

# The Guttman Report— The End of Commitment?

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What I have in front of me is the report, not reality. The report stages and directs reading, beginning with the formation of the triangle, "Beliefs, Observances and Social Interaction" as integrated field of influence and resonance, and ending with the graphic techniques through which the report presents its results. While "observances" and "beliefs" are clearly and essentially interrelated, this is not the case with "social interaction." I believe that I am not far wrong in assuming that taking this topic as a central focus of attention suggests that the topic itself and its relationship to other topics constitutes one of the main objectives of the report. To put it more precisely: the research does not deal with the degree of religiosity of the Israeli public per se, but rather with its power to influence the nature of this society, and especially its power as a socially unifying or segregating factor. Moreover, the report indicates that religiosity is not such a divisive factor as is generally thought ("there is no basis for the rhetoric of secular and religious polarization of Israeli society"); it may even be regarded as a unifying factor.

As a matter of fact, I am not so certain that the data does not point to fairly large divisions among different sectors of the population. Even if, from a sociological, objective empirical viewpoint, we do seem to be in a "secular" society that has a national bond,<sup>1</sup> it may be that such a definition will not be acceptable to members of our society who are sensitive to the divisions and actually experience them. Also, it should be borne in mind that "polarization" is not necessarily the main factor in segregation. Indeed, those who are similar in their opinions are the ones who are usually in better accord with

# The Jewishness Of Israelis Responses To The Guttman Report

**Léo Pomar**



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