The American Jewish Committee has made use of radio for more than two decades, and of television since its birth, to present the image of the Jew and of Judaism to the American public. Its primary purpose has been to create a favorable attitude toward Jews and Judaism in the minds of Christians; its secondary purpose, to give the Jewish community a fuller understanding of its background, its traditions and its achievements, and thus to bolster its sense of security.

The programs it has promoted can be broadly classified as either religious or secular. The religious programs have portrayed Judaism as a distinctive religious and cultural tradition, and the Jews as communicants of that religion and heirs of that culture. The secular programs have portrayed the Jews as contemporary Americans.

In a certain sense, these two kinds of programs have been antithetical. The religious programs have emphasized difference - the uniqueness of the Jew and his culture. The secular programs have emphasized similarity - the Jew as just another American, and Judaism as just one of America's religions.

This diversity is reflected in techniques. As a rule, the AJC presents religious programs in its own name, or in cooperation with Jewish religious organizations. As a rule, it "salts in" secular programs - staying behind the scenes and cloaking the programs in anonymity. In either event, however, there has been a
lack of a clearly defined, comprehensive plan of procedure, and an absence of a precisely visualized goal. Operations have been largely opportunistic.

We should not continue in this way. We should, instead, formulate a theory of mass education through radio and television on which a program to achieve clearly defined goals can be built. It is for this purpose that a subcommittee of the Mass Media Education Committee was created.

In this process many questions will arise which must be answered as well as they can be in the light of available knowledge and insights. Among these are:

1. In general, what do we seek to accomplish through our mass media education program? What order of priority should we assign to the following goals, taking into account both importance and attainability?
   (a) Supply information.
   (b) Counteract defamation.
   (c) Build up support for social action.
   (d) Change attitudes of Christians toward Jews.
   (e) Influence the "climate of opinion."
   (f) Other goals.

2. Should our primary target be the Christian public or the Jewish public?
   (a) Can both publics be reached through the same program?
   (b) Will a program sponsored by a Jewish organization attract a Christian audience?

3. Should AJC go along with the current emphasis on religion?
   (a) Do we want to present the Jew as a religious person primarily?
(b) Should we encourage portrayals of ancient Jewish customs, garb and ritual?

(c) Should we emphasize the distinctiveness of Judaism, or its community with Christianity?

4. How can we best counteract the stereotypes known to be most widely held today -- relating mainly to clannishness, wealth, power, shrewdness, and unscrupulousness?

(a) By picturing Jews who are out-going, upright, and in modest circumstances?

(b) By highlighting the virtues most commonly ascribed to Jews -- temperance, devotion to family life and obedience to the law?

(c) Should we try to create, and gain acceptance for, a "positive" (favorable) stereotype of the Jew?

5. In our ideal image of the Jew as a citizen, what qualities would we wish to emphasize?

(a) Military hardihood?

(b) Civic enterprise?

(c) Medical and scientific aptitude?

(d) Philanthropy?

(e) Creativity in music and the arts?

(f) Industrial and business and achievements?

6. What kind of media activities would best project this image?

(a) Should we encourage more broadcasts entirely devoted to Jewish personalities; or

(b) Is it more effective to have sympathetic Jewish characters portrayed in the regular run of radio and TV shows?

(c) Similarly, should we seek more programs interpreting Judaism?