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Arnow, David, 1988-1990.

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Commissioner Contact Sheet

Name David Arnow Assigned to JR / AH?
 Mailing Address _____ Off. phone _____
 _____ Home phone _____
 Fax _____ Telex _____
 Comments Influential, potential ~~grant~~ funder, interested
in Community, Israel, Hebrew

| Date | Nature of Contact/Status | Next Steps/Action Needed |
|---------|--|--------------------------|
| 7/88 | AH call - Pre 8/1 interview | |
| 12/6/88 | JR call - Follow up on 8/1 (DA didn't attend) | |
| 2/2/89 | AH visit | AH will call 4/89 |

COMMISSIONER CONTACT SHEET

| | | | |
|-----------------|---|-------------|---------------------|
| Name | <u>David Arnow</u> | Assigned to | <u>JR/AH</u> |
| Mailing Address | <u>1114 Avenue of the Americas</u> <u>New York, NY 10036</u> | Off. phone | <u>212-869-9700</u> |
| Fax | <u></u> | Home phone | <u></u> |
| | | Telex | <u></u> |
| Comments | <u>Influential, potential funder, interested in community, Israel, Hebrew</u> | | |

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**Mandel
Associated
Foundations**

1750 Euclid Avenue • Cleveland, Ohio 44115 • (216) 566-9200

Jack N. and Lilyan Mandel Fund
Joseph C. and Florence Mandel Fund
Morton L. and Barbara Mandel Fund

July 28, 1988

Dear David:

I am delighted that you will join the North American Commission on Jewish Education. The Commission will suggest practical steps and concrete recommendations for the improvement of Jewish education in North America in all its forms and settings.

The Commission will oversee the activities of Commission Director Arthur Naparstek and appropriate supporting staff, whose responsibilities will include gathering and organizing data, preparing background papers and reports, consulting with scholars, educators and policy makers, and coordinating the ongoing participation of important Jewish publics.

The Commission will start its work with some already established benefits. It has begun its planning stage in cooperation with JWB and the Jewish Education Service of North America (JESNA), and has held discussions with the Council of Jewish Federations (CJF). A number of national educational organizations and foundation leaders have also been consulted.

Enclosed is a paper describing our concept of the work of the Commission. It reflects the thinking of a small group that has worked to describe the idea behind the Commission. I am also enclosing a list of those who have agreed to serve on the Commission.

I look forward, with pleasure, to working with you.

Cordially,



MORTON L. MANDEL

Mr. David Arnow
1114 Avenue of the Americas
New York, NY 10036

Enclosures

Nativ Policy and Planning Consultants
Jerusalem, Israel

נתיב-יועצים למדיניות ומכנון
ירושלים

Tel.: 972-2-662 296; 699 951

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: Virginia Levi
FROM: Annette Hochstein

DATE: March 13, 1989

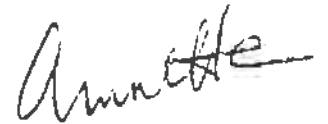
NO. PAGES: 5

FAX NUMBER: 001-216-391-8327

Dear Ginny,

Attached is the summary of the meeting I had with David Arnow
at the beginning of February.

Best Regards,



TOWARDS THE THIRD COMMISSION MEETING
INTERVIEW OF COMMISSIONER

COMMISSIONER NAME: DAVID ARNOW
INTERVIEWER: ANNETTE HOCHSTEIN
DATE: 2.2.89
PLACE: MR. ARNOW'S OFFICE IN MANHATTAN

Summary:

This was a content-oriented meeting which lasted close to two hours. D.A. expressed his views and thoughts on the education/continuity issues and his misgivings about the way the topic is being addressed in conventional (establishment) Jewish circles. We clarified how the work of the Commission would be different: the Commission will address that which is currently ineffective in education; its goal is to take an honest look at the current situation, and make suggestions for across-the-board changes, in terms that would make sense to young American Jews at the end of the millennium.

This interview was important because I believe D.A. represented eloquently some views of American Jews of his generation.

We discussed the work of the Commission itself, and the notion of demonstration centers ("model communities" in this conversation).

D.A. expressed great interest and even enthusiasm for the idea. In sum, it was a rich and useful meeting with a commissioner who could potentially be actively involved if we work at engaging him.

The Interview:

The meeting began with a reference to David's contribution to the second meeting of the Commission: his questions about the relationship between Jewish continuity and Jewish education which this Commission takes as an underlying assumption. He pointed to the fact that this concern alone seems remote from the content issues that trouble him.

A few of the points noted:

- * Knowledge is not a panacea; Jewishly knowledgeable people have left Judaism in the past.
- * What is it that drives people away from Jewishness? Is it something inherent?
- * What can education do for this?
- * Education as a transmitter of social values is the least exciting part of it for him.
- * The problems of the equation of Jewish education with religious education.

(He mentioned having read Schiff's book that was sent to all commissioners. He expressed his own allegiance to pluralism and his concern that Jewish education, in the Commission, might not be expressed in pluralistic terms.)

- * Learning for learning's sake is what attracts him personally in Jewish education.
- * The noxiousness of the view of the evil world versus the good Jews (for pluralism, openness).

On the work of the Commission:

The notion of a demonstration center's work (in his term, "model community") was explored at length. D.A. coined this: "to bring the ideal down to the real."

D.A. raised the issue of how to bring change into an existing system that has vested interests in the way the situation is. He expressed skepticism: how do you sell your ideals to people who have been doing the less-than-ideal throughout, and who are stakeholders in existing situations? How do you intervene in existing situations?

D.A. raised the issue of replication. The leadership has to market the models to the rest of the community. D.A. said, that some commissioners may be suited for this "marketing" job, but that not all are. He pointed out the need for a gradual process of replication and marketing.

The conversation then dealt with aspects of suburban Jewish families today. Using Scardale as an example, D.A. pointed out how very apathetic his own peers would be - and are - to any notion of being actively involved in Jewish education or in any form of active Jewish life. A rather dramatic process would have

to be undertaken in order for his peers to take any of this seriously. "They're very closed. They don't come to meetings. They are hard to reach." He described the insignificant Jewish life in Scarsdale among his peers. "They are reminded they are Jews when it is UJA time and that's about it."

We spoke again about Hebrew as a programmatic option. D.A. described how his own understanding of Israel is being changed by virtue of studying everyday spoken Hebrew, as this allows improved communication with and understanding of Israel. "Wouldn't it be wonderful if things Jewish tasted more comfortable; if parents were interested in this whole business; if the outcome of the work of the Commission would lead to a situation where Jews did not regard "continuity or not" as the main question, but that the content of Judaism is the main concern? Today we have to deal with both."

D.A. will be pleased to be actively involved. He would try to come a small group meeting if invited.

arnow/1FOX-W

TOWARDS THE THIRD COMMISSION MEETING

INTERVIEW OF COMMISSIONERS

COMMISSIONER NAME: MR. DAVID ARNOW

INTERVIEWER: SEYMOUR FOX

DATE: FRIDAY, MAY 5, 1989, 10:30 A.M.

PLACE: NEW YORK CITY

Summary:

David Arnow began the interview by reminding us, as he had said to Annette, that he did not see continuity as the ultimate value, but rather the content of Judaism.

He was intrigued by the possibility that in the demonstration site each of the movements would be challenged to develop its own conception of philosophy of education, and thus the content of the Judaism that it wanted to perpetuate. He had some doubts about whether the movements could really produce an effective definition of Judaism.

He thought that the ii could be an interesting way of seeing that demonstration sites were truly implemented.

He reminded us of the sensitive issues involved in evaluation and the special kind of people that must carry out evaluation in order to prevent the participants in a demonstration site from feeling defensive. This same issue returned in the conversations with Mona Ackerman and Eli Evans.

Mr. Arnow strongly feels that the Commission should continue to do its work and is concerned about the idea of the ii replacing the Commission. He thinks that in light of the effort that has been made to create such a group, it would be a mistake to disband it, even after creating an ii, and even though he had the sense that he might be invited to participate in the ii. I believe that he would be interested in funding part of the program as well.

He brought up the issue of parent education which he thinks is very important. The importance of Hebrew was again brought up by him. He was concerned about Jews being very defensive about their Jewishness and wanted some balanced sense of identity. He brought

up the whole question of Israel, which he believes ought to be central to any conception of Jewish education, as it is central today to any conception of Jewish identity. He thinks that if Israel is anything less than a magnet for Jews, Jewish education will suffer greatly.

He is also someone whom we ought to continue to work with carefully between Commission meetings. I think he is a potential funder. He was concerned about the issue of marketing. He felt that marketing, or what we might call diffusion, was a very important matter to be carefully incorporated into the work of the ii to make sure that it was not merely one demonstration site that we were talking about.

He wants to participate in small group meetings around particular topics. He would be a good person to join with Hirschhorn and possibly Evans on the issue of research.

He will be attending the meeting on the 14th.

arnow/8MN-W

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
TOWARDS THE FOURTH MEETING OF THE COMMISSION

INTERVIEW OF COMMISSIONER

1. COMMISSIONER: DR. DAVID ARNOW
2. INTERVIEWER: ANNETTE HOCHSTEIN
3. DATE: AUGUST 14, 1989
4. DURATION: ONE AND A HALF HOURS
5. SETTING: DR. ARNOW'S OFFICE IN NEW YORK
- 6 SUMMARY:

This was a positive and content-oriented meeting. Dr. Arnow stressed his interest in the work of the Commission and its process. He will attend the next meeting and said that the Commission process -- meetings, materials, interviews -- offered an important opportunity for learning. At the same time, he pointed out that Jewish education in this form may not be a priority for his family's foundation -- and that he didn't know if they would contribute to funding the implementation. We agreed that this topic was for MLM and DA's family to determine.

The interview covered the following topics:

1. The need for research, particularly effectiveness research.
2. Community action sites, in particular how they should be chosen.
3. The community as enabling option, and the role of federations.
4. Programmatic options.

1. Dr. Arnow urged that the Commission put effectiveness research as a principle into its implementation work; that is, there should be an attempt at evaluating and assessing every element that the Commission decides to implement. This point is of utmost importance to him. Dr. Arnow suggested that he'd like to write a letter to that effect to MLM, perhaps for distribution to commissioners. I encouraged him to do so. Dr. Arnow endorsed

the notion of outcomes that would include concrete recommendations for action. He suggested that the evaluation process should be part of a continuation phase that the Commission must have to its work.

2. Community Action Sites: D.A. had endorsed the idea at previous meetings. He suggested that we be very cautious in choosing the community; D.A. warned that political pressures might lead us to choose communities that would not be the most useful ones to work with. He urged that we choose both communities that have local resources and a good likelihood of success, as well as communities that are in much greater need and are not yet underway. He warned against choosing a community that is already well on its way to educating itself Jewishly, or where major steps have been taken for Jewish education. He urged that in order to make the community option truly an enabling one it be used to literally enable sites where community factors may be primitive and weak. One should work there to raise the level of the leadership, the commitment, the finances.

3. The future and potential role of federations in this process. D.A. offered the following analysis: the federations are aware that they have a serious human resources problem (that the appeal of their issues among the younger generation is not big and is not likely to remain even as it is now). They realize that they have a crisis and are therefore likely to accept the idea of Jewish education as one that may potentially have draw. Therefore, they may take the topic of Jewish education seriously. There is a downside to this positive aspect: for the federation, "bottom-line" is the ability to raise funds. This is a legitimate concern, (and it may even have a positive outcome because people are brought back in touch with their philanthropic roots and this is good); but there's a serious danger that their true interest will not be with Jewish education but with fundraising. The topic is only good if it brings in dollars. D.A. warned against the confusion and lack of differentiation between being educated and philanthropy. He suggested that Jewish education as a topic for the federations should be used as a means of revitalizing their mission. We must beware of the perpetuation of the status quo. D.A. also urged to watch that federations not impose a monolithic structure, monopolistic in a way that would hinder the pluralistic efforts that are so much needed in Jewish education.

4. Programmatic options: D.A. recognizes the importance of the notion of enabling options. It is an organizing principle for the wealth of suggestions made by commissioners. But one should not let that dominate everything and if programmatic interest of commissioners demand that there be recommendations and implementation in the programmatic areas, one should do that. He suggested that prioritizing would be necessary. He also suggested to change the organization of the options, not to remain with the 26, but to offer a number of different cuts. The cut could include client groups, such as "kids while they live at home" (up

to the age of 18); "programs that maximize parental effectiveness as Jewish educators."

DA pointed out that his early recommendation that the Hebrew language be given serious attention had met with very little response. I suggest we prepare the Hebrew language option paper as a first step to respond to his suggestion.

Dr. Arnow will attend the next meeting.

arnow/1FOX-W

TOWARDS THE THIRD COMMISSION MEETING
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DATE: FRIDAY, MAY 5, 1989, 10:30 A.M.

PLACE: NEW YORK CITY

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DATE: 2.2.89
PLACE: MR. ARNOW'S OFFICE IN MANHATTAN

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(He mentioned having read Schiff's book that was sent to all commissioners. He expressed his own allegiance to pluralism and his concern that Jewish education, in the Commission, might not be expressed in pluralistic terms.)

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to be undertaken in order for his peers to take any of this seriously. "They're very closed. They don't come to meetings. They are hard to reach." He described the insignificant Jewish life in Scarsdale among his peers. "They are reminded they are Jews when it is UJA time and that's about it."

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D.A. will be pleased to be actively involved. He would try to come a small group meeting if invited.

Commission on Jewish Education in North America Towards the Second Meeting

Interviews of Commissioners

1. Commissioner: David Arnow
2. Interviewer: Joseph Reimer
3. Date: 12-6-88
4. Duration: 1 hour by telephone

As Dr. Arnow had not been at the August 1 meeting, we started with a review of that and proceeded to the methods used to generate the option papers and the distinction between programmatic and enabling options. He listened carefully, asked detailed questions and followed the logic clearly. He seemed to agree that the distinction is a valid one and that it makes good sense to start with the "means" as long as they are not detached from the programmatic. He saw their relation as sequential: the means need to take priority, but ought to be followed, at some point, with attention to the programmatic options.

He strongly gravitated towards the option of community which he felt ought to be a first priority. He views it in terms of leaders setting the example by becoming involved in Jewish education by educating themselves. If central leaders committed themselves, e.g., to learning Hebrew, he thinks it would send a strong signal as to the seriousness of the endeavor.

He is less clear on personnel. He seemed less informed about the dimensions of the issue, and even when I explained, he felt that if the right lay leadership would get involved in Jewish education, the personnel problem would solve itself. If Jewish education would become a high priority item for the community, then its status would rise along with the attractiveness of being in the field.

Dr. Arnow favors moving towards a committee or task force structure and sees real advantage in commissioners working together in smaller groups. The one problem created would be reporting back to the whole group which he hoped could be done in a non-tedious way. He hopes the groups would meet, which might require more geographic proximity. He advised against constituting task forces by volunteering alone and suggested that some careful balancing go into their composition.

Dr. Arnow will be at the December 13 meeting. He seemed quite involved and interested. His own interests are in the communal option and Israel programs.



PREMIER INDUSTRIAL CORPORATION

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TYPE (USING DOUBLE SPACES) OR PRINT CLEARLY

TO:

NAME Seymour Fox

COMPANY Nativ

STREET ADDRESS _____

CITY, STATE, ZIP Jerusalem

PHONE NUMBER _____

FROM:

NAME Henry L. Zucker

COMPANY Premier

DEPARTMENT _____

COST CENTER 090

216 361 9962

TELEX NO.: 6873015 PREMI UW

FAX NO.: 2163619962

TIME SENT:

MESSAGE:

Dear Seymour,

Attached is correspondence between David Arnow and Mort and my reply on behalf of Mort. I think it's important for you to meet with David, and I'm sure you'll find a way to satisfy him. Warm regards.

Hank

7/31/90 Reviewed with S.F. who will

follow up

8/1/90 S.F. telephoned to say he met with David

on 8/1/90 & satisfied him re Tversky

sent 7/31
11:00 a.

(HLZ)

1114 Avenue of the Americas, New York, N.Y. 10036 • (212) 869-9700

Thank,
Suggest you
reply directly
—m

July 25, 1990

Mr. Morton Mandel
Commission on Jewish Education in
North America
4500 Euclid Avenue
Cleveland, OHIO 44103

Dear Mort:

Hope this note finds you well and that you've been having a good summer. Thanks for your last note.

I am writing in connection with the minutes I received of the June 12, Commission meeting. As you may have heard from Annette, I was disturbed by Rabbi Twersky's statement, partially in reaction to what struck me as its excessively spiritual and mystical tone, but more significantly to the process by which it was designated as the mission statement for the Commission.

While I favor the concept of a succinct mission statement, the process by which such a statement is developed is very important and in my view, shouldn't be the work of one individual however enlightened he or she may be. Annette understood my concerns about the content and process surrounding this statement and assured me that there was, in fact, no intent to use it as a formal mission statement. My concern was allayed until I read paragraph H on page four which reads as follows: "There was general support for including in the report the statement drafted by Rabbi Twersky expanded to encompass all age groups and formal as well as informal education."

I certainly agree that the changes referred to are in order, but in my view they are insufficient. For example, I find use of the Am Ha-Arez concept to be quite problematic. As you can see from the enclosed article from the *Encyclopaedia Judaica*, this concept is historically laden with pejorative connotations.

Page Two
July 25, 1990

Beyond this, as the statement needs broadening with respect to different age groups, it should also reflect and respect the diversity of Jewish belief manifested by commissioners and the Jewish community itself. In this regard, Rabbi Twersky's statement really misses the mark. He speaks, for example, of education that will "enable young people to confront the secret of Jewish tenacity and existence" Is there really one such secret? Is it the same secret for Orthodox and Reform Jews? Is it the same secret for Secular Jews?

Similarly, would the Commission really want to imply that all Jews will experience an "irresistible" attraction to learning Torah, even with the highest quality of teaching. I also believe that a suitable mission statement should make some reference to Israel, clearly an important component of the kind of education the Commission hopes to advance. Rabbi Twersky's statement omits any such reference.

In short, as eloquent as Rabbi Twersky's statement is, I don't think it is well suited to represent the aims of this Commission. I'd be happy to discuss this further with you and/or the staff and would be equally willing to help develop a mission statement if you think it would be suitable.

I know how much care has gone into every aspect of the Commission's work hitherto. Something as important as a mission statement, if indeed we are to have one, certainly requires the same attention.

All the best and regardless of the foregoing, congratulations to you for a creative job well done.

Sincerely,



David Arnow

DA/lml



Leopold Amery at the Rishon le-Zion wine cellars during his visit to Palestine in 1925. 1. Col. F. H. Kisch; 2. Menashe Meirovitch; 3. Leopold Amery; 4. Ronald Storrs; 5. Jacob Shapiro; 6. Dov Lubman-Haviv.

cabinet (1917-18), drafted one of the formulas which eventually became the *Balfour Declaration. From 1924 to 1929, when Amery was secretary of state for the colonies, Palestine enjoyed a peaceful period and in his memoirs, *My Political Life*, 3 vols. (1953-55), he takes pride in this achievement. As a member of Parliament he fought the anti-Zionist policies of the British government and voted against the White Paper of 1939. In 1946 Amery testified in the same spirit before the Anglo-American Committee of Inquiry on Palestine.

Bibliography: J. B. Schechtman, *Vladimir Jabotinsky Story*, 2 vols. (1956-61), index; Ch. Weizmann, *Trial and Error* (1949), index.

[O.K.R.]

AMES (Añes), 16th century *Marrano family living in the British Isles. GEORGE AMES settled in London in 1521 but later returned to Portugal, where he died. In 1541 his wife and sons, FRANCISCO and GONSALVO, fled to England to escape the Inquisition. Francisco, soldier and administrator in Ireland, became mayor of Youghal. Gonsalvo (Dunstan) Añes (d. 1594), a successful merchant and financial agent, was purveyor to Elizabeth I and served as an intelligence



Coat of arms of the Ames family.

agent, conveying secret mail on his ships. His eldest daughter, SARAH, married Roderigo *Lopez. Of his sons, JACOB settled in Constantinople and lived openly as a Jew; another, William, was an English soldier and intelligence agent. The English branch of the family became complete Christians.

Bibliography: Wolf, in: JHSET, 11 (1924-27), 12-17; Roth, England, index.

[V.D.L.]

AM HA-AREZ (Heb. אִם הָאֶרֶץ; lit. "people of the land").

Bible. In biblical Hebrew, the signification of the term varies in accord with its context. (a) Generally, it denotes "population," whether Israelite (II Kings 16:15; 25:3; Ezek. 39:13; 45:22) or non-Israelite (Gen. 42:6—of Egypt; Num. 14:9—of Canaan; Ezra 4:4—of the province of

Judah). (b) In the plural (Heb. אִם הָאֶרֶצִּים) it denotes foreign (= heathen) populations, e.g., of the world at large (Deut. 28:10; I Kings 8:43ff.) or of a specific country (Esth. 8:17), but more particularly, in post-Exilic texts, the natives in and about Palestine who threatened and harassed the returning Jewish exiles (Ezra 3:3; 9:11; 10:2; Neh. 10:29, 31-32). (c) Much debated is the meaning of the term in contexts referring to an operative element of the population (e.g., II Kings 11:18ff.; 21:24; 23:30; Jer. 34:19). In such contexts the term has been interpreted variously as an ancient Hebrew "parliament," the landed nobility, the free, male, property-owning citizenry, and the like. Some representative body of the population is evidently intended, though as a general, rather than a specific term (cf. the vague "all the people of Judah" who enthroned King Azariah, II Kings 14:21). [M.GRE.]

Second Temple and Mishnah. The term *am ha-arez* was a social concept used in a pejorative sense. The term underwent various changes in meaning and application during this period. It occurs in a deprecatory sense in those books of the Bible that belong to the period of the Second Temple. In Ezra and Nehemiah it is generally used in contrast to the *shavei Zion*, the returned exiles who, having been purified by the exile, were faithful to God, and it differs little in meaning from Gentiles and Samaritans. Thus, at the beginning of the period of the Second Temple there already existed a social distinction between those whose lives were governed by religious faith and observance and those who were not so particular in this respect. During the succeeding period the connotation of *am ha-arez* developed in two directions: the *am ha-arez* in the observance of the commandments, particularly those commandments connected with agriculture and ritual purity, and the *am ha-arez* regarding the Torah, meaning the untutored ignoramus.

Up to the destruction of the Temple the stress was upon the *am ha-arez* in the fulfillment of commandments. The *Pharisees and the **haberim* were painstaking about their observance of the commandments in the domains of tithes and ritual purity. As a result they were obliged to set up a barrier between themselves and the *am ha-arez* in order not to be misled into eating untithed produce or becoming unclean. Thus, for example, agricultural produce on which the *tithe was due but which was not definitely known to have been tithed, was termed **demai*, and the *am ha-arez* was regarded as having the same degree of ritual impurity as a person suffering from an unclean issue from his body (**zav*). The *am ha-arez* was presumed to be lax in the observance of other commandments as well, but particular stress was laid upon these two, both because of the central position they occupied during this period and because, through this laxity, the *am ha-arez* could thereby involve others in the violation of the commandments.

Am ha-arez is not to be regarded as a distinctive social classification, but as a general term for all those who did not support the aims of Pharisaic Judaism and were careless about those commandments which imposed a heavy burden on everyday life. The barrier between the *am ha-arez* on the one hand and the Pharisees and *haberim* on the other never gave rise to a social rift or to mutual hostility. There is ample evidence in the *halakhah* of family, economic, and cultural links forged between them. The many *halakhot* which specify the precautions to be taken in any contacts with the *am ha-arez* also prove that the sole aim of the Pharisees and the *haberim* was, as stated, to guard themselves from untithed produce and ritual impurity, but not to create an unbridgeable social gap. Had it been otherwise, they could have simply and absolutely forbidden

all contact with them. Neither is there any evidence on the part of the *am ha-arez* of a tendency toward complete social isolation, and in one passage the *am ha-arez* is revealed as uniting with the Pharisees against the Boethusians (Tosef., Suk. 3:1). From the sociological point of view, the *am ha-arez* belonged mainly to the lower classes, but members of the aristocracy who also were lax in their religious observance in these spheres were classed with them.

Buechler sought to limit the appearance of the *am ha-arez* in place and time, to Galilee during the period of the Usha academy; his view, however, has been seriously challenged as the *am ha-arez* in the observance of the commandments is found in sources which are demonstrably antecedent, e.g., in *Hagigah* 2:7, where the *am ha-arez* appears on the lowest rung in the ladder of ritual purity. "The clothes of the *am ha-arez* are *midras* ('uncleanliness') for Pharisees." The *am ha-arez* is contrasted with the *haver* and the *havurah* whose main development is known to have taken place during the last decades of the Second Temple, and not in the period of Usha. The references by the scholars of Usha to the *halakhot* concerning the *am ha-arez* and the *haver* are not sufficiently conclusive to prove in which period these *halakhot* actually became effective. The most that can be inferred is that some of the scholars of Usha aspired to renew the *halakhot* applying to the *am ha-arez* and the *haver* and give them universal application. Though many scholars accept Buechler's view that the principal center of the *am ha-arez* was Galilee, those *halakhot* which reflect conditions in Galilee show that they were of the same Pharisaic, halakhic type as in Judea: there was neither a unique Galilean type, nor a different Galilean way of life. The *am ha-arez* cannot be identified exclusively with the peasant, since townsmen and aristocrats are included among them. Nor is the connection between the *am ha-arez* and the beginnings of Christianity inherent in the concept of *am ha-arez*.

With the destruction of the Temple, the decline of the importance accorded to the *havurot* and the increasing study of Torah, the stress was shifted to the *am ha-arez* in Torah. The elite of the Jewish people were no longer those who were meticulous with regard to tithes and ritual purity. Now it was the scholars who formed the upper stratum of society, the spiritual hegemony; whoever did not follow in their footsteps was termed an *am ha-arez*. In this period too, most of the *ammey ha-arez* came from the lower classes, but it is certain that they included also members of the upper classes, for "A scholar though he be a *manzer* takes precedence over a high priest if he be an *am ha-arez*." (Hor. 3:8).

Statements from the period after the destruction of the Temple are conspicuous for their severe denunciation of the *am ha-arez*. They may reflect the animosity between the ignoramus and the intellectual as well as the rabbinic view that a man who does not study Torah undermines the integrity of the nation. That the enmity was mutual may be seen from R. Akiva's statement recalling his unlearned days, "When I was an *am ha-arez*, I used to say, 'Had I a scholar before me I would maul him like an ass'" (Pes. 49b). Despite this, such statements as, "A scholar should not marry the daughter of an *am ha-arez*, who are detestable and their wives are vermin, and regarding their daughters the verse applies (Deut. 27:21), 'Cursed be he who lies with any manner of beast'" (Pes. 49b), should be regarded as literary exaggeration.

Toward the close of the tannaitic period the concept of *am ha-arez* gradually disappears. The hatred of the scholar for the *am ha-arez* subsides, and the opinion is expressed that an ignoramus may be virtuous. Though it is probable that there still existed some link between the *am ha-arez* and

ritual impurity, the gradual abolition of the laws of ritual purity almost certainly contributed to the disappearance of the concept of *am ha-arez* from social life. Insofar as the *am ha-arez* appears in talmudic literature after this period, the discussions may be regarded as largely academic.

The concept of *am ha-arez* in Torah existed in Temple times, too, as is seen from Hillel's statement, "The *bor* ('empty-headed man') cannot be sin-fearing nor the *am ha-arez* pious" (Avot 2:5), thus linking the *bor* and the *am ha-arez*. It is possible to posit a connection between *am ha-arez* before and after the destruction of the Temple. During Temple times the observance of the commandments of tithing and of ritual purity, which were linked with the Temple, were regarded as of fundamental importance, and anyone suspected of not observing them, in contrast to the meticulously observant *haver*, was called *am ha-arez*. After the destruction, however, when Torah and its study were regarded as of paramount importance, the term was applied to anyone who held aloof from it. During both periods, those denoted by the term *am ha-arez* were mainly drawn from the same class, for those who during the time of the Temple were careless about the commandments were, generally speaking, those who after its destruction did not study Torah. The differences in the connotation of the term *am ha-arez* and the changes through which it passed were determined by those who employed it rather than those who were meant by it. [A.O.]

In Later Times. The term came to designate a person without adequate knowledge of the Scriptures and of traditional Jewish literature and consequently one who is ignorant of the rules of Jewish ritual and ceremonial customs, as opposed to the *talmid hakham* ("disciple of the wise") or *ben Torah*. In common usage, *am ha-arez* is the equivalent of ignoramus or boor (pl.: *amarazim*).

In hasidic folktales the *am ha-arez* tends to mean a naive, but God-loving simpleton, God Himself "wishes his heart" (Sanh. 106b), because it is full of good intentions, and his prayer is more efficacious than that of many a learned scholar. [Ed.]

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A.M.I.A. (Asociación Mutual Israelita Argentina), organization of the Buenos Aires Ashkenazi community. On Sept. 26, 1893, representatives of the four Jewish organizations in Buenos Aires met and decided to form the Sociedad de Entierros (Burial Society). On July 22, 1894, the Chevra Kedescha Aschkenazi (Ashkenazi Burial Society) was formed, headed by Henry Joseph. The purpose of the Society was to ensure that both members and nonmembers received a Jewish burial. At first the Burial Society leased graves in the Protestant cemetery, while simultaneously endeavoring to obtain its own burial ground. These efforts encountered many financial and legal difficulties, in addi-

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July 31, 1990

Dr. David Arnow
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1114 Avenue of the Americas
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Dear David:

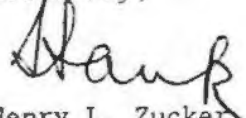
Mort has asked me to reply to your very thoughtful letter of July 25th. I am going to take the liberty of sharing the letter with Seymour Fox who, with Annette Hochstein and David Finn, will prepare the draft report.

I will ask Seymour to discuss your letter with him before a final decision is made on how to use Rabbi Twersky's statement. I am sure they will want your input on this subject.

David, I am still looking forward to meeting with you and your family regarding the follow-up work of the Commission. I'll be in touch with you to set up a meeting.

Warm regards and all the best.

Cordially,


Henry L. Zucker

cc: Morton L. Mandel ✓
Seymour Fox