative rather than communal or communitarian, which means that private enterprise and property is legitimate. Within limits, economic individualism is encouraged. Thus, the moshav may be regarded as less traditionalistic or more modern than the kibbutz. The difference between the two, though, is less than the difference between the kibbutz factories and the urban factories that Melman used as controls.

The study's main hypothesis was that kibbutz members, despite the greater traditionalism of their social structure, are no less psychologically modern than moshav members. A secondary hypothesis was that the OM and Dogmatism Scales correlate significantly (in a negative direction).

The subjects were 53 members of one kibbutz and 104 members of three moshavim. Each one was given, for self-administration, an 84-item questionnaire containing 34 biographical items, 30 items from the OM Scale, and 20 items from the Dogmatism Scale.

The moshav members scored higher on the OM Scale items than the Kibbutz members, but not to the point of statistical significance. As hypothesized, then, the OM Scale items did not show the kibbutz members to be less psychologically modern.

Both groups, it might be noted, averaged higher than the six Inkeles project national samples, all of them composed largely of young, male, urban industrial workers.

The kibbutz members scored significantly lower (more modern) on the Dogmatism Scale items, thus supporting the hypothesis.

The Dogmatism Scale mean for the moshav members was less than or equal to the means of groups representing about one-third of the respondents in a variety of studies, mostly involving American college students. The Dogmatism Scale mean for the kibbutz members was less than or equal to the means of groups representing about nine-tenths of the respondents.

Findings regarding biographical data were generally negative.

The study's secondary hypothesis was confirmed in that OM and Dogmatism Scale scores for the total sample correlated negatively at the .02 level of significance.

Like Melman's results, though perhaps less strikingly so, the results of the present study constitute another departure from the expectations generated by conventional modernization theory. Insofar as the kibbutz is a more traditionalistic social structure than the moshav, its members ought to be less psychologically modern than the moshav members. But they were not in their responses to the OM and Dogmatism Scale items, the present study's measures of psychological modernity.

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CHAPTER I

Theories of economic development modeled on the West are called "unilinear transformation of tradition". INTRODUCTION (1963). It means that such theories assume a "unilinear transformation of tradition".

Is communalistic social structure compatible with modernity, or is it an obstacle that must be cleared away in favor of individualism? This is at once an economic and a psychological question, for modernity may be defined in terms of either discipline. The present study treats of psychological modernity. The path to it, however, was a recent study of economic productivity (as will shortly be seen). Moreover, the ultimate objective of the present study is to help illumine all aspects of modernization, including economic. active modernization is likely to take

Probably because of the economic superiority of western nations, theories of economic development have been modeled on the West. Weber (1958), for example, focused on what he thought to be the uniqueness of modern (Calvinistic) Protestantism--this-worldliness and asceticism, strong individual activism and responsibility, the specific relation of the individual to the sacred tradition, etc. Lerner (1964) is another who takes characteristics of western nations to be necessities for economic development, e.g., urbanization, literacy. And so is

Moore (1963), who believes it inevitable that underdeveloped countries will become totally western if they maintain the pace of modernization.

Theories of economic development modeled on the West are called "unilinear" by Sen (1968). He means that such theories assume a "unilinear transformation of traditional societies into western-type societies in technology, values and norms, social organization and social relations" (p. 37). But this is not so, he argues, citing many studies which, in his view, show that development is compatible with non-Western culture. He favors, therefore, what he calls the "multilinear" approach, by which he means the assumption that "each society may follow one of numerous possibilities conditioned by time, locale, history and the uniqueness of its culture." In this "multilinear" perspective, modernization is likely to take a different form in every (non-western) case.

Studies on absorption and development in Israel (Eisenstadt, 1956a, 1956b, 1964) tend to support Sen's view. They show that "opposite" traditional and modern institutional patterns are not so opposite as supposed--that not only can they co-exist under certain conditions, but that they may even reinforce each other in the process of change and development.

Another Israeli study supports Sen's view--a report by Weintraub (1969) on the use of the concepts

"traditional" and "modern" in rural sociological research in Israel. "Traditional" in Weintraub's framework is the equivalent of "non-western" in the present discussion, or of Gemeinschaft in Toennies' terms; and "modern" is the equivalent of "western," or Gesellschaft. Weintraub rejects this dichotomizing and proposes instead that non-western, traditional Gemeinschaft societies be analyzed in terms of the following four kinds of elements:

- (a) Predispositions or traditions which can . . . be mobilized for development. . . .
- (b) Predispositions or traditions which are irrelevant to, or unimportant for the main goals of development, and in particular for the creation of a growing economy and a stable community. . . .
- (c) Elements which might impede the development and modernization process, but which can be "attacked" or altered with relative "impunity." . . .
- (d) Finally, traditions actually likely to slow down development, and which must be handled with great care, lest their premature destruction do damage. The integration of the traditional primary group is this kind of factor (pp. 33-35).

The thrust of Weintraub's paper is that "tradition" (non-westerness, Gemeinschaft-quality) as such is not necessarily opposed to development--that it can facilitate and become a part of the modern condition. A "modern" society, in other words, need not be a western-style society.

What, then, of communalism--as embodied, e.g., in the Israeli "kibbutz" (Hebrew for "group")? Certainly communalism and what Weintraub means by "the traditional primary group" have much to do with each other. Does this mean that communalism is one of those traditions "likely

to slow down development, and which must be handled with great care"? This is what his individualistic perspective might lead the typical western social scientist to think. With his tendency to think that economic development requires adoption of western cultural traits, the typical western social scientist would probably expect little progress from the kibbutz as an economic unit. But Melman's (1969) recent study suggests otherwise.

Melman (1969) compared six urban factories with six matched kibbutz factories (matched with respect to industry, product, markets, raw materials, technology), and found the kibbutz factories to be higher in (a) productivity per capita investment (over 40 per cent), (b) output per man (over 20 per cent), and (c) net profit per production worker (over 30 per cent), although equal in administration cost.¹ Melman interprets his data to mean

¹Melman's data are not completely unprecedented. According to an unpublished report issued by the American Council for the Behavioral Sciences in the Kibbutz Management and Social Research Center, the rate of exports of kibbutz factory production averages 14% in comparison to 8.5% shown in industrial statistics for the State of Israel. From 1948, the year of independence, the kibbutzim increased their industrial production by 64% as compared to 41% shown in Israeli industry. In the past year the kibbutzim have increased their yearly industrial production by 15% as compared to 4.6% for the State of Israel.

The kibbutzim are producing 12% of the gross national product of the farms and industry (excluding services) while they comprise only about 4% of the entire population. This means that every member in the kibbutz contributes three-fold as much as the average Israeli citizen to the gross national product. The rate of growth in economic contribution to the gross national product is the highest of whole sectors of Israel and is increasing yearly by 10%.

(a) that the mystique of technology is contradicted, (b) that cooperative decision-making is a workable method of industrial production, and (c) that there is something amiss with conventional knowledge in economics and industrial management, since such knowledge would not have predicted equal or greater efficiency in the cooperative, in contrast to the managerially-controlled, enterprise.

He concludes:

The findings of this comparative study suggest that social scientists, and others engaged in research on organization, ought to explore the problems of cooperative vs. managerial decision-making within various economies and cultural contexts, as well as in laboratory and field experiments. Diverse approaches to these problems, exploring the variability of performance of diverse modes of organization, should add to knowledge and have operational importance--in so far as variation in organization can produce meaningful differences in economic efficiency, or enlarge the available array of options for viable social organization (p. 35).

It is with the background of Melman's findings and in the spirit of his concluding statement that the present study is undertaken.

Purpose

The purpose of the present study is to continue on the psychological side the comparison of the Israeli kibbutz with less communalistic social structures. The Melman data mean that the kibbutz may be no less economically modern than the rest of Israel. But what about psychological modernity? Are the members of Israeli kibbutzim as psychologically modern as other Israelis? At this point

it is necessary to go into the definition of "psychological modernity."

The Definition of Psychological Modernity

The present study defines psychological modernity in two ways--a high score on Inkeles' OM (overall modernity) Scale and a low score on Rokeach's Dogmatism Scale.

The Inkeles OM Scale

Inkeles (1966) distinguishes between societal and individual modernity as follows:

As used to describe a society, "modern" generally means a national state characterized by complex traits including: urbanization, high level of education, industrialization, extensive mechanization . . . and the like. When applied to individuals it refers to a set of attitudes, values, and the ways of feeling and acting, presumably of the sort either generated by or required for effective participation in modern society. In this report [on the OM Scale] we deal only with individual modernity, that is, with a socio-psychological rather than an exclusively sociological problem (p. 353; italics added).

Individual modernity, which is what the OM Scale measures, Inkeles defines in terms of the following elements:

readiness for new experience and . . . openness to innovation and change. . . . disposition to form or hold opinions over a large number of the problems and issues that arise not only in his immediate environment but also outside it. . . . orientation to the opinion realm more democratic. . . . oriented to the present or the future, rather than to the past. . . . accepts fixed hours, i.e., schedules. . . . punctual, regular, and orderly. . . . oriented toward and involved in planning and organizing and believes in it as a way of

handling life. . . . believes that man can learn . . . to dominate his environment in order to advance his own purposes and goals. . . . confidence that his world is calculable. . . . awareness of the dignity of others. . . . faith in science and technology. . . . believer in . . . distributive justice (pp. 141-144).

Thus, a high score on the OM Scale indicates (according to Inkeles) high aptitude for adjustment to modern industrial society, e.g., being a productive factory worker, an effective citizen in his community, a satisfied and satisfying spouse and parent.

The Rokeach Dogmatism Scale

Although nobody to the writer's knowledge has related Rokeach's concept of dogmatism to the concept of psychological modernity, there are at least five reasons for doing so:

1. There is some evidence that members of more traditional ("conservative," "fundamentalist," "orthodox") religious groups are more dogmatic than members of more modern ("liberal," "progressive," "reform") religious groups (Rokeach, 1960, pp. 109-131; Bohr, 1968; Gilmore, 1969).

2. There is some evidence that church members unfavorably oriented to modernizing ("updating") change in religious doctrine, practice, and organization are more dogmatic than members who are favorably oriented (Di Renzo, 1967a).

3. There is some evidence that people unfavorably oriented to "modernistic" treatment of "traditional" authorities--e.g., irreverent treatment of national administrative leadership--are more dogmatic than people who are favorably oriented (Rosenman, 1967).

4. There is some evidence that dogmatism and fatalism are positively correlated (Rogers, 1969, p. 285), and fatalism is often a part of the definition of traditionalism. Kahl (1968), e.g., says that "almost all observers have stressed this component [fatalism vs. activism] as central to the contrast between the rural and the industrial value-systems" (p. 18).

5. According to Rokeach (1960), his Scale's primary purpose is to measure "openness or closedness of belief systems," and he adds, "Because of the way we have defined opened and closed . . . the scale should also serve to measure general authoritarianism and general intolerance" (pp. 71-72). For Rokeach, then, a high scorer on his scale may be described not only as generally "dogmatic" but also as generally "authoritarian," "closed-minded," or "intolerant." And not only for Rokeach. According to the latest review of the dogmatism scale literature,

Dogmatism has been a fruitful concept, particularly as a generalized theory of authoritarianism. Research has demonstrated . . . that this authoritarianism is basically independent of ideological content (Vacchiano, Strauss, and Hochman, 1969, p. 269).

shows in his social system to adopt new ideas" (p. 56).

The significance of this identity of "dogmatism" and "authoritarianism" is that some students of social change include "authoritarianism" in their definition of "traditionalism," or in their instrument for measuring it. Examples are Doob (1967, pp. 419-420), Kahl (1968, p. 33), and Williamson (1968, p. 326). All of them borrow from the California F Scale, and one (Williamson) even borrows from the Dogmatism Scale.

What, then, are the specific traditionalism-modernism implications of a low score on the Rokeach Dogmatism Scale? "Low dogmatics" should be more open to difference than "high dogmatics"--difference in attitude, belief, opinion, value; difference in action, behavior, doing, living; difference in things and difference in people. "Low dogmatics" should be more ready to judge ideas on their own merits, rather than on their personal, historical, hierarchical source or connection. Likewise, they should be more ready to judge individuals on their own accomplishment, achievement, performance, rather than on their ascribed characteristics (caste, class, family, race, sex, etc.). If not more creative themselves, therefore, "low dogmatics" should at least be more adaptive to the creativity of others, even of others not in their own environment, such as in Rogers' (1969) definition of innovativeness--"the degree to which an individual is earlier than others in his social system to adopt new ideas" (p. 56).

For Rogers, "adopting new technological ideas is certainly the heart of the modernization process" (p. 56). Whether it is or not, openness to new ideas (of all kinds) is the heart of what in the present study is meant by individual modernity. The Rokeach Dogmatism Scale should also be a measure of it.

The Two Social Structures

The present study compares the psychological modernity of kibbutz and moshav members. These two social structures are not opposites in traditionalism-modernism terms. The moshav is not an example of modernism; many structures in the world are more modernistic. Even in Israel probably any city or large-scale business enterprise is more modernistic than the moshav. But there are few structures in the world more traditionalistic than the kibbutz.

For example, when measured by Peltó's (1968) scale of "tight" vs. "loose" societies--an anthropological version of the sociologist's traditionalism-modernism distinction--the kibbutz scores "tighter" (i.e., more traditional) than the majority of the other twenty societies in Peltó's sample (many of which would commonly be considered "primitive"). Only two societies are clearly "tighter" than the kibbutz--the North American Hutterites and the Arizona Hano.

Another version of traditionalism-modernism is Redfield's (1947) "folk" vs. "modern urban" society²--and again, the kibbutz is seen close to the traditionalist ("folk") pole. Indeed, Spiro (1954) says that when Redfield (1947) wrote the following about the "folk" society, it "could have been . . . with the kibbutz in mind, so accurately does it describe the socio-psychological basis of kibbutz culture" (p. 845):

The members of the folk society have a strong sense of belonging together. The group . . . see their own resemblances and feel correspondingly united. Communicating intimately with each other, each has a strong claim on the sympathies of the others. . . . the personal and intimate life of the child in the family is extended, in the folk society, into the social world of the adult . . . It is not merely that relations in such a society are personal; it is also that they are familial. . . . the result is a group of people among whom prevail the personal and categorized relationships that characterize families as we know them, and in which the patterns of kinship tend to be extended outward from the group of genealogically connected individuals into the whole society. The kin are the type persons for all experience (pp. 297, 301).

Spiro (1954) also invokes Toennies' Gemeinschaft-Gesellschaft distinction--another version of traditionalism-modernism (see footnote 2)--to make the point of the

²That it can be interpreted as another version is supported by Sen (1968, p. 6) and Weintraub (1969). Thus the latter writes: "Few sociological ideas have had such a powerful appeal for . . . comparative social analysis as the concepts of traditional and modern. . . . Of course, traditional-modern conceptualizations have differed widely in their focus, their range and their theoretical sophistication. There are thus 'grand' theories . . . among them being classical ones such as . . . Toennies' Gemeinschaft and Gesellschaft, Redfield's folk-urban model . . ." (p. 23).

traditionalism of the kibbutz: "In short, the kibbutz constitutes a gemeinschaft. . . . its ties are kin ties without the biological tie of kinship" (p. 845). And he does it again when he writes his Kibbutz: Venture in

Utopia:

The kibbutz is a gemeinschaft, not only because of its small size and the opportunity this affords for the frequency and intimacy of interaction. . . . [but] rather, because it functions as if it were united by bonds of kinship, as if it were a lineage or a large extended family. In their own eyes, as well as in the eyes of the outside observer, the [kibbutzniks] constitute a family, psychologically speaking, bound by ties of common residence, common experiences, a common past and a common fate, and mutual aid--all the ties which bind a family--as well as a common ideology. The kibbutz, like the shtetl, presents a "picture (which) is less of the family as a segment of the community than of the community as an extension of the family" (1963, pp. 90-91).

Sen (1968) does not deal with Israel; but in terms of his summary of the characteristics of "ideal traditional" and "ideal modern" societies, kibbutz society, although definitely a mixture, would be rated more traditional than modern. Its traditionalism would lie in such Sen elements as its group vs. self-orientation; particularism vs. universalism; change-resistance (in ideology-related areas) vs. change-proneness; ambitiousness for group vs. for self; mental and social isolation vs. (what Lerner and Rogers mean by) empathy and cosmopolitaness; group domination over behavior vs. individual decision-making; rural vs. urban setting; affective, face-to-face, totalistic vs. affectively-neutral, impersonal, segmentalistic social

relations; prejudice vs. openness toward racial and religious outsiders;³ bulk of employment in agriculture, mining, quarrying, fishing and hunting vs. manufacturing industries, commerce transport, construction and service; and interpersonal contact vs. mass media as major communication channel.

Finally, there is Rozner's (1969) paper, which lists four major social features and values of the kibbutz, all of which are also characteristic of traditionalistic social structures:

(1) The size of a kibbutz unit is relatively small and there is an identity between the ecological, social, and economic units. (2) The social relations within the kibbutz are to a great extent primary relations and the range of their formalization is very limited. (3) An important part of the kibbutz values is based on particularistic principles--the personal, specific attitude toward each individual. (4) The social control mechanism is based more on principles of the informal public opinion than on sets of rules directed by universalistic principles (p. 1).

In short, although "traditionalism," like "folk society," "Gemeinschaft," etc., is only an ideal-type concept, and therefore fully descriptive of no actually existing (or historical) social structure, nevertheless, it seems justifiable to use the kibbutz as an example

³For example: "Although the ideology of the kibbutz stresses international and inter-racial brotherhood, the attitudes of some of the [kibbutzniks] as expressed in their interpersonal relations with non-Jews and non-Israelis betray much prejudice. The wife of the newly-arrived doctor, e.g., was a gentile, and the [kibbutzniks] neither liked her nor attempted to accept her" (Spiro, 1963, p. 108).

of a traditionalistic structure. That it falls short of the ideal-type goes without saying. That it is not the most traditionalistic of existing social structures is also conceded. But that it is one of the most traditionalistic--this seems a reasonable claim and is, in fact, one of the premises of the present study.

What of the moshav? It was stated above that it is not an example of modernism. It is not that different from the kibbutz. According to Rabin (1965), for example:

There are many similarities between this type of village and the kibbutz. They are both based primarily on an agricultural economy; there is also a good deal of similarity in the human material among the founders of both types of settlements. The similarities are in country of origin, educational level, idealism and in a great many of their national and political values and attitudes. It is also interesting to note that not an inconsiderable number of moshav farmers and officials are former kibbutz members. A sprinkling of children who spent some time in a kibbutz may also be found in this type of settlement (p. 69).

In fact, Weintraub (1969) actually refers to the moshav as a Gemeinschaft:

Such a moshav is a form of settlement which embodies an equitable division of the means of production (chiefly in respect to the size, quality and distribution of plots [ten acres per farm, on the average], water resources and capitalization). . . The various families which constitute a small, gathered community of about a hundred units, are to be bound into a tightly knit Gemeinschaft; this Gemeinschaft embodies close social interaction, and mutual help and responsibility, while it is sustained by a binding, elaborate network of agricultural, credit, supply and marketing services, and by a corporate municipal government (pp. 37-38).

But Weintraub does indicate the likelihood and legitimacy of some individualistic economic striving:

However, the equality is not mechanical but one of life chances. Indeed, the villages constitute an intensive market-oriented economy. Within the limitations placed by overall planning, the utmost development and utilization of the means of production is both a national duty and an individual realization. At the same time, maximization of production, while giving some scope to the more enterprising and the more skilled, is not to be the cause of either clear social differentiation in the village or of a consumption-oriented way of life (pp. 37-38).

He seems to be implying that it is the nature of the moshav to stimulate entrepreneurial impulses, to provide an outlet for the need for economic achievement. Certainly Rabin (1965) got such an impression of moshav farmers; he found them to be "in many ways, individualistic and even fiercely competitive":

The moshav is a cooperative type of settlement, but not a communal one like the kibbutz. It consists of a group of individual land holders with similar amounts of acreage who, with the aid of members of their own family, cultivate their land, raise crops, harvest and reap the profits. These farmers are hard-working and industrious and, in many ways, individualistic and even fiercely competitive (p. 69).

The moshav, then, though traditionalistic in large degree, is also significantly modernistic. It is more like an agricultural community of Western Europe or the United States or Canada than a kibbutz is. Whereas the moshav overlaps both the kibbutz and the typical Western farm community, the kibbutz overlaps only the moshav. It seems a reasonable claim, in short, that the moshav is

more modernistic than the kibbutz--and this, in fact, is another premise of the present study. The moshav is more modernistic because of its competitive, individualistic vs. collectivistic, communalistic orientation; its profit vs. welfare motivation; its homo economicus vs. homo communis ideology; etc.

Table 1 summarizes some of the main differences between the moshav and the kibbutz.

TABLE 1.--Moshav-kibbutz differences.

	Moshav	Kibbutz
Working of land, etc.	Family	Collective
Purchase of household and personal supplies	Individual	Mainly collective
Purchase of agricultural equipment, seeds, etc.	Cooperative	Collective
Marketing of produce	Cooperative	Collective
Housing	Family	Adults: Individual Children: Collective
Care of children	Family	Collective

Source: "Facts about Israel," Israeli Ministry for Foreign Affairs, 1961, p. 1.

It may be seen that although the moshav is not as individualistic as it might be, the kibbutz could scarcely be more collectivistic.

Hypotheses

If the kibbutz is more traditionalistic than the moshav, or the moshav more modernistic than the kibbutz, then kibbutz members ought to score lower on the Inkeles OM Scale and higher on the Rokeach Dogmatism Scale.

Thus, where the Inkeles items are concerned, kibbutz members ought to show themselves to be less ready for new experience, innovation, change; less disposed to have opinions on matters lying in the outside world; less democratic in their opinions; less oriented to the future; less punctual, regular, and orderly; less oriented to planning and organizing; less confident that man can master nature, that human behavior is calculable, that science and technology are the answer to mankind's problems; less aware of the dignity of others; and less a believer in distributive justice. They ought to show themselves, in short, to be less able to adjust to modern industrial society.

And where the Rokeach items are concerned, the kibbutz members ought to show themselves to be more authoritarian, closeminded, intolerant--i.e., (1) more unfavorable, unfriendly, unreceptive to different attitudes, beliefs, opinions, values, ways of life; (2) more prone to judge ideas on their personal, historical, hierarchical course or connection--and people likewise (i.e., on their ascribed status)--rather than on their own merits; and

(3) more prone to themselves reproduce the past and to resist the departures from it of others.⁴ On the other hand, there is the Melman finding of superior productivity in the kibbutz factories (vis-a-vis urban). This could mean an unexpected degree of modernity in kibbutz members. Also, there are modernistic aspects of kibbutz ideology and/or life that have not been mentioned (e.g., sexual equality). And, of course, the very fact that there were kibbutz factories that Melman could study is testimony to the adaptability and flexibility of kibbutzniks.⁵

The main hypothesis of this study, therefore, is that kibbutz members are no less modern than moshav members--

⁴This is all entailed in what Spiro (1963) means when he says that his kibbutz is "actually a 'religious' community, in the technical meaning of that word. . . . The 'religious' character of Kiryat Yedidim . . . is probably its essential characteristic. . . . After living seven years in Kiryat Yedidim, its veterinarian (not a member) decided to move to a cooperative agricultural village (moshav). 'I am simply tired of living with sectarians,' he said, 'and just want to live with farmers.'" (pp. 179-80).

⁵Even Spiro's (1963) "extremist" kibbutz had acquired a factory between his two visits (1951 and 1962): "The realization in Kiryat Yedidim that agriculture cannot remain the sole occupational interest, not--it should be added--the only source of kibbutz income, is shown in its new factory. This, for Kiryat Yedidim, is a radical departure from its traditional stance concerning industrialization. Although some kibbutzim had already introduced various types of industry even prior to my 1951 study, Kiryat Yedidim had resisted this trend as inimical to some of its important values. Today its factory is not only an economic success but, in providing comfortable work for its older members, it also constitutes a partial contribution to the solution of one of the problems of aging" (p. xiv).

specifically, that kibbutz members will score at least as high on the Inkeles OM Scale as moshav members, and at least as low on the Rokeach Dogmatism Scale.

A secondary hypothesis of the study is that the Inkeles and Rokeach scales will correlate significantly with each other.

The design of the study called for (1) the preparation of a questionnaire.

Overview

This chapter has stated the general theoretical background for the present study, its specific purpose, its definition of individual modernity, its "experimental" and "control" social structures, and its hypotheses.

Chapter II presents the study's methodology, Chapter III, the study's results, Chapter IV, a discussion of the results, and Chapter V, a summary and conclusions, including limitations of the study and suggestions for further research.

Biographical Items

The 34 biographical items (see Appendix A) deal with age, sex, education, occupation, origin, exposure to urban life, military experience, and parents' education and occupation.

Inkeles OM Scale Items

The 30 Inkeles items were chosen from among the 159 items that comprised the bulk of his project's interview schedule (Smith and Inkeles, 1966, p. 246). The 159 comprise three subsets: 119 that deal with "attitudes, values, and opinions"; 23 that are "tests of intelligence or verbal

fluency"; and 17 that are "measures of self-reported behavior." The 30 items chosen for the present study came mostly from the first two categories. They were mostly attitudinal items.

CHAPTER II

METHODOLOGY

This subset of 119 attitudinal items is what Inkeles calls the "Long Form of the over-all modernity scale," or

The design of the study called for (1) the preparation of a questionnaire containing biographical, Inkeles, and Rokeach items, (2) the administration of the questionnaire to members of one kibbutz and one matched moshav, and (3) the analysis of the questionnaire data.

short forms were not administered. (all of them exceeded

30 items Composition of the Questionnaire (Appendix A)

The questionnaire includes 34 biographical items, 30 from Inkeles' modernity research, and 20 from the Rokeach Dogmatism Scale.

Biographical Items

The 34 biographical items (see Appendix A) deal with age, sex, education, occupation, origin, exposure to urban life, military experience, and parents' education and occupation.

Inkeles OM Scale Items

The 30 Inkeles items were chosen from among the 159 items that comprised the bulk of his project's interview schedule (Smith and Inkeles, 1966, p. 358). The 159 comprise three subsets: 119 that deal with "attitudes, values, and opinions"; 23 that are "tests of information or verbal

fluency"; and 17 that are "measures of self-reported behavior." The 30 items chosen for the present study came mostly from the first subset; i.e., they were mostly attitudinal items. This subset of 119 attitudinal items is what Inkeles calls the "Long Form of the over-all modernity score," or simply, the "Long Form OM." From this Long Form, Inkeles generated four short forms. Each short form constituted, in effect, a validity test of the 119 attitudinal items; only the "fittest" items survived. But because these short forms were not short enough (all of them exceeded 30 items), Inkeles constructed a fifth short form, 10 items long, composed only of items that appeared on every one of the preceding short forms, and selected in addition for balanced coverage of the modernity themes.¹

¹Using these standards we worked toward a final list of not more than 10 items which we designate Short Form 5. Since this brief attitudinal modernity scale is the final distillate of our successive efforts, and we hope it will be widely used, we present in Chart II the exact wording of the questions. . . . [We feel] that this scale maximizes the range of material covered within the limits of size and the objective criteria we have established. In terms of area or topic covered, it includes religion, strangers, change, mass media, birth control, education, the family, science, and government. The particular relationships the questions treat are almost as diverse, including, man and God, native and foreigner, self and information media, man and wife, boy and school, man and knowledge, citizen and government, and official and public office. The particular qualities or personal attributes dealt with include openness to new people, acceptance of new ideas and practices, trust, aspiration, efficacy and civic mindedness or political activism. Even if it seems immodest to say so, we do not see how one could do better within the limits we imposed" (Smith and Inkeles, 1966, p. 371).

To these 10 attitudinal items comprising Short Form 5, were added two informational and two behavioral items (also rigorously selected), thus yielding Short Form 6, the last and, for Inkeles et al., the best of the several short forms--indeed, "a highly serviceable start toward devising the 'ultimate' measure of individual modernity" (p. 376).²

Of the 14 items that comprise Short Form 6, 13 are included in the 30 used in the present study. The 17 additional items, all attitudinal, were chosen to give special coverage to themes of particular interest to the present study. So as not to seriously dilute the validity standard achieved in Short Form 5, only items that performed well in the first four short forms were used. (See Appendix A for each of the 30 items and Appendix C for data on their short form performance.)

²"This is no ordinary stoppage we offer, since it has the virtue of having questions which have run an exceptional gauntlet of tests by both the item and criterion method of selection in six countries. It is broadly based, catholic in conception to weigh not only attitudes but behavior and information levels. It represents the Long Form OM even better than did Form 5. . . . In reliability, Form 6 is also superior. . . . With the presentation of Short Form 6 in Chart II, we complete our formal assignment to devise a theoretically broad, empirically tight, administratively simple measure of individual modernity which has been widely tested cross-nationally and can be used with little or no adaptation under all field conditions in either research or practical work which requires one to judge the modernity of individuals or groups in developing countries" (Smith and Inkeles, 1966, p. 376).

Rokeach Dogmatism
Scale Items

The 20 Rokeach items (see Appendix A) were selected from the 40 that comprise the standard form (Form E) of his Dogmatism Scale (Rokeach, 1960, pp. 73-80). They were selected both for their prima facie relevance to psychological modernity and their anticipated effectiveness in the kibbutz and/or moshav situation. In Rokeach's analysis, they represent the following main themes: (1) accentuation of differences between the belief and the disbelief systems, (2) coexistence of contradictions within the belief system, (3) beliefs regarding the aloneness, isolation, and helplessness of man, (4) beliefs about self-adequacy and inadequacy (need for martyrdom), (5) self-aggrandizement as a defense against self-inadequacy (concern with power and status), (6) authoritarianism, (7) intolerance (toward the renegade and the disbeliever), (8) tendency to make a party-line change, and (9) narrowing (i.e., selective avoidance of contact with facts, events, etc., incongruent with one's belief-disbelief system). These nine themes constitute almost three-quarters of the themes represented by the standard form.

As for reliability, it may be mentioned that the 20 items include seven of the ten that comprise Schulze's (1962) short form, and 11 of the 20 that comprise Troldahl and Powell's (1965) short form.

Pretesting and Scoring the Questionnaire

Pretesting

The Inkeles items were already available (by request) in Hebrew translation because Israel was one of the six nations in the Inkeles sample. The biographical and Rokeach items were translated by the present writer. In its fully Hebrew form, the questionnaire was then pretested on 24 Israelis at Michigan State University (mostly students and spouses, a few older children). This pretest form solicited comments regarding problems the respondent had while filling it out.

Interviews on the questionnaire were held with five of the respondents fluent in both Hebrew and English. They were asked for the English translation of the biographical and Rokeach items. In a few cases, the proffered English translation differed significantly from the original English. Help in re-translating these items into Hebrew was obtained from an American professor at Michigan State University who has done research in both languages.

Scoring

The Inkeles and Rokeach items were scored in the standard fashion for each.

In the Inkeles case, this meant using the "modernity cuts" (i.e., the determinations of "traditional" vs. "modern" responses) devised specifically for, and on the

basis of, the responses of the Israeli subsample.³ It also meant computing an average modernity score for each respondent based only on the number of items he answered. (See Appendix D for the "modernity cuts" for each of the 30 Inkeles items.)

In the Rokeach case, this meant a choice of the following six responses to each of the Dogmatism Scale items, which are in the form of opinion statements: Agree Very Much (scored 7), Agree on the Whole (6), Agree a Little (5), Disagree a Little (3), Disagree on the Whole (2), and Disagree Very Much (1). Since all statements are of a dogmatic opinion, the higher the agreement and score, the greater the respondent's dogmatism. In the pre-test, a few respondents did not answer every item. It was decided, therefore, to compute an average dogmatism score for each respondent (as in the Inkeles case), rather than simply sum the items for a total dogmatism score (as Rokeach had done in his original research).

³"Each item was dichotomized as close to the median as possible, but this was done separately for each country. [Footnote: This means that the summary scale score cannot be used to compare individuals from different countries. This could be done only if the same absolute cutting point were used in all countries. . . .] One part of the dichotomy was classified as the 'modern' answer, the other as the 'traditional.' Traditional answers were scored 1, modern 2, so that the minimum [total] score was in effect 1.00 and the maximum 2.00, a result given us forthwith by a basic computer operation which averaged the answers a man gave to all 119 [attitudinal] questions" (Smith and Inkeles, 1966, pp. 360-361).

Selection of Kibbutz and Moshav

A kibbutz and matching moshav were sought which were about the same size and had been founded about the same time. In addition, the following individual member variables guided the search: (1) age, (2) education, (3) national origin, (4) political party affiliation, (5) present occupation (i.e., agriculture vs. industry), and (6) urban exposure.

The final selections were not very satisfactory but were the best available. In addition, there was the problem of low moshav response rate (see below), necessitating the use of a total of three "moshavim."⁴

The Kibbutz

The kibbutz selected for this study, established in the early 1950's, is located in the Judaeen mountains. It is a little below average in size. Its major occupation is agriculture. Unlike many kibbutzim, this one does not have a factory of any sort. It is not considered to be one of the more economically successful or wealthy kibbutzim.

The Moshavim

The three moshavim used in this study are all considered veteran, "established" communities, having been

⁴Hebrew plural for "moshav." The Hebrew plural for "kibbutz" is "kibbutzim."

founded during the 1930's. All are medium-sized and none has any major industry. Two of the three are considered to be among the more economically successful or wealthy moshavim. (The other, like the kibbutz used in the study, is considered to be ordinary in this respect.) Two of the three moshavim are located within a few miles of urban communities (one in the "Ashkelon" region, the other in the "Shfela" coastal plain), whereas the third, like the kibbutz, is in a rural area (the Yizre'el valley region).

Comparison of Memberships

Members of the three moshavim are similar to each other in age, education, national origin, political party affiliation, present occupation, and urban exposure, i.e., in all the individual member variables that guided the selection of a "control" moshav. As may be seen in Table 2, the members of the three moshavim are, generally speaking, more similar to each other than they are to the members of the kibbutz. Ideally, they would be homogeneous with the kibbutz members.

Administration of the Questionnaire

Data collection in Israel was coordinated by a member of the Ministry of Education also on the faculty of Hebrew University. He gave the questionnaires to teachers in the kibbutz and moshavim and collected them upon completion of the administration.

TABLE 2.--Biographical responses of kibbutz and moshav members.

Biographical Questions	Kibbutz (%)	Moshav#1 (%)	Moshav#2 (%)	Moshav#3 (%)
1. Age				
34 or under	81	41	43	50
over 34	19	57	56	50
2. Sex				
male	39	47	39	52
female	43	48	43	23
3. Education				
under 10 years	26	38	56	23
10-12 years	53	36	35	48
over 12 years	21	26	4	17
4. Father's education				
10 years or less	33	60	48	48
over 10 years	55	34	22	17
5. Mother's education				
10 years or less	47	57	74	43
over 10 years	43	31	13	17
6. Respondent's occupation				
Agricultural	28	34	30	52
Professional	15	26	0	9
Other	39	28	48	26
7. Time in present occupation				
7 years or less	54	22	22	17
over 7 years	30	66	52	52

Notes: Most of the completed questionnaires contained one or more omitted items. Consequently, most of the entries for a given question do not add up to 100%.

Questionnaire items 11-15, 19-20, 23, and 31-33 are omitted from this table and all statistical analyses because the response was too uniform to yield meaningful categories.

TABLE 2.--Continued.

Biographical Questions	Kibbutz (%)	Moshav#1 (%)	Moshav#2 (%)	Moshav#3 (%)
8. Respondent hired or self-employed				
Yes	0	36	13	22
No	79	48	56	61
9. Respondent's father hired or self- employed				
Yes	33	26	35	4
No	47	58	43	78
10. Respondent's mother hired or self- employed				
Yes	17	14	17	0
No	66	74	61	82
16. Respondent's esti- mation of his oc- cupational expertise				
Low	43	45	35	52
High	36	40	39	26
17. Father's past occupation				
Agriculture	19	48	30	56
Professional	26	22	17	30
Other	51	17	50	4
18. Mother's past occupation				
Housekeeper	47	50	74	70
Other	32	43	17	30
21. Respondent's origin				
Israel	81	58	52	56
Other	16	36	39	38

TABLE 2.--Continued.

Biographical Questions	Kibbutz (%)	Moshav#1 (%)	Moshav#2 (%)	Moshav#3 (%)
22. Respondent's military service				
None (yet)	26	36	52	43
Voluntary unit	43	20	7	35
Non-voluntary unit	28	38	13	22
24. Respondent's special military experience				
Some	10	28	35	39
None	88	66	61	56
25. Outside working experience				
None	47	53	56	61
Some	44	40	35	35
26. Outside learning experience				
None	41	43	52	70
Some	38	45	26	13
27. Outside living experience (moshav member in kibbutz)				
None	2	47	65	43
Some	3	32	26	52
28. Outside living experience (kibbutz member in moshav)				
None	73	0	0	0
Some	20	0	0	4

TABLE 2.--Continued.

Biographical Questions	Kibbutz (%)	Moshav#1 (%)	Moshav#2 (%)	Moshav#3 (%)
29. Urban exposure (small Israeli city)				
None	43	72	56	70
Some	38	24	22	17
30. Urban exposure (big Israeli city)				
None	43	58	56	65
Some	52	42	26	26
34. Frequency of city visiting				
under twice a month	65	43	48	48
at least twice a month	32	52	52	18

The administration itself had been preplanned by teachers in each of the units, who made use of high school students (seniors were to be preferred). Each student was assigned 5-10 houses to which they were to distribute questionnaires, and then collect them. A Sabbath weekend was chosen to enhance response rate. One questionnaire was distributed to each house (family) in each unit. Ideally, there would be a 100 per cent response (in terms of houses or families). Minimum age for completing a questionnaire was 14. There were no other requirements.

The response rate for the kibbutz was 98 per cent, i.e., 53 of 55 housing units.

The response rate for the (first) moshav was about 22 per cent, thus requiring the selection of another moshav. For the second moshav it was not much better (about 30 per cent)--requiring the selection of still another moshav. For the third moshav the percentage of usable questionnaires was higher than the first two combined: about 72 per cent.

Because the biographical data for the members of the three moshavim were very similar, it was decided to pool the three moshav samples.

Analysis of the Data

The main hypothesis of the study is that kibbutz members are no less modern than moshav members. Since individual modernity in this study is operationally defined in terms of scores on the Inkeles and Rokeach scales, the main analysis will be in terms of difference between the groups in their scores on the two scales.

Inkeles OM Scale

There will be three kinds of analysis of the Inkeles OM Scale data.

The first analysis will be of total scores for the two kinds of respondent. It is hypothesized that the

average total score for moshav members will not be higher (more modern) than for kibbutz members.

The second analysis will be of part-scores, according to the themes that Inkeles has specified for his scale items (Smith and Inkeles, 1966, p. 354). Thus, the kibbutz and moshav respondents will be compared in terms of such themes as Citizens Political Reference Groups, Educational Aspirations, Efficacy and Opportunity in Life Chances, Efficacy of Science and Medicine, Extended Kinship Obligations, Family Size, and Kinship Obligation to Parental Authority.

The third analysis will be of the relation of Inkeles items to biographical items, the purpose here being to identify factors that might bias the kibbutz or moshav toward a higher or lower score than the other.

Rokeach Dogmatism Scale

Analysis here will be the same as of the OM Scale--i.e., total scores, part-scores (thematic analysis), and biographical items.

The Two Scales Together

The Inkeles and Rokeach Scales will be tested for correlation (as hypothesized in Chapter I). Except for this (product moment) correlation, all testing for significant relationships in the dissertation will be with the Median Test or Chi Square. (See Appendix E.)

CHAPTER III

RESULTS

The results of the study will be presented in three sections, each dealing with one of the study's three hypotheses--(1) that the kibbutz members would score at least as high as the moshav members on the Inkeles OM Scale, (2) that the kibbutz members would score at least as low as the moshav members on the Rokeach Dogmatism Scale, and (3) that the Inkeles and Rokeach scales would correlate significantly with each other.

Inkeles OM Scale

There are three kinds of OM Scale data to report: (1) total scores for kibbutz vs. moshav members, (2) part-scores (theme-scores) for kibbutz vs. moshav members, and (3) relation to biographical items.

Kibbutz vs. Moshav: Total Scores

As may be seen in Table 3, the individual test scores of kibbutz and moshav members, while favoring the latter, are not significantly different ($\chi^2 = .812$).

TABLE 3.--Median test of significance of difference between total OM Scale scores of kibbutz and moshav members.

	Kibbutz frequency	%	Moshav frequency	%	χ^2	P
Below median	29	55	49	47	.812	N.S.
At or above median	24	45	55	53		
Total	53	100	114	100		

Kibbutz vs. Moshav:
Thematic Analysis

Chart 1 shows the 20 modernity themes tapped by the 30 OM Scale items used in the present study.¹ Of these 20 themes, kibbutz and moshav members differed significantly² on seven. Thus, kibbutz members were more modern on Efficacy and Opportunity in Life Chances, and Efficacy of Science and Medicine (.02 level taken together). Moshav members were more modern in Educational and Occupational Aspirations (.01 level taken together), Consumer Values (.10), Mass Media Valuation (.10), and Openness to New Experience-People (.05). These results are summarized in Chart 2.

¹This is out of a total of 33 themes specified by Smith and Inkeles (1966, p. 354).

²In the present study, a probability level of .10 or below is considered to be significant.

CHART 1.--Inkeles modernity themes tapped by the OM Scale items used in the present study.

Inkeles Project Code	Descriptive Title of Theme As Specified in Inkeles Project
<hr/>	
AC	Political Activism
AS(1)	Educational Aspirations
AS(2)	Occupational Aspirations
CH	Change Perception and Valuation
CI	Citizens Political Reference Groups
CO(2)	Consumer Values
EF(2)	Efficacy and Opportunity in Life Chances
EF(3)	Efficacy of Science and Medicine
FS(1)	Family Size-Attitudes
FS(2)	Family Size-Birth Control
GO(1)	Growth of Opinion Awareness
KO(1)	Extended Kinship Obligations
KO(2)	Kinship Obligation to Parental Authority
MM	Mass Media Valuation
NE(2)	Openness to New Experience-People
PL	Planning Valuation
RE(2)	Religious-Secular Orientation
TI	Time (Punctuality) Valuation
TS	Technical Skill Valuation
WR(1)	Women's Rights

Source: David Horton Smith and Alex Inkeles, "The OM Scale: A Comparative Socio-Psychological Measure of Individual Modernity," Sociometry, 29 (1966), 354.

CHART 2.--The modernity of kibbutz vs. moshav members in terms of Inkeles project themes.

Inkeles Project Theme	More Modern	
	Kibbutz	Moshav
Consumer Values		.10 level
Education and Occupational Aspirations		.01 level
Efficacy and Opportunity in Life Chances-- Efficacy of Science and Medicine	.02 level	
Mass Media Valuation		.10 level
Openness to New Experience-People		.05 level

Relation to Biographical Items

Of the 34 biographical items, six appeared to be related to OM Scale scores. Those items showing a significant difference (though none at more than the .10 level) were: (1) age, (2) sex, (3) type of employment (hired vs. self-employed), (4) special military experience, (5) urban exposure (residence in big Israeli city), and (6) frequency of visiting the city. Thus, the more modern were the older, the males, the hired, those with no special military experience, the former big city dweller, and the frequent city visitor. These results are summarized in Table 4.

TABLE 4.--Biographical questions significantly related to OM Scale scores.

Biographical Question	χ^2	P	Higher <u>OM</u> Scale Score
1. Age	3.471	.10	Older
2. Sex	2.914	.10	Male
8. Hired or self-employed	2.813	.10	Hired
24. Special military experience	3.807	.10	None
30. Urban exposure (big Israeli city)	6.809	.10	Some
34. Frequency of city visiting	3.159	.10	High

Rokeach Dogmatism Scale

There are three kinds of Dogmatism Scale data to report: (1) total scores for kibbutz vs. moshav members, (2) part-scores (theme-scores) for kibbutz vs. moshav members, and (3) relation to biographical items.

Kibbutz vs. Moshav: Total Scores

As may be seen in Table 5, the difference between total individual scores of kibbutz and moshav members is statistically significant (.05 level). It favors the kibbutz members in the sense that it shows them to be less dogmatic than the moshav members.

TABLE 5.--Median test of significance of difference
between Dogmatism Scale scores of kibbutz
and moshav members.

	Kibbutz frequency	%	Moshav frequency	%	χ^2	P
Below median	32	60	43	41	5.096	.05
At or above median	21	40	61	59		
Total	53	100	104	100		

Kibbutz vs. Moshav:
Thematic Analysis

As stated earlier, the 20 Dogmatism Scale items used in the present study tap nine of the main themes in Rokeach's analysis of dogmatism (see page 23). When the kibbutz and moshav members were compared on the subsets of one or more Dogmatism Scale items tapping each of these nine themes, a significant difference was found in five cases (six if the two Authoritarianism themes are counted separately). In every one of these five cases, the difference favored the kibbutz members, in that they were the less dogmatic, hence more modern, respondents. Probability levels were .01 for Intolerance (Toward the Renegade) and Coexistence of Contradictions, .05 for Self-Aggrandizement, and .10 for Authoritarianism (Beliefs in Positive and Negative Authority), Authoritarianism (Belief in

the Cause), and Accentuation of Differences. Chart 3 summarizes the results.

CHART 3.--The modernity of kibbutz vs. moshav members in terms of Rokeach dogmatism themes.

Rokeach Dogmatism Theme	More Modern	
	Kibbutz	Moshav
Accentuation of Differences Between the Belief and Disbelief Systems (Dogmatism Scale #1)	.10 level	
Coexistence of Contradictions Within the Belief System (Dogmatism Scale #6)	.01 level	
Self-Aggrandizement as a Defense Against Self- Inadequacy (Concern with Power and Status) (Dogmatism Scale #25, 26, 27)	.05 level	
Authoritarianism: Beliefs in Positive and Negative Authority (Dogmatism Scale #35, 36)	.10 level	
Authoritarianism: Belief in the Cause (Dogmatism Scale #38, 39, 41, 43)	.10 level	
Intolerance: Toward the Renegade (Dogmatism Scale #45, 46, 47)	.01 level	

Relation to Biographical Items

Of the 34 biographical items, three proved to be significantly related to Dogmatism Scale scores--military

experience, outside learning experience, and urban exposure (residence in big Israeli city). Thus, the less dogmatic, hence more modern, were those who had served in a non-voluntary military unit, those who had attended school outside their present structure (kibbutz or moshav), and those who had lived in a big city. These results are summarized in Table 6.

TABLE 6.--Biographical questions significantly related to Dogmatism Scale scores.

Biographical Question		χ^2	P	Lower Dogmatism Scale Score
23.	Military experience	4.829	.10	Non-voluntary unit
26.	Outside learning experience	6.493	.05	Some
30.	Urban exposure (big Israeli city)	7.020	.01	Some

Inkeles and Rokeach Scales

Product-moment correlation coefficients were computed for the 53 kibbutz members, the 104 moshav members, and the total sample. The negative coefficients, as may be seen in Table 7, indicate a statistically significant correlation between the two scales in the hypothesized direction. That is, there was a slight tendency for the

higher scorers on one scale to be the lower scorers on the other. This is what the hypothesis called for, in that individual modernity, as conceptualized in the present study, expresses itself in a high score on the OM Scale and a low score on the Dogmatism Scale.

TABLE 7.--Product-moment correlation coefficients (r) between OM Scale and Dogmatism Scale scores for kibbutz and moshav sub-samples, and total sample.

Subjects	N	<u>r</u>	p*
Kibbutz	53	-.28	.02
Moshav	104	-.13	.10
Total sample	157	-.17	.02

*One-tail test.

CHAPTER IV

DISCUSSION OF RESULTS

This chapter follows the format of the preceding chapter. This, it discusses, first, the Inkeles OM Scale results; second, the Rokeach Dogmatism Scale results; and, third, the Inkeles-Rokeach correlation results.

Inkeles OM Scale Results

There are three kinds of OM Scale results to discuss: (1) the non-significant difference in total scores between the kibbutz and moshav members (see pp. 34-35); (2) the mixed results of the thematic analysis (pp. 35-37); and (3) the relation to the six biographical items (pp. 37-38).

Kibbutz vs. Moshav: Total Scores

As hypothesized, the kibbutz members' scores were not significantly different (thus, no less modern) from the moshav members'. But how modern are the moshav members? It was pointed out earlier that the moshav cannot be taken as an example of modernistic social structure--that whatever modernism it possesses is strictly relative to the unusual traditionalism of the

kibbutz. Still, one would like to know how modern the moshav members are, to get some idea of the significance of being as modern.

According to Smith and Inkeles (1966), the OM Long Form "proved to have much the same characteristics in all the countries in mean (about 1.54), in median (1.55), in range (about 1.20 to 1.80). . . ." (p. 362). The countries were Argentina, Chile, India, Israel, Nigeria, and Pakistan. The subjects were 5,500 males between the ages of 18 and 32, 70 per cent of whom were urban industrial workers and another 15 per cent of whom held nonindustrial jobs. The mean for the moshav respondents in the present study is 1.67, the median 1.69, and the range 1.42 to 1.94.¹ Table 8 shows the frequency distribution for the moshav and kibbutz members. The moshav members, then, would

¹These statistics, and all others in the present study dealing with the OM Scale score of individuals, are based on only 26 of the 30 OM Scale items used in the questionnaire. The other four items (numbers 12, 14, 20, and 23 in the questionnaire) were radically modified versions of the OM Scale items. Because of the radical modification, and the desire to maintain comparability with the Inkeles data, they were excluded from all individual member computations. Had they been included, they would not have altered the basic finding, for they showed the same equality of modernity in the kibbutz and moshav members. For example, whereas 74 per cent of the kibbutz members vs. 64 per cent of the moshav members knew the identity of Pierre Trudeau (an informational item scored for modernity), 27 per cent of the moshav members vs. 19 per cent of the kibbutz members felt themselves capable of a profession requiring university training (an aspirational item scored for modernity). See Table 10 (p. 49) for a test of the kibbutz-moshav difference on the Trudeau item.

seem to be more modernistic than these 5,500 young male workers from the six countries sampled by the Inkeles project, including Israel itself.

TABLE 8.--Kibbutz and moshav member scores on the OM Scale items used in the present study.

Score*	Kibbutz	Moshav
1.40-1.49	0	5
1.50-1.59	8	18
1.60-1.69	21	31
1.70-1.79	19	42
1.80-1.89	5	6
1.90-1.99	0	2
	N53	N104

*Based on 26 items, as explained in footnote 1, present chapter.

To be as modernistic as the moshav members,² then, is to be more modernistic than probably a sizeable portion of the world's population, especially the non-Western

²The corresponding statistics for the kibbutz members are 1.68, 1.67, and 1.54 to 1.86.

world. If this is true of the kibbutz members, then there would seem to be some basis for either (1) reviewing the classification of the kibbutz as "traditional," Gemeinschaft," "folk," etc., or (2) raising the question whether such social structure is incompatible with modernistic consciousness and behavior as measured by the OM Scale, i.e., with what Inkeles (1966) means by the "attitudes, values, and the ways of feeling and acting . . . of the sort either generated by or required for effective participation in modern society" (p. 353). Certainly kibbutz members participate effectively in kibbutz society; and kibbutzim participate effectively in Israeli society; and Israel participates effectively in world society. But would kibbutz members participate effectively in whatever Inkeles means by modern society? If the present study's kibbutz members are representative, then the answer might be more affirmative than conventional modernization theory would lead one to think.

Are the kibbutz members representative? Perhaps (1) certain biographical factors correlate positively with OM Scale scores, (2) this kibbutz happens to be over-endowed with them, and (3) the study's three moshavim are under-endowed. Suppose, for example, that college education, industrial work experience, and urban residence correlate positively with OM Scale scores, and that this particular kibbutz has a larger proportion of members

with such factors in their biography than the three moshavim. Would this not yield a misleading picture of the modernity of kibbutz members vis-a-vis moshav members?

Nothing to the writer's knowledge has been published yet on correlates of OM Scale performance; so an effort was made to check out the foregoing possibility using the data of the study itself. As was reported in Chapter III (pp. 37-38), six biographical factors did show some slight positive association with OM Scale scores--older age, male sex, hired employment, no special military experience, big city residence, and frequent city visiting (all at the .10 level). How do the study's kibbutz and three moshavim compare in these respects? Is the kibbutz at an advantage? Table 9 presents the relevant data. It shows that any advantage due to biographical factors is distributed equally between the kibbutz and the three moshavim; and if not equally, then more in favor of the moshavim. The lack of significant kibbutz-moshav difference in total OM Scale scores, therefore, may not be attributed to biographical factors favoring the kibbutz.

Kibbutz vs. Moshav: Thematic Analysis

Kibbutz members, it will be recalled, were found to be more modern on the two Efficacy themes taken together, Efficacy and Opportunity in Life Chances and Efficacy of

TABLE 9.--Percentage of kibbutz and moshav members characterized by biographical factors positively associated with OM Scale scores.

Biographical Factors Positively Associated with <u>OM</u> Scale Scores	Kibbutz Members %	Moshav Members %	<u>OM</u> Scale Advantage
Age: over 34 years	19	56	Moshav
Sex: male	46	40	Kibbutz
Employment: hired	0	28	Moshav
No special military experience	26	41	Moshav
Some urban exposure (big Israeli city)	52	35	Kibbutz
High frequency of city visiting	32	51	Moshav

Science and Medicine; whereas the moshav members were more modern on (1) the two Aspirations themes taken together, Educational Aspirations and Occupational Aspirations, (2) Consumer Values, (3) Mass Media Valuation, and (4) Openness to New Experience-People (see pp. 35-37). Of these differences, the most significant statistically were the kibbutz members' superiority on the Efficacy themes taken together (.02) and the moshav members' superiority on the Aspirations themes taken together (.01). A little light on certain of these results can be cast by data regarding responses to specific items rather than to theme groupings. Table 10 is comprised of the

TABLE 10.--Chi square test of significance of difference between responses of kibbutz and moshav members to specific OM Scale items.

Item Number in Questionnaire of Present Study	Item Number in Inkeles Project	Content	χ^2	P	More Modern Response
2	AS-1	Desired amount of schooling for children	7.550	.01	Moshav
15	EF-3	Getting ahead depends on fate vs. effort	11.218	.01	Kibbutz
28	NE-4	Understand thinking of man of different religion	5.103	.01	Moshav
29	CI-14	Whose petition a government official should grant	7.723	.01	Moshav

four OM Scale items on which the kibbutz and moshav members significantly diverged (i.e., where the χ^2 probability was at least as low as .10).

One case is the moshav members' superiority (greater modernity) on Educational and Occupational Aspirations taken together. Whereas educational aspiration is represented in the first item of Table 10, occupational aspiration is not represented. This means that the Occupational Aspirations item used in the present study (14 or AS-5)³ failed to distinguish the kibbutz and moshav members at even the .10 level. The thematic analysis result, therefore, needs to be qualified: the moshav members are superior (more modern) only in Educational Aspirations. In view of their ambivalence toward intellectualism, and their hostility to "careerism," it is not surprising that the kibbutz members should be of lower educational aspiration.⁴

³This is one of the four modified items referred to in footnote 1, present chapter.

⁴For example: "the attitude of Kiryat Yedidim towards the intellectual . . . is not one of unqualified respect. Although the intellectual is admired qua intellectual, he does not enjoy great respect qua chaver unless he combines efficiency in physical labor with his intellectuality. . . . In short, the attitude towards knowledge and art is highly practical, and the artist and intellectual receive little encouragement from the kibbutz. . . . [this attitude extends to teachers] Teachers are less highly respected than manual workers. . . . [They] are sensitive about their position of inferiority, and try to 'prove,' when they have the opportunity, that they can work as hard as any manual worker" (Spiro, 1963, pp. 156-157, 159-160). Regarding careerism, see his page 31. The

Another qualification is needed concerning the kibbutz member superiority (greater modernity) on the two Efficacy themes taken together. Table 10 shows that the kibbutz members score significantly higher than the moshav members on an OM Scale item tapping Efficacy and Opportunity in Life Chances (15 or EF-3) but it shows nothing regarding the item tapping Efficacy of Science and Medicine (6 or EF-14). What this latter means is that the item did not significantly distinguish the kibbutz and moshav members. It does not mean that where science and medicine are concerned, kibbutz members are not modern in their attitude. On the contrary, Appendix G shows that almost every kibbutz member who responded to item 6 (EF-14) responded modernistically. This accords with the appreciation of science in kibbutz ideology (cf. Spiro, 1963, p. 170).⁵

logic of these two points is that the more modern the society, the more it will appreciate higher education (especially "action-intellectuals"), and the more it will approve higher education as a path to individual career achievement. (For some changes that Spiro noted on his return 12 years later, see his pp. xiii-xiv.)

⁵It accords also with the appreciation of industrial technology that Melman (1969) seems to perceive in today's kibbutzim, e.g., "The prospect for industrial enterprises in the kibbutz is reflected in the fact that in a number of [them] the value of industrial production equals or exceeds that of agriculture. This is a turning point for the general development of the kibbutzim. . . . At this writing I learn that about 50 kibbutzim are making use of modern data-processing facilities for economic, including production, planning and for control of operations [sic]" (pp. 31-32).

Among the other OM Scale items that failed to distinguish the kibbutz and moshav members (besides the one tapping Occupational Aspirations) are some that might have been expected to do so. For example, because of the kibbutz movement's emphasis on sexual equality,⁶ the kibbutz members might have been expected to be significantly more modern on Women's Rights (22 or WR-7). A possible explanation, of course, is that they are modern on this theme, but that so are the moshav members. The possibility is confirmed by Appendix G, which shows that a large majority of both the kibbutz and moshav members gave the modern answer. (It shows, too, that the kibbutz members were the more modern, though not quite to the .10 level.) The same may be said for the theme Family Size-Birth Control (7 or FS-3). Appendix G shows that over 70 per cent of both the kibbutz and moshav members gave the modern answer.⁷

Another such case is provided by the themes Extended Kinship Obligations (tapped by 17 or KO-1) and Kinship Obligation to Parental Authority (18 or KO-2).

⁶Spiro (1963) calls the kibbutz a "society in which the equality of the sexes is a fundamental premise, and in which the emancipation of women is a major goal" (p. 222).

⁷But this is not true for the theme Family Size-Attitudes (16 or FS-1). A small majority of each group replied traditionalistically, i.e., chose at least four children as the ideal number for a man to have.

Because kibbutz children and parents are much less involved with each other than moshav families, it might have been expected that the kibbutz members would score significantly more modern (less kinship obligation). Appendix G again shows that the kibbutz members responded modernistically (extremely so, in fact, but that so did the moshav members).

This same sort of expectation might have been held with respect to Political Activism (1 or AC-6), in view of the political dimension of the kibbutz movement. Spiro (1963), for example, has commented on the unusual "emotional energy which the chaverim invest in politics" (p. 194). But, again, he can be found adding a footnote to the effect that this trait does not necessarily distinguish kibbutz members from other Israelis.⁸ And, in fact, Appendix G shows that very large majorities of both kibbutz and moshav members answered this question in the modern

⁸"It is the author's impression that this relationship between politics and ideology is generally true for Israelis as a group. Without suggesting here a 'national character' trait, it may be noted that the visitor to Israel is immediately struck by the intensity of emotions aroused by politics or political discussions" (Spiro, 1963, p. 194). For a discussion of the kibbutz "as a political community, see Spiro's sixth chapter. For specific documentation of kibbutzim involvement in politics, see Arian (1968), e.g., "Aside from the conscious political recruitment and participation at the highest levels of national government . . . the individual kibbutz and the kibbutz federation are extremely active at the levels of national politics and local government and politics" (p. 89).

direction. (It shows, too, that the kibbutz members were the more modern, though not quite to the .10 level.)

Relation to Biographical Items

No biographical item related to the OM Scale scores at better than the .10 level, so very little discussion is warranted (unless it be with reference to why this did not occur in a particular case, e.g., education).

The fact is that the findings might all be due to chance.

Perhaps the most interesting of the (positive) findings is that the older respondents (over 34 years old) were more modern. Ordinarily one associates younger people with modernistic attitudes, i.e., with desire for changes of a "liberalizing" nature, such as the substitution of achievement for ascription criteria. If the older respondents are more modernistic, how might they show it? In a kibbutz, for example, what might be a "modernizing" change that older people might favor more than younger people?

A possible example might be attitude toward industrialization. According to Spiro (1963), a major reason why the kibbutzim have turned to factories is to help solve the "problem of the aged"--the problem, that is, of the members too old to continue to be physically

productive in agriculture (see pp. xiv, 217-221).⁹ Pre-
sumably the older members supported the change more than
the younger. The younger members, with little self-
interest at stake, can be expected to have been more
purely ideological about the matter, i.e., to have per-
ceived industrialization as a compromise with the original
ideals of the kibbutz. This is only speculation, for
Spiro does not deal with the issue in these terms. He
reports merely that "unlike some kibbutzim, Kiryat Yedidim
has resisted the introduction of industry" (p. 71); and
then, after his return visit in 1962, he reports that the
kibbutz, after having "resisted this trend as inimical to
some of its important values," now has a successful
factory.¹⁰

But elsewhere in his book, Spiro does report some-
thing of relevance to the present age-reversal finding.
It is where he charts the shichvot, or "layers," of the
kibbutz, i.e., the informal age-grading system (pp. 61-
62). He tells of four layers, the first or oldest being
the founding generation. They, of course, are conserva-
tors of the original values. The second and third layers
are the interesting ones in the present connection, for

⁹Cf. Melman (1969): "manufacturing industry was
introduced into the kibbutz communities as a way of pro-
viding productive work for men and women who were no
longer physically able to work in agriculture" (p. 23).

¹⁰See footnote 5, Chapter I.

they upset any positive, rectilinear relationship between age and conservatism. The second layer, next oldest to the founding generation, is disposed to innovation, whereas the third layer, the next youngest of the four layers, is disposed to conservation.¹¹

That males proved to be more modern than females is no surprise. The difference between the modern and traditional mind, for example--rationality vs. intuition, tough-mindedness vs. tendermindedness, etc.--is a difference that some interpret in terms of masculinity vs. femininity.¹²

¹¹Thus: "The second layer also consists of immigrants from Eastern Europe who joined Kiryat Yedidim from ten to twenty years after its founding. All had been trained in The Movement and, therefore, had acquired the values of the kibbutz. . . . Many of the officials of Kiryat Yedidim, committee charimen, and economic foremen come from its ranks. At the same time much of the pressure for innovation--that is, for retreat from the original values of the kibbutz--is exerted by members of this layer. The third layer, comprising individuals in their late twenties, consists of about forty chaverim who, for the most part, are either sabras or European immigrants who arrived in Israel at a very young age. . . . This layer, and particularly those of its members who were trained in The Movement in Tel Aviv [the majority] is highly gifted intellectually; in it are to be found one composer, painter, dancer, dramatist, actor, and ideologue. . . . Much of the pressure against innovation and the insistence that the kibbutz remain faithful to its original values arises from within its membership" (Spiro, 1963, pp. 61-62). See also pages 208 and 250, where Spiro discusses the desire for private property; it is not characteristic, he says, of the sabras, "who often criticize this 'backsliding' on the part of their elders." And see page 214 on the changed attitude of the older generation toward struggle, sacrifice, etc.

¹²See, e.g., Stark (1969, p. 617), who relates the inferential (rationalistic) variety of role-taking or empathy to Gesellschaft and the intuitional variety (e.g., "woman's intuition") to Gemeinschaft.

The greater modernity of the hired vs. the self-employed person (where self-employed means independent farmer) may be due in part to the greater modernistic discipline required of an employee. The self-employed person is usually more free than the employee, for example, from the need to be what Inkeles (1966) means by "punctual, regular, and orderly" (p. 143).

Why are those with no special military experience more modern than those with some? Perhaps partly because "special military experience" in the questionnaire represents strong commitment, dedication, devotion to a cause larger than oneself, or weak appreciation of self-interest and self-survival, and this is characteristic of traditional man.

The greater modernity of the former big city dweller and frequent city visitor is strictly in accord with the Inkeles research. Urban experience was one of the three factors used in the criterion group method of deriving the OM Scale (Smith and Inkeles, 1966, p. 369). That is, the correlation of an item with years of urban experience was one of the tests it had to pass on its way to inclusion in Short Forms 5 and 6 (see pages 21-22 above).

On the other hand, education, also one of the factors that Inkeles used in the criterion group method, did not relate significantly to the OM Scale scores in

the present study. This is the more surprising in view of Inkeles' (1969) recent report that

the amount of schooling a man has had emerges as the single most powerful variable in determining his score on our measures. On the average, for every additional year a man spent in school he gains somewhere between two and three additional points on a scale of modernity scored from zero to 100 (p. 212).

Probably an important factor in the lack of significant relation in the present study is the relatively high educational status of most of the sample. Smith and Inkeles (1966) comment as follows on the role that range played in the correlations that they obtained between education and amount of formal schooling:

The correlation (Pearsonian) between education and the overall measure of modernization ranges from 0.34 in Pakistan to 0.65 in India. The size of these coefficients is substantially affected by the educational "spread" in each sample. That spread is largest in India, with the cases rather evenly distributed from zero to thirteen years of education (p. 212).

As may be seen in Table 2 (page 28), a clear majority of the kibbutz members had at least ten years of formal schooling; likewise the members of two of the three moshavim. And even in the other moshav, although it is not shown in the table, an overwhelming majority had at least eight years.¹³ There is good reason to believe,

¹³This is Moshav #2. Of those with under ten years of formal schooling (56 per cent of those who responded to this item), all had at least four years, and over two-thirds had at least eight years. Another way to put it is that 92 per cent of the Moshav #2 members who responded to this item had at least eight years of formal schooling.

then, that the kibbutz and moshav subjects of the present study are better educated than the participants in the Inkeles project; and that this truncation at the lower end of the distribution contributed to the lack of correlation between education and OM Scale scores.

What of the third factor used in the criterion group method--factory experience? According to Inkeles (1969), he

conceived of the factory as an organization serving as a general school in attitudes, values, and ways of behaving which are more adaptive for life in a modern society. . . . Indeed, the slogan for our project became, "The factory can be a school--a school for modernization." Although our most sanguine hopes for the educational effects of the factory were not wholly fulfilled, the nature of a man's occupational experience does emerge as one of the strongest of the many types of variables we tested and is quite a respectable competitor to education in explaining a person's modernity. The correlation between time spent in factories and individual modernization scores is generally about 0.20. With the effects of education controlled, the factory workers generally score eight to ten points higher in the modernization scale than do the cultivators (pp. 213-214).

Why, then, was there no correlation in the present study between industrial experience and OM Scale scores? The answer is simple: there were too few respondents in the total sample with either present or past industrial jobs to warrant retaining the category for statistical analysis. As may be seen in Appendix F (Question 6, Response Option 5), less than six per cent of the kibbutz members who

responded considered their present primary occupation to be that of industrial worker; likewise less than two per cent of the moshav members. The corresponding figures for past primary occupation (Question 11, Response Option 5) are six and three per cent. The figures for manager of industrial workers (Questions 6 and 11, Response Option 9) are even lower. Industrial experience, therefore, was one of those biographical facts that got eliminated from the study in the process of consolidating response options (See Appendix B, Question 6).

Rokeach Dogmatism Scale

There are three kinds of Dogmatism Scale results to discuss: (1) total scores for kibbutz vs. moshav members (see pp. 38-39); (2) part-scores (theme-scores) for kibbutz vs. moshav members (pp. 39-40); and (3) relation to biographical items (pp. 40-41).

Kibbutz vs. Moshav: Total Scores

In the earlier discussion of the fact that the kibbutz members scored no lower on the OM Scale than the moshav members, the question of the modernity of the moshav members was raised. To be as modern as moshav members--it was asked--is to be how modern in world-wide terms? On the evidence in Smith and Inkeles (1966), it was decided that to be as modern as moshav members is

probably to be more modern than a sizeable portion of the world's population, especially the non-Western world.

Here the same kind of question must be raised, except that this time (1) Dogmatism rather than OM Scale scores are the index of psychological modernity, (2) the index is a negative one in that the higher the score the less the modernity, and (3) the result under discussion is not a statistically non-significant difference, but a statistically significant difference in favor of the kibbutz members (see pp. 38-39).

Actually, there is another difference. There are much more normative data available on which to base an estimate. The data, however, leave something to be desired. None of it comes from any of the six countries of the Inkeles project, nor even from the continents that those countries are in (Africa, Asia, South America). Table 11 shows the Dogmatism Scale means for 44 samples besides the two Israeli samples of the present study. As may be inferred at a glance, most of these 44 samples are American. The only exceptions are Rokeach's two English samples, which account for about one per cent of the 13,295 subjects in the 44 samples. And of the 99 per cent of the subjects who are American (or at least who are in American studies), 92 per cent are college or university students. In short, 90 per cent of the

TABLE 11.--Source, population, sex, sample size, and means of 60 samples of Dogmatism Scale scores.

Source*	Population	Sex	<u>n</u>	M
Alter and White	University of Utah students (70% Mormon)	Male Female	1000 1000	3.80 3.68
Ehrlich and Bauer	Psychiatric patients Therapists	** **	390 20	4.22 3.28
Gilmore (1969)	Pentecostals	Mixed	62	4.35
Kugel (present study)	Kibbutz members Moshav members	Mixed Mixed	53 104	3.65 4.16
Marcus	College freshmen	**	143	3.65
	1st year medical students	**	52	3.45
	4th year medical students	**	54	3.15
	Medical residents	**	97	3.25
	Industrial scientists	**	31	3.10
	Medical specialists	**	129	3.25
	Industrial department heads	**	36	3.30
Plant	San Jose State College students	Male	778	3.90
	Michigan State University students	Male	1436	4.20
	University of Southern California students	Male	287	4.15
	San Jose State College students	Female	335	4.28
	Michigan State University students	Female	1090	3.88
	University of Southern California students	Female	1310	4.10

Note: This table is a modified and expanded version of Alter and White (1966, p. 968). Except for the Schlangen and Davidson (1969) sample, and the present (Kugel) samples, all means are based on administration of the standard 40-item Form E. In every case except Schlangen and Davidson (where it was unnecessary), the given (total score) mean was divided by the number of items in the form used to yield the (item) mean shown in the table.

*References for undated sources may be found in Alter and White (1966).

**Sex of subjects was not specified.

***According to Rokeach (1960), this is a "group of aged, destitute veterans living in a New York Veteran's Administration domiciliary (Alson, 1958)" (p. 88).

Source*	Population	Sex	<u>n</u>	M
Lokeach	English colleges II	**	80	3.82
	English workers	**	60	4.40
	Ohio State University I	**	22	3.57
	Ohio State Uni- versity II	**	28	3.60
	Ohio State Uni- versity III	**	21	3.57
	Ohio State Uni- versity IV	**	29	3.54
	Ohio State University V	**	58	3.53
	Veterans Administration domiciliary***	Male	80	4.58
Schlangen and Davidson (1969)	Baptists	Mixed	41	3.77
	Catholics	Mixed	50	3.69
	Christians	Mixed	48	3.98
	Episcopalians	Mixed	38	3.69
	Methodists	Mixed	39	3.95
	Presbyterians	Mixed	40	3.62
Telford and Plant	Students at 6 Cali- fornia junior colleges	Male	448	4.06
		Male	352	4.11
		Male	133	4.18
		Male	521	4.23
		Male	734	4.20
		Male	389	4.24
		Female	340	3.84
		Female	253	3.98
		Female	171	4.04
		Female	255	4.04
		Female	458	4.05
		Female	357	4.15

13,295 subjects in the 44 samples are students in American colleges and universities.¹⁴

How does the moshav mean compare to the other 44? The moshav mean is 4.16. It is exceeded by ten of the 44 means--those for the Ehrlich and Bauer psychiatric patients, the Gilmore Pentecostals, the Plant Michigan State University males and San Jose State College females, the Rokeach English workers and Veterans Administration domiciliary residents, and four of the Telford and Plant California junior college male samples. In addition, it is virtually matched by the means of two other samples--the Plant University of Southern California males (4.15) and one of the Telford and Plant California junior college female samples (4.15). Insofar, then, as the Dogmatism Scale may be interpreted as a measure of psychological modernity, the foregoing facts may be summarized as follows: The moshav mean is at least as "modern" as the means of groups representing about one-third (actually, 36 per cent) of the total combined samples (4,784 of 13,295 respondents). Again: To be as modern as moshav members is to be how modern in world-wide terms? The answer, it would seem, can be the same as when asked in connection with the OM Scale results. That is, it would seem that for a group to be at least as modern as

¹⁴For an example of a non-American, non-student sample which could not be included in Table 11 because of the non-comparability of its data, see DiRenzo (1967b).

this many American college and university students is for that group to be more modern than a sizeable portion of the world's population, especially the non-Western world.

But the kibbutz members, of course, are more modern in this case, for their Dogmatism Scale mean was significantly lower. Where does it fall within the distribution of the 44 other means? The kibbutz mean of 3.65 is exceeded by 35 of the 44 and equalled by one. Besides the twelve samples that matched or exceeded the moshav member mean, the kibbutz member mean is exceeded by the following: The Alter and White University of Utah students male and female, the Plant San Jose State College males, Michigan State University females, and University of Southern California females, the Rokeach English college students, the Schlangen and Davidson Baptists, Catholics, Christians, Episcopalians, and Methodists, and all the Telford and Plant California junior college samples that were exceeded by the moshav member mean. The Marcus college freshmen mean was the same (3.65) as the kibbutz member mean. Insofar, then, as the Dogmatism Scale may be interpreted as a measure of psychological modernity, the kibbutz members in the present study are at least as modern as the members of groups representing about nine-tenths (actually, 94 per cent) of the total combined samples (12,535 of 13,295 respondents).

Table 12 gives the frequency distribution for the kibbutz and moshav members. It may be seen that the distributions are not very asymmetrical. The medians are 3.64 and 4.10, respectively, which are almost identical to the means for the two samples (ranges are 1.10-5.70 and 2.00-6.25, respectively). It would seem that open-mindedness is not too unusual in this kibbutz, or in kibbutzim in general to the extent that this kibbutz is representative.

TABLE 12.--Kibbutz and moshav member scores on the Dogmatism Scale items used in the present study.

Score*	Kibbutz	Moshav
1.00-1.49	2	0
1.50-1.99	2	0
2.00-2.49	1	5
2.50-2.99	5	5
3.00-3.49	11	17
3.50-3.99	14	21
4.00-4.49	7	21
4.50-4.99	8	16
5.00-5.49	2	14
5.50-5.99	1	3
6.00-6.49	0	2
	N53	N104

*Each score represents a respondent's average score for all of the 20 items that he answered, as explained on page 25.

The question of representativeness leads again to the kind of question considered earlier in connection with

the OM Scale results. Suppose, that is, that (1) certain biographical factors correlate negatively with Dogmatism Scale scores, (2) this kibbutz happens to be over-endowed with them, and (3) the study's three moshavim are under-endowed. Would this not yield a misleading picture of the openmindedness of the kibbutz members vis-a-vis moshav members?

Again the data of the study itself were used to check out this possibility. As was reported in Chapter III (pp. 40-41), three biographical factors did show negative association with Dogmatism Scale scores--having lived in a big Israeli city (.01 level), having attended school outside their kibbutz or moshav (.05), and having served in a non-voluntary military unit (.10). How do the study's kibbutz and three moshavim compare in these respects? Is the kibbutz at an advantage? Table 13 presents the relevant data. It shows that in the factor that associated most significantly with Dogmatism Scale scores--exposure to a big Israeli city--the kibbutz is at a considerable advantage over the three moshavim. Likewise in the factor that related next most significantly--outside school experience. Only in the case of the weakest association of the three--service in a non-voluntary military unit--does the kibbutz not enjoy a decided advantage; but, then, neither do the three moshavim.

TABLE 13.--Percentage of kibbutz and moshav members characterized by biographical factors negatively associated with Dogmatism Scale scores.

Biographical Factors Negatively Associated with Dogmatism Scale Scores	Kibbutz members %	Moshav members %	Dogmatism Scale Advantage
Military experience: non-voluntary unit	28	29	Moshav
Some outside learning experience	60	34	Kibbutz
Some urban exposure (big Israeli city)	60	35	Kibbutz

It may be concluded, therefore, that some of the greater modernity (lower scores) that the kibbutz members showed in the Dogmatism Scale items--unlike in the OM Scale case--is due to biographical differences between themselves and the moshav members. This become apparent when kibbutz-moshav comparisons are controlled for the three variables that showed negative association with Dogmatism Scale scores. Thus, kibbutz members are not more modern in their Dogmatism Scale scores than moshav members of equal standing on the non-voluntary military experience and outside school experience variables. But neither are they less modern. And even when the kibbutz members are compared with moshav members of equal big city exposure, they are still more modern (lower scoring)

in the Dogmatism Scale items ($\chi^2 = 6.018$, $p = .02$). So some but not all of the kibbutz member superiority may be attributed to biographical rather than to social structure difference.

Kibbutz vs. Moshav:
Thematic Analysis

The study's 20 Dogmatism Scale items, it will be recalled, tapped nine of the main themes in Rokeach's analysis of dogmatism; and of these nine, four failed to significantly distinguish kibbutz and moshav members, whereas the other five all showed the kibbutz members to be more modern (lower scores) (see pages 39-40).

The question now is whether these findings--like the total score findings--would be affected by controlling for biographical differences. For example, the kibbutz members were found to be less inclined than moshav members to Accentuation of Differences Between the Belief and Disbelief Systems. But this was a comparison of all kibbutz respondents and all moshav respondents. Suppose that, instead, it were a comparison of kibbutz and moshav members of equal non-voluntary military experience, or equal outside school experience, or equal big city exposure. Would these kibbutz members be found to be less inclined to Accentuation (etc.) than these moshav members?

Unfortunately, the question cannot be answered, for this kind of analysis was not undertaken. Were it to be

undertaken, it would be useful to know exactly which of the 20 Dogmatism Scale items significantly distinguished between the kibbutz and moshav members. Table 14 shows the five items in which kibbutz members showed themselves to be more modern than moshav members (the other 15 failed to show significant difference). One of the five differences, it will be noted, distinguished only at the .10 level, and two more, at the .05 level. It seems a plausible conjecture that control of biographical variables would eliminate the statistical significance of these differences. The .02 and .01 level differences, on the other hand, might be more resistant. Thus, kibbutz members might still be found to be more tolerant of intra-group differences, and less likely to restrict freedom of speech, than moshav members of equal non-voluntary military experience, outside school experience, and big city exposure.

If this proved to be true--i.e., if kibbutz members scored more modern on the Dogmatism Scale even with all relevant biographical factors controlled--then it would become appropriate to examine kibbutz and moshav life in terms of the underlying dimensions of the Dogmatism Scale. Anxiety appears to be one of these. Thus, Rokeach (1960) interprets dogmatism in terms of perceived threat and defense against it; and, in fact, his Scale does correlate significantly with direct and indirect measures

TABLE 14.--Chi square test of significance of difference between responses of kibbutz and moshav members to specific Dogmatism Scale items.

Item Number in Questionnaire of Present Study	Item Number in Dogmatism Scale (Form D)*	Content	χ^2	p	More Modern Response
35	47	Toleration of too much intragroup difference	5.456	.02	Kibbutz
40	54	Reserve judgment until one hears opinions of those one respects	5.309	.05	Kibbutz
41	36	Hatred because of things people stand for	4.718	.05	Kibbutz
43	27	Would do something of great benefit	3.272	.10	Kibbutz
48	6	Necessary to restrict freedom of speech	11.834	.01	Kibbutz

*Form D had 66 items, the best 40 of which were chosen to compose Form E (Rokeach, 1960, p. 73).

of anxiety.¹⁵ One question then would be: What is the relation between specific facets of kibbutz and moshav life and amount of threat perceived in the world? More specifically: Is childrearing in the individual family and home associated with perception of greater threat than childrearing in the communal style? Is individual

¹⁵Thus: "We assume that the more closed the system, the more will the world be seen as threatening, the greater will be the belief in absolute authority, the more will other persons be evaluated according to the authorities they line up with, and the more will peripheral beliefs be related to each other by virtue of their common origin in authority, rather than by virtue of intrinsic connections. . . . Thus, primitive beliefs to the effect that the world is threatening is the very basis of the inability to distinguish information from source. . . . It is therefore assumed that all belief-disbelief systems serve two powerful and conflicting sets of motives at the same time: the need for a cognitive framework to know and to understand and the need to ward off threatening aspects of reality. To the extent that the cognitive need to know is predominant and the need to ward off threat absent, open systems should result. . . . But as the need to ward off threat becomes stronger, the cognitive need to know should become weaker, resulting in more closed belief systems. . . . Thus, the more closed the belief-disbelief system, the more do we conceive it to represent, in its totality, a tightly woven network of cognitive defenses against anxiety. . . . The many findings we have reported in this volume regarding differences between persons who are open and closed in their belief systems can be accounted for by assuming that an enduring state of threat in the personality is one condition giving rise to closed belief systems. With [one exception], the correlations between closed belief systems and anxiety are always positive and, from the standpoint of factor analysis, factorially the same" (Rokeach, 1960, pp. 62, 67-69, 403). According to a recent review of the Dogmatism Scale literature, "Rokeach's early finding that dogmatism was related to anxiety . . . has since been substantiated . . . and lends support to his contention that dogmatism 'is nothing more than the total network of psychoanalytic defense mechanisms'" (Vacchiano, Strauss, and Hochman, 1969, p. 265).

ownership and enterprise associated with perception of greater threat than communal ownership and enterprise?

The present writer's opinion--based on three years of kibbutz experience earlier in life, during which time he also became somewhat acquainted with the moshav--is that the answer in both cases would be affirmative. He would agree that communal life generates threat where the outside world is concerned; but he would disagree that this is communal life's primary effect on personality. He regards as primary, rather, the within-group relaxation, security, and trust--hence openmindedness--that communal life generates. He would argue that "the world" for the kibbutz child and adult is largely the kibbutz itself; and that since the kibbutz is based (at least in theory) on total mutuality, the outlook on "the world" is more relaxed, secure, and trusting than it would be in a situation of individual competition and pursuit of private gain. In other words, the writer would differentiate between the out-group and in-group effects of communal living on personality; and while he would agree that the out-group effect is in the closedminded direction, he considers this secondary to the openminded direction of the in-group effect.

Relation to Biographical Items

Of the three biographical items that related significantly to the Dogmatism Scale scores (see pp. 40-41), two are more or less obvious and one calls for some comment. The two are big city exposure and outside school experience. Big city exposure, it will be recalled, also related significantly to the OM Scale scores (though only at the .10 level), and was involved in the criterion group method of deriving the OM Scale. Outside school experience, one would suppose, has some of the same effects.

But why should service in a non-voluntary military unit relate inversely to Dogmatism Scale scores (apart from chance, that is, which may well be all there is to the matter)? As was suggested earlier in connection with the positive relation of no special military experience to OM Scale scores (see page 57), perhaps the meaning of non-voluntary military service is weak commitment, dedication, devotion to a cause larger than oneself, or strong appreciation of self-interest and self-survival, which is characteristic of modern man.

Inkeles and Rokeach Scales

The two scales were found to be inversely related, as hypothesized; but the magnitude of relationship appears to be small. The question of why it is not larger might therefore be raised. One possibility, of course,

is that the present study's conceptual comparison exaggerated their similarity--that psychosocial modernity as conceived by Inkeles is simply not that similar to open-mindedness as conceived by Rokeach. A second possibility is that the concepts are more similar than the obtained correlation indicates, but that the scales (one or both) are not fully faithful to the concepts that fathered them. A third possibility is that there was restriction of range for one or both score distributions. A check of Tables 8 and 12 (see pp. 45, 66) seems to rule out this possibility. The OM Scale scores do spread somewhat less than those of the Inkeles project, but this is to be expected in view of the much greater size of the latter sample.

CHAPTER V

SUMMARY AND CONCLUSIONS

There are four parts to the present chapter: (1) a summary of the study's purpose, method, and findings, (2) the conclusions to be drawn from these findings, (3) the limitations of the study, and (4) suggestions for further research.

Summary

The main purpose of the present study was to raise questions about the traditionalism-modernism dichotomy in relation to economics and psychology.

If a social structure is relatively traditionalistic according to the standards of conventional modernization theory, then one would expect (1) its economic behavior to be relatively inefficient or unproductive, and (2) its psychology (attitudes, beliefs, values) to be relatively authoritarian, closedminded, dogmatic, intolerant, which is to say, deviant from the cosmopolitan-universalistic, democratic-egalitarian, experimental-innovational, rational-legal, scientific-technological norms of modern society.

By the standards of conventional modernization theory, the Israeli kibbutz is one of the more traditionalistic social structures in the world today. Yet a recent study by Seymour Melman showed kibbutz factories to be more efficient than matched Israeli urban factories. What, then, of the psychology of kibbutz members? Might that, too, turn out to be more modern than conventional theory would lead one to expect? This is the key question of the present study.

For its measures of psychological modernity, the study used selected items from both the Inkeles Overall Modernity (OM) Scale and the Rokeach Dogmatism Scale. For its control subjects, it used members of three Israeli "moshavim." The "moshav" is also an agricultural village and its members are also interconnected. The interconnection, however, is cooperative rather than communal or communitarian, which means that private enterprise and property is legitimate. Within limits, economic individualism is encouraged. Thus, the moshav may be regarded as less traditionalistic or more modern than the kibbutz. The difference between the two, though, is less than the difference between the kibbutz factories and the urban factories that Melman used as controls.

The study's main hypothesis was that kibbutz members, despite the greater traditionalism of their social structure, are no less psychologically modern than

moshav members. A secondary hypothesis was that the OM and Dogmatism Scales correlate significantly (in a negative direction).

The subjects were 53 members of one kibbutz and 104 members of three moshavim. Each one was given, for self-administration, an 84-item questionnaire containing 34 biographical items, 30 items from the OM Scale, and 20 items from the Dogmatism Scale.

The moshav members scored higher on the OM Scale items than the kibbutz members, but not to the point of statistical significance. As hypothesized, then, the OM Scale items did not show the kibbutz members to be less psychologically modern.

Six of the biographical items were found to be somewhat related to the OM Scale scores. Thus, older subjects, males, the hired, those with no special military experience, former big city residents, and frequent city visitors scored somewhat higher than subjects in alternative categories. However, the effect of these six relationships was judged to be equally divided between the kibbutz and moshav members. That is, neither group was judged to be the main beneficiary of the relationship of biographical factors to OM Scale scores.

Both groups, it might be noted, averaged higher than the six Inkeles project national samples, all of them composed largely of young, male, urban industrial workers.

The kibbutz members scored significantly lower (more modern) on the Dogmatism Scale items, thus strongly supporting the hypothesis. Three of the biographical items were found to be related to the Dogmatism Scale scores, and in this instance, it was judged that the kibbutz members were the main beneficiary. Thus, former big city residents, subjects with outside school experience (outside the kibbutz or moshav, that is), and subjects with non-voluntary military experience scored lower than subjects in contrasting categories. In the last case, they were about equally divided between the kibbutz and moshav groups; but in the first two cases, they were clearly more frequent among the kibbutz members. Furthermore, the relationship of each of the first two factors to the Dogmatism Scale scores was stronger than that of the third factor. The kibbutz members' greater modernity on the Dogmatism Scale items, therefore, is partly accountable on the grounds of biographical differences, which are extraneous to the study's main hypothesis.

The moshav members averaged at least as high on the Dogmatism Scale items as one-third of the members of samples drawn overwhelmingly from American colleges and universities. The kibbutz members averaged at least as high as nine-tenths.

The study's secondary hypothesis was confirmed in that OM and Dogmatism Scale scores for the total sample correlated negatively at the .02 level of significance.

Conclusions

Like Melman's results, though perhaps less strikingly so, the results of the present study constitute another departure from the expectations generated by conventional modernization theory. Insofar as the kibbutz is a more traditionalistic social structure than the moshav, its members ought to be less psychologically modern than the moshav members. But they were not in their responses to the OM and Dogmatism Scale items, the present study's measures of psychological modernity.

In Sen's framework, the present results may be taken as evidence against the unilinear and for the multilinear approach to modernization theory. For they show that communalistic social structure is not necessarily associated with psychological traditionalism--any more than judging from Melman's results, it is necessarily associated with economic inefficiency or unproductiveness. The results lend support, in other words, to the view that economic and psychological modernity may be attained without embracing the individualism that has characterized Western development.

In Weintroub's framework, the present results may be taken as support for viewing communalism not as a tradition "likely to slow down development, and which must be handled with great care"; not as a tradition "which might impede the development and modernization process, but which can be 'attacked' or altered with relative 'impunity'"; not as a tradition "irrelevant to, or unimportant for the main goals of development, and in particular for the creation of a growing economy and a stable community"; but rather as a tradition "which can . . . be mobilized for development."

Limitations of the Study

The most serious limitation of the study is probably that of sampling. The present subjects cannot be assumed to represent all members of all kibbutzim and moshavim. The kibbutz members, for example, cannot be assumed to be representative of the members of Spiro's kibbutz (as shall be elaborated in the next section). There are undesirable differences between the kibbutz and the moshavim, and between the moshavim themselves. The selection of specific social structures was undeniably more opportunistic than scientific. Even within the specific units it cannot be assumed that the respondents are representative, for in two of the three moshavim, they comprise only a small minority of the total population

(and no research was undertaken to check their similarity to the non-respondents).

Another limitation concerns the size of the traditionalism-modernism gap between the kibbutz and the moshav. It is small, smaller than that involved in the Melman study. For kibbutz members to be as psychologically modern, therefore, as moshav members is not to be dramatically modern.

A possible limitation concerns the items selected from each of the scales. The selections were improvised for the present study, and no attempt was made to learn how these particular short forms correlate with the total scale.

Suggestions for Further Research

If the present study were to be repeated, it would be better to use (1) scientifically-selected samples of the total kibbutz and moshav populations, and (2) standard forms of the OM and Dogmatism Scales.

But it would be still better to contrast kibbutz members with members of a less debatably modern social structure. Ideally, Israelis born, raised, and always resident in the same kibbutz would be contrasted with subjects born, raised, and always resident in the same big city--but equal in all other factors that correlate with performance in the two scales.

It would be interesting to see whether subjects who have resided in two or more kibbutzim are more modern than those who have experienced only one; likewise subjects who have experienced two or more big cities.

It would also be interesting to see what the effect of dual experience is, i.e., experience of both the big city and the kibbutz. Might it be that the most modern of all are those with both kinds of experience?

Within kibbutzim, moshavim, and cities, are there OM and Dogmatism Scale differences? Would scores vary with size of social structure; with location (rural vs. urban region); with extent and kind of industrialization, hired labor, private property; with economic productivity (agricultural and/or industrial); with kibbutz federation and/or political party affiliation; with attitude toward religion?

Alter and White (1966), for example, suggest that the Dogmatism Scale is "highly sensitive to subcultural differences" and that, therefore, "local norms for large samples should be obtained before [it] is used as an independent variable in research" (p. 969). Might the two scales be sensitive, therefore, to these differences that Spiro (1963) finds between his kibbutz's Federation¹ and the majority of the other kibbutzim (an outstanding

¹Hakibbutz Haarzi, affiliated with the Mapam political party (Arian, 1968, pp. 72, 76).

exception being the small federation of religious kibbutzim)?

There are, of course, important differences among the kibbutzim. . . . Kiryat Yedidim and its Federation, whose members make up one-third of the total kibbutz population, differ from the majority of kibbutzim in the following salient features of culture. (1) Unlike the majority of kibbutzim, which are anti-Marxist and anti-Soviet, Kiryat Yedidim is affiliated with a Federation which is Marxist in ideology and pro-Soviet in the current East-West conflict. . . . (2) Although some type of collective rearing of children is to be found in all kibbutzim, the system of "collective education" which is found in Kiryat Yedidim is atypical in its duration from infancy through high school. (3) Although all three of the large kibbutz federations are anti-clerical, Kiryat Yedidim and its Federation are atypical in their hostility to any type of religious expression. (4) Unlike the other federations, The Federation is unique in its rule of "collective ideology," with its insistence on ideological and political conformity. (5) Although all three federations have been under severe pressure to introduce changes in their social structures, The Federation is atypical in its extreme resistance to any innovations which might compromise its original values. . . . [There is a] contemporary "crisis" in the entire kibbutz movement. On the one hand, the resignation rate in some kibbutzim, on the part of those whose "normal" personal needs are not being satisfied, is alarmingly high. On the other hand many kibbutzim, in order to check the spread of these resignations and to arrest the growing discontent, have introduced innovations which threaten the continuity of the kibbutz qua kibbutz. By permitting, even encouraging, the introduction of industry, hired labor, and private property, these kibbutzim are beginning to develop a system of social classes based on property, power and prestige--a system which may well mean the end of the kibbutz viewed as a brotherhood of those who till the soil and live from the labor of their own hands. Although all kibbutzim are

confronted by this "crisis," those in two federations are least threatened by it--as measured by a much smaller percentage of resignations and by a greater devotion to their original ideals of self-labor and communal property. These are the small federation of religious kibbutzim and The Federation, of which Kiryat Yedidim is a member. [footnote: It is no accident that the members of Kiryat Yedidim speak of these religious kibbutzim with great admiration, despite their unqualified disagreement with their religious values.] Despite their profound theological differences both federations share one important characteristic: their belief in a system of transcendent values which gives meaning to their struggles--the boredom and difficulty of the daily routine--and which imbues them with a conviction that their original vision, though far from attainment in the present, may yet be attained in a Messianic future. Hence their principled opposition to innovation in the traditional social structure of the kibbutz. The system of transcendent values for the one is Judaism (with its transcendental God); for the other it is Marxism, with its apocalyptic vision of History. . . . Kiryat Yedidim, then, is not merely an agricultural village; it is a religious community, membership in which is contingent upon acceptance of its political ideology (pp. 5-6, 196-198).

It is very difficult to believe that the members of Kiryat Yedidim would score at least as high on the Dogmatism Scale as nine-tenths of the members of samples drawn overwhelmingly from American colleges and universities, i.e., as high as the kibbutz members in the present study. Is the present study's kibbutz a part of the same federation as Spiro's kibbutz (Hakibbutz Haarzi)? One would not think so, and in fact, it is not. It is a part of Hakibbutz Hameuhad, which is affiliated with the Ahdut Haavoda, a party of the Left but not of the Radical Left, such as Mapam, the party with which Kiryat Yedidim's

Federation is affiliated. Indeed, the kibbutz used in the present study is from the federation that shows the highest recruit resignation rate of all kibbutzim in Israel (Arian, 1968, p. 77).

Might all this have something to do with the relatively modern performance of the present kibbutz members on the Dogmatism Scale? If kibbutzim vary in traditionalism, then would it not be desirable to differentiate between them in these terms; and if this were done in a systematic way, is it not at least possible that the kibbutz of the present study would score relatively modernistic? It would be helpful to have available a means of measuring the traditionalism-modernism of social structures, so that within such a category as "kibbutz," probably important distinctions could be made. Were such a measure available, it might show not only that the present kibbutz is significantly less traditionalistic than Kiryat Yedidim, but that it is no more traditionalistic than the three moshavim of the present study.

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AFFENDICES

מחקר על ההתישבות בארץ

לחברי כפר _____ קבוץ _____

השאלון המצ"ב הוא לצורך איסוף נתונים על ההתישבות בארץ. הנתונים האלה דרושים לי לסיום עבודה הדוקטורט שלי והנני פונה לכל החברים למלא השאלונים מיד עם קבלתם.

המחקר כולו עוסק בהשקפת עולמם של אנשי ההתישבות העובדת וההשואה תיעשה בין המושבים והקבוצים.

היות והצלחתו של המחקר מותנית בהיענות מלאה של כל החברים הנני מבקש מכל חבר אשר יקבל את השאלון למלאו בהקדם ובחשומת הלב הדרושה. לכל שאלה יש משמעות מיוחדת והחברים מתבקשים לענות על כל השאלות אף אם כמה מהן אינן נראות משמעותיות למראית עין.

אני חקוה כי חסכימו לשתף פעולה עמי ועל כך נתונה לכם תודתי מראש.

ב ב ר כ ה,

ירחמיאל קוגל

APPENDIX A-1

QUESTIONNAIRE (IN HEBREW)

שאלון מחקר

הוראות:

- (1) לכל שאלה בחר תשובה אחת בלבד.
- (2) אנא, ענה על השאלון ללא החיצות עם אחרים. המנע מלשוחח על חכן השאלון עם החברים שעדיין לא ענו עליו.
- (3) השאלון ערוך לפי השיטה האמריקאית. לפי שיטה זו עליך לבחור התשובה הנראית לך ולסמנה (אין צורך לכתוב תשובות אלא רק לסמן).

דוגמא: (1) לאיזה קבוצת גילים אתה משתייך?

- | | |
|--------------|----------------------|
| 45 - 54 (5) | 14 - 17 (1) |
| 55 - 64 (6) | 18 - 24 <u>V</u> (2) |
| 65 ומעלה (7) | 25 - 34 (3) |
| | 35 - 44 (4) |

אם הנך משתייך לקבוצת הגילים 24 - 18, סמן תשובה (2), כפי שסומן לעיל. לפי שיטה זו, אנו מעריכים, שיקח לך כ-45 דקות לענות על כל השאלון.

- (4) אנו יודעים, שחלק מהשאלות היו יכולות להיות ברורות ומפורטות יותר. אולם למטרות מחקר זה, מעונינים אנו, לדעת את תשובתכם לשאלות בצורתן הקיימת. לכן, אנא השתדל לענות לפי מיטב הבנתך והאינפורמציה הניחנת בשאלון. במספר שאלות, למשל, יחכן שלא תסכים עם אף אחת מהתשובות המוצעות. מאידך, מעונינים אנו לדעת, מה התשובה הנראית לך ביותר מבין הברירות המוצעות בשאלון.

שאלון תרע

(1) לאיזה קבוצת גילים אתה משתייך?

- | | |
|--------------|-------------|
| 45 - 54 (5) | 14 - 17 (1) |
| 55 - 64 (6) | 18 - 24 (2) |
| 65 ומעלה (7) | 25 - 34 (3) |
| | 35 - 44 (4) |

(2) מין

- (1) זכר (2) נקבה

(3) מהי השכלתך (שנות לימוד בבי"ס)?

- | | |
|---|--|
| 10 - 12 שנות לימוד (בי"ס תיכון) (5) | 0 - 4 שנות לימוד (בי"ס יסודי) (1) |
| 10 - 12 שנות לימוד (בי"ס מקצועי או מסחרי) (6) | 4 - 8 שנות לימוד (בי"ס יסודי) (2) |
| 12 - 14 שנות לימוד (אוניברסיטה) (7) | 8 - 10 שנות לימוד (בי"ס תיכון) (3) |
| 15 שנות לימוד ומעלה (8) | 8 - 10 שנות לימוד (בי"ס מקצועי או מסחרי) (4) |

(4) איזו השכלה יש לאביו?

- | | |
|-------------------------------------|---|
| (1) 0 - 4 שנות לימוד (בי"ס יסודי) | (2) 4 - 8 שנות לימוד (בי"ס יסודי) |
| (3) 8 - 10 שנות לימוד (בי"ס תיכון) | (4) 8 - 10 שנות לימוד (בי"ס מקצועי או מסחרי) |
| (5) 10 - 12 שנות לימוד (בי"ס תיכון) | (6) 10 - 12 שנות לימוד (בי"ס מקצועי או מסחרי) |
| (7) 12 - 14 שנות לימוד (אוניברסיטה) | (8) 15 שנות לימוד ומעלה |

(5) איזו השכלה יש לאמו?

- | | |
|-------------------------------------|---|
| (1) 0 - 4 שנות לימוד (בי"ס יסודי) | (2) 4 - 8 שנות לימוד (בי"ס יסודי) |
| (3) 8 - 10 שנות לימוד (בי"ס תיכון) | (4) 8 - 10 שנות לימוד (בי"ס מקצועי או מסחרי) |
| (5) 10 - 12 שנות לימוד (בי"ס תיכון) | (6) 10 - 12 שנות לימוד (בי"ס מקצועי או מסחרי) |
| (7) 12 - 14 שנות לימוד (אוניברסיטה) | (8) 15 שנות לימוד ומעלה |

(חלמידים מחבקשים לעבור יחד לשאלה 17)

(6) איזו היא העבודה הנוכחית העיקרית שלך?

- (1) לא עובד(ת)
- (2) עקרת בית
- (3) עובד שירותים (למשל: עובד(ת) חדר אוכל, עובד(ת) מטבח, עובד(ת) נקיון בבית חרושת וכדומה)
- (4) חקלאי
- (5) עובד(ת) חקלאי, (עוסק(ת) באופן יסיר ביצור) כולל מכונאים, דהכיס, חרטים, מסגרים וכדומה העובדים בחקלאות
- (6) מקצועי א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל: נהג, אופה, ספר, חייט, סוחר, חנווני, סנדלר, פקיד, ימאי, צלם וכדומה
- (7) אחראי(ת) על עבודת שירותים - חצרן, מנהל או אחראי בצרכניה, מנהל מחסן האספקה וכדומה
- (8) אחראי(ת) או מרכז(ת) ענף חקלאי או כנהל בשק (מכונה על לפחות 5 אנשים)
- (9) אחראי(ת) על מחלקה בבית חרושת, או מנהל(ת) בית חרושת (מכונה על לפחות 5 אנשים)
- (10) מקצועי ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמי גבוה), למשל: רופא, עורך-דין, מורה, מדען וכדומה
- (11) תפקיד ייצוגי (למשל: מרכז הכסף/המועצה, גזבר, מזכיר, מיצג היטוב במפלגה וכדומה)

(7) כמה זמן אחה עובד בעבודתך הנוכחית העיקרית?

- | | |
|-------------------|---------------------|
| (1) מחות משנה | (4) מ-7 עד 15 שנים |
| (2) מ-1 עד 3 שנים | (5) מ-15 שנים ומעלה |
| (3) מ-3 עד 7 שנים | |

(8) האם אחה עובד שכיר?

- (1) כן (2) לא

(9) האם אביו היה עובד שכיר במסך רב שנות עבודתו?

- (1) כן (2) לא

(10) האם אמו היה עובדת שכירה במסך רב שנות עבודתה?

- (1) כן (2) לא

(אם עבדת בעבודה השונה מעבודתך העיקרית הנוכחית, ענה על שאלות 11 ו-12 אחת עבור יחד לשאלה 13).

(11) איזו עבודה עיקרית היתה לך בעבר?

- (1) לא עובד(ת) (2) עקרת בית

- (3) _____ עובד(ת) שירותים (למשל: עובד(ת) חדר אוכל, עובד(ת) נקיון בבית חרושת וכדומה)
 (4) _____ חקלאי
 (5) _____ עובד(ת) תעשייה, (עוסק(ת) באופן ישיר ביצור) כולל מכוונאים, רחכים, חרטים, מסגרים וכדומה העובדים בתעשייה.
 (6) _____ מקצועי א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל - נהג, אופה, ספר, חייט, סוחר, חנווני, סנדלר, פקיד, ימאי, צלם וכדומה.
 (7) _____ אחראי(ת) על עבודת שירותים - חצרן, מנהל או אחראי בצרכניה, מנהל מחסן האספקה וכדומה.
 (8) _____ אחראי(ת) או מרכז(ת) ענף חקלאי או מנהל משק (ממונה על לפחות 5 אנשים)
 (9) _____ אחראי(ת) על מחלקה בבית חרושת או מנהל(ת) בית חרושת (ממונה על לפחות 5 אנשים)
 (10) _____ מקצועי ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמי גבוה), למשל: רופא, עורך-דין, מורה, מדען וכדומה.
 (11) _____ תפקיד ייצוגי (למשל: מרכז המשק/המועצה, גזבר, מזכיר, מייצג הישוב במפלגה וכדומה)

(12) כמה זמן עבדת בעבודתך העיקרית בעבר?

- (1) _____ פחות משנה
 (2) _____ מ-1 עד 3 שנים
 (3) _____ מ-3 עד 7 שנים
 (4) _____ מ-7 עד 15 שנים
 (5) _____ מ-15 שנים ומעלה

(13) האם אתה עובד כיום ביוזר מעבודה אחת?

- (1) _____ כן
 (2) _____ לא

(אם אתה עובד ביותר מעבודה אחת, ענה על שאלות 14 ו-15, אחת המיני יחד בשאלה 16)

(14) מהי עבודתך המשנית (שלה אתה מקדיש פחות זמן מאשר לעבודתך העיקרית)

- (1) _____ לא עובד(ת)
 (2) _____ עקרת בית
 (3) _____ עובד(ת) שירותים (למשל: עובד(ת) חדר אוכל, עובד(ת) נקיון בבית החרושת וכדומה)
 (4) _____ חקלאי
 (5) _____ עובד(ת) תעשייה (עוסק(ת) באופן ישיר ביצור) כולל מכוונאים, רחכים, חרטים, מסגרים וכדומה העובדים בתעשייה
 (6) _____ מקצועי א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל: נהג, אופה, ספר, חייט, סוחר, חנווני, סנדלר, פקיד, ימאי, צלם וכדומה.
 (7) _____ אחראי(ת) על עבודת שירותים - חצרן, מנהל או אחראי בצרכניה, מנהל מחסן האספקה וכדומה
 (8) _____ אחראי(ת) או מרכז(ת) ענף חקלאי או מנהל(ת) משק (ממונה על לפחות 5 אנשים)
 (9) _____ אחראי(ת) על מחלקה בבית חרושת או מנהל בית חרושת (ממונה על לפחות 5 אנשים)
 (10) _____ מקצועי ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמי גבוה), למשל: רופא, עורך-דין, מורה, מדען וכדומה
 (11) _____ תפקיד ייצוגי (למשל: מרכז המשק/המועצה, גזבר, מזכיר, מייצג הישוב במפלגה וכדומה)

(15) כמה שעות מיום עבודתך הנך מקדיש לעבודתך הנוכחית המשנית?

- (1) _____ עד לשעה
 (2) _____ מ-1 עד ל-2 שעות
 (3) _____ מ-2 עד ל-3 שעות
 (4) _____ מ-3 עד ל-4 שעות
 (5) _____ מ-4 ל-5 שעות
 (6) _____ מ-5 ל-6 שעות
 (7) _____ מ-6 ל-7 שעות

(16) איך אתה מעריך את דרגת הכוונות שלך בעבודתך העיקרית: המספרים מאחד (1) עד שבע (7) מסמלים את דרגת המוונות שיש לעובד במקצועו. אם מס' 7 הוא הגבוה ביותר ומס' 1 הנמוך ביותר, איפה היית שם את עצמך?

1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____

(17) מה הייתה עבודתו העיקרית של אביך (או האיש שגדל אותך) כשהיית ילד (עד גיל 15)?

- (1) _____ לא עבד
 (3) _____ עובד שירותים (למשל: עובד חדר אוכל, עובד מסבך, עובד נקיון בבית חרושת וכדומה)
 (4) _____ חקלאי

- (5) _____ עובד העשיה (עוסק באופן ישיר ביצור) כולל מכונאים, רחכים, חרטים, מסגרים וכדומה העובדים בהעשיה
- (6) _____ מקצועי א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל: נהג, אופה, ספר, חייט, סוחר, חנווני, סנדלר, פקיד, ימאי, צלם וכדומה
- (7) _____ אחראי על עבודת שירותים - חצרן, מנהל או אחראי בצרכניה, מנהל מחסן האספקה וכדומה
- (8) _____ אחראי או מרכז ענף חקלאי או מנהל משק (ממונה על לפחות 5 אנשים)
- (9) _____ אחראי על מחלקה בבית חרושת או מנהל בית חרושת (ממונה על לפחות 5 אנשים)
- (10) _____ מקצועי ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמאי גבוה) למשל: רופא, עורך-דין, מורה, מדען וכדומה
- (11) _____ תפקיד ייצוגי (למשל: מרכז משק/מועצה, גזבר, מזכיר, מייצג הישוב במפלגה וכדומה)

(18) מה היתה עבודתה העיקרית של אמך (או האשה שגדלה אותך) כשהיית ילד (עד גיל 15)?

- (1) _____ לא עבדה
- (2) _____ עקרה בית
- (3) _____ עובדת שירותים (למשל: עובדת חדר אוכל, עובדת מטבח, עובדת נקיון בבית חרושת וכדומה)
- (4) _____ חקלאיה
- (5) _____ עובדת העשיה (עוסקת באופן ישיר ביצור) כולל מכונאים, רחכים, חרטים, מסגרים וכדומה העובדים בהעשיה
- (6) _____ מקצועית א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל: ספרית, תופרת, נהגת, פקידה, צלמת וכדומה
- (7) _____ אחראית על עבודת שירותים - חצרנית, מנהלת או אחראית בצרכניה, מנהלת מחסן האספקה וכדומה
- (8) _____ אחראית או מרכזת ענף חקלאי, או מנהלת משק (ממונה על לפחות 5 אנשים)
- (9) _____ אחראית על מחלקה בבית חרושת או מנהלת בית חרושת (ממונה על לפחות 5 אנשים)
- (10) _____ מקצועית ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמאי גבוה) למשל: רופאה, עורכת-דין, מורה, מדענית וכדומה
- (11) _____ תפקיד ייצוגי (למשל: מרכזת משק/המועצה, גזברית, מזכירה, מייצגת הישוב במפלגה וכדומה).

(19) מהי ארץ מוצאו של אביך?

- (1) _____ ישראל
- (2) _____ ארצות אפריקה או אסיה
- (3) _____ ארצות אירופה
- (4) _____ אמריקה הצפונית או הדרומית

(20) מהי ארץ מוצאה של אמך?

- (1) _____ ישראל
- (2) _____ ארצות אפריקה או אסיה
- (3) _____ ארצות אירופה
- (4) _____ אמריקה הצפונית או הדרומית

(21) איפה נולדת?

- (1) _____ ישראל
- (2) _____ ארצות אפריקה או אסיה
- (3) _____ ארצות אירופה
- (4) _____ אמריקה הצפונית או הדרומית

(22) היכן שרתת בצה"ל?

- (1) _____ לא שירתתי
- (2) _____ ביחידה התנדבותית
- (3) _____ ביחידה לא-התנדבותית

(23) כמה זמן שרתת בצבא קבע?

- (1) _____ לא שירתתי בצבא קבע
- (2) _____ שירתתי בצבא קבע שנות משנה _____
- (3) _____ שירתתי בצבא קבע מ-1 עד _____
- (4) _____ שירתתי בצבא קבע מ-3 עד 5 שנים
- (5) _____ שירתתי בצבא קבע מ-5 עד 8 שנים
- (6) _____ שירתתי בצבא קבע מ-8 שנים ומעלה

(24) האם שרתת?

- (1) _____ בהכריגדה
- (2) _____ בהגנה
- (3) _____ בפלמ"ח
- (4) _____ באצ"ל
- (5) _____ בלח"י

(25) האם עבדת, אי פעם, מחוץ למקום מגוריך הנוכחי וכמה זמן גרת שם?

- (1) לא _____
 (2) כן, עבדתי מחוץ למקום מגורי פחות משנה _____
 (3) כן, עבדתי מחוץ למקום מגורי מ-1 עד 3 שנים _____
 (4) כן, עבדתי מחוץ למקום מגורי מ-3 עד 5 שנים _____
 (5) כן, עבדתי מחוץ למקום מגורי 5 שנים ומעלה _____

(26) האם למדת, אי פעם, מחוץ למקום מגוריך או ביה"ס האזורי? כמה זמן גרת שם?

- (1) לא _____
 (2) כן, גרתי שם פחות משנה _____
 (3) כן, גרתי שם מ-1 עד 3 שנים _____
 (4) כן, גרתי שם מ-3 עד 5 שנים _____
 (5) כן, גרתי שם מ-5 עד 7 שנים _____
 (6) כן, גרתי שם מ-7 עד 9 שנים _____
 (7) כן, גרתי שם 10 שנים ומעלה _____

(27) אם הנך חושב מושב כיום, האם גרת אי פעם בקבוץ, וכמה זמן גרת שם?

(תושב קבוץ עבור לשאלה 28)

- (1) לא _____
 (2) כן, גרתי שם פחות משנה _____
 (3) כן, גרתי שם מ-1 עד 3 שנים _____
 (4) כן, גרתי שם מ-3 עד 8 שנים _____
 (5) כן, גרתי שם מ-8 עד 15 שנים _____
 (6) כן, גרתי שם 15 שנים ומעלה, אבל פחות מכל חיי _____
 (7) כן, כל חיי _____

(28) אם הנך חושב קבוץ כיום, האם גרת אי פעם בכוכב, וכמה זמן גרת שם?

(תושב מושב עבור לשאלה 29)

- (1) לא _____
 (2) כן, גרתי שם פחות משנה _____
 (3) כן, גרתי שם מ-1 עד 3 שנים _____
 (4) כן, גרתי שם מ-3 עד 8 שנים _____
 (5) כן, גרתי שם מ-8 עד 15 שנים _____
 (6) כן, גרתי שם 15 שנים ומעלה, אבל פחות מכל חיי _____
 (7) כן, כל חיי _____

(29) האם גרת אי פעם בישוב עירוני בישראל, הכו בין אלף לעשרים אלף תושבים

(20,000 - 1,000)?

- (1) לא _____
 (2) כן, גרתי בישוב כזה פחות משנה _____
 (3) כן, גרתי בישוב כזה מ-1 עד 3 שנים _____
 (4) כן, גרתי בישוב כזה מ-3 עד 5 שנים _____
 (5) כן, גרתי בישוב כזה מ-5 עד 7 שנים _____
 (6) כן, גרתי בישוב כזה מ-7 עד 9 שנים _____
 (7) כן, גרתי בישוב כזה 10 שנים ומעלה _____

(30) האם גרת, אי פעם, בעיר גדולה בישראל (מעל לעשרים אלף תושבים - 20,000), וכמה זמן גרת שם?

- (1) לא _____
 (2) כן, גרתי בישוב כזה פחות משנה _____
 (3) כן, גרתי בישוב כזה מ-1 עד 3 שנים _____
 (4) כן, גרתי בישוב כזה מ-3 עד 5 שנים _____
 (5) כן, גרתי בישוב כזה מ-5 עד 7 שנים _____
 (6) כן, גרתי בישוב כזה מ-7 עד 9 שנים _____
 (7) כן, גרתי בישוב כזה 10 שנים ומעלה _____

(אם לא גרת בחוץ-לארץ מעולם, עבור לשאלה 34)

(31) האם גרת, אי פעם, בישוב כפרי (משק) בחוץ לארץ שבו פחות מאלף תושבים, וכמה זמן גרת שם?

- (1) לא _____
 (2) כן, גרתי בישוב כזה פחות משנה _____
 (3) כן, גרתי בישוב כזה מ-1 עד 3 שנים _____
 (4) כן, גרתי בישוב כזה מ-3 עד 5 שנים _____
 (5) כן, גרתי בישוב כזה מ-5 עד 7 שנים _____
 (6) כן, גרתי בישוב כזה מ-7 עד 9 שנים _____
 (7) כן, גרתי בישוב כזה 10 שנים ומעלה _____

(32) האם גרה, אי פעם, בישוב עירוני בהנף לארץ שבו בין אלף לעשרים אלף חושבים (20,000 - 1,000) וכמה זמן גרה שם?

- (1) לא _____ (5) כן, גרתי בישוב כזה מ-5 עד 7 שנים
(2) כן, גרתי בישוב כזה פחות משנה _____ (6) כן, גרתי בישוב כזה מ-7 עד 9 שנים
(3) כן, גרתי בישוב כזה מ-1 עד _____ (7) כן, גרתי בישוב כזה 10 שנים ומעלה
2 שנים
(4) כן, גרתי בישוב כזה מ-3 עד _____
5 שנים

(33) האם גרה, אי פעם, בעיר גדולה בהנף לארץ (פעל לעשרים אלף חושבים - 20,000 ומעלה) וכמה זמן גרה שם?

- (1) לא _____ (5) כן, גרתי בישוב כזה מ-5 עד 7 שנים
(2) כן, גרתי בישוב כזה פחות משנה _____ (6) כן, גרתי בישוב כזה מ-7 עד 9 שנים
(3) כן, גרתי בישוב כזה מ-1 עד _____ (7) כן, גרתי בישוב כזה 10 שנים ומעלה
2 שנים
(4) כן, גרתי בישוב כזה מ-3 עד _____
5 שנים

(34) במשך 12 ההדגים האחרונים, באיזה תכיכות ביקרת בעיר?

- (1) לא ביקרתי כלל _____ (4) פעמיים בחדש
(2) פעם או פעמיים במשך כל השנה _____ (5) פעם בשבוע
(3) פעם בחודש _____ (6) יותר מפעם בשבוע

ע א ל ו ת

(1) האם קרה לך כבר, שאיזו בעיה ציבורית הייתה כל כך חשובה בעיניך עד שרצית לעשות משהו בעניין זה?

- (1) לעיתים קרובות _____ (3) בכלל לא
(2) לעיתים רחוקות _____

(2) אילו היה אפשר לחת לילדים חינוך והשכלה ללא כל קושי, כמה שנות לימוד היו צריכים לדעתך לקבל ילדים של אנשים כמותך?

- (1) עד 4 שנות לימוד _____ (5) 12 - 11 שנות לימוד
(2) 6 - 5 שנות לימוד _____ (6) 17 - 13 שנות לימוד
(3) 8 - 7 שנות לימוד _____ (7) 18 שנות לימוד ומעלה
(4) 10 - 9 שנות לימוד _____

(3) האם לדעתך המחשבה על שיטות שונות וחדשות היא:

- (1) חמיד מביאה הועלת _____ (3) רק לפעמים מביאה לחועלת
(2) בדרך כלל מביאה לחועלת _____ (4) לעיתים רחוקות מביאה לחועלת

(4) מתי אדם מחלים לדעתך למלא משרה גבוהה?

- (1) אם הוא ממשחה טובה _____ (3) אם יש לו אהבה לדרכי החיים המסורתיים
(2) אם יש לו השכלה גבוהה _____ (4) אם הוא אהוב על העם
(מסכיבה מחאימה)
ומומחיות מיוחדת

(5) מה לדעתך החשוב ביותר בשביל עמידה של מדינת ישראל?

- (1) עבודתם המאומצה של חושביה _____ (3) תכנון טוב ע"י הממשלה
(2) עזרת העם _____ (4) מזל

(6) אנשי מדע באוניברסיטה חוקרים כל מיני בעיות, כמו האם חינוך שיוולד יהיה ילד או ילדה, או מה גורם לרעידה אדמה, ולוד.

- (1) יש אנשים האומרים כי מחקרים כאלה יביאו תועלת גדולה לבני אדם.
(2) אחרים אומרים כי בני אדם, אינם צריכים לחקור רברים כאלה, מכיוון שהם מעשה אלהים.

לאיזו דעה אתה מטכים יותר?

- (7) (1) יש האומרים כי זוג נשוי צריך להגביל את מספר הילדים הנולדים להם כדי שיוכלו לספל טוב באלה שיש להם כבר
(2) אחרים אומרים, כי זה דבר רע שזוג יגביל בכוונה את מספר הילדים איזו דעה משתי אלה קרובה יותר לדעתך אתה?
- (8) באיזה מסוגי החדשות הבאים אתה מתעניין ביותר? חדשות על:
(1) מדינת ישראל
(2) העיר (העיירה, המושב, הכפר) שלך
(3) מה שקורה בעולם הרחב
(4) ספורט
(5) ענייני דת וחגים
- (9) ומה בנוגע לאדם שגר בארץ רחוקה, אלפי קילומטרים מכאן, האם היית יכול להבין את דרך מחשבתו?
(1) הייתי מבין אותו כמו כל חבר שלי
(2) הייתי מבין אותו טוב
(3) הייתי מבין אותו בקושי
(4) לא הייתי מבין אותו כלל
- (10) האם אתה חושב שאדם יכול להיות באמת טוב, מבלי שיאמין בדה כלשהיא?
(1) כן
(2) לא
- (11) מהו מספר הארגונים והמועדונים (כמו ועדות, מועדון חברתי, מועדון חובבים, מועדון ספורט, מפלגה או קבוצה רעיונית וכדומה) שאתה חבר בהם?
(1) אפס
(2) אחד
(3) שניים
(4) שלושה
(5) ארבעה
(6) חמישה
(7) ששה או יותר
- (12) מיהו פייר טרודו?
(1) ראש ממשלת צרפת
(2) ראש ממשלת אוסטרליה
(3) ראש ממשלת אירלנד
(4) ראש ממשלת קנדה
(5) ראש ממשלת ניו-זילנד
(6) אף אחד מהמוזכרים לעיל
- (13) כל כמה זמן אתה קורא עתון?
(1) כל יום
(2) כמה פעמים בשבוע
(3) לעיתים רחוקות
(4) לעיתים רחוקות מאד
(5) בכלל לא
- (14) מה הוא לדעתך סוג העבודה הטוב ביותר שאדם בעל הנסיון והיכולת כמו שלך יכול לקבל?
(2) עקרה בית
(3) עובד(ת) שירותים (למשל: עובד(ת) חדר אכל, עובד(ת) מטבח, עובד(ת) נקיון בבית חרושת וכדומה)
(4) חקלאי(ת)
(5) עובד(ת) תעשיה, (עוסק(ת) באופן ישיר ביצור) כולל מכונאים, רתכים, חרטים, מסגרים העובדים בתעשיה
(6) מקצועי א' - מקצוע שאינו דורש לימודים באוניברסיטה - למשל: נהג, אופה, ספר, חייט, סוחר, חנווני, סנדלר, פקיד, ימאי, צלם וכדומה
(7) אחראי(ת) על עבודה שירותים - חצרן, מנהל או אחראי בצרכניה, מנהל מחסן האספקה וכדומה
(8) אחראי(ת) או מרכז(ת) ענף חקלאי, או מנהל משק (ממונה על לפחות 5 אנשים)
(9) אחראי(ת) על מחלקה בבית חרושת או מנהל(ת) בית חרושת (ממונה על לפחות 5 אנשים)
(10) מקצועי ב' - מקצוע שדורש יותר מ-12 שנות לימוד (לימודים במוסד אקדמי גבוה) למשל: רופא, עורך-דין, מורה, מדען וכדומה
(11) תפקיד ייצוגי (למשל: מרכז המשק/מועצה, גזבר, מזכיר, מייצג הישוב במפלגה וכדומה)
- (15) יש אומרים כי ההצלחה בחיים תלויה במזלו של אדם. אחרים אומרים כי זה תלוי במאמצים שלו עצמו. האם אתה חושב שלאן שאדם מגיע בחיים תלוי יותר במזלו או יותר במאמצים שלו עצמו?
(1) לגמרי תלוי במזל?
(2) באופן חלקי תלוי במזל?
(3) לגמרי תלוי במאמצים?
(4) באופן חלקי תלוי במאמצים?

(16) כמה ילדים רצוי שיהיה לאדם כמורך?

- | | |
|------------------|-----------------------|
| (1) _____ אף אחד | (5) _____ ארבעה |
| (2) _____ אחד | (6) _____ חמישה |
| (3) _____ שניים | (7) _____ ששה או יותר |
| (4) _____ שלושה | |

(17) למי לדעתך צריך אדם נסוי להרגיש קרוב יותר?

- | | |
|-----------------------|------------------|
| (1) _____ לבן-בת זוגו | (2) _____ להוריו |
|-----------------------|------------------|

(18) אם אדם צריך לבחור בין עבודה אשר מוצאת חן בעיניו, לבין עבודה אשר הוריו בחרו בשבילו - במה עליהם להחליט?

- | | |
|---------------------------------|------------------------------------|
| (1) _____ העבודה שמרצה את הוריו | (2) _____ העבודה שהוריו בחרו עבורו |
|---------------------------------|------------------------------------|

(19) יש אנשים האוהבים מאד להכנס ולסדר מראש את עניניהם, ויש שנוכחים לעשות את זה פחות. מה אתה מעדיף לעשות?

- | |
|---|
| (1) _____ להכנס מראש באופן מפורש ברוב הענינים |
| (2) _____ להכנס מראש רק בענינים כודדים, או |
| (3) _____ לחכות שהענין יתעוררו מבלי שתדאג להן מראש יותר מידי. |

(20) נניח שקבעת עם חבר להפגש בדיוק בשעה 12 בצהריים והוא לא בא בזמן. כמה זמן צריך לעבור עד שהגיד "הוא מאחר קצת"?

- | | |
|-------------------|---------------------|
| (1) _____ 5 דקות | (4) _____ 30 דקות |
| (2) _____ 10 דקות | (5) _____ 45 דקות |
| (3) _____ 15 דקות | (6) _____ שעה ומעלה |

(21) נניח שלאדם יש בית-מלאכה קטן ובו הוא מייצר חריסים. העסקית הולכים טוב, והוא חסך קצת כסף. עכשיו הוא רוצה להרחיב את המפעל שלו. באיזו דרך הוא יקבל יותר תוצרה?

- | |
|--|
| (1) _____ לקחת פועלים נוספים, או |
| (2) _____ לתת הדרכה והכשרה מקצועית נוספת לפועלים שיש לו כבר. |

(22) נניח שבבית חרושת או במסד, גברים ונשים עובדים בריק את אותה העבודה. כמה לדעתך צריך לשלם:

- | | |
|---|--|
| (1) _____ לגברים אותה משכורת כמו לנשים? | (3) _____ לגברים הרבה יותר מאשר לנשים? |
| (2) _____ לגברים קצת יותר מאשר לנשים? | |

(23) האם בחורה צריכה לבחור בעצמה את בעלה, או האם הוריה צריכים לבחור אותו בשבילה?

- | | |
|-------------------------------------|--|
| (1) _____ צריכה לבחור בעצמה את בעלה | (2) _____ הוריה צריכים לבחור בשבילה את בעלה. |
|-------------------------------------|--|

(24) יש אנשים שאומרים, כי ככל שלאדם יש יותר דברים - כמו בגדים חדשים, רהיטים וכדומה - הוא מאושר יותר

- | |
|--|
| (1) _____ אחרים אומרים, כי האושר של האדם אינו תלוי ברכוש שיש לו, אלא בדברים אחרים. |
|--|

ומה דעתך אתה?

(25) איזה משני אנשים אלה אתה אישית מעריך יותר?

- | | |
|-----------------------------|-------------------------------|
| (1) _____ את הצדיק | (3) _____ את שניהם במידה שווה |
| (2) _____ את בעל בית החרושת | (4) _____ אף אחד מהם |

(26) יש אנשים האוהבים, כי תאונות נגרמות בעיקר בגלל חוסר מזל. אחרים אומרים כי אפשר למנוע תאונות על ידי זהירות. האם לדעתך מניעת תאונות:

- | | |
|----------------------------|-------------------------------|
| (1) _____ תלויה רק במזל | (3) _____ תלויה בעיקר בזהירות |
| (2) _____ תלויה בעיקר במזל | (4) _____ תלויה רק בזהירות |

(27) יש אנשים שאוהבים עבודה שבה הרבה פעמים צריך להחליט החלטות חשובות. אחרים מעדיפים עבודה שבה אין צורך להחליט הרבה החלטות חשובות. איזה סוג עבודה אתה היית מעדיף?

- | | |
|------------------------------|-------------------------------|
| (1) _____ עיש בה הרבה החלטות | (3) _____ שאין בה בכלל החלטות |
| (2) _____ עיש בה מעט החלטות | |

(28) ישנם אנשים כל כך דומים לך, שאהה יכול בקלות להבין את דרכי מחשבתם. יש אולי גם אחרים שכל כך שונים ממך, עד שבאמת קשה להבין את דרכי מחשבתם. האם היית יכול בקלות להבין את דרך מחשבתו של נוצרי?

- | | |
|--|-----------------------------------|
| (1) _____ הייתי מבין אותו כמו כל חבר שלי | (3) _____ הייתי מבין אותו בקושי |
| (2) _____ הייתי מבין אותו טוב | (4) _____ לא הייתי מבין אותו בכלל |

(29) שלושה אנשים באים לפקיד ממשלתי, כל אחד מהם עם אותה הבקשה, אבל אפשר לאשר רק בקשה אחד מהם. למי היית מאשר הבקשה?

- | | |
|--|--|
| (1) _____ לאיש אחד מגיעה הבקשה לפי החוק | (3) _____ האיש השלישי עני מאד והוא זקוק לזה יותר מהאחרים |
| (2) _____ האיש השני הוא ידידו של מנהיג בעל השפעה | |

(30) נניח שהיינו כשוחחים עם אנשים אחרים בסביבה מה, היית לדעתך:

- | | |
|---|--------------------------------------|
| (1) _____ לרבים יהיו דעות שונות מדעתך? | (3) _____ לכולם יהיו בערך אותן הדעות |
| (2) _____ לאחדים יהיו דעות שונות מדעתך? | _____ כמו שלך? |

(31) עוול גדול ביותר הוא להוכיח בפומבי אדם המאמין בדברים בהם אתה מאמין בעצמך.

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(32) כשנפגשים על זה לטווח ארוך, הדרך הטובה ביותר לחיות היא לבחור חברים וידידים בעלי אותן דעות וגישה לחיים כשליך.

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים בהחלט |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(33) בעולמנו המסובך הדרך היחידה לדעת מה קורה, היא להסתמך על מנהיגים או מופתים אשר ניתן ללכת בהם אמון

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(34) רוב הדברים המודפסים בימינו, אינם שווים את פיסת הנייר עליה הם מודפסים

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(35) קבוצה שמאפשרת יותר מידי ניגודים בין חבריה לא יכולה להתקיים זמן רב

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(36) בזמנים כאלה, אם הדבר החשוב ביותר לאדם זה הצלחתו האישית, הוא חייב להיות אגואיסט

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(37) זה מאד מסוכן להתפשר עם מתנגדינו הפוליטיים כי, בדרך כלל, זה מביא לבגידה בצד שלנו (במחננו הפוליטי)

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(38) בין כל הפילוסופיות הקיימות בעולם יש כנראה רק אחת שהיא נכונה

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(39) החיים מקבלים משמעות רק כאשר האדם מקדיש את חייו למען אידיאל

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(40) בדרך כלל טוב לאדם לשמוע קודם את הדעות של האנשים שאותם הוא מעריך לפני שהוא מביע דעתו

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(41) התחלתי לשנוא מספר מסוים של אנשים בגלל דעותיהם או/ו הדברים שבהם הם מאמינים

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(42) בהיסטוריה האנושית יש כנראה רק קומץ של הוגי דעות דגולים

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(43) אם הייתה ניתנת לי הזדמנות, הייתי עושה משהו בעל חשיבות לאנושות

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(44) העיקר בחיי אדם זה הרצון לבצע מעשה חשוב

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(45) למרות שאינני אוהב להודות בזה, חלומי הנסתר הוא להיות אדם דגול כמו איינשטיין, בטהובן או שקספיר

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(46) טוב יותר להיות גבור מת מאשר מוג לב חי

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(47) האדם הוא יצור עלוב וחסר אונים כאשר הוא לבדו (לא בחברה)

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(48) למרות שחפש הדבור לכל, הוא מסרה ראויה לשמה, יש צורך, לדאבוני, להגביל את חפש הדבור של קבוצות פוליטיות מסוימות

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(49) בזמנים כאלה, יש צורך לפקוח עין לרעות המושמעות על ידי אנשים השייכים למחנה הפוליטי שלנו יותר מאשר לאלה השייכים למחנה הפוליטי המתנגד

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

(50) בינינו ובין המצרים אין שום דבר משותף

- | | |
|-----------------------|-----------------------------|
| (1) _____ מסכים בהחלט | (4) _____ אינני מסכים במקצת |
| (2) _____ מסכים למדי | (5) _____ אינני מסכים למדי |
| (3) _____ מסכים במקצת | (6) _____ אינני מסכים בהחלט |

APPENDIX A-2

QUESTIONNAIRE (IN ENGLISH)

Part I (Biographical)

(1) To what age group do you belong?

- | | |
|-----------|-----------------|
| (1) 14-17 | (5) 45-54 |
| (2) 18-24 | (6) 55-64 |
| (3) 25-34 | (7) 65 and over |
| (4) 35-44 | |

(2) Sex

- (1) male
- (2) female

(3) How many years of schooling have you had?

- (1) 0- 4 years of schooling - Elementary School
- (2) 4- 8 years of schooling - Elementary School
- (3) 8-10 years of schooling - High School
- (4) 8-10 years of schooling - Vocational School
- (5) 10-12 years of schooling - High School
- (6) 10-12 years of schooling - Vocational School
- (7) 12-14 years of schooling - University
- (8) 15 + years of schooling - B.A. and above

(4) How far did your father go in school?

- (1) 0- 4 years of schooling - Elementary School
- (2) 4- 8 years of schooling - Elementary School
- (3) 8-10 years of schooling - High School
- (4) 8-10 years of schooling - Vocational School
- (5) 10-12 years of schooling - High School
- (6) 10-12 years of schooling - Vocational School
- (7) 12-14 years of schooling - University
- (8) 15 + years of schooling - B.A. and above

(5) How far did your mother go in school?

- (1) 0- 4 years of schooling - Elementary School
- (2) 4- 8 years of schooling - Elementary School
- (3) 8-10 years of schooling - High School
- (4) 8-10 years of schooling - Vocational School
- (5) 10-12 years of schooling - High School
- (6) 10-12 years of schooling - Vocational School
- (7) 12-14 years of schooling - University
- (8) 15 + years of schooling - B.A. and above

(6) What is your present primary occupation?

- (1) Unemployed
- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers
- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(7) How long are you in your present primary occupation?

- (1) less than a year
- (2) from 1 to 3 years
- (3) from 3 to 7 years
- (4) from 7 to 15 years
- (5) over 15 years

(8) Are you a hired employee?

- (1) Yes
- (2) No

(9) Was your father a hired employee for most of his working years?

- (1) Yes
- (2) No

(10) Was your mother a hired employee for most of her working years?

- (1) Yes
- (2) No

(11) What was your primary past occupation?

- (1) Unemployed
- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers
- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(12) How long have you worked in your past primary occupation?

- (1) less than a year
- (2) from 1 to 3 years
- (3) from 3 to 7 years
- (4) from 7 to 15 years
- (5) over 15 years

(13) Do you have a secondary job?

- (1) Yes
- (2) No

(14) What is your secondary job?

- (1) Unemployed
- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers
- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(15) What is the number of hours you spend on your secondary job?

- (1) less than one hour
- (2) from 1 to 2 hours
- (3) from 2 to 3 hours
- (4) from 3 to 4 hours
- (5) from 4 to 5 hours
- (6) from 5 to 6 hours
- (7) from 6 to 7 hours

(16) How do you evaluate your expertise (skill) in your primary occupation? (The numbers one to seven represent the level of expertise. If 7 is the highest and 1 is the lowest, where would you put yourself?).

- (1) ____ (2) ____ (3) ____ (4) ____ (5) ____
(6) ____ (7) ____

(17) What was your father's primary occupation when you were a child (till the age of 15)?

- (1) Unemployed
- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers
- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(18) What was your mother's primary occupation when you were a child (till the age of 15)?

- (1) Unemployed
- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers

- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(19) What is your father's origin?

- (1) Israel
- (2) Asia or Africa
- (3) Europe
- (4) America

(20) What is your mother's origin?

- (1) Israel
- (2) Asia or Africa
- (3) Europe
- (4) America

(21) Where were you born?

- (1) Israel
- (2) Asia or Africa
- (3) Europe
- (4) America

(22) In what military unit did you serve in the Israeli Army?

- (1) None (did not serve yet)
- (2) Voluntary unit
- (3) Non Voluntary unit

(23) How many years did you serve in the army (beyond active duty)?

- (1) None
- (2) less than one year
- (3) from 1 to 3 years
- (4) from 3 to 5 years
- (5) from 5 to 8 years
- (6) over 8 years



(24) Have you served in one of the following?

- (1) Jewish Brigade
- (2) Haganah
- (3) Palmach
- (4) Etzel
- (5) Lechi

(25) Have you ever worked outside your present community, and how long have you lived there?

- (1) No
- (2) Yes, worked outside less than one year
- (3) Yes, worked outside from 1 to 3 years
- (4) Yes, worked outside from 3 to 5 years
- (5) Yes, worked outside over 5 years

(26) Have you ever learned outside your present community? If yes--how long?

- (1) No
- (2) Yes, lived there less than one year
- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 5 years
- (5) Yes, lived there from 5 to 7 years
- (6) Yes, lived there from 7 to 9 years
- (7) Yes, lived there over 10 years

(27) If living presently in the Moshav answer--otherwise, skip to Q 28. Have you ever lived in the Kibbutz--if yes, how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year
- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 8 years
- (5) Yes, lived there from 8 to 15 years
- (6) Yes, lived there over 15 years
- (7) Yes, lived there all my life

(28) If living presently in Kibbutz answer--otherwise, skip to Q 29. Have you ever lived in the Moshav--if yes, how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year

- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 8 years
- (5) Yes, lived there from 8 to 15 years
- (6) Yes, lived there over 15 years
- (7) Yes, lived there all my life

(29) Have you ever lived in a small town (population 1,000 to 20,000) in Israel, and how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year
- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 5 years
- (5) Yes, lived there from 5 to 7 years
- (6) Yes, lived there from 7 to 9 years
- (7) Yes, lived there over 10 years

(30) Have you ever lived in cities (population more than 20,000) in Israel, and how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year
- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 5 years
- (5) Yes, lived there from 5 to 7 years
- (6) Yes, lived there from 7 to 9 years
- (7) Yes, lived there over 10 years

(31) Have you ever lived in a country or town of less than 1,000 population abroad (not in Israel), and how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year
- (3) Yes, lived there from 1 to 3 years
- (4) Yes, lived there from 3 to 5 years
- (5) Yes, lived there from 5 to 7 years
- (6) Yes, lived there from 7 to 9 years
- (7) Yes, lived there over 10 years

(32) Have you ever lived in small town (population 1,000 to 20,000) abroad (not in Israel), and how long have you lived there?

- (1) No
- (2) Yes, lived there less than one year

- (3) Yes, lived there from 1 to 3 years
 - (4) Yes, lived there from 3 to 5 years
 - (5) Yes, lived there from 5 to 7 years
 - (6) Yes, lived there from 7 to 9 years
 - (7) Yes, lived there over 10 years
- (33) Have you ever lived in cities (population more than 20,000) abroad (not in Israel), and how long have you lived there?
- (1) No
 - (2) Yes, lived there less than one year
 - (3) Yes, lived there from 1 to 3 years
 - (4) Yes, lived there from 3 to 5 years
 - (5) Yes, lived there from 5 to 7 years
 - (6) Yes, lived there from 7 to 9 years
 - (7) Yes, lived there over 10 years
- (34) Within the last 12 months, how often have you visited the city?
- (1) Never
 - (2) Once or twice a year
 - (3) Once a month
 - (4) Twice a month
 - (5) Once a week
 - (6) More than once a week

Part II (Inkeles and Rokeach)
Questions Adopted from OM Scale

- (1) Have you ever (thought over much) gotten so highly concerned (involved) regarding some public issue (such as . . . returning lands to Arabs) that you really wanted to do something about it?
- (1) Frequently
 - (2) Few times
 - (3) Never

- (2) If schooling is freely available (if there were no kind of obstacles), how much schooling (reading and writing) do you think children (the son) of people like yourself should have?
- (1) Till 4 years of schooling
 - (2) 5- 6 years of schooling
 - (3) 7- 8 years of schooling
 - (4) 9-10 years of schooling
 - (5) 11-12 years of schooling
 - (6) 13-17 years of schooling
 - (7) More than 18 years of schooling
- (3) Do you feel that thinking about new and different ways (forms) of doing things is:
- (1) Always useful
 - (2) Usually useful
 - (3) Only useful at times
 - (4) Rarely useful
- (4) What should most qualify a man to hold high office?
- (1) Coming from (right, distinguished or high) family background
 - (2) High education and special knowledge
 - (3) Devotion to the old and (revered) time-honored ways
 - (4) Being the most popular among the people
- (5) Which is the most important for the future of this country (Israel)?
- (1) The hard work of the people
 - (2) God's help
 - (3) Good planning on the part of the government
 - (4) Good luck

- (6) Learned people (scholars, scientists) in the universities are investigating such things as what determines whether a baby is a boy or a girl or what causes an earth-quake, etc.
- (1) Some people think that such investigations (studies) will bring great benefit to humanity.
 - (2) Others think that people should not investigate such things since they are "God's doing-- (province)." Which of these opinions do you agree with more?
- (7) Which of these opinions do you agree with more?
- (1) Some people say that it is necessary for a man and his wife to limit the number of children to be born so they can take better care of those they do have (already have).
 - (2) Others say that it is wrong for a man and wife purposely (voluntarily) to limit the number of children to be born.
- (8) Which of these (following) kinds of news interest you most?
- (1) The nation
 - (2) Your home town (or village i.e., Kibbutz or Moshav)
 - (3) World events (happenings in other countries)
 - (4) Sports
 - (5) Religious (or tribal, cultural) events (ceremonies) or festivals
- (9) What of a person who lives in another country a long way off--could you understand his way of thinking?
- (1) I could understand him like any of my good friends
 - (2) I could understand him well
 - (3) I could hardly understand him
 - (4) I could not understand him at all
- (10) Do you think a man can be truly good without having any religion at all?
- (1) Yes
 - (2) No

(11) What are the names of all the organizations you belong to?

- | | |
|-----------|-----------------|
| (1) None | (5) Four |
| (2) One | (6) Five |
| (3) Two | (7) Six or more |
| (4) Three | |

(12) Who is Pierre Trudeau?

- (1) The prime minister of France
- (2) The prime minister of Australia
- (3) The prime minister of Ireland
- (4) The prime minister of Canada
- (5) The prime minister of New Zealand
- (6) None of those mentioned above

(13) How often do you usually get news and information from newspapers?

- | | |
|---------------------------|-----------------|
| (1) Everyday | (4) Very rarely |
| (2) Few times a week | (5) Never |
| (3) Occasionally (rarely) | |

(14) What is your opinion is the best occupation a person of your experience and ability can hope for?

- (2) Domestic or housework
- (3) Service (menial)
- (4) Agricultural laborer
- (5) Industrial laborer
- (6) Unskilled nonagricultural laborer
- (7) Manager of service (menial) workers
- (8) Manager of agricultural workers
- (9) Manager of industrial workers
- (10) Skilled laborer
- (11) Professional, Government or Party officer

(15) Some say that getting (ahead in life) into a good position depends on destiny. Others say that it depends on the person's own efforts. Do you think (getting ahead) the position a man reaches in life depends more on fate or more on one's own efforts?

- (1) Entirely on fate
- (2) Only partly on fate
- (3) Entirely on efforts
- (4) Only partly on efforts

(16) What do you think is the best (ideal) number of children for a man like you to have?

- | | |
|-----------|-----------------|
| (1) None | (5) Four |
| (2) One | (6) Five |
| (3) Two | (7) Six or more |
| (4) Three | |

(17) To whom should a married person feel closest?

- (1) To his wife (or husband)
- (2) To his parents

(18) If a man must choose between a job which he likes or a job which his parents prefer for him, which should he choose?

- (1) The job which he prefers
- (2) The job which his parents prefer

(19) People are different in how much they like to plan and arrange their affairs (lives) in advance. Would you say that you yourself prefer:

- (1) To plan ahead carefully in most matters
- (2) To plan ahead only on a few matters, or
- (3) More to let things come without worrying (too much) ahead

(20) Suppose a friend who said he would meet you at noon did not come right on time. How long would it be before you would consider him to be a little late?

- (1) 5 minutes
- (2) 10 minutes
- (3) 15 minutes
- (4) 30 minutes
- (5) 45 minutes
- (6) an hour and more

(21) Suppose there is a man who has a little shop (factory) and he produces nails. Things have gone well, and he has saved some money. Now he wants to expand his business. Which would get greater output?

- (1) To hire more workers than previously, or
- (2) To give the present workers extra training

(22) Suppose in a factory or office both men and women did exactly the same sort of work, what should be the pay they receive:

- (1) It should be equal
- (2) Men should get a little more
- (3) Men should get quite a bit (lot) more

(23) Should a girl's marriage partner be picked by herself or her parents?

- (1) Be picked by herself
- (2) Be picked by her parents

(24) What is your opinion:

- (1) Some people say that the more things a man possesses--like new clothes, furniture, and conveniences--the happier he is.
- (2) Others say that a man's happiness depends upon other things than what he possesses.

(25) Which of these two men do you personally admire more?

- (1) Holy man
- (2) Factory owner
- (3) Both, equally
- (4) Neither

(26) Some say that accidents are due mainly to bad luck. Others say accidents can be prevented by proper (sufficient) care. Do you think prevention of accidents depends:

- (1) Entirely on luck
- (2) Mainly on luck
- (3) Mainly on carefulness
- (4) Entirely on carefulness

(27) Some people like work in which there are many times when a man must make (face) hard decisions. Others prefer work in which it is not necessary to make many hard decisions. What kind of job would you prefer?
One requiring:

- (1) Many decisions
- (2) Only a few decisions
- (3) No decisions at all

(28) There are some men who are so much like you that you can easily understand their ways of thinking. There may be other men who differ from you so much that it is really hard to understand their way of thinking. Could you easily understand the way of thinking of a Christian?

- (1) I could understand him like any of my good friends
- (2) I could understand him well
- (3) I could hardly understand him
- (4) I could not understand him at all

(29) Three men each come with the same petition (request) to a government official, but unfortunately only one petition can be granted. To whom would you grant the petition?

- (1) One man has the most right according to the law
- (2) One man is a friend of an influential leader (or chief)
- (3) One man is very poor and has the most need

(30) If (suppose) we talked with other men in this community (around here):

- (1) Would many have opinions different from yours?
- (2) Would a few have opinion different from yours?
- (3) Would all have much the same opinions as you do?

Questions Adopted from
Dogmatism Scale

(31) _____ The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.

(32) _____ In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

(33) _____ In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

(34) _____ Most of the ideas which get printed nowadays aren't worth the paper they are printed on.

- (35) _____ A group which tolerates too much differences of opinion among its own members cannot exist for long.
- (36) _____ In times like these, a person must be pretty selfish if he considers primarily his own happiness.
- (37) _____ To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
- (38) _____ Of all the different philosophies which exist in this world there is probably only one which is correct.
- (39) _____ It is only when a person devotes himself to an ideal or cause that life become meaningful.
- (40) _____ In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
- (41) _____ There are a number of people I have come to hate because of the things they stand for.
- (42) _____ In the history of mankind there have probably been just a handful of really great thinkers.
- (43) _____ If given the chance I would do something of great benefit to the world.
- (44) _____ The main thing in life is for a person to want to do something important.
- (45) _____ While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.
- (46) _____ It is better to be a dead hero than to be a live coward.
- (47) _____ Man on his own is a helpless and miserable creature.
- (48) _____ Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

- (49) ____ In times like these it is often necessary to be more on guard against ideas put out of people or groups in one's own camp than by those in the opposing camp.
- (50) ____ Egypt and Israel have just about nothing in common.

APPENDIX B

CATEGORIES USED IN THE ANALYSIS OF THE STUDY'S BIOGRAPHICAL VARIABLES

Question No.	Biographical Variables	Categories Chosen	Questionnaire's options included in each category
1	Age	1. Young (not older than 34) 2. Old (older than 34)	1,2,3 4,5,6,7
2	Sex	1. Male 2. Female	1 2
3	Education	1. Up to 10 yrs. of educ. 2. From 10 to 12 yrs. of educ. 3. More than 12 yrs. of educ.	1,2,3,4 5,6 7,8
4	Father's Educ.	1. Up to 10 yrs. of educ. 2. More than 10 yrs. of educ.	1,2,3,4 5,6,7,8
5	Mother's Educ.	1. Up to 10 yrs. of educ. 2. More than 10 yrs. of educ.	1,2,3,4 5,6,7,8
6	Respondent's Occupation	1. Agricultural 2. Professional (requires high level of educ.) 3. Others	4 10 1,2,3,5,6, 7,8,9,11

APPENDIX B.--Continued.

Question No.	Biographical Variables	Categories Chosen	Questionnaire's options included in each category
7	Length of time in present occupation	1. Less than 7 yrs. 2. More than 7 yrs.	1,2,3 4,5
8	Respondent hired or self-employed	1. Yes 2. No	1 2
9	Respondent's father hired or self-employed	1. Yes 2. No	1 2
10	Respondent's mother hired or self-employed	1. Yes 2. No	1 2
11	Respondent's past occupation	None	Due to large % of no response
12	Length of time in past occupation	None	Due to large % of no response
13	Having a secondary job	None	Due to large % of no response
14	Respondent's secondary job	None	Due to large % of no response
15	Hours spent on secondary job	None	Due to large % of no response
16	Respondent's estimation of his occupational expertise	1. Low 2. High	1,2,3,4,5 6,7
17	Father's past occupation	1. Agriculture 2. Professional (does <u>not</u> require high level of educ.) 3. Others	4 6 1,3,5,7,8, 9,10,11

APPENDIX B.--Continued.

Question No.	Biographical Variables	Categories Chosen	Questionnaire's options included in each category
18	Mother's past occupation	1. Housekeeper 2. Others	2 1,3,4,5,6,7,8, 9,10,11
19	Father's origin	1. Israel	1 (due to non-variation along this variable)
20	Mother's origin	1. Israel	1 (due to non-variation along this variable)
21	Respondent's origin	1. Israel 2. Others	1 2,3,4
22	Respondent's military service	1. None (has not served yet) 2. Voluntary unit 3. Non-voluntary unit	1 2 3
23	Length of time in service (beyond active duty)	None	Due to large % of no response
24	Respondent having (or not) special military past experience	1. Having some 2. Not having	1,2,3 0 (no response was assumed to have indicated not having such an experience)
25	Out community exposure (working outside)	1. No 2. Yes	1 2,3,4,5
26	Out community experience (learning outside)	1. No 2. Yes (having some)	1 2,3,4,5,6,7

APPENDIX B.--Continued.

Question No.	Biographical Variables	Categories Chosen	Questionnaire's options included in each category
27	Out community exposure--moshav member living in a kibbutz	1. No 2. Yes (having some)	1 2,3,4,5,6,7
28	Out community exposure--kibbutz member living in a moshav	1. No 2. Yes	1 2,3,4,5,6,7
29	Urban exposure (small city in Israel)	1. No 2. Yes (having some)	1 2,3,4,5,6,7
30	Urban exposure (big city in Israel)	1. No 2. Yes (having some)	1 2,3,4,5,6,7
31	Rural exposure abroad	None	Due to large % of no response
32	Urban exposure (small city abroad)	None	Due to large % of no response
33	Urban exposure (big city abroad)	None	Due to large % of no response
34	Frequency in visiting the city	1. Up to once a month 2. At least twice a month	1,2,3 4,5,6

APPENDIX C

SHORT FORM TESTS

Quest. No.	Theme	Short 1	Short 2	Short 3	Short 4	Short 5	Short 6
1	AC-6	.299	.290	.312	.296	.401	.412
2	AS-1	.311	.315	.321	.313	.426	.386
3	CH-3	.308	.311	.304	.304	.427	.382
4	CI-13	.252	.268	.258	.264	.352	.293
5	EF-11	.434	.425	.420	.428	.483	.456
6	EF-14	.388	.378	.363	.378	.467	.417
7	FS-3	.370	.318	.321	.325	.394	.347
8	MM-10	.350	.350	.340	.356	.440	.399
9	NE-5	.352	.350	.372	.351	.424	.404
10	RE-12	.326	.328	.342	.391	.436	.390
11	C-1	----	----	----	----	----	.315
12	IN-6or7	----	----	----	----	----	.559
13	MM-5	----	----	----	----	----	.520
14	AS-5	.293	.261	.340	.306	----	----
15	EF-3	.386	.368	.368	.362	----	----
16	FS-1	----	.280	.281	.296	----	----
17	KO-1	----	.206	.207	.222	----	----
18	KO-2	.282	----	.223	.305	----	----
19	PL-4	.262	.247	----	.234	----	----
20	TI-5	----	.278	.281	.284	----	----
21	TS-12	----	.247	.245	.239	----	----
22	WR-7	.250	.288	----	.291	----	----
23	WR-11	.286	.304	.307	----	----	----
24	CO-9	----	----	.293	.199	----	----
25	RE-8	.300	.262	----	----	----	----
26	EF-2	.336	----	.334	----	----	----
27	EF-8	.355	----	.382	----	----	----
28	NE-4	.353	----	.379	----	----	----
29	CI-14	----	.250	----	.254	----	----
30	GO-4	----	.157	----	.152	----	----

APPENDIX D

MODERNITY CUTS FOR OM SCALE ITEMS USED IN PRESENT STUDY

Item Number in Questionnaire of Present Study*	Item Number in Inkeles Project	Modernity Cut
1	AC-6	1,2
2	AS-1	7
3	CH-3	1
4	CI-13	2
5	EF-11	1,3
6	EF-14	1
7	FS-3	1
8	MM-10	1,2,3
9	NE-5	1,2,3
10	RE-12	1
11	AC-1,2	2-7
12	IN-6	4
13	MM-5	1
15	EF-3	3,4
16	FS-1	1,2,3,4
17	KO-1	1
18	KO-2	1
19	PL-4	1
21	TS-12	2
22	WR-7	1
23	WR-11	1
24	CO-9	1
25	RE-8	2
26	EF-2	4
27	EF-8	1
28	NE-4	1,2
29	CI-14	1
30	GO-4	1

*No modernity cut was made for item numbers 14 and 20.

APPENDIX E

A BRIEF DESCRIPTION OF THE MEDIAN TEST

According to Siegel (1956, pp. 111-116), the Median Test is a procedure for testing whether two independent groups differ in central tendencies. More precisely, the Median Test will give information as to whether it is likely that two independent groups (not necessarily of the same size) have been drawn from populations with the same median. The null hypothesis is that the two groups are from populations with the same median; the alternative hypothesis may be that the median of one population is different from that of the other (two-tailed test) or that the median of one population is higher than that of the other (one-tailed test).

First the median of the total sample is calculated. Then the scores of each group are divided into those that are above and those that are below the total sample median. The X^2 test may then be used to determine the probability of the observed values. If p is equal to or smaller than α , the null hypothesis is rejected.

APPENDIX F

RESPONSES OF KIBBUTZ AND MOSHAV MEMBERS

TO BIOGRAPHY ITEMS IN QUESTIONNAIRE

Question Number	Response Options	Kibbutz %	Moshav %
1	(1) 14-17	18.87	9.62
	(2) 18-24	9.43	16.35
	(3) 25-34	52.83	18.27
	(4) 35-44	18.87	26.92
	(5) 45-54	0.00	16.35
	(6) 55-64	0.00	9.62
	(7) 65 and above	0.00	2.88
2	(1) Male	39.62	46.15
	(2) Female	43.40	44.23
3	(1) 0-4 years of schoolins	0.00	.96
	(2) 4-8 years of schooling	9.43	7.69
	(3) 8-10 years of schooling (High School	13.21	25.96
	(4) 8-10 years of schooling (Vocational School)	3.77	6.73
	(5) 10-12 years of schooling (High School)	41.51	33.65
	(6) 10-12 years of schooling (Vocational School)	11.32	4.81
	(7) 12-14 years of schooling (University)	16.98	14.42
	(8) 15 and above years of schooling	3.77	4.81
4	(1) 0-4 years of schooling	1.89	3.85
	(2) 4-8 years of schooling	16.98	26.92
	(3) 8-10 years of schooling (High School)	9.43	23.08
	(4) 8-10 years of schooling (Vocational School)	5.66	4.81

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
4	(5) 10-12 years of schooling (High School)	13.21	19.23
	(6) 10-12 years of schooling (Vocational School)	13.21	1.92
	(7) 12-14 years of schooling (University)	15.09	3.85
	(8) 15 and above years of schooling	13.21	1.92
5	(1) 0-4 years of schooling	5.66	7.69
	(2) 4-8 years of schooling	20.75	26.92
	(3) 8-10 years of schooling (High School)	18.87	18.27
	(4) 8-10 years of schooling (Vocational School)	1.89	6.73
	(5) 10-12 years of schooling (High School)	16.98	18.27
	(6) 10-12 years of schooling (Vocational School)	9.43	.96
	(7) 12-14 years of schooling (University)	13.21	3.85
	(8) 15 and above years of schooling	3.77	.96
6	(1) Unemployed	1.89	.96
	(2) Housekeeper	0.00	18.27
	(3) Service (menial) worker	9.43	0.00
	(4) Agriculture worker	28.30	35.58
	(5) Industrial worker	5.66	1.92
	(6) Professional A (occupation not requiring high level of education)	3.77	5.77
	(7) Manager of service (menial) workers	5.66	1.92
	(8) Manager of agriculture workers	3.77	.96
	(9) Manager of industrial workers	1.89	0.00
	(10) Professional B (occupation requiring high level of education)	15.09	16.35
	(11) Occupying an elected office (government, party, community)	5.66	3.85

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
7	(1) Less than a year	15.09	2.88
	(2) From 1 to 3 years	26.42	12.50
	(3) From 3 to 7 years	13.21	9.62
	(4) From 7 to 15 years	28.30	20.19
	(5) Over 15 years	1.89	39.42
8	(1) Yes	0.00	27.88
	(2) No	79.25	52.88
9	(1) Yes	33.98	23.08
	(2) No	47.17	60.58
10	(1) Yes	16.98	11.54
	(2) No	66.04	73.08
11	(1) Unemployed	1.89	9.62
	(2) Housekeeper	0.00	3.85
	(3) Service (menial) worker	9.43	0.00
	(4) Agriculture worker	9.43	19.23
	(5) Industrial worker	5.66	2.88
	(6) Professional A (occupation not requiring high level of education)	7.55	5.77
	(7) Manager of service (menial) workers	3.77	1.92
	(8) Manager of agriculture workers	1.89	.96
	(9) Manager of industrial workers	1.89	0.00
	(10) Professional B (occupation requiring high level of education)	7.55	5.77
	(11) Occupying an elected office (government, party, community)	5.66	3.85
12	(1) Less than a year	5.66	1.92
	(2) From 1 to 3 years	13.21	7.69
	(3) From 3 to 7 years	26.42	10.58
	(4) From 7 to 15 years	5.66	8.65
	(5) Over 15 years	3.77	15.38

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
13	(1) Yes	18.87	15.38
	(2) No	62.26	66.35
14	(1) Unemployed	3.77	6.73
	(2) Housekeeper	0.00	8.65
	(3) Service (menial) wroker	7.55	.96
	(4) Agriculture worker	1.81	5.77
	(5) Industrial worker	0.00	.96
	(6) Professional A (occupation not requiring high level of education)	1.89	0.00
	(7) Manager of service (menial) workers	3.77	0.00
	(8) Manager of agriculture workers	0.00	0.00
	(9) Manager of industrial workers	0.00	0.00
	(10) Professional B (occupation requiring high level of education)	1.89	1.92
	(11) Occupying an elected office (government, party, community)	0.00	3.85
15	(1) Less than one hour	5.66	.96
	(2) From 1 to 2 hours	1.89	4.81
	(3) From 2 to 3 hours	5.66	5.77
	(4) From 3 to 4 hours	1.89	3.85
	(5) From 4 to 5 hours	3.77	1.92
	(6) From 5 to 6 hours	0.00	.96
	(7) From 6 to 7 hours	1.89	5.77
16	(1) First degree (low)	1.89	1.92
	(2) Second degree	7.55	.96
	(3) Third degree	5.66	2.88
	(4) Fourth degree	18.87	13.46
	(5) Fifth degree	18.87	25.00
	(6) Sixth degree	16.98	21.15
	(7) Seventh degree (high)	13.21	15.38

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
17	(1) Unemployed	0.00	.96
	(2) Housekeeper	0.00	0.00
	(3) Service (menial) worker	3.77	4.81
	(4) Agriculture worker	18.87	50.00
	(5) Industrial worker	7.55	2.88
	(6) Professional A (occupation not requiring high level of education)	26.42	23.08
	(7) Manager of service (menial) workers	0.00	1.92
	(8) Manager of agriculture workers	3.77	0.00
	(9) Manager of industrial workers	9.43	1.92
	(10) Professional B (occupation requiring high level of education)	20.75	2.88
	(11) Occupying an elected office (government, party, community)	7.55	4.81
18	(1) Unemployed	0.00	3.85
	(2) Housekeeper	47.17	59.62
	(3) Service (menial) worker	9.43	1.92
	(4) Agriculture worker	0.00	20.19
	(5) Industrial worker	7.55	0.00
	(6) Professional A (occupation not requiring high level of education)	9.43	5.77
	(7) Manager of service (menial) workers	5.66	0.00
	(8) Manager of agriculture workers	1.89	0.00
	(9) Manager of industrial workers	0.00	0.00
	(10) Professional B (occupation requiring high level of education)	11.32	2.88
	(11) Occupying an elected office (government, party, community)	0.00	0.00

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
19	(1) Israel	3.77	8.65
	(2) Asia or Africa	9.43	4.81
	(3) Europe	84.91	83.65
	(4) America	0.00	0.00
20	(1) Israel	9.43	9.62
	(2) Asia or Africa	5.66	3.85
	(3) Europe	81.13	83.65
	(4) America	1.89	0.00
21	(1) Israel	81.13	58.65
	(2) Asia or Africa	1.89	1.92
	(3) Europe	13.21	33.65
	(4) America	1.89	2.88
22	(1) Did not serve	26.42	41.35
	(2) Served in a voluntary unit	43.40	20.19
	(3) Served in a nonvoluntary unit	28.30	28.85
23	(1) None	84.91	66.35
	(2) Less than one year	0.00	0.00
	(3) From 1 to 3 years	1.89	2.88
	(4) From 3 to 5 years	0.00	0.00
	(5) From 5 to 8 years	0.00	0.00
	(6) Over 8 years	0.00	.96
24	(1) Jewish Brigade	0.00	8.65
	(2) Haganah	9.43	21.15
	(3) Palmach	1.89	2.88
	(4) Etzel	0.00	.96
	(5) Lechi	0.00	0.00
25	(1) No	47.17	55.77
	(2) Yes; less than one year	9.43	5.77
	(3) Yes; from 1 to 3 years	28.30	12.50
	(4) Yes; from 3 to 5 years	1.89	5.77
	(5) Yes; over 5 years	5.66	13.46

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
26	(1) No	41.51	50.96
	(2) Yes; less than one year	11.32	4.81
	(3) Yes; from 1 to 3 years	20.75	15.38
	(4) Yes; from 3 to 5 years	1.89	5.77
	(5) Yes; from 5 to 7 years	1.89	.96
	(6) Yes; from 7 to 9 years	0.00	1.92
	(7) Yes; over 10 years	3.77	4.81
27	(1) No	1.89	50.00
	(2) Yes; less than one year	0.00	8.65
	(3) Yes; from 1 to 3 years	1.89	11.54
	(4) Yes; from 3 to 8 years	1.89	7.69
	(5) Yes; from 8 to 15 years	0.00	5.77
	(6) Yes; over 15 years	0.00	4.81
	(7) Yes; all my life	0.00	2.88
28	(1) No	73.58	12.50
	(2) Yes; less than one year	1.89	1.92
	(3) Yes; from 1 to 3 years	1.89	.96
	(4) Yes; from 3 to 8 years	1.89	.96
	(5) Yes; from 8 to 15 years	7.55	0.00
	(6) Yes; over 15 years	5.66	1.92
	(7) Yes; all my life	1.89	0.00
29	(1) No	43.40	68.27
	(2) Yes; less than one year	0.00	1.92
	(3) Yes; from 1 to 3 years	1.89	10.58
	(4) Yes; from 3 to 5 years	0.00	2.88
	(5) Yes; from 5 to 7 years	1.89	3.85
	(6) Yes; from 7 to 9 years	3.77	1.92
	(7) Yes; over 10 years	32.08	2.88
30	(1) No	43.40	60.58
	(2) Yes; less than one year	5.66	6.73
	(3) Yes; from 1 to 3 years	11.32	13.46
	(4) Yes; from 3 to 5 years	1.89	2.88
	(5) Yes; from 5 to 7 years	1.89	4.81
	(6) Yes; from 7 to 9 years	0.00	1.92
	(7) Yes; over 10 years	30.19	4.81

APPENDIX F.--Continued.

Question Number	Response Options	Kibbutz %	Moshav %
31	(1) No	26.42	36.54
	(2) Yes; less than one year	3.77	2.88
	(3) Yes; from 1 to 3 years	1.89	3.85
	(4) Yes; from 3 to 5 years	0.00	.96
	(5) Yes; from 5 to 7 years	1.89	0.00
	(6) Yes; from 7 to 9 years	1.89	.96
	(7) Yes, over 10 years	0.00	3.85
32	(1) No	28.30	33.65
	(2) Yes; less than one year	7.55	1.92
	(3) Yes; from 1 to 3 years	5.66	3.85
	(4) Yes; from 3 to 5 years	0.00	0.00
	(5) Yes; from 5 to 7 years	0.00	.96
	(6) Yes; from 7 to 9 years	0.00	0.00
	(7) Yes; over 10 years	1.89	9.62
33	(1) No	13.21	25.96
	(2) Yes; less than one year	9.43	0.00
	(3) Yes; from 1 to 3 years	16.98	3.85
	(4) Yes; from 3 to 5 years	0.00	1.92
	(5) Yes; from 5 to 7 years	0.00	0.00
	(6) Yes; from 7 to 9 years	3.77	.96
	(7) Yes; over 10 years	1.89	18.27
34	(1) Never	0.00	0.00
	(2) Once or twice a year	18.87	13.46
	(3) Once a month	47.17	31.73
	(4) Twice a month	16.98	23.08
	(5) Once a week	5.66	11.54
	(6) More than once a week	9.43	16.35

APPENDIX G

RESPONSES OF KIBBUTZ AND MOSHAV MEMBERS

TO OM SCALE ITEMS IN QUESTIONNAIRE

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
1	AC-6	(1) Frequently (2) Few times (3) Never	32.08 58.49 7.55	32.69 51.92 14.42
2	AS-1	(1) Till 4 years of schooling (2) 5-6 years of schooling (3) 7-8 years of schooling (4) 9-10 years of schooling (5) 11-12 years of schooling (6) 13-17 years of schooling (7) More than 18 years of schooling	0.00 0.00 0.00 3.77 20.75 60.38 13.21	.96 0.00 0.00 1.92 18.27 43.27 33.65
3	CH-3	(1) Always useful (2) Usually useful (3) Only useful at times (4) Rarely useful	18.87 69.81 9.43 0.00	25.98 62.50 7.69 .96
4	CI-13	(1) Coming from distinguished family (2) High education and special knowledge	0.00 90.57	0.00 83.65

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
4	CI-13	(3) Devotion to old (tradi- tional) honored ways	3.77	.96
		(4) Being the most popular among the people	3.77	8.65
5	EF-11	(1) The hard work of the people	54.72	50.00
		(2) God's help	0.00	0.00
		(3) Good planning on the part of the government	33.96	40.38
		(4) Good luck	5.66	1.92
6	EF-14	(1) Will bring great benefit to humanity	98.11	89.42
		(2) Should not do it since it is "God's doing (province)"	1.89	6.73
7	FS-3	(1) Yes	71.73	76.92
		(2) No	26.42	20.19
8	MM-10	(1) The nation	64.15	74.04
		(2) Your home town	5.66	1.92
		(3) World events	18.87	19.23
		(4) Sports	3.77	.96
		(5) Religious events or festivals	0.00	0.00
9	NE-5	(1) I could under- stand him like any of my good friends	5.66	16.35

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
9	NE-5	(2) I could under- stand him well	54.72	54.81
		(3) I could hardly understand him	39.62	23.08
		(4) I could not understand him at all	0.00	2.88
10	RE-12	(1) Yes	98.11	96.15
		(2) No	1.89	3.85
11	AC-1,2	(1) None	20.75	31.73
		(2) One	47.17	32.69
		(3) Two	11.32	19.23
		(4) Three	9.43	8.65
		(5) Four	1.89	2.88
		(6) Five	3.77	0.00
		(7) Six or more	0.00	.96
12	IN-6	(1) Prime Minister of France	0.00	0.00
		(2) Prime Minister of Australia	0.00	3.85
		(3) Prime Minister of Ireland	0.00	1.92
		(4) Prime Minister of Canada	62.26	58.65
		(5) Prime Minister of New Zealand	0.00	.96
		(6) None of those mentioned above	11.32	17.31
13	MM-5	(1) Everyday	92.45	97.12
		(2) Few times a week	7.55	2.88
		(3) Occasionally (rarely)	0.00	0.00
		(4) Very rarely	0.00	0.00
		(5) Never	0.00	0.00

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
14	AS-5	(2) Domestic or housework	1.89	3.85
		(3) Service (menial)	7.55	0.00
		(4) Agricultural laborer	13.21	31.73
		(5) Industrial laborer	5.66	0.00
		(6) Unskilled non- agricultural laborer	11.32	9.62
		(7) Manager of service (menial) workers	5.66	1.92
		(8) Manager of agricultural workers	13.21	8.65
		(9) Manager of industrial workers	7.55	.96
		(10) Skilled laborer	18.87	26.96
		(11) Professional, Government or Party officer	3.77	7.69
15	EF-3	(1) Entirely on fate	0.00	0.00
		(2) Only partly on fate	11.32	36.54
		(3) Entirely on efforts	52.83	26.92
		(4) Only partly on efforts	28.30	29.81
16	FS-1	(1) None	1.89	0.00
		(2) One	0.00	.96
		(3) Two	3.77	2.88
		(4) Three	26.42	36.54

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
16	FS-1	(5) Four	35.85	33.65
		(6) Five	13.21	17.31
		(7) Six or more	13.21	3.85
17	KO-1	(1) To his wife	92.45	92.31
		(2) To his (mother, father, brother)	1.89	1.92
18	KO-2	(1) The job he prefers	98.11	97.12
		(2) The job his parents prefer	0.00	0.00
19	PL-4	(1) To plan ahead carefully on most matters	45.28	39.42
		(2) To plan ahead carefully on a few matters	35.85	38.46
		(3) Not to plan ahead	16.98	19.23
20	TI-5	(1) 5 minutes	11.32	18.27
		(2) 10 minutes	33.96	23.08
		(3) 15 minutes	41.51	45.19
		(4) 30 minutes	7.55	11.54
		(5) 45 minutes	1.89	0.00
		(6) An hour and over	1.89	0.00
21	TS-12	(1) To hire more workers than previously	11.32	18.27
		(2) To give the present workers extra training	84.91	74.04

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
22	WR-7	(1) It should be equal	84.91	76.92
		(2) Men should get a little more	13.21	17.31
		(3) Men should get quite a bit more	0.00	3.85
23	WR-11	(1) Be picked by herself	96.23	97.12
		(2) Be picked by her parents	1.89	0.00
24	CO-9	(1) Happiness de- pends on material things a man possesses	0.00	2.88
		(2) Happiness de- pends on other things	98.11	91.35
25	RE-8	(1) Holy man	16.98	29.81
		(2) Factory man	0.00	1.92
		(3) Both equally	13.21	11.54
		(4) Neither	64.15	51.92
26	EF-2	(1) Entirely on luck	3.77	0.00
		(2) Mainly on luck	3.77	1.92
		(3) Mainly on carefulness	66.04	75.96
		(4) Entirely on carefulness	24.53	18.27
27	EF-8	(1) Many deci- sions	54.72	49.04
		(2) Only a few decisions	39.62	43.27
		(3) No decisions at all	1.89	3.85

APPENDIX G.--Continued.

Item Number in Question- naire of Present Study	Item Number in Inkeles Project	Response Options	Kibbutz %	Moshav %
28	NE-4	(1) I could under- stand him like any of my good friends	18.87	31.73
		(2) I could under- stand him well	54.72	52.88
		(3) I could hardly understand him	22.64	8.65
		(4) I could not understand him at all	3.77	2.88
29	CI-14	(1) One man has the most right according to the law	33.96	57.69
		(2) One man is a friend of an influential leader	1.89	0.00
		(3) One man is very poor and has the most need	62.26	41.35
30	GO-4	(1) Would many have opinions dif- ferent from yours?	22.64	24.04
		(2) Would a few have opinions different from yours?	71.70	61.54
		(3) Would all have the same opin- ions as you do?	5.66	13.46

APPENDIX H.

RESPONSES OF KIBBUTZ AND MOSHAV MEMBERS TO DOGMATISM SCALE ITEMS IN QUESTIONNAIRE

Question Number	Item Number in Dogmatism Scale	Response Options	Kibbutz %	Moshav %
31	45	(1) I agree very much	32.08	47.12
		(2) I agree on the whole	15.09	7.69
		(3) I agree a little	9.43	13.46
		(4) I disagree a little	1.89	1.92
		(5) I disagree on the whole	5.66	.96
		(6) I disagree very much	24.53	18.27
32	55	(1) I agree very much	24.53	29.81
		(2) I agree on the whole	26.42	26.92
		(3) I agree a little	20.75	14.42
		(4) I disagree a little	5.66	13.46
		(5) I disagree on the whole	5.66	5.77
		(6) I disagree very much	13.21	7.69
33	53	(1) I agree very much	15.09	23.08
		(2) I agree on the whole	28.30	24.04
		(3) I agree a little	24.53	24.04
		(4) I disagree a little	7.55	3.85
		(5) I disagree on the whole	5.66	8.65
		(6) I disagree very much	16.98	15.38
34	51	(1) I agree very much	7.55	7.69
		(2) I agree on the whole	3.77	7.69
		(3) I agree a little	18.87	19.23
		(4) I disagree a little	9.43	13.46
		(5) I disagree on the whole	13.21	12.50
		(6) I disagree very much	47.17	37.50

APPENDIX H.--Continued.

Question Number	Item Number in Dogmatism Scale	Response Options	Kibbutz %	Moshav %
35	47	(1) I agree very much	18.87	32.69
		(2) I agree on the whole	20.75	25.00
		(3) I agree a little	18.87	13.46
		(4) I disagree a little	11.32	6.73
		(5) I disagree on the whole	5.66	6.73
		(6) I disagree very much	24.53	12.50
36	43	(1) I agree very much	20.75	20.19
		(2) I agree on the whole	1.89	8.65
		(3) I agree a little	15.09	13.46
		(4) I disagree a little	11.32	5.77
		(5) I disagree on the whole	13.21	10.58
		(6) I disagree very much	37.74	40.38
37	41	(1) I agree very much	9.43	15.38
		(2) I agree on the whole	9.43	9.62
		(3) I agree a little	16.98	17.31
		(4) I disagree a little	22.64	7.69
		(5) I disagree on the whole	7.55	14.42
		(6) I disagree very much	30.19	31.73
38	39	(1) I agree very much	5.66	5.77
		(2) I agree on the whole	5.66	5.88
		(3) I agree a little	9.43	6.73
		(4) I disagree a little	7.55	7.69
		(5) I disagree on the whole	11.32	11.54
		(6) I disagree very much	58.49	57.69
39	38	(1) I agree very much	11.32	19.23
		(2) I agree on the whole	13.21	23.08
		(3) I agree a little	32.08	20.19
		(4) I disagree a little	1.89	4.81
		(5) I disagree on the whole	7.55	3.85
		(6) I disagree very much	33.96	26.92

APPENDIX II.--Continued.

Question Number	Item Number in Dogmatism Scale	Response Options	Kibbutz %	Moshav %
40	54	(1) I agree very much	24.53	34.62
		(2) I agree on the whole	9.43	17.31
		(3) I agree a little	13.21	12.58
		(4) I disagree a little	15.09	6.73
		(5) I disagree on the whole	11.32	4.81
		(6) I disagree very much	26.42	21.15
41	36	(1) I agree very much	7.55	15.38
		(2) I agree on the whole	5.66	6.73
		(3) I agree a little	16.98	18.27
		(4) I disagree a little	5.66	7.69
		(5) I disagree on the whole	3.77	7.69
		(6) I disagree very much	58.49	40.38
42	35	(1) I agree very much	30.19	31.73
		(2) I agree on the whole	13.21	17.31
		(3) I agree a little	20.75	16.35
		(4) I disagree a little	7.55	8.65
		(5) I disagree on the whole	7.55	3.85
		(6) I disagree very much	15.09	16.35
43	27	(1) I agree very much	33.96	39.42
		(2) I agree on the whole	7.55	17.31
		(3) I agree a little	26.42	18.27
		(4) I disagree a little	3.77	3.85
		(5) I disagree on the whole	9.43	4.81
		(6) I disagree very much	13.21	12.50
44	26	(1) I agree very much	11.32	23.08
		(2) I agree on the whole	13.21	17.31
		(3) I agree a little	18.87	15.38
		(4) I disagree a little	15.09	8.65
		(5) I disagree on the whole	7.55	9.62
		(6) I disagree very much	33.96	25.00

APPENDIX H.--Continued.

Question Number	Item Dogmatism Scale	Response Options	Kibbutz %	Moshav %
45	25	(1) I agree very much	3.77	5.77
		(2) I agree on the whole	3.77	.96
		(3) I agree a little	5.66	11.54
		(4) I disagree a little	3.77	4.81
		(5) I disagree on the whole	11.32	6.73
		(6) I disagree very much	71.70	66.35
46	21	(1) I agree very much	32.08	38.46
		(2) I agree on the whole	13.21	7.69
		(3) I agree a little	13.21	13.46
		(4) I disagree a little	13.21	11.54
		(5) I disagree on the whole	1.89	3.85
		(6) I disagree very much	26.42	22.12
47	11	(1) I agree very much	18.82	22.12
		(2) I agree on the whole	13.21	12.50
		(3) I agree a little	15.09	12.50
		(4) I disagree a little	11.32	6.73
		(5) I disagree on the whole	5.66	7.69
		(6) I disagree very much	35.85	35.58
48	6	(1) I agree very much	26.42	41.35
		(2) I agree on the whole	3.77	17.31
		(3) I agree a little	18.87	11.54
		(4) I disagree a little	7.55	3.85
		(5) I disagree on the whole	11.32	6.73
		(6) I disagree very much	26.42	17.31
49	46	(1) I agree very much	15.09	20.19
		(2) I agree on the whole	9.43	15.38
		(3) I agree a little	15.09	16.35
		(4) I disagree a little	7.55	4.81
		(5) I disagree on the whole	9.43	10.58
		(6) I disagree very much	33.96	26.92

APPENDIX H.--Continued.

Question Number	Item		Response Options	Kibbutz Moshav	
	Number in	Dogmatism Scale		%	%
50	1	(1) I agree very much		11.32	20.19
		(2) I agree on the whole		1.89	7.69
		(3) I agree a little		7.55	12.50
		(4) I disagree a little		18.51	13.46
		(5) I disagree on the whole		16.98	8.65
		(6) I disagree very much		37.74	34.62

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