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Psychological Determinants of Points of View of the American Zionist With Regard to Aliyah

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PSYCHOLOGICAL DETERMINANTS OF POINTS OF VIEW OF THE AMERICAN ZIONIST
WITH REGARD TO ALIYAH

by

Eleanor Greenberg

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
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VITA

The author, Eleanor Levitansky Greenberg, was born to Dorothy and Louis Levitansky on March 25, 1942, in South Bend, Indiana. She is married to Sherwin Greenberg, an attorney, and is the mother of Faigie, Miriam, and Raquel Greenberg.

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INTRODUCTION

Migration is defined as man's movement from one destination to a second in search of better conditions (Davie,1949; Wilcox,1969; Sherrow and Ritterband,1970). However, immigration of the American Jew to Israel is often cited as an exception to that rule, since Israel is a less economically developed country when compared to the United States.

The Hebrew word which means Jewish immigration to Israel is "Aliyah". Literally translated it means "going up". According to Jewish tradition one who goes on Aliyah will be elevated geographically and spiritually as well. The ideological foundation for this concept within Zionism is found in Genesis 12:1. "Go (Abraham) from your land to the land which I will show you . . . To your seed I will give this land". The first recorded Aliyah is Abraham's fulfillment of this command.

Despite the perils of travel, Aliyah has continued unceasingly throughout the generations. Table 1 records these Aliyot and the historical dates with which they coincided from the days of Abraham until the present. It was not until the early twentieth century however, that an organized movement to return to Zion began in earnest, and the impossible dream of mass Aliyah began to be perceived as a possible reality by many Jewish leaders in the diaspora. With the founding of the State of Israel in 1948, Aliyah became the combined undertaking of Zionists throughout the world.

TABLE 1
A CHRONOLOGY OF THE RETURN TO ZION

1st half of second millennium	The Patriarchs: Abraham, Isaac and Jacob
13th century BCE	Exodus from Egypt
12th to 11th centuries BCE	Israelite return to the Promised Land
586 BCE	Conquest of Judah by Babylonians and Babylonian exile
538-515 BCE	First return from Babylon
457-424 BCE	Second return to Zion; Ezra and Nehemiah
70 CE	Destruction of Second Temple
1141 CE	Yehuda Halevi's journey to Palestine
1267	Nachmanides revives Jewish community of Jerusalem
1870	Agricultural school founded in Mikve Israel
1878	Petach Tikva, first pioneering village, founded
1882	Pinsker's <u>Autoemancipation</u> ; First Aliyah begins
1895	Theodore Herzl's <u>Judenstaat</u> published
1897	First Zionist Congress in Basle
1904-1914	Second Aliyah; start of labor movement
1909	Tel Aviv, first all-Jewish city, founded
1917	Balfour Declaration
1917-18	British Army, with Jewish contingents, liberates the Holy Land from the Turks
1920	Third Aliyah begins
1922	British Mandate over Palestine confirmed by League of Nations
1925	Peel Commission proposes partition
1939	British White Paper limits Jewish immigration
1941	Zionist Movement calls for Jewish State
1946	Anglo-American Committee favors admission of 100,000 displaced persons
1947	United Nations General Assembly adopts partition plan, providing for establishment of Jewish State
1948	Proclamation of State (May 14)
1949	Jewish population reaches first million
1950	Law of Return confirms right of every Jew to dwell in Israel
	Airlift of 45,000 Jews from Yemen completed
	500,000 immigrants
1951	Airlift of 110,000 Jews from Iraq
1961	Millionth newcomer since re-establishment of State
1961-1975	500,000 immigrants

Table 1 has been reconstructed from a table presented in Israel: A personal history (Ben Gurion, 1971) and from the publication Aliyah V'klitah, 1970-1975 (World Zionist Organization, 1975).

Between 1948 and 1978 over one million, five hundred thousand people immigrated to Israel (Horev, 1976). Many fled from lands of persecution. Others came from lands of great affluence. Among them were more than thirty thousand American Jews. Why did these people leave the security and comfort of America for the uncertainties of a new life in Israel? How does one explain this seeming incongruity within migration theory? Also, with Aliyah as a reality, a second incongruence rose to the fore within Zionist ranks. Did Zionism, by its very definition, imply a personal commitment to immigration or not?

Opposing philosophies developed within the Zionist movement. Adherents of the first philosophy believed Aliyah to be an inherent part of Zionist self realization and its fulfillment to be incumbent upon all Jews. Adherents of the second philosophy believed Zionism to exact devotion to Israel just short of personal Aliyah. These two opposing philosophies exist yet today.

The present study was designed to ascertain if adherents of the first philosophy, which shall be termed the Aliyah group, typically conceptualize Aliyah in ways which differ from the points of view of adherents of the second philosophy, which shall be termed the non-Aliyah group. In addition, the present investigation was designed to identify some of the environmental (i.e. situational) determinants of behavior which have influenced points of view with regard to Aliyah as well as the cognitive intervening personality mechanisms responsible for those learned behaviors. The Aliyah Repertory Grid was designed by the investigator for this purpose. Three idealized typologies were derived from this grid with subject loadings indicating the degree to which a subject matched the selected typology. The first typological

measure was interpreted to be a species factor (i.e. descriptive of all American Zionists). The second typological measure was interpreted to be an Aliyah factor (i.e. descriptive of Zionists who believe Aliyah to be an inherent part of Zionist ideology). And the third typological measure was interpreted to be a non-Aliyah factor (i.e. descriptive of Zionists who believe personal Aliyah to be beyond the scope of Zionist ideology). The grids derived from the idealized type two person and the idealized type three person were then analyzed and compared in view of psychohistorical, existential and social learning theoretical frames of reference.

It was hypothesized that Aliyah is not contrary to the natural flow of world migration, but rather that the Oleh (one who immigrates to Israel) is in search of better spiritual conditions as opposed to the better physical conditions which are the primary motives for most migrations.

REVIEW OF THE RELATED LITERATURE

The review of the related literature examined three projected psychological-philosophical rationales often utilized to explain the seeming incongruity of American Aliyah to Israel (i.e. Immigration from a more developed country to a less developed one). The first perspective to be reviewed was an historical overview of the psychoanalytically oriented interpretations of Zionism as espoused by Gonen (1975) and Diamond (1975) whereby the founding of the Jewish State and its corollary Aliyah were regarded as compensation to the Jewish people for the many atrocities history had made theirs, culminating in that of the Holocaust. The views of the twentieth century existentialist philosophers were the second perspective reviewed. Examples were Theodore Herzl, who was famed for his statement, "If you will it, it is no dream", and Viktor Frankl whose philosophy espoused the "will to meaning". Current social learning theory (Bandura, 1978) and its implications for Aliyah were also considered.

All of the above were viewed through the perspective of the push-pull concept of migration theory. Push and pull factors are frequently applied classifications of motives or reasons in migration research. Push factors (as perceived by the performer) are those that drive a person from his place of residence, while pull factors are those which draw him to a new destination. The first type is generally negative and involuntary and is associated with the country or place of origin; the second is positive and voluntary and pertains to

the country of destination (Mills,1950)

PSYCHOHISTORICAL APPROACHES TO ALIYAH

Psychohistory is defined by Erikson (1959) to be essentially "the study of individual and collective life with the combined methods of psychoanalysis and history". Interpreting individual psychology and social psychology to be "one at the same time" as does Freud, psychohistorians view the history of the Jewish people, a social entity, as they would view the life of one individual. Utilizing psychoanalytic techniques, they attempt to explain the history of the Jewish people as the motivating force behind Zionism. According to psychohistorians history decreed the personality of the twentieth century Jew which in turn effected Jewish history culminating in the establishment of the Jewish State and Aliyah.

Jay Y. Gonen, in his book, A Psychohistory of Zionism, relates the history of the Jewish People before the establishment of the modern day State to be one of great persecution culminating in the Holocaust. He explains Zionism to be "a collective reaction of a people seeking refuge from the negative identity history had made theirs". The atrocities to which he refers, which often drove the Jews from their homes causing them to wander, can be perceived as the push factors of migration theory, the negative motivations for Aliyah. Gonen contends that living in a state of constant danger made the Jewish people perceive themselves as victims of their fate rather than its masters. This perception of inadequacy resulted in feelings of great insecurity and anxiety, and resulted in complexes of parasitism, split identities, paranoia, passivity and hate.

Gonen continues on to explain that although the nineteenth century European Jews felt most secure at home, basking in the world of spirituality created by the many generations of Jews who had preceded them, outside their homes they felt second class, unwanted, and vulnerable. Their identities became split and ever greater feelings of insecurity set in. Although centuries of conditioning had trained them to be submissive to the Gentile will and passive to oppression, inwardly the Jews began to feel impotent and frustrated and conceived of themselves as "schnorrers" and "parasites", feeding on an alien body politic.

Living in dread that any event could have an important bearing on their fate the Jews became paranoid. They began to examine every event through Jewish glasses seeking an underlying connection between that same event and the "Jewish problem". Their outlook was haunted and suspiciously alert and they began to hate. And, as so frequently happens to those who are insecure, the Jews began to blame themselves. Their suppressed aggression was turned inward through self derogation.

As the degree of persecution, which climaxed with the Holocaust, reached more intolerable proportions, the Jewish negative identity, which until then had been congruent with at least some of the general orientations of each person's ego, became totally unacceptable. The Jews were no longer able to identify themselves with the despised persons they had been in the past and according to Gonen (1975) they rejected their past in total. They rejected subservience to authoritarian figures and the emotionalism contained therein. In turn they opted for immigration to far off lands, equality and authenticity. Rejecting

the passivism of the past they became political, militaristic, active against assimilation and anti-Semitism as well. Rejecting the "schnorrer complex", they demanded complete mastery of their fate and implemented a psychology of voluntarism, Jewish self reliance.

Diamond (1975) concurred with Gonen's evaluation of the personality characteristics of the nineteenth century European Jew but differed with regard to locus of effect. Whereas Gonen attributes the personality of the nineteenth century European Jew to have been dictated by European society at large, Diamond attributes these same characteristics to the structure of the traditional (i.e. nineteenth century European) Jewish family unit. Diamond perceived the family structure as a "domestic-triangle". At the apex stood the authoritarian father. At the left base of the triangle stood the over protective Jewish mother. At the right base stood their children -- objects of their parental obligations. The function of the family unit was to perpetuate and guarantee the survival of a new generation of Jews. And, although many generations attested to the success of this theory, Diamond contends that this same success had unwittingly generated potentially explosive tensions within the Jewish community needing only the proper moment in history to express themselves. Feeling immobilized as the result of their fathers' authority and their mothers' over protectiveness the nineteenth century European Jewish youth were frustrated, loving and hating at the same time. This resulted in feelings of guilt, parasitism, split-identities, paranoia and hate, a profile similar to that described by Gonen.

Many psychohistorians believe that inherent in the Jewish per-

sonality of the mid-twentieth century are characteristics reminiscent of this past. They contend that the collective learning experiences (i.e. past environment) of the Jewish people have caused disdain for parents, fears of assimilation and anti-Semitism, and a desire for a strong Jewish identity, as well as desires for authenticity and self mastery (i.e. self regulating cognitions). Overcompensating for feelings of inferiority, the Jewish People are said to have embraced Aliyah and founded their modern Homeland.

Demographic reports, however, do not bear this out. (See Table 1) Although it is true that the "thunders" of 1882 as the Russian pogroms (organized massacres, as of Jews in Czarist Russia) were then euphemistically called, coincided with the period of the "first Aliyah" and that the rise of Nazism in the 1930's and early 1940's coincided with Israel's bid for statehood, between 1889 and 1930, 1,905,561 European Jews immigrated to the United States, while only 192,000 immigrated to Israel (Wilcox,1969). David Ben Gurion (1971), first Prime Minister of the State of Israel, stated it eloquently when he said, "Unquestionably, pogroms and overt anti-Semitism were a powerful, and maybe even a main cause of Jewish migration down the centuries, but they never set the directions of those wanderings."

Nor was the movement unique. A parallel movement at the turn of the nineteenth century was the Wandervogel Movement, an adolescent revolt of a small elite group, whose young adherents wanted very much to migrate out of the world of their parents (Laquer,1962). Theirs was a revolt against authoritarianism; a revolt against materialism; a desire for authenticity and a return to nature. Theirs was a search for all the things Zionism seemingly offered.

Bettleheim (1969) contends that "to explain Zionism and Aliyah as no more than an over reaction to a personal background would be to miss the point entirely. First there was no need for the Jewish people to reclaim barren soil in a faraway land, nor to embrace a particular view of the new man in order to counteract a home background. These choices were uniquely their own and entirely spontaneous. So was their conception of the good and just life."

AN EXISTENTIALISTIC APPROACH

Existential philosophers take issue with the deterministic aspects of psychoanalysis. Buber, as reported by Allport (1960) emphasized growth rather than stability, change rather than permanence, and creativity rather than uncertainty reduction. Referring to psychoanalysis in general, Allport felt it to be a gross injustice to let past reference dominate the scene "while men are busy living their lives in the present; with much future pointing". Maslow emphasized "self-actualization" and Frankl a spiritual value, the "will to meaning in life". Future pointing, self-actualizing and the will to meaning were some of the existential values embraced by early Zionist leaders.

Jewish tradition tells us that the ultimate future, the Messianic age, will witness the resettlement of Israel in its ancestral Homeland. Religious Zionist leaders suggest that Aliyah (i.e. the resettlement of Israel in its ancient Homeland) will hasten the coming of the Messiah with all of its Messianic implications. Secular Zionists as well, made preparations for this future era. Weizmann, the first President of the State of Israel, expressed his deep conviction that

God has always chosen small countries to convey his messages to humanity. He believed that if the Jewish qualities of neighborliness, love and devotion found in many Jewish communities would merge, and the efforts to implement them could be combined in one state, then civilization would be enriched by a great example. Ahad Haam, the major proponent of cultural Zionism, dreamed of the rediscovery of a living relationship to the truth. A.D. Gordon wanted to relate to the land. "It is not we", he said, "it is our land that speaks to the people. We have merely to express and intimate the words spoken by the land, and we say to you, to the whole people, the land is waiting for you." To renew the great social ideas of Israel through the institutions of community life was the dream of Hess. Herzl's political Zionism was said to have provided the Jewish people with at least a foretaste of the realization of the magnificent dream. And, a resolution of the Zionist Conference in 1921, affirmed the will of the nucleus of the Jewish people to return to their ancient Homeland to build a life that was to be "an organic" element of a new humanity. Conceptually, Zionism embodies nationalism, religious beliefs, cultural identification, a return to nature and an approach to the good and just life, all with reference to the land and the coming of the future Messianic Era. These factors are often considered to be the "pull" of the Land, the positive aspects of Aliyah.

All of the early Zionist leaders had their own existential expectations of Zionism. All demanded more from life than basic needs. All could be described as Maslow's "self-actualizing man" involved in a cause outside of themselves. "They are devoted, working at something, something which fate has called them to somehow and which they work at

and which they love . . . (Maslow,1971)."

Maslow's "self-actualizing man" was described to be realistic, independent, spontaneous, creative, democratic, problem centered rather than self centered with a need for privacy and detachment. Maslow's "self-actualizing man" is to have a fresh rather than a stereo-typed appreciation of people and things and is a person who needn't conform to society (Nordby & Hall,1975). It is interesting to note that Theodore Herzl, the father of modern Zionism, can be described by the very same terms as Maslow's "self-actualizing man". As a journalist, Herzl was thought to be realistic in approach, independent and creative of mind, and spontaneous in action. Being a Jewish professional in European society he had need to be of democratic persuasion. Gonen (1975) states that Herzl's object relations centered primarily on ideas rather than on persons, for a more "normal" individual who loved other persons and who liked people in general, could not have withstood the ridicule and contempt afforded him for his non-conformist stands. Herzl's love for the Zionist idea was said to reinforce his personal need to be a savior and then to rebound to become love of himself. He viewed his political Zionism, his high level negotiations with world powers to be a psychological necessity, for the "sight of a Jewish King dealing with the mightiest of world leaders, when the nation he represented existed merely in the form of an IOU allegedly given to him by the Jewish people, was incentive enough to create a strong drive in the people to honor and fulfill that IOU (Gonen,1976)". There are some indications that even Sigmund Freud did not escape the impact of Herzl. Legend relates that Freud was so impressed that he even seems to have dreamed of Herzl's majestic appearance.

Frankl (1963) like other existentialists, disagrees with determinism in total and espouses the freedom of man in spite of instincts, inherited dispositions, and environment. He states that men alone have the responsibility for finding meaning in their lives. Frankl's goal is to find this meaning. He approaches this through futuristic planning of long goals, short goals and life term goals as well.

Based on his own experience of being an inmate in a concentration camp, Frankl describes man to be composed of three parts, the physical, the psychological and the spiritual. Adopting the philosopher Nietzsche's statement "He who has a why to live for, can bear almost any how", Frankl explains that the physical being (i.e. he) who has a spiritual idea to live for (i.e. why) can bear almost any physical discomforts (i.e. any how). According to Frankl's philosophy, an individual who sets Zionism for his life term goal, and Aliyah for his short term goal should be willing to forego the physical in lieu of future spiritual reward.

SOCIAL LEARNING THEORY: AN INTEGRATED APPROACH TO ALIYAH

Social learning theorists contest the limitations of both the psychohistorical and existential points of view of the locus of the causes of learned behaviors such as Aliyah. They call these views into question in that they attend only to the environmental and cognitive variables within the range of Aliyah, but exclude the behavior itself from the causal process. Psychohistorians view Aliyah as the function of the reciprocal interaction of history and tradition, of physical environment and nationality (i.e. $B=f(P \leftrightarrow E)$ where B is behavior, P is

person (or nation) and E is environment). They contend that it was the negative history of the Jewish people that determined its collective personality to be so strong, and perhaps so desperate, that the Jewish people opted for nothing less than a complete change of their national profile, new self-regulating behaviors which resulted in the founding of the Jewish State and Aliyah. Social learning theorists suggest that Aliyah is an integral part of both Jewish personality and the history of the Jewish People, and as such must be included in any interpretation of locus of cause.

The existential point of view, where Aliyah is considered to be the effect of two independent causal variables (i.e. the individual's self-regulatory behaviors and their environments), is also taken to task by social learning theorists. They call this unidirectional notion of interaction (Bandura, 1978), where $B=f(P,E)$, into question on both conceptual and empirical grounds, contending that the dream of Zion and the history of the Jew cannot be viewed as independently functioning variables, but rather they determine each other. Also, one cannot separate persons (i.e. self regulating cognitions) from the all pervasive matter of Aliyah (i.e. behavior) when considering the whole. As stated above, according to social learning theorists, cognitively regulating behaviors effect the environment which in turn effects behavior in a reciprocally interacting fashion. Also, those experiences generated by behavior determine in part what persons think, expect, and can do, effecting in turn their future behaviors. Behaviors must be considered when interpreting personality and environment.

Also, according to social learning theorists, neither of the above theories of interaction allow for differing points of view with

regard to Aliyah. The unidirectional approach would suggest that persons who share similar regulatory behaviors and similar historical backgrounds would share similar points of view with regard to Aliyah, which in fact is not the case. Likewise those persons with similar regulatory behaviors who share similar reinforcing experiences with regard to Aliyah should share like points of view. This also does not hold true. All Zionists do not plan Aliyah.

Bandura (1977) contending that "humans do not simply respond to stimuli: they interpret them", suggests that learned behaviors such as Aliyah are determined by a process of reciprocal determinism ($B \overset{P}{\leftrightarrow} E$). To account for the differing points of view of American Zionists regarding Aliyah, social learning theorists contend that one must consider all three of the above factors which operate as interlocking determinants of each other, the behavioral, the cognitive and the environmental. Neither the dream without hope of realization, the existence of the State, nor Aliyah can stand alone.

Other distinguishing features of social learning theory are modeling and symbolizing. Modeling influences, through real or vicarious experiences, produce learning principally through their informative function and therefore, people's responsiveness to situational circumstances can only be evaluated by considering the range of models (e.g. family figures, peers, teachers, etc.) included in their environments. To examine the behavior Aliyah, one must evaluate the subjects perception of the influential people in their lives, how they relate to these people and how these people relate to one another along the range of Aliyah.

The capacity to symbolize experience makes humans capable of

learning an extraordinary variety of behaviors, such as Aliyah, without having to enact all the various alternative solutions, and they can foresee the probable consequences of different actions and alter their behavior accordingly. By arranging environmental inducements, generating cognitive support and producing consequences for their own actions people are able to exercise some measure of control over their own behavior (Bandura, 1977).

Social learning theory recognizes a number of factors that determine whether people will act or not on what they have learned. Lack of affect can result from either comprehension deficits or performance preferences. Often modeled judgments are learned but not expressed because they are personally disfavored. Adoptive behaviors are also highly susceptible to reinforcement influences, particularly anticipated or vicarious reinforcement. Responses that result in unrewarding or punishing effects be they from one's environment or through self regulatory capacities tend to be discarded whereas those that produce rewarding outcomes are retained. Cognitive factors must be taken into account when one considers the determinants of points of view of the American Zionist with regard to Aliyah.

RECAPITULATION

Seemingly defying all the laws of natural migration, the Jewish people have unceasingly, throughout the centuries, immigrated to Israel to settle their land. The return to Zion is a national concept, ages old, embraced by all Zionists. Personal Aliyah (i.e. immigration to Israel) is viewed differently by many of these same individuals. The present investigation attempted to identify through psychohistorical,

existential, and social learning theoretical frames of reference, those determinants of points of view which characterize the twentieth century Zionists who plan Aliyah.

Viewing men to be victims of their environment, and nations to be victims of their history, Gonen and Diamond explored the determinants of Zionism and Aliyah from a psychohistorical perspective, determining the behavior Aliyah to be the reciprocally interacting function of the nation's self-regulating cognitions and their historical past. Perceiving the nineteenth century European Jews to have been frustrated in their social identities, and within their own family structures as well, to have feared fate, anti-Semitism, and assimilation, and to feel defective in that they had no state or country of their own as did other nations, Gonen (1975) and Diamond (1975) explained Zionism and Aliyah to be reaction formations overcompensating for these feelings of defect. The positive outcome of this overcompensation is often viewed to be the founding of the Jewish State. The self-regulating cognitions considered to be responsible for determining the American Jews' point of view with regard to Aliyah were disdain for parents, fear of assimilation, fear of anti-Semitism, a desire for a strong Jewish identity, and desires for authenticity and self-mastery.

Existential philosophers such as Herzl and Frankl acknowledged environment's role in determining behavior but regarded it independently from the role of self-regulatory cognitions. To the existentialist Aliyah is partial realization of the ultimate goal, a concept above and beyond Maslow's hierarchy of needs. They perceive the wish to, and the realization of settling the land to be fulfillment of Frankl's "search for meaning". They foresee an era of national, religious and cultural

identity, summum bonum, and a more nature bound way of life.

Social learning theorists contend that to examine complex behaviors such as Aliyah, one must attend to self-regulatory cognitions, and environment, and the behavior itself, in that they are all interlocking determinants of each other (Bandura, 1978). To investigate the determinants of Zionists' points of view regarding Aliyah, according to social learning theorists, one must consider the individual's perception (i.e. self-regulatory cognitions), the persons with whom he has interacted (i.e. environment), Aliyah behaviors and the reciprocal interaction of them all. The present investigation attempted to integrate all of the above.

METHOD

FORMAL HYPOTHESES TESTING

The present study was designed to identify some of the environmental determinants of behavior and the cognitive personality mechanisms which have influenced American Zionists with regard to Aliyah. The following null hypotheses were tested through formal hypothesis testing procedures:

1. There is no significant difference between the pattern of performance on Practical Mindedness, Achievement, Variety, Decisiveness, Orderliness, or Goal Orientation (the six scales of the Survey of Personal Values (Gordon, 1967)) and the subjects stated intention to immigrate to Israel (i.e. Intent of Aliyah). Intent of Aliyah was assessed by an investigator constructed Social and Demographic Questionnaire. This hypothesis was tested utilizing discriminant analysis procedures.

2. There is no significant difference between the pattern of performance on Practical Mindedness, Achievement, Variety, Decisiveness, Orderliness, or Goal Orientation (the six scales of the Survey of Personal Values (Gordon, 1967)) and the Aliyah and non-Aliyah grid typological measures. These typologies were obtained through principal components analysis of the grid data. This hypothesis was tested utilizing canonical correlation procedures.

3. There is no significant difference in responses to the Aliyah Repertory Grid between Aliyah and non-Aliyah subjects. This hypothesis was tested utilizing chi-square procedures.

INFORMAL HYPOTHESIS EXAMINATION

The present study was also designed to ascertain if American Zionists with Intent of Aliyah typically conceptualize Aliyah differently than do Zionists who have no plans to immigrate. The following informal hypothesis was examined through internal analysis.

American Zionists with Intent of Aliyah typically conceptualize those people within their environments, with whom they have interacted within the range of Aliyah (i.e. their Mothers, Fathers, Sisters, Brothers, Spouses, Spiritual Leaders, Persons active in Jewish organizations, Youth Group Leaders, Teachers they admire(d), Best Friends during high school days, Persons most like them, Persons they know well but dislike, Persons they know well but feel uncomfortable with and Persons they know well and admire) differently than do American Zionists without Intent of Aliyah. This hypothesis was examined utilizing factor analytic procedures.

SAMPLE

To meet the requirements for stratification optimally desired for the present investigation, a sample of convenience was utilized. Volunteers were solicited by the investigator and her assistants at chapter meetings and club houses of seven Chicago based Zionist organizations. Participating organizations were American Mizrahi women, Enei Akiva, Habonim, Hadassah, Labour Zionists, Mizrahi-Hapoel Hamizrachi and Pioneer Women.

One hundred twenty questionnaires were distributed in all. Of the first 87 questionnaires returned, 28 respondents stated their intention to immigrate and that they had made inquiry thereof, and 32 stated

that they had no intention of Aliyah. These 60 subjects comprised the final sample. Twenty five respondents who stated their intent to immigrate but that they had made no serious inquiry thereof, one respondent whose responses evidenced a general incoherentness, and yet another respondent who indicated that her parents were not and had not been of the Jewish faith, were excluded from the final sample.

Table 2 presents a numerical description of the subjects according to sex, age, marital status, place of birth, religious observance, education, occupation, youth group affiliation, trips to Israel, and family members living in Israel. Included in the sample were 24 males and 36 females. Fifteen of the subjects were between 18-25 years of age, 22 were between 26-35 years of age, 19 were between 36-50 years of age, and 4 were between 50-65 years of age. Of these 12 were single, 44 were married, 3 were divorced and 1 was widowed. The average socio-economic level of these individuals was upper-middle class (Miller,1970). Fifty one of the 60 subjects were American born. Thirty-six subjects considered themselves to be Orthodox Jews and 24 considered themselves to be other than Orthodox. Fifty-one of the subjects had attended college. Twenty-six had completed their bachelor of arts degrees, seven had completed their masters of arts degrees, and three had successfully completed post masters of arts degrees. Of the 60 subjects, 15 were professionals, 16 were homemakers, and 12 were full time students. Forty-two of the subjects had belonged to Zionist youth groups, 18 had not. Forty-six of the subjects had visited Israel at least once, and 41 of the subjects had family members living in Israel. It was assumed that each participant, having voluntarily affiliated with a Zionist organization was sincerely interested in and concerned with the develop-

TABLE 2

A Numerical Description of the Subjects According to Selected Social and Demographic Variables.

Social and Demographic Variables	Number of Respondents
Sex	
Male	24
Female	36
Age	
18-25	15
26-35	22
36-50	19
51-65	4
Marital Status	
Single	12
Married	44
Widowed	1
Divorced	3
Place of Birth	
America	51
Other	9
Religious Observance	
Orthodox	36
Other than Orthodox	24
Educational Background	
Post Masters Degrees	7
Master of Arts	7
Bachelor of Arts	26
Attended College	11
Occupation	
Professionals	15
Homemakers	16
Full Time Students	12
Youth Group Affiliated	
Yes	42
No	18
Visits to Israel	
More than one	46
None	14
Have Family Living in Israel	
Yes	41
No	19

ment of the modern day State of Israel.

PROCEDURE

Three instruments were utilized in the present investigation, the Aliyah Repertory Grid, an instrument developed by the author, the Survey of Personal Values (Gordon, 1967), and a Social and Demographic Self-Report Questionnaire. Copies of each of these three instruments were placed in unsealed, pre-stamped, self-addressed manila envelopes for distribution at the meetings and club rooms of the participating Zionist organizations. One hundred and twenty sets of instruments were distributed to both male and female volunteer subjects. All of the instruments were to be self-administered; none had a specific time limitation. The subjects were requested to complete the instruments at their earliest possible convenience. The instruments were to be completed in the following order: the Survey of Personal Values, the Aliyah Repertory Grid, and the Social and Demographic Questionnaire.

The Survey of Personal Values booklet consisted of statements representing things that people consider to be important to their way of life. The statements were grouped into triads. The subjects were instructed to find which statement of each triad was most important to them and to blacken the space beside that statement in the column headed M (for most). They were then to decide which of the two remaining statements was least important to them and to blacken the space beside that statement in the column headed L (for least). The subjects were to leave the remaining statement unmarked. It was emphasized to the subjects that this was not a test, and therefore there were no right or wrong answers. It was stressed that the subjects should not skip items.

To complete the Aliyah Repertory Grid the subjects were requested to write, in the spaces provided, the names of 16 persons in their acquaintance who best fit the 16 role titles described in the instrument. They were then to rate each of those 16 persons on each of 16 behaviors predetermined by the investigator, on a seven-point-Likert scale. After completion of this task, subjects were instructed to remove the column of names which they had supplied in order to preserve the confidentiality of their evaluation.

Lastly, the subjects were asked to provide the objective information requested on the Social and Demographic Self-Report Questionnaire. The instruments were then to be returned by mail in the pre-stamped, self-addressed manila envelopes provided. All envelopes were sent directly to Loyola University of Chicago, thereby insuring confidentiality to each subject.

INSTRUMENTATION

Aliyah Repertory Grid

When selecting or developing instrumentation to seek the psychological determinants of points of view of a learned behavior such as Aliyah, one must assume, as did Kelly (1955), "that learning is not a special class of psychological processes; it is synonymous with any and all psychological processes. It is not something that happens to a person in the first place". To assess this "personality" one must consider three factors: a person's relationship to other persons, a person's values, and a person's own abstractions and generalizations about himself (Bannister & Mair, 1968).

It is these same factors that social learning theorists attend to when describing a learned behavior to be the interaction of environment, behavior, and self perception (i.e. of the Repertory Grid instrument self regulatory cognitions) (Bandura,1978). In the present investigation the Aliyah Repertory Grid (See Appendix A) was utilized to assess the influence of some psychological determinants of points of view of the American Zionist with regard to Aliyah. The Repertory Grid was chosen in that its design accounted for the reciprocal interaction of the above factors. The Aliyah Repertory Grid is a three dimensional instrument designed to permit analysis of the interaction of subjects' self perceptions and those events in their lives which occurred within the range of Aliyah. The range of values consisted of 32 constructs which were arbitrarily divided along two axes. The first Axis was comprised of 16 role titles (hereafter to be called elements) which were assumed to be representative of those individuals with whom each subject had interacted during his current lifespan (i.e. his environment). This axis was comprised of family members, community leaders, peers and valences. The first six elements examined were members of the nuclear family, "Self", "Mother", "Father", "Sister or person who was most like a sister to you", "Brother or person who was most like a brother to you", and "Spouse or person to whom you would like to be married". Community leaders considered were "Rabbi or Spiritual Leader", "Person who is active in Jewish organizations", "Youth Group Leader or Camp Counselor you admire(d)", and "Teacher you admire(d)". The peer elements examined were "Your best friend during high school" and "Person who is most like you". Valences considered were a "Person you know well but dislike", a "Person you know well but feel uncomfortable with", and a

"Person you know well and admire". The casting of roles in the Aliyah Repertory Grid gave structure to the parts the subjects saw themselves as having to play, and to the eventual development they saw in the plot. Kelly (1955) suggested that the subjects' personal construction could also be inferred from the constructions they placed upon other people.

The second axis was comprised of 16 self regulating cognitions (i.e. fears, desires, etc.). These cognitions (hereafter to be called constructs) selected for examination were those suggested in the review of the literature to be either psychohistorical values said to be inherent in the psychological makeup of the twentieth century Jew, existential values said to be inherent in the psychological makeup of all mankind, and personal values said to measure certain critical values that help determine the manners in which individuals cope with the problems of everyday living (Gordon, 1967). The first five constructs to be considered were those thought to be psychohistorical in origin. They were the "Desire for Self Mastery", the "Desire for Authenticity", the "Desire for a Strong Jewish Identity", a "Fear of Assimilation", and a "Fear of Anti-Semitism" as well. Those constructs considered, which were thought to be existential in origin were the "Desire for National Identity", the "Desire for Cultural Identity", the "Desire for the Good and Just Life" and the "Desire for a Return to a more Nature Bound way of life" as well. The personal values examined in the Aliyah Repertory Grid were congruent to those delineated in Gordon's Survey of Personal Values (1967). The values examined were "Materialism", "Achievement", "Variety", "Decisiveness", "Orderliness", and "Goal Orientation". The significance of these values with respect to their bearing on the points of view of the American Zionists with respect to Aliyah recommended them for inclu-

sion in the present investigation.

Survey of Personal Values

The Survey of Personal Values (SPV) was selected as a companion instrument to the Aliyah Repertory Grid in that Gordon suggests that it is well suited for research investigating group differences in values. It is designed to contrast mean scores of groups who would be expected to differ from one another in terms of particular values, in the present case determinants of Aliyah. The SPV was also utilized to enhance the incremental validation of the Aliyah Repertory Grid whose last six constructs are congruent with the six values measured by the SPV.

The six scales of the SPV were defined as follows:

Practical Mindedness (Materialism): To always get one's money's worth, to take good care of one's property, to get full use out of one's possessions, to do things that will pay off, to be very careful with one's money.

Achievement: To work on difficult problems, to have a challenging job to tackle, to accomplish something significant, to set the highest standards of accomplishment for oneself, to do an outstanding job in anything one tries.

Variety: To do things that are new and different, to have a variety of experiences, to be able to travel a great deal, to go to strange or unusual places, to experience an element of danger.

Decisiveness: To have strong and firm convictions, to make decisions quickly, to always come directly to the point, to make one's position on matters very clear, to come to a decision and stick to it.

Orderliness: To have well-organized work habits, to keep things in their proper place, to be a very orderly person, to follow a systematic approach in doing things according to a schedule.

Goal Orientation: To have a definite goal toward which to work, to stick to a problem until it is solved, to direct one's efforts toward clear-cut objectives to know precisely where one is headed, to keep one's goals clearly in mind.

The SPV scales were developed utilizing factor analytic procedures and equated for social desirability. The instrument consists of 30 sets of triads presented in a forced-choice format. The SPV was validated as part of Science Research Associations validation program (SRA 1973-4).

Social Demographic Self-Report Questionnaire

The Social and Demographic Self-Report Questionnaire was included to facilitate assessment of external personal and sociological variables characteristic of the American Zionist population, and also, to assess their degree of influence in determining the American Zionists' point of view with respect to Aliyah. The variables considered were Intent of Aliyah, Religious Observance, Prior Visits to Israel, Age, Sex, and Youth Group Affiliation. Other variables included on the questionnaire were Marital Status, Place of Birth, Parent's Place of Birth, Educational Level, Economic Level, Occupational Status and Family Members Living in Israel.

RESULTS

STATISTICAL ANALYSIS

Examination of the data consisted essentially of two parts: the testing of three hypotheses relating the grid responses to Intent of Aliyah and the Gordon scales (e.g. materialism), relating Intent of Aliyah to the Gordon scales, and an internal examination of the Aliyah Repertory Grid data (e.g. fears anti-Semitism).

The first part of the statistical analysis consisted of a Q-factor analysis utilizing the repertory grid data. Being that the Aliyah Repertory Grid was a single grid, the first step necessary to prepare the data for analysis was to reflect the grid (Cohen, 1969) in order to present each rated construct from both a positive and negative direction. Reflecting the grid resulted in a total of 512 ratings for each individual as opposed to the 256 ratings obtained in the original single grid. Utilizing each construct-element dyad as a data point, Cohen's similarity coefficient (with four as the neutral point) was calculated by each pair of subjects. The subject by subject matrix was then submitted to a principal components analysis.

Q-FACTOR ANALYSIS OF THE GRID DATA

The Q-factor analysis of the grid data evidenced a first unrotated component in which all subjects obtained positive factor loadings and 47 out of the 60 subjects received loadings above .40. The first unrotated component was interpreted to be a species factor, reflecting

the fact that the subjects' responses to the Aliyah Repertory Grid were more similar to each other than they were different. The second unrotated component appeared to differentiate those subjects who had expressed Intent of Aliyah from those who had not. Of the 32 Aliyah subjects, 24 received positive loadings on this component, while 19 out of the 28 non-Aliyah subjects received negative loadings.

An examination of the eigen values using the scree test (Cattell, 1966) led to the selection of the first three components for a Varimax rotation procedure (Child, 1973). The resulting three factor solution was used in all subsequent analyses. Each rotated component was interpreted to represent a typology with subject loadings indicating the degree to which a subject fits that typology. The obtained rotated components are hereafter referred to as the typological measures. The first component was interpreted as a species factor. Subjects who loaded high on this first rotated factor gave responses typically characteristic of most American Zionists, and therefore could not be interpreted as belonging exclusively to either an Aliyah or non-Aliyah factor. Eleven out of the thirteen subjects whose highest loadings were on factor two indicated their Intent of Aliyah thereby defining factor two as an Aliyah factor. Twelve out of the fourteen subjects whose highest loadings were on factor three indicated that they were without Intent of Aliyah thereby defining factor three to be a non-Aliyah factor. For statistical purposes subjects were classified as belonging to the type corresponding to the factor in which they received their highest loading, provided this loading was higher than .35. Thirty-one subjects were classified as Type 1, thirteen as Type 2, and fourteen as Type 3. Two subjects could not be classified as belonging to any of the types and were omitted from those

analyses requiring typological classification.

The second part of the statistical analysis consisted of the analysis of the interrelationship between the grid data, the Survey of Personal Values, Intent of Aliyah and other selected social and demographic variables.

The relationship between the SPV and the typological measures was tested utilizing canonical correlation analysis procedures. The relationship between Intent of Aliyah and the six scales of the Survey of Personal Values was examined by discriminant analysis to explore the differences in personal values to be evidenced by the Aliyah and non-Aliyah groups. In exploring the relationship between the grid typologies and Intent of Aliyah each subject was classified for statistical purposes as belonging to the type (i.e. Aliyah or non-Aliyah) in which he obtained the highest loading, provided that loading was higher than .35. Type was then treated as a categorical variable for statistical purposes. Lastly, the relationship between the grid types with Intent of Aliyah was explored through a chi-square analysis.

Chi-square analyses were used to examine the relationship between both Intent of Aliyah and the Types (i.e. Aliyah and non-Aliyah) with Religious Observance, Prior Visits to Israel, Age, Sex and Youth Group Affiliation. If one of the social or demographic variables was related to both Intent of Aliyah and a Type, the possible role of the third variable as a mediator was examined by calculating the chi-square statistic between Intent of Aliyah and Type while controlling for this third variable.

INFORMAL ANALYSIS

Hypothesis I

There is no significant difference between the patterns of performance on Practical Mindedness (i.e. Materialism), Achievement, Variety, Decisiveness, Orderliness, or Goal Orientation, the six scales of the Survey of Personal Values and the subjects' stated Intent of Aliyah.

A discriminant analysis between the Aliyah and non-Aliyah groups was conducted using the six variables defined in the six scales of the Survey of Personal Values. The effectiveness of this discrimination was significant ($F=3.71$; $df=6/50$; $p<.005$). An examination of the standardized discriminant function coefficients revealed that the first scale, Practical Mindedness (i.e. Materialism) accounts for most of the discrimination, and the second scale, Achievement, and the fourth scale, Decisiveness, account for the next greatest amounts of discrimination (See Tables 3 and 4). Univariate F ratios reached significance only for scale one, Materialism ($F=10.56$; $df=1/55$; $p<.005$). The non-Aliyah group was significantly more materialistic than the Aliyah group. Thus, null hypothesis I was rejected.

Hypothesis II

There is no significant difference between the patterns of performance on Practical Mindedness, Achievement, Variety, Decisiveness, Orderliness, or Goal Orientation, the six scales of the Survey of Personal Values and the grid typologies.

A canonical correlation analysis was conducted between the six scales defined in the Survey of Personal Values and the three sets of factor loadings resulting from the grid analysis. The first canonical correlation proved to be significant ($r=.64$; $X^2=33.61$; $df=18$; $p<.05$).

TABLE 3

Standardized Discriminant Function Coefficients for the Six Scales Measured by the Scale of Personal Values by Intent of Aliyah and Centroids of the Two Groups.

Scales and Groups	Discriminant Function and Coefficient Centroids
Materialism	-1.61
Achievement	-0.84
Variety	-0.28
Decisiveness	-0.83
Orderliness	-0.44
Goal Orientation	-0.26
Aliyah Group	0.50
Non-Aliyah Group	-0.60

TABLE 4

Means and Standard Deviations of the Six Scales Measured by the Scale of Personal Values by Intent of Aliyah.

Scale	Groups		
	Aliyah	Non-Aliyah	Total
Materialism			
Mean	9.45	14.46	11.74
Standard Deviation	(5.63)	(5.99)	(6.27)
Achievement			
Mean	18.52	19.19	18.82
Standard Deviation	(5.49)	(4.94)	(5.21)
Variety			
Mean	10.22	7.12	8.81
Standard Deviation	(5.80)	(6.20)	(6.13)
Decisiveness			
Mean	17.58	17.58	17.58
Standard Deviation	(5.13)	(4.79)	(4.94)
Orderliness			
Mean	14.61	13.85	14.26
Standard Deviation	(6.26)	(4.84)	(5.62)
Goal Orientation			
Mean	19.13	17.53	18.42
Standard Deviation	(5.04)	(4.16)	(4.68)

Neither the second nor third canonical correlations reached acceptable levels of significance. The first canonical variates were then calculated and correlated with the original variables from which they were obtained (See Tables 5 and 6). Examination of this structure matrix revealed that the first canonical variate correlated positively with Materialism ($r=.66$) and negatively with Achievement ($r=.31$), Variety ($r=-.35$), and Orderliness ($r=-.29$). The canonical obtained from the grid typological measures corresponded almost precisely to Type 3 ($r=.99$) and correlated negatively with Type 1 ($r=-.55$) and Type 2 ($r=-.49$). Thus it appears that individuals who score high in Materialism but not in Achievement, Variety, Decisiveness, Orderliness, or Goal Orientation tend to be high in Type 3 and low in the other types. Thus, null hypothesis II was rejected.

Hypothesis III

There is no significant difference for the grid Typologies by Intent of Aliyah.

A 3x2 chi-square analysis was performed investigating the relationship between the grid Typologies and Intent of Aliyah (See Table 7). The resulting chi-square was significant ($X=4.49$; $df=2$; $p<.001$). Thus null hypothesis III was rejected.

The relationship between Intent of Aliyah and the following social and demographic variables, Age, Religious Observance, Prior Visits to Israel, and Youth Group Affiliation was then examined. The resulting chi-square for Intent of Aliyah by Age was significant at the .05 level ($X=8.96$; $df=2$). The resulting chi-square for Intent of Aliyah by Religious Observance was significant at the .05 level ($X=5.16$; $df=1$). The resulting chi-square for Intent of Aliyah by Prior Visits to Israel was

TABLE 5

Canonical Structure Coefficients for the First Canonical; Survey of Personal Value Scales with Typological Measures.

Scales and Typological Measures	Coefficients
Materialism	.066
Achievement	-0.31
Variety	-0.35
Decisiveness	0.20
Orderliness	-0.29
Goal Orientation	0.08
Type 1	-0.55
Type 2	-0.49
Type 3	0.99

TABLE 6

Canonical Correlation Analysis; Survey of Personal Value Scales with
Typological Measures.

r	Wilks' Lambda	χ^2	df	Significance
1	0.52	33.61	18	0.01
2	0.88	6.58	10	0.76
3	0.96	1.99	4	0.74

TABLE 7

Chi-Square Analysis Investigating the Relationship between the Idealized Grid Typologies and Intent of Aliyah.

Typologies	<u>Intent of Aliyah</u>		Total	df	χ^2
	With	Without			
Type				2	4.49*
1	19	12	21		
2	11	2	13		
3	2	12	14		
Total	32	26	58		

*p < .001

significant at the .005 level ($\chi^2 = 8.96$; $df=1$). And the resulting chi-square for Intent of Aliyah by Youth Group Affiliation was significant at the .0001 level ($\chi^2 = 16.07$; $df=1$) (See Table 8).

In addition, the relationship between Type (i.e. Aliyah and non-Aliyah) and the following social and demographic variables: Age, Religious Observance, Prior Visits to Israel, and Youth Group Affiliation was examined. The resulting chi-square for Type by Age was not significant at the .05 level ($\chi^2 = 9.35$; $df=4$). The resulting chi-square for Type by Religious Observance was significant at the .005 level ($\chi^2 = 12.05$; $df=2$). The resulting chi-square for Type by Prior Visits to Israel was significant at the .005 level ($\chi^2 = 11.03$; $df=2$). The resulting chi-square for Type by Youth Group Affiliation was significant at the .0005 level ($\chi^2 = 16.92$; $df=2$) (See Table 9).

Chi-square analysis was also utilized to examine the relationship between the Typologies and Intent of Aliyah while controlling for Age, Religious Observance, Prior Visits to Israel, and Youth Group Affiliation. The overall resulting chi-square analysis controlling for Age was significant at the .005 level ($\chi^2 = 18.70$; $df=6$). The chi-square statistic was significant for the twenty six to thirty-five year old age group ($\chi^2 = 8.70$; $df=2$; $p < .01$) and for the thirty-six to sixty-five year old age group ($\chi^2 = 6.74$; $df=2$; $p < .05$), but not for the eighteen to twenty-five year old age group. The overall resulting chi-square analysis controlling for Religious Observance was significant at the .01 level ($\chi^2 = 12.71$; $df=4$). The chi-square statistic was significant for those who considered themselves to be orthodox Jews ($\chi^2 = 11.73$; $df=2$; $p < .005$) but not significant for those who considered themselves to be other than

TABLE 8

Chi-Square Analysis Investigating the Relationship between Social and Demographic Variables and Intent of Aliyah.

Social and Demographic Variables	Intent of Aliyah		df	χ^2
	With	Without		
Age			2	8.96*
18-26	13	2		
26-35	9	13		
36-65	10	13		
Religious Observance			1	5.16**
Orthodox	24	12		
Other than orthodox	8	16		
Visits to Israel			1	8.86***
One or more	29	16		
None	2	12		
Youth Group Affiliation			1	16.07****
Yes	30	12		
No	2	16		

* $p < .05$

** $p < .05$

*** $p < .005$

**** $p < .0001$

TABLE 9

Chi-Square Analysis Investigating the Relationship between Social and Demographic Variables and the Idealized Grid Typologies.

Social and Demographic Variables	Typologies			df	X ²
	1 (Species)	2 (Aliyah)	3 (Non-Aliyah)		
Age				4	9.35*
18-25	6	7	2		
26-35	14	4	4		
36-65	11	2	8		
Religious Observance				2	12.05**
Orthodox	20	11	3		
Other than orthodox	11	2	11		
Visits to Israel				2	11.03***
One or more	25	12	6		
None	5	1	8		
Youth Group Affiliations				2	16.92****
Yes	23	13	4		
No	8	0	10		

* $p > .05$

** $p > .005$

*** $p > .005$

**** $p > .0005$

orthodox. The overall resulting chi-square analysis controlling for Prior Visits to Israel was significant at the $p < .05$ level ($\chi^2 = 10.58$; $df=4$). The chi-square statistic was significant for those who had previously visited Israel ($\chi^2 = 10.26$; $df=2$; $p < .01$) but not significant for those who had never visited Israel (See Table 10).

Chi-square analysis between Intent of Aliyah and the Typologies controlling for Youth Group Affiliation was not statistically possible in that all members of the Aliyah Typology evidenced past or present Youth Group Affiliation, thus presenting the problem of an empty column for one of the levels of the control variable. An informal examination of the interrelationship between the idealized Typologies, Youth Group Affiliation and Intent of Aliyah evidenced the difficulty of separating the various effects. The species factor evidenced twenty-three subjects with Youth Group Affiliation, seventeen of whom stated that they were with Intent of Aliyah, and six of whom stated that they were without Intent of Aliyah. Also evidenced on the species factor were eight subjects without Youth Group Affiliation, two of whom stated their Intent of Aliyah and six of whom stated that they were without Intent of Aliyah. The Aliyah factor evidenced thirteen subjects with Youth Group Affiliation, eleven of whom stated that they were with Intent of Aliyah and two of whom stated that they were without Intent of Aliyah. There were no subjects without Youth Group Affiliation evidenced on factor two. The non-Aliyah grid typology, factor three, evidenced four people with Youth Group Affiliation two of whom were with Intent of Aliyah and two of whom were without Intent of Aliyah, and ten subjects without Youth Group Affiliation all of whom were without Intent of Aliyah. Typology 2 and Typology 3 seemed to differentiate between those subjects with

TABLE 10

Chi-Square Analysis Investigating the Relationship between Typologies and those with Intent of Aliyah Controlling for Social and Demographic Variables.

Social and Demographic Variables by Intent of Aliyah	Typologies			df	χ^2	Significance
	1 (Species)	2 (Aliyah)	3 (Non-Aliyah)			
Age 18-25				2	3.26	NS
With Intent of Aliyah	6	6	1			
Without Intent of Aliyah	0	1	1			
Age 26-35				2	8.70	.01
With Intent of Aliyah	5	4	0			
Without Intent of Aliyah	9	0	4			
Age 35-65				2	6.74	.05
With Intent of Aliyah	8	1	1			
Without Intent of Aliyah	3	1	7			
Total (Age)	31	13	14	6	18.70	.005

TABLE 10

(Continued)

Social and Demographic Variables by Intent of Aliyah	Typologies			df	2 X	Significance
	1 (Species)	2 (Aliyah)	3 (Non-Aliyah)			
Religious Observance - Orthodox				2	11.73	.005
With Intent of Aliyah	13	9	2			
Without Intent of Aliyah	7	2	1			
Religious Observance - Non Orthodox				2	.99	NS
With Intent of Aliyah	6	2	0			
Without Intent of Aliyah	5	0	11			
Total (Religious Observance)	31	13	14	4	12.71	.01
Visits to Israel - One or More				2	10.26	.01
With Intent of Aliyah	17	11	1			
Without Intent of Aliyah	8	1	5			NS
Visits to Israel - None				2	.32	
With Intent of Aliyah	1	0	1			
Without Intent of Aliyah	4	1	7			
Total (Visits to Israel)	30	13	14	4	10.58	.05

TABLE 10

(Continued)

Social and Demographic Variables by Intent of Aliyah	Typologies			df	χ^2	Significance
	1 (Species)	2 (Aliyah)	3 (Non-Aliyah)			
Youth Group Affiliated				2	1.99	NS
With Intent of Aliyah	17	11	2			
Without Intent of Aliyah	6	2	2			
Non Youth Group Affiliated					*	
With Intent of Aliyah	2	0	0			
Without Intent of Aliyah	6	0	10			
Total (Youth Group Affiliation)	31	13	14		**	

* Chi-square is undefined because of zero cell frequencies.

** Combined chi-square is undefined because of zero cell frequencies.

Youth Group Affiliation with Intent of Aliyah and those subjects without Intent of Aliyah. Subjects with Intent of Aliyah, without Youth Group Affiliation, and subjects with Youth Group Affiliation without Intent of Aliyah, were predominantly evidenced on Typology 1, the species factor, and were not clearly distinguished by the Aliyah and non-Aliyah grid Typologies.

Lastly, chi-square analysis was utilized to investigate the relationship between Intent of Aliyah and Youth Group Affiliation controlling for Religious Observance. The resulting chi-square for Intent of Aliyah by those who stated their religious observance to be orthodox did not reach significance ($\chi^2 = 1.72$; $df=1$). The resulting chi-square for Intent of Aliyah by Youth Group Affiliation for those who stated their religious observance to be other than orthodox reached significance at the .01 level ($\chi^2 = 7.14$; $df=1$). The overall chi-square reached significance at the .05 level ($\chi^2 = 8.86$; $df=2$) (See Table 11).

INFORMAL ANALYSIS

Factor analyzing Cohen's r_c coefficients for the element x element matrix, which were calculated for each idealized Type evidenced only one factor for Typology 1, the species factor. It was assumed therefore that this Typology was representative of those individuals within the American Zionist community who shared many common variables pertinent to Zionism but evidenced no strong feelings with regard to Aliyah. Such individuals did not distinguish between the different role figures in any systematic or consistent manner. Further analysis of this species factor was not conducted during the present investigation.

TABLE 11

Chi-Square Analysis Investigating the Relationship Between Religious Observance by Intent of Aliyah Controlling for Youth Group Affiliation.

Religious Observance by Intent of Aliyah	Youth Group Affiliated		df	2 X
	Yes	No		
Orthodox			1	1.72 *
With Intent	2.3	1		
Without Intent	9	3		
Other than Orthodox			1	7.14 **
With Intent	7	1		
Without Intent	3	13		

* N.S.
** $p < .01$

Two distinct factors were evidenced for Typology 2 (i.e. the Aliyah Grid Typology). The first was predominantly an Aliyah factor. It evidenced high loadings on Self (1.07), Person most like you (1.01), Teacher you admire(d) (1.02), Spouse (0.96), Oleh (person who has immigrated to Israel) (0.96), Person you admire(d) (0.86), and Youth group leader (0.80). The second factor was predominantly a family factor evidencing a low magnitude negative loading for Self (-0.10), and high positive loadings for Mother (1.11), Sister (0.92), Person active in Jewish organizations (0.92), Person you dislike (0.81), Father (0.78), and Brother (0.75) (See Table 12).

Factor scores were calculated for each of these two factors. The first set of factor scores evidenced high magnitude negative scores for Fears Anti-Semitism (-1.78) and Fears Assimilation (-1.63), and high positive scores for Seeks National Identity (1.43), Seeks Jewish Identity (1.39), and Desires Self Mastery (1.06). The second set of factor scores also evidenced high magnitude negative factor scores for Fears Assimilation (-2.51), Fears Anti-Semitism (-1.82), and Is Nature Bound (-1.12), and high positive factor scores for Seeks Jewish Identity (1.30) (See Table 12).

Three distinct factors were evidenced for Typology 3 (i.e. the non-Aliyah Grid Typology). The first was predominantly a family factor which evidenced high loadings for Father (0.98), Youth Group Leader (0.81), Mother (0.72), Sister (0.68), Spouse (0.56), Self (0.54), and Brother (0.52). The second distinct factor for Typology 3 was predominantly a factor of Jewish communal activists, which evidenced high loadings for Person active in Jewish organizations (0.98), Oleh (0.95),

TABLE 12

Factor loadings and Factor Scores for Typology 2, the Aliyah Grid Typology.

Element	Factor		Construct	Factor	
	1	2		1	2
Self	1.07	-0.10	Self Mastery	1.06	0.59
Mother	-0.16	1.11	Authenticity	0.79	0.10
Father	0.20	0.78	Jewish Identity	1.39	1.30
Sister	0.01	0.92	Anti-Semitism	-1.78	-1.82
Brother	0.26	0.75	Assimilation	-1.63	-2.51
Spouse	0.96	0.02	National Identity	1.43	0.52
Olleh	0.96	0.02	Religious Identity	0.89	0.54
Youth Group Leader	0.80	0.20	Cultural Identity	0.48	0.30
Teacher	1.02	-0.08	Good & Just Life	0.26	0.63
Organization Person	0.05	0.92	Nature Bound	0.02	-1.12
Rabbi	0.64	0.37	Materialistic	-0.26	0.87
Best Friend in High School	0.64	0.39	Goal Oriented	0.92	0.46

TABLE 12

(Continued)

Element	Factor		Construct	Factor	
	1	2		1	2
Person Most Like You	1.01	-0.02	Adventurous	0.33	-0.29
Person You Dislike	0.18	0.81	Decisive	0.84	0.32
Person You Feel Uncomfortable With	0.54	0.48	Well Organized	0.61	0.50
Person You Admire	0.86	0.11	Clear Cut Objectives	0.88	0.32

Rabbi (0.93), Person you admire(d) (0.74) and Self (0.60). The third distinct factor for Typology 3, on which Self did not load significantly, evidenced high loadings on Teacher you admire(d) (0.95), Person you know well but feel uncomfortable with (0.87), Best friend in high school (0.75), Person you admire(d) (0.73), Person who is most like you (0.60), Person you dislike (0.65), and Brother (0.60) (See Table 13).

Likewise, three distinct sets of factor scores corresponding to the three factors discussed above were evidenced for Typology 3, the non-Aliyah Grid Typology. The first set of factor scores of Typology 3 evidenced high magnitude negative scores for Seeks National Identity (-2.21), Seeks Cultural Identity (-1.15), Seeks a More Mature Sound Way of Life (-1.13), Decisiveness (-1.09), and Clear Cut Objectives (-1.02), and high positive scores for Seeks the Good and Just Life (1.25), and Fears Assimilation (1.02). The second set of factors for Typology 3 evidenced high scores for Seeks the Good and Just Life (1.00), Seeks Jewish Identity (1.42), Fears Assimilation (1.20), Fears Anti-Semitism (1.17), and Desires Authenticity (1.10). The third set of factor scores for Typology 3 evidenced high magnitude negative scores for Seeks National Identity (-1.71), Seeks Jewish Identity (-1.55), Seeks a More Mature Sound Way of Life (-1.47), and Seeks Religious Identity (-1.29) and a high positive factor score for Desires Self Mastery (1.00) (See Table 13).

It is interesting to note that role figure loadings on the first factor of Typology 2, the Aliyah Grid Typology, were rated positively on all existential variables, all psychohistorical variables presented in a socially desirable direction, and on all of the scales other than Materialism, which were congruent with those measured by

TABLE 13

Factor Loadings and Factor Scores for Typology 3, the Non-Aliyah Grid Typology.

Element	Factor			Construct	Factor		
	1	2	3		1	2	3
Self	0.54	0.68	0.10	Self Mastery	0.16	1.04	1.03
Mother	0.72	0.34	0.17	Authenticity	0.47	1.10	0.63
Father	0.98	0.26	-0.23	Jewish Identity	0.05	1.42	-1.55
Sister	0.68	-0.34	0.45	Anti-Semitism	0.61	1.17	-0.96
Brother	0.52	-0.11	0.60	Assimilation	1.02	1.20	-0.96
Spouse	0.56	0.62	0.21	National Identity	-2.21	-0.70	-1.71
Oleh	0.08	0.95	-0.22	Religious Identity	-0.24	0.93	-1.29
Youth Group Leader	0.81	-0.08	0.18	Cultural Identity	-1.15	0.86	-0.98
Teacher	-0.12	-0.04	0.95	Good & Just Life	1.25	1.60	0.80
Organization Person	-0.00	0.98	0.03	Nature Bound	-1.13	-0.89	-1.47
Rabbi	0.14	0.93	-0.20	Materialistic	0.41	0.26	0.82
Best Friend in high school	0.32	-0.30	0.75	Goal Oriented	-0.96	1.00	0.12

TABLE 13

(Continued)

Element	Factor			Construct	Factor		
	1	2	3		1	2	3
Person Most Like You	0.18	0.50	0.68	Adventurous	-0.71	0.01	-0.63
Person You Dislike	0.37	-0.36	0.65	Decisive	-1.09	0.87	0.34
Person You're Uncomfortable With	0.17	-0.02	0.87	Well Organized	-0.93	0.69	0.46
Person You Admire	-0.21	0.74	0.73	Clear Cut Objectives	-1.02	0.76	-0.01

the Survey of Personal Values. Role figures loading on the first factor of Typology 3, the non-Aliyah Grid Typology, were rated positively on all psychohistorical variables but scored negatively on all existential variables, other than Seeks the Good and Just Life, and negatively on all of the scales, which were congruent with those measured by the Survey of Personal Values, other than that of Materialism (See Tables 12 and 13).

DISCUSSION

The present investigation, seeking determinants of points of view of American Zionists with regard to Aliyah, surveyed the psychological perceptions, within the range of Aliyah, of 60 American Zionists, 32 of whom stated their intent of personal Aliyah and 28 of whom stated that they had no intent to immigrate to Israel. Principal components analysis of these perceptions, as recorded by each subject on the Aliyah Repertory Grid, resulted in three idealized Typologies descriptive of the American Zionist community. The first Typology, on which most subjects loaded high was considered to be a species factor descriptive of most American Zionists. The second Typology on which subjects with Intent of Aliyah loaded high, was considered to be an Aliyah factor. The third Typology on which subjects without Intent of Aliyah loaded high was considered to be a non-Aliyah factor. Chi-square analysis investigating the relationship between the idealized grid Typologies and Intent of Aliyah evidenced the greatest part of those subjects with Intent of Aliyah to be congruent with Typology 2, and the greatest part of those subjects without Intent of Aliyah to be congruent with Typology 3, thereby providing incremental validation for a theoretical interpretation of the grid.

Although it must be noted that all subjects were more similar than dissimilar in most respects, Typology 3 and those without Intent of Aliyah shared the greatest amount of dissimilarity from the rest of their Zionist contemporaries. Discriminant analysis showed those without Intent of Aliyah to have scored high on Materialism and low on all

other variables measured by the Survey of Personal Values. Similarly, canonical correlations showed Typology 3 to be high on Materialism and low on all other variables measured by the Survey of Personal Values, thereby further validating the congruence of Intent of Aliyah with the typological measures.

The relationship between Intent of Aliyah, Grid typologies, and selected demographic and social variables was tested by chi-square analysis. The variables measured were social and demographic variables such as Age, each of which was significantly related to Intent of Aliyah and the Grid Typologies. These findings supported current social learning theory (Bandura,1977) which suggests that a learned behavior such as Aliyah is a complex behavior not attributable to one factor alone.

Relating Age with Intent of Aliyah, thirteen of fifteen, or 86%, of those subjects who were between eighteen and twenty-five years of age intended Aliyah, while only nine out of twenty-one, or 43%, of those subjects between twenty-six and thirty-five years of age, and ten out of twenty-three, or 43%, of those subjects above thirty-six years of age intended Aliyah. These findings suggest that either inherent in youth's perception of Zionism, is the ideology of Aliyah, or, with the advent of age and greater responsibility, people are less willing, or able, to forsake their present status in life for the realization of Aliyah.

Relating Religious Observance with Intent of Aliyah, of thirty-six subjects who stated that they considered themselves to be orthodox, twenty-four, or 66%, were with Intent of Aliyah, while of the twenty-four subjects who considered themselves to be other than orthodox, only eight, or 33%, were with Intent of Aliyah. These findings are congruent

with those of Avruch (1978) which stated that 33% of the current American Aliyah is of a religious nature.

Relating Prior Visits to Israel by Intent of Aliyah, 94% of those with Intent of Aliyah have so called "spied out" the land. They each had visited Israel at least once. Of those who stated that they were without Intent of Aliyah, only 58% had previously visited Israel. These findings suggest that either those who plan Aliyah evidence a greater determination to visit the land, or that a visit to Israel might determine one's point of view with respect to Aliyah.

Relating Youth Group Affiliation to Intent of Aliyah, twenty eight of thirty subjects, or 93%, of those who were with Intent of Aliyah were Youth Group Affiliated while only twelve out of twenty eight, or 43%, of those who were without Intent of Aliyah were Youth Group Affiliated. These findings suggest that Youth Group Affiliation is a strong determinant of Aliyah, even though all subjects who were Youth Group Affiliated were not with Intent of Aliyah.

Relating Types to Age, Religious Observance, Prior Visits to Israel and Youth Group Affiliation evidenced similar results except for Type by Age which just missed significance.

It was suspected that a stronger relationship between Youth Group Affiliation and Intent of Aliyah might be evidenced for those subjects who considered themselves to be other than orthodox than for those subjects who considered themselves to be orthodox. Among the twelve non-Aliyahs who were orthodox nine of them were in fact Youth Group Affiliated, while among the sixteen non-Aliyah subjects who were non-orthodox, only three were in fact Youth Group Affiliated. A further analysis taking Intent of Aliyah by Religious Observance controlling

for Youth Group Affiliation was performed and reached significance at the .05 level, thus indicating that the relationship between Intent of Aliyah and Youth Group Affiliation holds independently of Religious Observance. However, it appears that this relationship is much stronger among non-orthodox respondents than among orthodox ones, partly due to the overwhelming proportion of orthodox respondents who were Youth Group Affiliated (See Table 11).

Internal analysis of the Aliyah Repertory Grid permitted examination of subjects self perceptions and of subjects identifications with those figures elicited by the role title list which were assumed to be representative of those figures, in the subjects experiences, with whom they had interacted with respect to Aliyah. Factor analysis evidenced two distinct sets of factor loadings and factor scores for Typology 2, the idealized Aliyah Grid Typology, and three distinct sets of factor loadings and factor scores for Typology 3, the idealized non-Aliyah Grid Typology.

The first factor of Typology 2, was predominantly a family factor, which evidenced high loadings for the following family figures, Mother, Father, Sister, and Brother, but evidenced a low magnitude negative loading for Self. High loadings were also evidenced for Person you dislike, and Person who is active in Jewish organizations. These findings suggest that the perspective Oleh views himself to be totally dissimilar and perhaps even rejecting of the figures which loaded high on this factor.

The rejection of the nuclear family, by those with Intent of Aliyah, can be viewed in many different ways. Psychohistorically, it

can be viewed as the rebellion of the European Jewish youth against the authoritarian fathers and overprotective mothers typically characteristic of the nineteenth century Eastern European Jewish family unit (Diamond,1975). It can be viewed as just one aspect of the overall rebellion of European Jewish society against the negative identity history had made theirs (Gonen,1975). The original structure of early Kibbutz society, which excluded the traditional family unit, is also often attributed to this same Jewish historical past (Bettleheim,1969; Beit-Hallahmi & Rubin,1977).

In Freudian terms, a commitment to Zionism can be viewed as the rejection of the authoritarian father in both personal and religious terms. Aliyah can be perceived as an act of rebellion against the authoritarian Jewish father who most often opposed the decision to immigrate. It was also often perceived as an act of rebellion against the Father, God, in that Rabbinic condemnation of Aliyah was frequent in nineteenth century Europe.

Viewing Aliyah as self-realization, on both a personal and national level, perspective Olim are often rejecting of those such as their families, whom they perceive as not having self actualized. They view those people active in Jewish organizations as having fallen short of their ultimate goal, as having accepted their communal responsibilities in lieu of their personal Aliyah, considered by the Oleh, to be total fulfillment. This concept is underscored by the often told bitter joke: A Zionist is a person who collects money from a second person to send a third person on Aliyah.

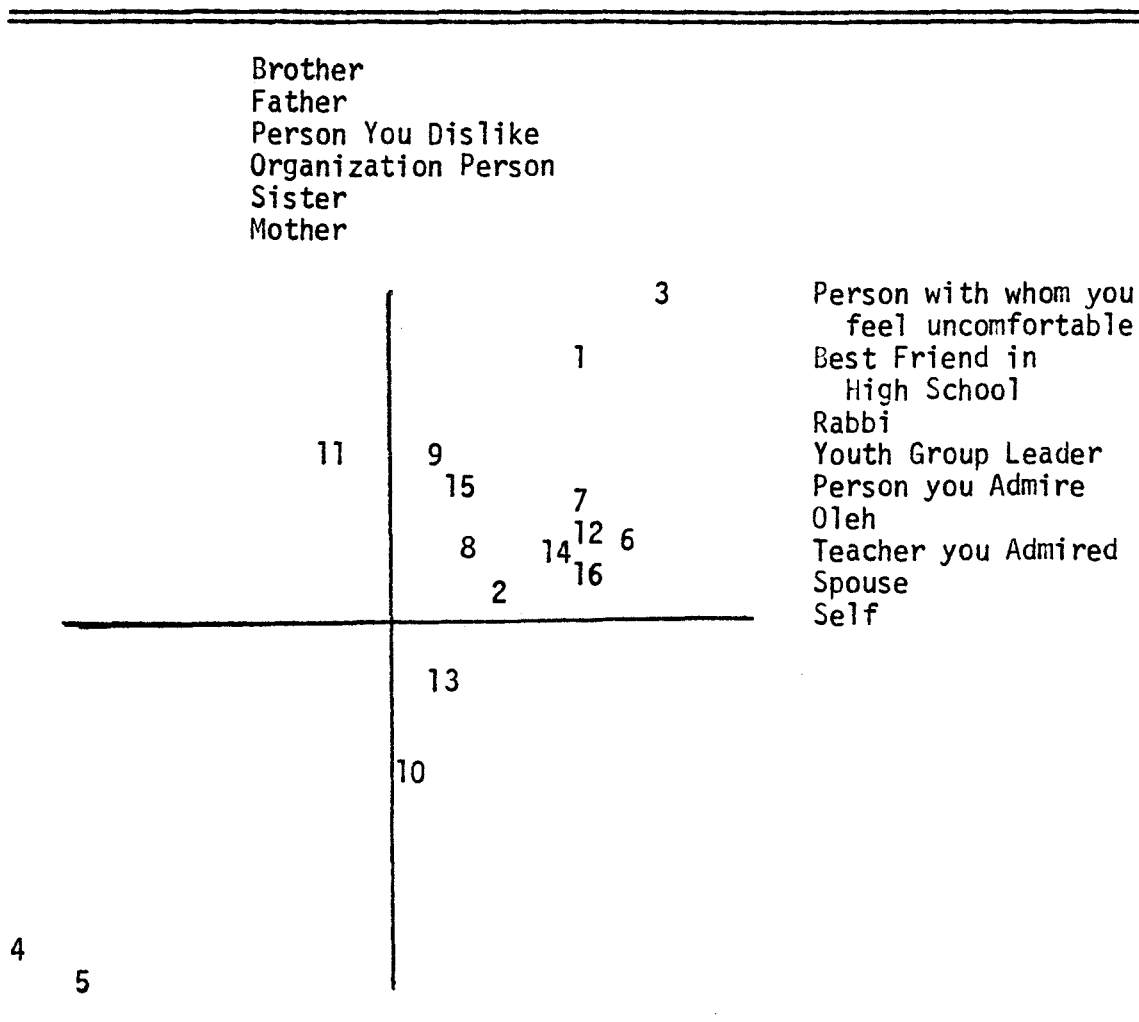
The second factor of Typology 2, the idealized Aliyah Grid Typology, loaded on Self, Spouse, Teacher you admire(d), Youth Group

Leader, Person who has gone on or contemplates Aliyah, Person you admire(d), and Person most like yourself. These loadings suggest that perspective Olim see themselves to be like those figures outside of the family unit, who modeled the behavior of Aliyah through either physical (e.g. the Oleh), symbolical (e.g. the Youth Group Leader), or informative techniques (i.e. Educational presentations of Aliyah materials). The loadings seem to indicate that perspective Olim are self assured in their views in that the persons they admired and the persons they perceived to be most like themselves also loaded high on that factor, as did their spouses. It was expected that spouses, of those individuals who have serious intentions of Aliyah, would share like points of view with regard to Aliyah.

To present an overview of those characteristics most representative of the Aliyah and non-Aliyah grid typologies, spatial analyses were conducted (Ryle,1975). Spatial treatment of the factor loadings and factor scores (Ryle,1975) evidenced the pursuit of Jewish identity to be the overriding variable characteristic of the Aliyah Typology with Fears of Anti-Semitism and Fears of Assimilation being of little consideration (See Figure 1). This finding was unexpected in that it is commonly thought that both Fear of Anti-Semitism and Fear of Assimilation are push factors determining in part one's decision to immigrate. This seeming incongruence might be explained as follows: On the conscious level perhaps fears of assimilation and fears of anti-Semitism are not part of the future world of the perspective Olim, and as such are of no threat to them. On the subconscious level we might suggest these protestations to evidence real fears of assimilation and anti-

FIGURE 1

Two Component Graph Depicting Factor Scores and Factor Loadings for Typology 2.



- 1 - Desires Complete Self Mastery
- 2 - Desires Authenticity
- 3 - Has a Strong Positive Jewish Identity
- 4 - Fears Anti-Semitism
- 5 - Fears Assimilation
- 6 - Seeks National Identity
- 7 - Seeks Religious Identity
- 8 - Seeks Cultural Identity
- 9 - Seeks the Good and Just Life
- 10 - Seeks a More Nature Bound Way of Life
- 11 - Is Materialistic
- 12 - Is Goal Oriented
- 13 - Is Adventurous
- 14 - Is a Decisive Person
- 15 - Is Well Organized
- 16 - Has Clear Cut Objectives

Semitism which might actually have determined in part the Olim's decisions to immigrate, thereby verifying our expectations.

The pairing of Desires for Self Mastery with Desires for National Identity evidenced in factor one can also be perceived in terms of Jewish history. Being without a homeland in the nineteenth century, the Jews felt themselves to be at the mercy of European society. Being without a homeland in the first part of the twentieth century, the Jews found there was no mercy. A new concept of Jewish self-reliance emerged from the Holocaust embodying the Desire for Nationalism and Self Mastery as well. This concept yet exists (1978) in the form of a militant Jewish organization, the Jewish Defense League, whose motto is "never again". The rejection of a more Nature Bound way of life, evidenced by factor two, is also contrary to common expectations, for most people think of Israel as an agricultural society. Nonetheless, the perception of the Oleh is much more realistic in that the average Oleh will live in a modern community which is characteristic of Israel today.

The first factor of Typology 3, the non-Aliyah Grid Typology, was predominantly a family factor with high loadings evidenced on Mother, Father, Sister, Brother, Youth Group Leader, Spouse, and Self. In this factor, of Zionists without Intent of Aliyah, the subjects are not rejecting of the nuclear family unit, but rather they perceive themselves to be an integral part thereof. The high loading evidenced by the Youth Group Leader, on this factor, suggests that the Youth Group Leader most probably reinforced or reinforces the family's view with regard to Aliyah.

Factor scores evidenced for this first factor of the non-Aliyah Grid Typology were predominantly negative with respect to Aliyah. The subjects characterized by factor one were not interested in pursuing National Identity, Religious Identity, Cultural Identity, or a more Nature Bound way of life, variables which are commonly identified with Judaism in general and Aliyah in particular. It should be noted that all variables thought to be existentialistic by nature, other than Seeks the Good and Just Life, did not score high on this factor. Fear of Assimilation evidenced the only high score suggesting that those subjects loaded high on factor one evidence a negative rationale for identifying with Zionism (i.e. Fear of Assimilation) rather than a positive search for identity.

The second non-Aliyah factor which also includes Self, seems to perceive Zionism in an organizational context. Self, Person who is active in Jewish organizations, Rabbi, Person who has gone on or contemplates Aliyah, and Person you admire(d) all evidenced high loadings on this factor. It is interesting to note that those Zionists without Intent of Aliyah perceive themselves to be similar to the Persons who are active in Jewish organizations as well as to the Oleh. In contrast, Zionists with Intent of Aliyah do not perceive themselves to be similar to their organizationally involved Zionist counterparts. Olim personify Zionist ideology and are perceived as just one part of the overall Zionist structure. Zionists without the intent to immigrate play no role in the Aliyah structure.

Those subjects who manifested their Zionist interest through organizational involvement evidenced high scores for Desires Self Mastery, Desires Authenticity, Seeks Jewish Identity, Fears Anti-Semitism, Fears

Assimilation and Seeks the Good and Just Life. The descriptive profile characteristic of the subjects loading on this factor can be said to be congruent with that profile suggested by psychohistorians to be characteristic of all Jewry yet today (1978).

The third distinct factor for Typology 3, the non-Aliyah Grid Typology evidenced an extremely low magnitude negative loading on Self but high loadings on those figures which Self admires (e.g. Person you admire(d), Teacher you admire(d), Best friend in high school, etc.), suggesting that this factor conceptualizes the Self as being different than it would choose to be. Factor scores for those figures whom Self admires, and would like to be similar to, evidenced extremely high magnitude negative scores for Seeks Jewish Identity, Seeks National Identity, Seeks Cultural Identity, Seeks Religious Identity, and Seeks a more Nature Bound way of life, suggesting that these people whom Self admires either are not Jewish or have no Jewish identity. Even though a high magnitude score for Person you know well but feel uncomfortable with suggests that Self might not feel completely comfortable with this group, it is none the less the group he would like to perceive himself to be part of, a group disassociated from the Jewish world. This Self would also like not to fear anti-Semitism and not to fear assimilation. A single high loading evidenced on Self Mastery suggests that this group identification with Zionism is for pursuit of self reliance alone. Accompanied by a lack of trust in all else, pursuit of self reliance is often considered to be a reaction formation to the Holocaust once again seemingly to intimate the desire to overcompensate for the then seemingly submissive character of the nineteenth century European Jew.

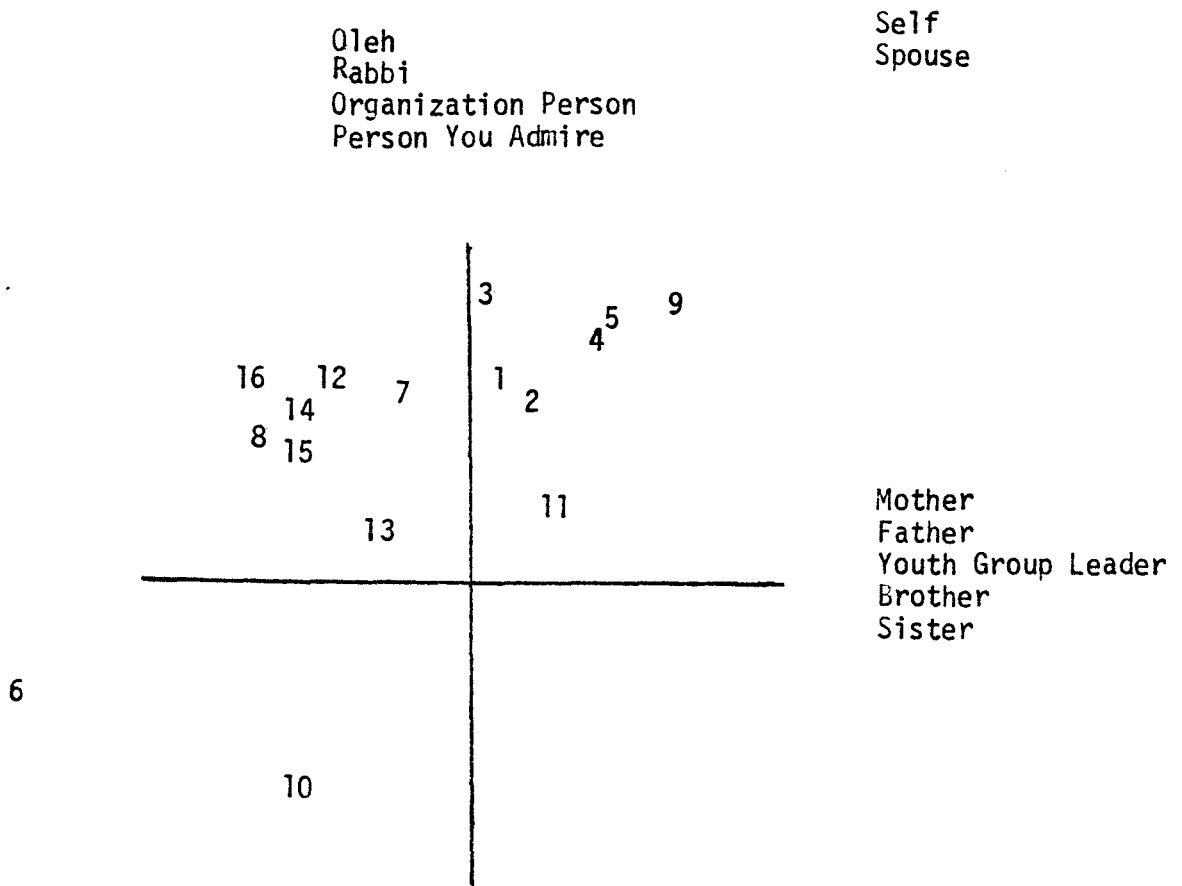
The overriding variable seemingly characteristic of Typology 3, the non-Aliyah Grid Typology, is the total rejection of National Identity the essence of Zionist ideology (See Figures 2, 3, and 4). This finding suggests that those Zionists without Intent of Aliyah do not identify with Zionism from an idealistic stance, but rather identify with Zionism because of fears of anti-Semitism and fears of assimilation.

CONCLUSIONS

Findings indicate that those Zionists who embrace Aliyah as an inherent part of Zionist self realization perceive this association in a positive manner and embrace Zionism, as a nationalistic movement, in its totality. This conceptualization differs from that of Zionists without Intent of Aliyah, who seemingly express a negative identification with Zionism, perceiving their Zionist affiliation predominantly as a protective measure against anti-Semitism and assimilation, while simultaneously rejecting the pursuit of national identity, the very essence of Zionist ideology. It is therefore concluded by this investigator, that if the concept of Zionism as a nationalistic movement is to be self perpetuating and relatable as a meaningful concept today (1978), Aliyah must be recognized as the basic tenet of Zionist ideology. Further validation of this conclusion is suggested by the fact that today's Jewish youth seemingly recognize Zionism only in terms of Aliyah. Thirteen of the fifteen subjects in the eighteen to twenty-five year old age group stated their intent to immigrate thereby almost totally identifying themselves with the positive approach toward Zionism espoused by Typology 2 (i.e. the Aliyah group) while rejecting the negative values of Typology 3 (i.e. the non-Aliyah group).

FIGURE 2

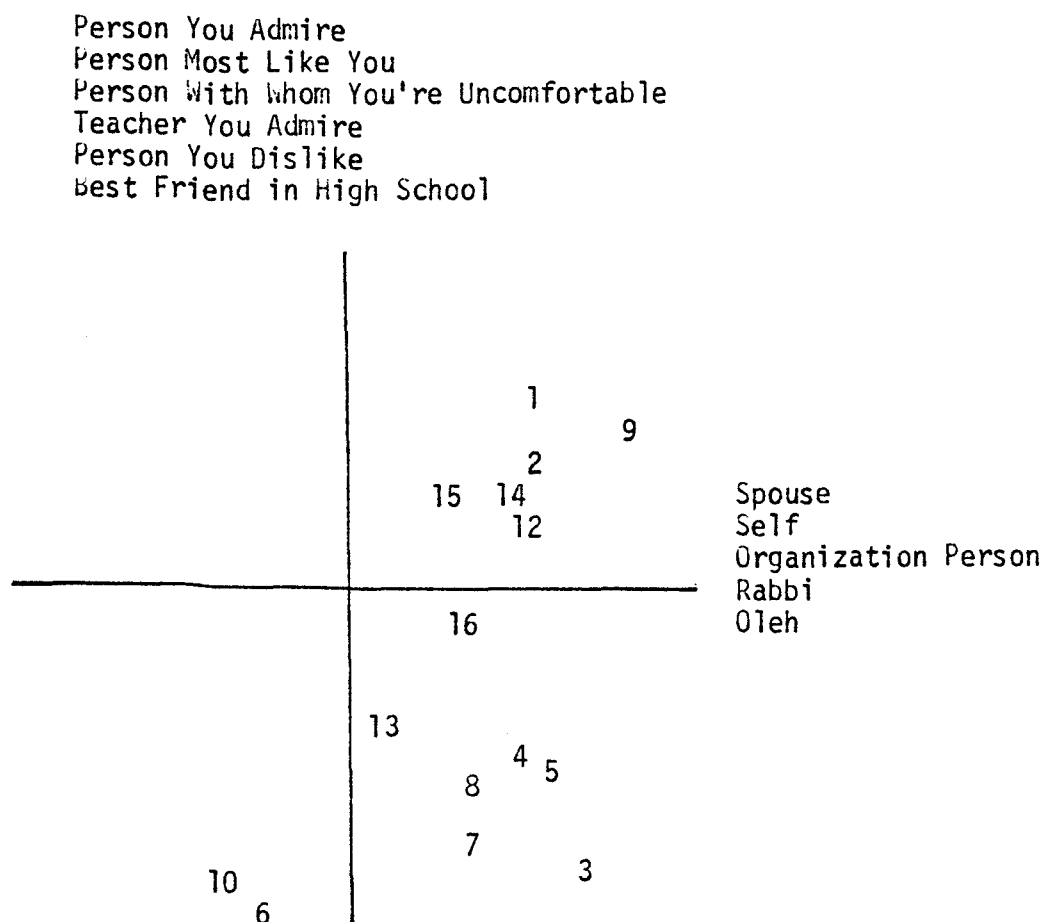
Two Component Graph Depicting Factor Scores and Factor Loadings for Factors 1 and 2 of Typology 3.



- 1 - Desires Complete Self Mastery
- 2 - Desires Authenticity
- 3 - Has a Strong Positive Jewish Identity
- 4 - Fears Anti-Semitism
- 5 - Fears Assimilation
- 6 - Seeks National Identity
- 7 - Seeks Religious Identity
- 8 - Seeks Cultural Identity
- 9 - Seeks the Good and Just Life
- 10 - Seeks a More Nature Bound Way of Life
- 11 - Is Materialistic
- 12 - Is Goal Oriented
- 13 - Is Adventurous
- 14 - Is a Decisive Person
- 15 - Is Well Organized
- 16 - Has Clear Cut Objectives

FIGURE 3

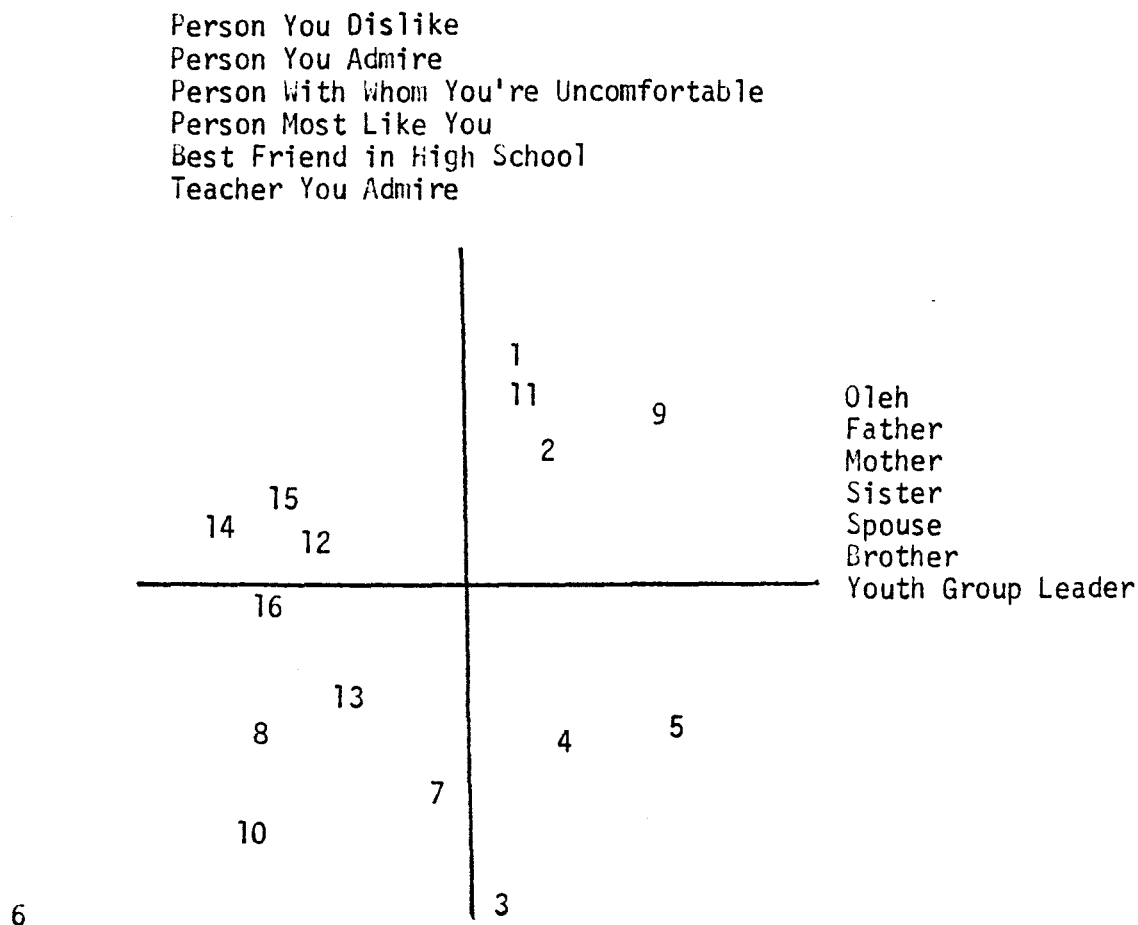
Two Component Graph Depicting Factor Scores and Factor Loadings for Factors 2 and 3 of Typology 3.



- 1 - Desires Complete Self Mastery
- 2 - Desires Authenticity
- 3 - Has a Strong Positive
- 4 - Fears Anti-Semitism
- 5 - Fears Assimilation
- 6 - Seeks National Identity
- 7 - Seeks Religious Identity
- 8 - Seeks Cultural Identity
- 9 - Seeks the Good and Just Life
- 10 - Seeks a More Nature Bound Way of Life
- 11 - Is Materialistic
- 12 - Is Goal Oriented
- 13 - Is Adventurous
- 14 - Is a Decisive Person
- 15 - Is Well Organized
- 16 - Has Clear Cut Objectives

FIGURE 4

Two Component Graph Depicting Factor Scores and Factor Loadings for Factors 1 and 3 of Typology 3.



- 1 - Desires Complete Self Mastery
- 2 - Desires Authenticity
- 3 - Has a Strong Positive Jewish Identity
- 4 - Fears Anti-Semitism
- 5 - Fears Assimilation
- 6 - Seeks National Identity
- 7 - Seeks Religious Identity
- 8 - Seeks Cultural Identity
- 9 - Seeks the Good and Just Life
- 10 - Seeks a More Nature Bound Way of Life
- 11 - Is Materialistic
- 12 - Is Goal Oriented
- 13 - Is Adventurous
- 14 - Is a Decisive Person
- 15 - Is Well Organized
- 16 - Has Clear Cut Objectives

Existential values considered in this investigation seemed to discriminate between those with Intent of Aliyah and those without Intent of Aliyah, while psychohistorical values seemed to be inherent in all. This finding suggests that although the Jewish personalities of today do show traits reminiscent of their historical past, those choosing Aliyah can be said to be in search of existential values. As such, Aliyah is not contrary to the natural flow of migration, but is in search of spiritual rather than material betterment. Americans who choose Aliyah do not repudiate their native country, but rather respond to the pull of Israel, which in this case offers the challenge of idealism rather than economic comforts.

The third major conclusion is the verification of the social learning theory which states that a complex learned behavior is the function of the reciprocal interaction of person, environment and the behavior, Aliyah, itself. Those with Intent of Aliyah seem to perceive themselves to be most similar to those in their environment who modeled the behavior of Aliyah, whether it was through instruction (e.g. the teacher they admire(d) or actual observation (e.g. the Oleh). The third interacting variable was Self Regulatory Cognitions, including such factors as perceptions of Aliyah, anticipation of reward, fears, values and desires. Only by considering all of the above can one begin to understand the psychological determinants of points of view with regard to Aliyah.

Practical applications of the above findings are as follows. Youth group affiliation is seemingly the strongest determinant of Aliyah from among those variables considered. As such it is suggested that Zionist youth groups be given priority in terms of space, time, and

funding, when those funds earmarked for the promotion of Aliyah are so allocated.

A less positive, but equally important finding is that Zionist youth tend to view their adult organizational counterparts as "those who didn't make it", and as such it is suggested that the adult organizations must take affirmative action to strengthen their movements, rather than to rely on their youth affiliates to graduate into their ranks.

The large percentage of orthodox American Olim, as evidenced in the present investigation, is also deserving of special consideration. The advent of an orthodox Aliyah dictates the practicality of sending orthodox Shlichim (emissaries) to serve the American community. It also dictates the building of new orthodox communities, schools, and other such facilities within Israel itself.

The strong relationship evidenced between Visits to Israel and Intent of Aliyah suggests serious consideration of subsidized flights between America and Israel to enable more American Jews to visit the land. A number of programs with this goal in mind, such as pilot trips, kibbutz summers, and various youth programs are currently in effect, but on a miniscally small scale.

The most serious limitations of the above research are its limited generalizability due to its small sample size and the limited power of the statistical procedures selected and utilized to interpret the data. It is suggested that further research be conducted to re-examine those issues which are of current practical interest to the Aliyah movement utilizing more formal methodologies. Also investigation of those variables not examined, such as "Family Members Living

in Israel" and "Parents Place of Birth", might provide additional insight into the problem at hand.

A theory "not only must give a rationale of the events of human behavior, but it must result in predictions having their counterparts in tomorrow's reality (Kelly,1955)". It is the sincerest hope of this investigator that the insights into Aliyah evidenced by this investigation will be acknowledged by the proper sources and utilized to educate towards Aliyah.

SUMMARY

The present investigation was designed to ascertain if American Zionists, who believe Aliyah to be an inherent part of Zionist self realization incumbent upon all Jews, typically conceptualize Aliyah in ways which differ from American Zionists who do not share this point of view. In addition, the present investigation was designed to identify some of the environmental (i.e. situational) determinants of behavior which have influenced points of view with regard to Aliyah as well as the cognitive intervening personality mechanisms responsible for those learned behaviors. The sample was comprised of sixty volunteers, from seven Chicago based Zionist organizations, each of whom completed and submitted for analysis the following two instruments: the Aliyah Repertory Grid and the Survey of Personal Values (SPV). Social and demographic variables such as "Intent of Aliyah", Religious Observance", "Age", "Prior Visits to Israel", and "Youth Group Affiliation" were also systematically investigated as they related to Aliyah.

Utilizing Q-factor analysis, three typologies were derived from the repertory grid. The six scales measured by the SPV were related to the grid typologies utilizing canonical correlation procedures and to the decision to immigrate utilizing discriminant analysis procedures. Chi-square tests related dominant type to the decision to immigrate and other selected Aliyah related demographic variables. Composite repertory grids for each idealized type also were analyzed and interpreted.

SPV scales discriminated subjects with intent of Aliyah from those without intent of Aliyah, with Aliyah subjects seemingly less materialistic than their non-Aliyah counterparts. One significant canonical correlation was found between the SPV and the typological measures.

The grid types were significantly related to the decision to immigrate, with the second of the three types being predominantly "Aliyah" and the third type predominantly "non-Aliyah". The decision to immigrate was strongly related to "Youth Group Affiliation" causing it to be difficult to determine the separate effects of the two variables. The grid typologies differentiated better among those subjects whose religious observance was stated to be other than orthodox than among those subjects who stated their religious observance to be orthodox.

Interpretation of the idealized grids suggested that Aliyah is an inherent part of Zionist ideology, in that Zionists without intent of Aliyah express a negative rather than a positive identification with Zionism, perceiving their Zionist affiliation to be a protective measure against anti-Semitism and assimilation rather than a positive pursuit of national identity. This is in effect a direct contradiction of the definition of Zionism as a nationalistic movement -- "a movement of the Jewish people which set for itself the goal of rebuilding a home for the Jewish people in the Land of Israel (Gonen,1975)". It was further concluded that Aliyah is not contrary to the natural flow of migration but rather that those Americans who choose Aliyah seek spiritual rather than material betterment. They do not repudiate their country of origin, but rather respond to the pull of the land.

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APPENDIX

ALIYAH REPERTORY GRID

The following questionnaire has been designed to study the relationships between Zionism and Aliya. You are being asked to help by filling out the enclosed questionnaire. You need not identify yourself, but you must answer ALL the questions.

When you are finished, please remove the column of names from the test booklet, and dispose of it as you see fit. Place all remaining test materials in the manila envelope with which you have been provided. You may choose to return the material directly to the examiner, or, to assure greater anonymity, you may forward it to Loyola University in the self-addressed manila envelope which has been provided. Thank you for your participation.

PLEASE TURN THE BOOKLET OVER AND BEGIN.

DESIRES COMPLETE SELF MASTERY

<u>Most Descriptive</u>						<u>Less Descriptive</u>	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	
7	6	5	4	3	2	1	

Flip this sheet
Go on to the next half-sheet

SEEKS THE GOOD AND JUST LIFE

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

IS MATERIALISTIC

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

IS GOAL ORIENTED

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	<u>6</u>	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half sheet

IS ADVENTUROUS

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

IS A DECISIVE PERSON

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

IS WELL ORGANIZED

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

HAS CLEAR CUT OBJECTIVES

<u>Most Descriptive</u>					<u>Less Descriptive</u>	
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1
7	6	5	4	3	2	1

Go on to the next half-sheet

- 1) For each description choose a person in your acquaintance who BEST FITS that description and write his or her name in the space provided. Do NOT repeat a name.
- 2) Rate each person you have named on each of the characteristics described on the half sheets at right. Circle the number which is most applicable. DON'T SKIP ANY.
- 3) Please make sure your evaluations span the scale ranging from #7 through #1.

N A M E

- A) _____
- B) _____
- C) _____
- D) _____
- E) _____
- F) _____
- G) _____
- H) _____
- I) _____
- J) _____
- K) _____
- L) _____
- M) _____
- N) _____
- O) _____
- P) _____

After completing the entire questionnaire, clip off this column in order to preserve the confidentiality of your evaluation.

DEMOGRAPHIC INFORMATION

<u>SEX</u>	<u>MARITAL STATUS</u>	<u>AGE</u>	<u>PLACE OF BIRTH</u>
Male <input type="checkbox"/>	Single <input type="checkbox"/>	18-25 <input type="checkbox"/>	United States <input type="checkbox"/>
Female <input type="checkbox"/>	Married <input type="checkbox"/>	26-35 <input type="checkbox"/>	Israel <input type="checkbox"/>
	Divorced <input type="checkbox"/>	36-50 <input type="checkbox"/>	Eastern Europe <input type="checkbox"/>
	Widowed <input type="checkbox"/>	51-65 <input type="checkbox"/>	Other <input type="checkbox"/>
		66-120 <input type="checkbox"/>	

<u>EDUCATION</u>	<u>OCCUPATION</u>	<u>ANNUAL INCOME</u>
Attended High School <input type="checkbox"/>	Full Time Student <input type="checkbox"/>	Less than \$ 5,000 <input type="checkbox"/>
High School Graduate <input type="checkbox"/>	Clerical <input type="checkbox"/>	Less than \$10,000 <input type="checkbox"/>
Attended College <input type="checkbox"/>	Tradesman <input type="checkbox"/>	Less than \$25,000 <input type="checkbox"/>
Bachelors Degree <input type="checkbox"/>	Sales <input type="checkbox"/>	Less than \$40,000 <input type="checkbox"/>
Masters Degree <input type="checkbox"/>	Homemaker <input type="checkbox"/>	Above \$40,000 <input type="checkbox"/>
Post-Masters Degree <input type="checkbox"/>	Managerial <input type="checkbox"/>	
	Professional <input type="checkbox"/>	
	Other <input type="checkbox"/>	
	Specify: _____	

<u>DO YOU CONSIDER YOURSELF TO BE AN</u>	<u>FATHER'S PLACE OF BIRTH</u>	<u>MOTHER'S PLACE OF BIRTH</u>
Orthodox Jew <input type="checkbox"/>	United States <input type="checkbox"/>	United States <input type="checkbox"/>
Conservative Jew <input type="checkbox"/>	Israel <input type="checkbox"/>	Israel <input type="checkbox"/>
Reform Jew <input type="checkbox"/>	Eastern Europe <input type="checkbox"/>	Eastern Europe <input type="checkbox"/>
Other <input type="checkbox"/>	Other <input type="checkbox"/>	Other <input type="checkbox"/>
Specify: _____		

Did you belong to a Zionist youth group? Yes No

Do you have family living in Israel? Yes Specify: Parent(s)
Child(ren)
Sibling(s)
Others

No

Have you visited Israel? Yes Specify: Tourist
Student
Volunteer
Other

No

Do you want to move to Israel? Yes No

Have you made any serious inquiries with regard to your own Aliya? Yes No

If Yes Specify: Housing Availability
Professional Requirements
Alternate Life Styles
(i.e. Kibbutz)
Financial Assistance
(i.e. mortgages, loans)
Other Specify: _____

← INSTRUCTIONS

DESCRIPTION

- A. Yourself _____
- B. Your Mother _____
- C. Your Father _____
- D. Your Sister or person who was most like a sister to you _____
- E. Your Brother or person who was most like a brother to you _____
- F. Your spouse or person you would like to be married to _____
- G. A person who has gone on or contemplates Aliyah _____
- H. A youth group leader or camp counselor you admire(d) _____
- I. A teacher you admire(d) _____
- J. A person who is active in Jewish organizations _____
- K. Your Rabbi or Spiritual Leader _____
- L. Your best friend during high school _____
- M. A person who is most like you _____
- N. A person you know well but dislike _____
- O. A person you know well but feel uncomfortable with _____
- P. A person you know well and admire _____

Turn this page. Go on to number 2.

APPROVAL SHEET

The thesis submitted by Eleanor Greenberg has been read and approved by the following Committee:

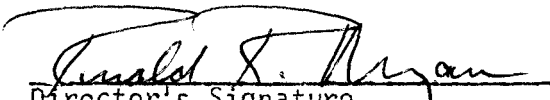
Dr. Ronald Morgan
Assistant Professor, Foundations, Loyola

Dr. Pedro Savaadra
Assistant Professor, Foundations, Loyola

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

February 7, 1979
Date


Director's Signature