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**The Influence of Jewish Lobbying Minority on
American Culture**

**Thesis Submitted to the Department of English in Partial Fulfillment of
the Requirements for the Master Degree**

Submitted by:

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Academic Year : 2016 /2017

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Abstract

This work analytically attempts to show the Jewish influence on the American culture, by giving an overview of the Jewish people from a historical angle, by citing some of their cultural characteristics, as a result of long years of Diaspora which is the dispersion of the Jews outside Israel; from the destruction of the temple in Jerusalem in 587-86 BC, when they were exiled to Babylonia, up to the present time. This thesis treats some mechanisms used by the Jewish Lobbying minority on the American culture and society through exploring the most important religious, demographic, and cultural backgrounds of the Jewish minority in the US as “American Jews”. Moreover, this work will briefly demonstrate the main aspects of American traditions and cultures including arts, media and entertainments. Despite the fact that they are few, the American Jewry as a model Diaspora plays a major role in shaping the reality of today’s world. Through showing some facts about the American Jews and their goals, it will reveal the true picture about this population and will prove that these cultural influences have not only reached America but they spread all over the world. This study also tries to explore the different changes this group of people brings to the American identity. This piece of research relied mostly on two methods: the historical and the descriptive method.

Key Words:

Jewish Lobby, Israeli Lobby, Jews, American Culture, Jewish Influence, Minority, Diaspora, Holocaust.

Résumé

Ce travail de fin d'étude vise à démontrer analytiquement l'influence juive sur la culture américaine en donnant une vue d'ensemble des personnes juives d'un angle historique, en citant leurs caractéristiques culturelles à-travers de longues années des Diaspora. Nous avons traité quelques mécanismes employés par la minorité juive sur la culture et société américaine, en explorant les milieux religieux, démographiques, et culturels les plus importants de cette minorité aux États-Unis en tant que « juifs américains ». D'ailleurs, notre travail démontre brièvement les aspects principaux des traditions et des cultures Américaines dont les arts, les médias et les divertissements. Sans compter que cette recherche va plus profondément, elle dépiste l'impact juif sur la vie culturelle Américaine et décrit certains de leurs dispositifs. Reprenant cela ! malgré le fait qu'ils sont peu, les juifs américain comme un modèle de Diaspora joue un rôle important en formant la réalité du monde d'aujourd'hui. En démontrant quelques faits sur les juifs américains et leurs buts, ce projet présente la vraie image de cette population et ces influences culturelles qui ont non seulement atteint l'Amérique mais se sont aussi propagées partout dans le monde.... Les deux méthodes suivies dans cette thèse sont la méthode historique et la méthode descriptive.

ملخص

تهدف هذه المذكرة في دراسة تحليلية لإظهار مدى تأثير اليهود على الثقافة الأمريكية، عبر إعطاء نظرة عامة عن الشعب اليهودي من الناحية التاريخية و إعطاء بعض خصائص ثقافتهم كنتيجة لسنوات طويلة من الشتات اليهودي عبر الأسر البابلي (587_586 ق.م) إلى يومنا هذا. تعالج هذه الأطروحة الآليات التي استعملتها الأقلية اليهودية للتأثير على الثقافة و المجتمع الأمريكي من خلال التقصي عن أهم خلفياتها في الولايات المتحدة الأمريكية " كيهود أمريكيين". بالإضافة إلى ذلك، سيعرض هذا العمل باختصار النواحي الرئيسة للتقاليد و الثقافات الأمريكية بما في ذلك الفن، والإعلام و الترفيه. وعلى الرغم من أنهم فئة قليلة، إلا أن اليهود الأمريكيين كمثال للشتات كان لهم دور فعال في تشكيل حقيقة عالم اليوم، وعبر عرض بعض الحقائق عن اليهود الأمريكيين و أهدافهم، كما سيتم الكشف عن الصورة الحقيقية لهذا الشعب و إثبات أن هذه التأثيرات الثقافية لم تطل فقط أمريكا بل انتشرت لتشمل كل العالم. حاولت هذه الدراسة أيضا تقصي مختلف التعبيرات التي أضافها هذا الشعب إلى الهوية الأمريكية. واعتمدت هذه المذكرة على منهجين في إنجازها وهما المنهج التاريخي والمنهج الوصفي.

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- To the fellow classmates for sharing their knowledge and ideas in helping us in the construction of the project.
- To the beloved parents and guardians for their untiring love and support.

Dedication I

First I want to thank Allah Almighty for the strength and patience he has given me to accomplish this work;

To my caring, generous parents, Bouzid and Rabiaa, and to my lovely sisters and dear brother Saber for their moral and financial support in order to finish this study;

To my soul mates and best friends I've ever met: Selma, Oumama, Lamria, Maria and my sister Hassna for their true love, assistance and the unforgettable moments we've lived together.

To all my classmates, teachers and the staff of the department of English.

Nedjla Benbouguerra

Dedication II

I thank Almighty Allah for giving us the courage and the determination, as well as guidance in conducting this research study, despite all the difficulties.

Every challenging work needs self-efforts as well as guidance of elders especially those who were very close to our heart.

This modest work is lovingly dedicated to my respective and lovely parents,

Ghania and Djamel

To my lovely brothers and sister Rima, to whom I wish plenty of happiness and success

I also dedicate my work to all my friends who encourage and support me, specially: Nedjla, Oumama, Lamria, Maria and Amel, the closest persons to my heart.

Along with all hard working and respected teacher Mr. Tayeb Bouazid for his valuable advice and efforts.

Selma Abada

List of Abbreviations

AIPAC: American Israel Public Affairs Committee.

AJC: American Jewish Committee.

CEO: Chief Executive Officer.

BCE: Before Common Era.

ABC: American Broadcasting Companies.

CBS: Columbia Broadcasting System.

NBC: National Broadcasting Company.

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Declaration

We hereby solemnly declare that the work we are going to present in this thesis; **The Influence of the Jewish Lobbying Minority on the American Culture**, is our own and to the limits of our knowledge has not been submitted before to any other institution or university or degree and all sources that we have used and quoted from have been indicated by means of complete references. This work is to be carried out and completed at Mohamed Boudiaf M'sila, Algeria.

Signature:

Benbouguerra Nedjla

Abada Selma

General Introduction

General Introduction:

The intimidating power of the “Jewish lobby” is not a new phenomenon, but it has long been an important factor in American life. The Jews, a race, who could maintain their identity despite their dispersion in all the world’s countries; they are people who could survive despite the atrocities and the persecutions that no other race had been passed through. They knew that they were the parasites of the nations, who suck peoples’ blood through their monopoly on economics and people livings. But the Holocaust, which was another Jewish lie, was the turning point in the history of this unique people. They gained the nations’ sympathies and became the world’s oppressed people.

Although Jews comprise less than three percent of the American population, Jews have generally had a disproportionately larger representation in American government, business, academia, and entertainment. American Jews have suffered their share of setbacks and have had to combat anti-Semitism during the early twentieth century. On the whole, however, Jews have enjoyed greater acceptance in America than in any other country and have figured prominently and specially in American culture.

The main purpose of this study is to introduce the different aspects of this minority and to describe its deep influence and powerful contribution to the American culture through the different phases they have been moved through.

To cover the topic, we have subdivided our work into two chapters. The first chapter is give the best examples of where the Jewish domination can be crystal clear ;this example is in America. “An overview of the Jewish activism in America” will be the first station, when we will give a brief introduction of this minority and some of its features. This first part in the chapter speaks about a historical background of this community in America. Who are they?

When did they come? Where did they come from? And what were the reasons that led them to immigrate? We focused on the description of their population, and on some of their cultural characteristics that were shaped by some events.

The second part of this chapter describes some important characteristics of the American culture through a brief definition which encompasses the different customs and traditions of the United States. The US is sometimes described as a “melting pot” in which different cultures have contributed their own distinct “flavors” to American culture. Just as cultures from all around the world have influenced American culture, today this same culture influences the world. Thus, this part will tackle the way people “melt” in the United States and how it differs. So it will demonstrate the American culture through its several languages, religions, literature, arts, cinema, media ...etc. which can help the readers in observing and learning about the culture and customs of its people. At the end of this chapter we will also give an overview about the integration of the Jewish culture in America as a start to the forthcoming chapter.

Chapter two explores the actual influence of the Jews in the U.S, citing the mechanisms used by the Jews to influence it. It illustrates the effect of this group on the different aspects of society considering the changes this minority imposes specially through their integration in education, social media and its different types: TV, newspapersetc.

In this chapter we will show that the cultural significance of the Jewish presence is huge. In other words, Jews have been part of a long list of achievements in the arts, literature, entertainment and the civil rights movement leaving an imprint on American culture. We will also discuss almost the details about this influence and we will mention the result of the mixture of two cultures as a phenomenon, which involves many important debates in the intellectual, financial and political world scene.

Data collected for this study are from different books, articles, and websites. This research study envisages to see many types of research methods; first the descriptive method describes the origin of the Jews, the Jews activists in America, their movements and their lobby use. We have also planned to use the historical and religious approach to follow and trace the origin of Jews arriving to America and their multiple functions and traditions.

A qualitative approach is also used to answer the reasons the Jews activists used to influence the American culture; hence the use of the *what*, the *when* and the *how*. To answer the research questions and meet the above stated objectives; an analytical approach will also be used to see in minute details the parameters used by the minority activists in the make believe of their scheduled agenda.

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Overview about US Jews-origin and Historical
Background

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Introduction

Jews represent a group of people rather than a distinct race or ethnicity. Although Jews originally came from the Middle East, many races and people have mixed together in Jewish communities over the centuries, especially after the Jews were forced out of Palestine in the second century C.E. What binds the group together is a common Jewish heritage as passed down from generation to generation. Most Jews consider the State of Israel the Jewish homeland; however, not all Jews consider Israel their home. Some feel the United States, with 5.8 million Jews, is the de facto home of Jews, evidenced in part by the fact that Israel is sometimes called “Little America” because of its similarities to the United States. Accounting for more than three-fourths of the world Jewry, Israel and the United States represent the two major Jewish population regions.

1. Historical Background

1.1. Origin of the Jewish Community

In the beginning, Jewish history began with the Bible and its stories and continued until the children of Israel made a nation for themselves in the land of Israel. After the destruction of Jerusalem by Titus in 70 C.E., the Jewish people were expelled from their land and tried to plant new roots throughout the entire known world.

1.1.1 Jews in Europe

European Jews are divided mainly between the Jews of Spain and Portugal, the Sephardim, and the Jews from German-speaking countries in central and Eastern Europe, the Ashkenazim. In medieval Europe, Sephardic Jews enjoyed the most freedom and cultural acceptance. Between the ninth and fifteenth centuries Sephardic Jews made significant cultural and literary contributions to Spain while it was under Islamic rule*As Leo Trepp notes in *Judaism, Development and Life*,

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“Living under Islamic rule, the Jews developed a flourishing Jewish culture and produced outstanding thinkers and leaders. ”By contrast, Ashkenazic Jews in the north lived uneasily among Christians, who saw Jews as “Christ killers” and who resented Jews for thinking of themselves as a chosen people.

Christians subjected Jews to violence and destroyed Jewish communities beginning with the First Crusade in 1096. Jewish people were driven from England and France in the thirteenth and fourteenth centuries. By the beginning of the Spanish Inquisition in 1492, Jews from Spain faced similar oppression, violence and expulsion from Spanish Christians (Jim Kamp,

Other European countries like Germany, Austria and Italy also expelled Jews. The refugees from Western Europe fled to Poland and Lithuania, and from there they moved across the rest of Eastern Europe. Poland became home to the largest and most significant Jewish community in the world. (Jewish Immigration to America for kids)

The life of the Ashkenazim in Europe eased with the coming of the Enlightenment; however, this changed dramatically with the defeat of Napoleon and rule of the Russian Czars. When persecution came again, they did not have to stay and wait to die. Word on the street had it that there was a place called America where all people were treated equal, even Jews. (Chaplain Huerta, 4)

1.1.2 The Flow of Immigration Waves

The history of the American Jewish community, like the history of the American people, is a narrative of immigration. Historians note three major periods of American Jewish immigration. First, during the Colonial period, Jews were of mostly Spanish or Portuguese origin “Sephardim”. The first group of Sephardic settlers arrived in New Amsterdam in 1654 from Brazil. Second, German Jews began to come to America in significant numbers in the

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1840s when Challenges to the monarchies of central Europe in the 1840s caused considerable social unrest, persecution, restrictive laws, and economic hardship especially in rural villages.

Consequently they saw America as a remedy to these ills. German Jews had one city of their own invention; it was Cincinnati which became the seat of American Reform Judaism, In addition, German Jewish immigrants created institutions as the American Jewish Committee, and the National Council of Jewish Women. Finally, the largest wave of Jewish immigrants was Eastern European Jews who came to the US between 1881 and 1924 pushed out of Europe by overpopulation, oppressive legislation and poverty; they were pulled toward America by the prospect of financial and social advancement.

They transformed the Jewish community of America into a critical mass and shaped the community; between 1880 and 1900, 1.4 million Jews had arrived on these shores, compared with between 100,000 and 200,000 during the period 1800-80. Most institutions of American Jewry and Judaism were established during this period. With the restrictive anti-immigrant legislation of the 1920s, this huge wave of immigration came to an end.

Large-scale Jewish immigration to the United States ended in 1924. Still, the contemporary American Jewish community remains very much a product of these founding groups. (Joellyn Zollman)

1.1.3. Jews Settlement Problems

The eastern European immigrants came during the 1880s provoking the first surge of anti-Semitism in America. Clubs and resorts that once welcomed Jews began to eliminate them because a various number of Americans were influenced by the European anti-Semitism adopting the negative stereotypes of Jews as being vulgar, greedy, parasitic, and

Chapter One: Overview about US Jews-origin and Historical Background

these attitudes, Jewish Americans created aid societies to grant jobs and relief funds to help eastern European Jews fit into the American social life.

1.1.3.1. Acculturation and Assimilation

The poor social and economic conditions in Europe was the main reason behind the Jewish immigration to America looking for an open, expanding society, but they were occasionally obliged to fight against the various undesirable stereotypes of “dirty Jews”; however , Americans valued the goods and services provided by Jewish merchants in the most times. It was until the late nineteenth century, that Jewish settlers desired to assimilate into American society, the time of German Jews’ increasing prosperity together with the religious freedom ensured by the U.S. Constitution that enabled Jews to enjoy considerable acceptance in American social life.

A clear example of the eagerness to assimilate to American culture can be seen in the synagogues, where decorations were added and sermons were changed from German to English.

The eastern European immigrants who came in the beginning of 1881 were poor and lived in tight-knit communities preserving their old world’s traditions and customs, this indicated the first sign of opposition to acculturation, they continued to speak Yiddish (a mixture of Hebrew and medieval German) that separated them from other Americans to avoid assimilation into American culture. Some American institutions took some measures, like banning the use of Yiddish in public programs to oblige them to assimilate into mainstream culture but it was in vane, as efforts to limit Americanization became more popular by the beginning of the twentieth century.

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Rapid assimilation into American culture was considered as unnecessary and risky to Jewish identity, still, a conflict remained between younger and older generation Jews over how much Americanization was desirable. (Jim Kamp, *Jewish Americans*)

1.1.3.2. Jews and the Preservation of Religion

“It has been estimated that one-third of our Western civilization bears the marks of its Jewish ancestry.” (Huston Smith, *The World's Religions*). Judaism began as early as the 8th century Before Common Era (BCE) as the religion of the small nation of the Hebrews. Through thousands of years of suffering, persecution, dispersion, and occasional victory, has continued to be a profoundly influential religion and culture.

The Jewish religion is monotheistic - based on the belief in a single, all-powerful God. Originally established as a response to polytheism and idol worship, monotheism was uncommon at the time Judaism was born, but according to Jewish tradition, God himself revealed it to Abraham, the ancestor of the Jewish people. The Jewish doctrine is based on the Ten Commandments as spelt out in the Old Testament where, after rescuing them from slavery in Egypt God revealed the Ten Commandments to Moses, and many more religious and ethical guidelines in the Torah ("the Law"). Strictly speaking, the Torah refers to the first five books of the Bible (Five Books of Moses), but it can also mean the entire Bible or all of Jewish law, including the Talmud and the Midrash.

Divisions within Judaism, known as “movements,” have developed in modern times as varying responses to secularism and modernity. Orthodox Judaism is the most conservative group, maintaining nearly all traditional ceremonies and customs. At the other hand, Reform Jews retain their Jewish identity and some traditions but take a liberal approach to many Jewish beliefs and practices. Conservative Judaism lies in the middle of the spectrum, taking a moderate approach in its application of Judaism to the modern world. *ReligionFacts.com* Judaism)

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Many people who called themselves Jews do not believe in that religion at all! More than half of all Jews in Israel today call themselves “*secular*”, and don’t believe in God or any of the religious beliefs of Judaism. Half of all Jews in the United States don’t belong to any synagogue. They may practice some of the rituals of Judaism and celebrate some of the holidays, but they don’t think of these actions as religious activities. The most traditional Jews and the most liberal ones and those between would agree that these secular people are still Jews, regardless of their

1.1.4 Jewish Culture, Traditions, and Beliefs

The Jewish people are an ethno religious community rather than solely a religious grouping. Judaism called not only a religion, but also a “way of life”and this makes it difficult to draw a clear distinction between the cultural production of members of the Jewish people, and culture that is specifically Jewish.

Throughout history Jewish cultural phenomena has developed and it is in some sense characteristically Jewish without being at all specifically religious. Some factors in this come from within Judaism, others from the interaction of Jews with others around them which led to considerably different Jewish cultures unique to their own communities.

Defining secular culture among those who practice traditional Judaism is difficult because the entire culture is, by definition, tangled with religious traditions. Gary Tobin, head of the Institute for Jewish and Community Research, said of traditional Jewish culture, “The dichotomy between religion and culture doesn't really exist. Every religious attribute is filled with culture; every cultural act filled with religiosity. Synagogues themselves are great centers of Jewish culture.”(Holocaust, Jewish culture)

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Judaism is filled with rich traditions and customs that are most obvious during the religious holidays each one demonstrates the origin of longstanding rituals and practices unique to the Jewish faith. Certain holidays serve to celebrate the power of God that is representative and understood throughout the history of Judaism. Most notable are:

Shabbot: the Hebrew word for Sabbath, begins at sundown on Friday afternoon/evening and ends at sundown on Saturday. Orthodox Jews traditionally eschew any form of “work.” For example, they do not drive or ride in cars nor do they use the telephone. They leave lights on or use timers (because turning lights on and off is considered work). (Sharon Pluralism Network, Jewish culture) .It is a day of rest, introspection, and study. It is a day when one detaches oneself from the world, thereby testifying to the belief of God's creation.

Rosh Hashanah: this Holy Day marks the beginning of the Jewish New Year. It occurs on the first and second day of the Hebrew month of Tishrey, usually in September or October. It marks the beginning of the Days of Awe. The purpose of the Holy Day is to have all turn inward and, realizing their humanity, strive to come to the standard that God has set for them. (Cadet Aaron D. Ashley, 20)

Yom Kippur: the Holy Day of the Day of Atonement. This is the holiest day in the Jewish calendar. Celebrated on the 10th day of the Hebrew month of Tishrey, nine days after Rosh Hashanah, it marks the end of the days of repentance; it is believed that this is when God decrees each Jew's fate for the remainder of the year. Traditionally this day is marked by a 26-hour fast. Most of the night and day is spent in the synagogue in devotion. The service is ended by the blowing of the Shofar. (Cadet Aaron D. Ashley,22)

Bar/ Bas Mitzvah: At the age of thirteen and one day a Jewish boy/girl becomes a man and woman under Jewish law recognizing that they are taking on the responsibilities of being an

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adult Jew. It is a festive occasion celebrated with family and loved ones. (Cadet Aaron D. Ashley, 18)

1.2. The Jews Involvement in Government and Politics

The US foreign policy shapes events in every corner of the globe. Nowhere is this truer than in the Middle East, a region of recurring instability and enormous strategic importance, with so much at stake for so many, all countries need to understand the forces that drive U.S. Middle East policy. For the past several decades, however, a recurring feature of U.S. Middle East policy has been its relationship with Israel. Since the first Jews arrived in America, Jews have enjoyed a high degree of political freedom and have taken an active role in politics and government.

1.2.1. The Premises of the Jewish Lobby

The intimidating power of the “Jewish lobby” is not a new phenomenon, but has long been an important factor in the American life where since the first Jews arrived in America, Jews have enjoyed a high degree of political freedom and have taken an active role in politics and government. “Their greatest danger to this country lies their large ownership and influence in our motion pictures, our press, our radio, and our government.” (Charles Lindbergh) i.e. Jews wield immense power and influence in the United States.

1.2.1.1. Lobbies Definition

The word lobby in its original meaning referred to a group of like-minded people banded together to influence an authoritative body, or the act of trying to exert that influence. A lobby is typically formed to influence government officials to act in a way beneficial to the lobby's best interests - either through favorable legislation or by blocking unfavorable measures. Lobby groups consist of individuals, groups and companies and can be found across the globe. (Investopedia, 2017) i.e.: lobbying in some form is inevitable in any political system

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Lobbying which has gained special attention in the US, is formed by different minority groups, the most influential one is the “Jewish Lobby” which is used to describe the organized lobbying attributed to Jews on domestic and foreign policy decisions, as a political participant of representative government. Walter John Raymond describes the term “Jewish Lobby” as “A conglomeration of approximately thirty-four Jewish political organizations in the United States which make joint and separate efforts to lobby for their interests in the United States, as well

He also notes that “among those organizations which are most actively involved in lobbying activities at federal, state and local levels of political and governmental institutions are: the American Israel Public Affairs Committee (AIPAC), the American Jewish Committee... and the B'nai B'rith.”(The dictionary of politics, 254). Also as written in *Le Monde diplomatique*, in the United States the term is “self-described”and it “is only one of many influence groups that have official standing with institutions and authorities.” (Dominique Vidal, 2004). Actually, the Jewish lobby is more than being just a multiple organizations, but it is also the effect of the Jewish role which is comprised of a lot of things; it is organizations, it's the vote, it's fund raising.

1.2.1.2. The Israel Lobby:

In international politics, especially in the context of Israeli-US relations, the metaphor of the dog and the tail is often used to try to understand, or rather misunderstand, the relations between the two countries. The notion of the tail and the dog often contextualizes the means by which Israel manipulates the US, or how the US and Israel work together as two parts of a single body to achieve ulterior motives that serve or harm them both. (Jumana Dabis, 13)

A climactic juncture regarding the Israeli lobby was the publication of the 2006 paper by John Mearsheimer and Stephen Walton the Jewish Lobby, which appeared in the London

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Review of Books and managed to stir a wide range of debates involving key players in the world of politics. Later, in their book, Mearsheimer and Walt defined “the Lobby” as:

A convenient short-hand term for the loose coalition individuals and organizations who actively work to shape US foreign policy in a pro-Israel direction. The core of the Lobby is comprised of American Jews who make a significant effort in their daily lives to bend US foreign policy so that it advances Israel’s interests. Their activities go beyond merely voting for candidates who are pro-Israel to include letter-writing, financial contributions, and supporting organizations. (John Mearsheimer and Stephen Walt, 14)

Also, they argued that the Israel lobby is the most influential factor for US foreign policy above all others; Israel is, in fact, the tail that wags the dog, the authors’ claimed.

Broadly speaking, their argument exposes and critiques the three major pillars often used to explain U.S.- Israel relations: Firstly, interests; as in commonly shared interests in the Middle East between the US and Israel. Second comes the notion of moral affiliation, i.e. the moral obligation to support Israel in light of the tragic history of the Jewish people in Europe.

A long argument follows through on whether this support is always synonymous with US interests. Thirdly we find the theme of political affiliation, with Israel allegedly being “the sole democracy in the Middle East” and the US seeking to spread democracy in the region. Mearsheimer and Walt argue that, although Israel may be democratic towards its Jewish citizens, it is not so towards the Palestinian Arab citizens who faced discrimination, restrictions, and the violation of their political and human rights in many aspects of their lives. (Jumana Dabis.20, 21)

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1.2.2 Mechanisms of Lobby Operations

The involvement of Jews in American life lead to their occupation of certain high positions within society, but their active role in the voting process lent them direct involvement and participation within US politics:

“As for the Jewish community as a whole, a White House practice established by President Truman in 1947 has been to create what is known in Jewish circles as the “portfolio”. Whoever holds the Jewish portfolio serves as a direct liaison between the President and US Jewish leaders.” (Odeh Abu Rudeneh,. 92)

Through this “portfolio” the Jewish lobbyists are able to maintain even a closer relationship with the President, and hence a more prominent connection with which to exercise their influence on US policies.

In a depiction of the manner in which the lobby chases its objectives, the element of money maintains an extremely important component throughout the entire process. Jewish activists utilized their strategies in order to build up a large and rich group of supporters to their cause, while bearing in mind the sympathy on part of the Holocaust, the connections with congress, and the large amount of funding the lobby receives in conjunction with the money it sends to Israel, money is critical to U.S. elections and AIPAC (The American Israel Public Affairs Committee) makes sure that its friends get strong financial support from the myriad pro-Israel political action committees.

All of these factors were already construed by earlier Zionists towards a production of profit for the Jewish cause. i.e.: If the lobby could not convince U.S. officials to change a certain policy to protect Israel, then they would utilize their money in order to achieve their goals.

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“The Lobby pursues two broad strategies. First, it wields its significant influence in Washington, pressuring both Congress and the executive branch. Whatever an individual lawmaker or policymaker’s own views may be, the Lobby tries to make supporting Israel the „smart“ choice. Se cond, it strives to ensure that public discourse portrays Israel in a positive light, by repeating myths about its founding and by promoting its point of view in policy debates.”³³(John Mearsheimer and Stephen Walt, 16)

One of AIPAC's strategies conform to the mechanism whereby Israel is portrayed as either strong in terms of its military capabilities that may be aligned with the U.S. during an emergency, or as a small democracy that is surrounded by hostile Arab countries whose sole quest in life is to destroy Israel. AIPAC exercises such strategies to prohibit the sale of American weaponry to Arab countries they label as enemies of Israel.

Also, AIPAC based its arguments on historical and biblical assertions of Israel and the rights of the Jews as a chosen people, by asserting and promoting an exclusively positive image of Israel many of which have been refuted in recent years and are no longer used as a basis for any justification.

One other simple yet effective strategy involves AIPAC's silence over the aid Israel receives from the United States. AIPAC seeks to provide further aid to Israel by prohibiting U.S. aid to other Arab countries, during which AIPAC never mentions the amount of aid that Israel is already showered with annually.

1.2.3. Jewish Political Activism

According to David Grubin’s article concerning the evolution of Jewish life in America

Through history, during the late 19th century, before immigrating to America, many European Jews

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were socially active, speaking out about inequities of the day. When they arrived in America, many brought a tradition of political activism drawn from such diverse groups as socialists and anarchists. The same view was tackled by Lawrence Sternberg, (Assistant Professor, Nathan Perlmutter

Jewish political activism, an essential element in the Jewish community relations enterprise, is, for many American Jews, the embodiment of Jewishness. Therefore, Jewish community relations agencies, as well as other Jewish institutions, should tap into that reservoir of Jewishness to involve Jews in political activities that they find meaningful as Jews. To broaden the base of Jews involved in Jewish political affairs, the roles of lay leaders and the Jewish political agenda must both be expanded.

Reinforced by editorials in the Yiddish newspapers, Jewish Americans began to speak out against inequities in America.

Some protests affected the immediate interests of the Jewish community. One early example was the Kosher Meat Boycott of 1902, which happened when many Jewish women in New York became furious that the price of kosher meat increased from twelve to eighteen cents per pound.

Other Jewish activists' protests addressed broader demands for social and political justice. The Civil Rights Movement in the 1960s gripped the Jewish American community who understood the need for equal rights for all citizens. Like black leaders, Jewish Americans wanted the letter and the spirit of Constitutional law to be followed. They gave their support and marched alongside

Beginning in 1970, Jewish Americans became deeply involved with women's rights and Soviet Jewry. Jewish American women were at the forefront of the women's rights movement and Jewish Americans consistently reached out to Jews in the Soviet Union who were not allowed to emigrate. In December of 1987, more than a quarter of a million people gathered in Washington on

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behalf of Soviet Jewry. After the Cold War, Jewish Americans offered assistance to Jews fleeing Eastern Europe and seeking to resettle in the U.S. or Israel. (David Grubin)

1.3. The American Culture

1.3.1. Definition of the American Culture

The United States is a cultural mixing bowl. Citizens of the United States have come from every corner of the World. They brought elements of their culture with them. So, the U.S. is sometimes described as a “melting pot” in which different cultures have contributed their own distinct “flavors” to American culture (Kim Ann Zimmermann, January 15, 2015). It is mainly regarded to be primarily Western, but is influenced by African, Native American, Asian, and Polynesian cultures. It also has its own social and cultural characteristics, such as dialect, music, arts, social habits, cuisine, and folklore. The United States of America is an ethnically and racially diverse country as a result of large-scale migration from many countries throughout its history. (*Thompson, William; Joseph Hickey, 2005*).

Its chief early European influences came from English settlers of colonial America during British rule. Due to colonial ties with Britain that spread the English language, British culture, legal system and other cultural inheritances, had a formative influence. Other important influences came after it from many other parts of Europe, especially Germany. (*Kirschbaum, Erik, 1986, 155*)

American culture includes conservative and liberal elements, scientific and religious competitiveness, political structures, risk taking and free expression, materialist and moral aspects. Despite certain consistent ideological principles (e.g. individualism, egalitarianism, and faith in freedom and democracy), American culture has a variety of expressions by dint of its geographical scale and demographic diversity. The flexibility of U.S. culture and its highly symbolic nature lead some researchers to categorize American culture as a mythic identity; others see it as American exceptionalism. (Jump up, McDonald, James, 2010, p. 120).

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It also includes components that evolved from Indigenous Americans, and other ethnic cultures most prominently the culture of African Americans, cultures from Latin America, and Asian American cultures. Many American cultural elements, especially from popular culture, have spread across the globe through modern mass media. (Wikipedia, the free encyclopedia)

Many people believe that the United States is a mixture of many different cultures without a dominant or mainstream culture. The metaphor which is often used to reflect this assumption is the “melting pot”. However, beginning in the 1960s and continuing on in the present day, the country trends towards cultural diversity, pluralism, and the image of a salad bowl instead (Clack, George; September 1997, “Chapter”, Adams, J.Q.; 2001). Due to the extent of American culture, there are many integrated but unique social subcultures within the United States. The cultural affiliations an individual in the United States may have commonly depend on social class, political orientation and a multitude of demographic characteristics such as religious background, occupation and ethnic group membership. (Thompson William; Joseph Hickey, 2005)

1.3.2. Characteristics of the American Culture

1.3.2.1. Arts and Entertainments

1.3.2.1.1. American Media, Journalism and Entertainment

US media consists of several different types: television, radio, cinema, newspapers, magazines, and Internet-based Web sites. It is also viewed that the US has the most highly-developed mass media in the world. Its dramas, comedies, soap operas, animations, music videos and films have a global audience and are part of the staple fare of broadcasters worldwide. (United States profile - Media - BBC News)

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1.3.2.1.1.1 Media press and Journalism

The U.S. media today is frequently known as the Fourth Estate, an appellation that suggests the press shares equal stature with the other branches of government created by the Constitution (About the USA, The Media in the United States , Introduction). Press in the United States evolved through a long history of freedom and openness, and it operated at the beginning of the twenty-first century within one of the richest and most powerful societies in the world. The press or “Fourth Estate” plays a vital role as a guardian of US democracy. That role is guaranteed by the First Amendment to the US Constitution, adopted in 1789, stipulating that Congress not enact any laws abridging freedom of the press. Its freedom was a crucial factor in the formation of the American

republic, and strict protections for the press were added to the United States Constitution just two years after it was ratified. European travelers observed the appetite for newspapers among ordinary American citizens and thought it a distinctive characteristic of the early Republic. Notably, Alexis de Tocqueville devoted large sections of his *Democracy in America* (1857) to his amazement

From its independence from England into the twenty-first century, the U.S. press has operated without fear of prior restraint and with little fear of lawsuits resulting from coverage of governmental issues or public officials. Toward the end of the twentieth century, however, libel suits and libel law for private persons and corporations was less favorable to newspapers. Nonetheless, the press enjoyed broad protection that allowed aggressive reporting, including laws that sometimes mandated cooperation from public officials. The federal government and many state governments have passed freedom of information laws that require public meetings to be open and public documents to be available to citizens, including reporters, simply for the asking. In addition to assisting people in discovering facts, some states have passed laws which shield journalists from

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being compelled to divulge notes and information about sources, even when ordered to do so by a judge. (Press Reference)

1.3.2.1.1.2 Famous Newspapers

We can find some 1,300 daily newspapers in the US, most of them with a local or regional readership (United States profile, Media , BBC News). However, hard-copy circulations are in decline as readers go online. The number of newspapers in the United States has continued to shrink over the years, even as the country has experienced substantial growth in population, affluence, and literacy. (Press Reference)

At the beginning of the twenty-first century, the country's population was slowly aging, as a result of the post-World War II “baby boom,” and older Americans have tended to be more frequent newspaper readers than younger persons. Consequently the newspaper sector in the United States has declined in its influence and penetration into American households. (Press Reference)

We may recognize *The New York Times* , *The Wall Street Journal* , and *USA Today* as the most circulated newspapers in the United States and are sold in most U.S. cities.

1.3.2.1.2. Television, Film and Cinema

Television is a constant presence in most Americans' lives. With its fast-moving, visually interesting, highly entertaining style, it commands many people's attention for several hours each day which gives her much importance in illustrating mostly the different aspects of American culture and life(Thomson Gale). As David M. Katzman mentioned in his article:

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Examining TV and its impact on the United States is as compelling as any contemporary issue. Though often studied within popular culture, television has been transformed by and has touched nearly every aspect of American life and institutions. As the articles in this issue attest, TV encompasses public and private spheres, individual identity and public policy, the arts and politics, and the constellation of race, ethnic, gender, sexual, class, regional, family, community, and religious issues through which we often view the United States.

Moving pictures were not an American invention; however, they have nonetheless been the preeminent American contribution to world entertainment. In the early 1900s, when the medium was new, many immigrants found employment in the US film industry. They were able to make their mark in a brand-new business: the exhibition of short films in storefront theaters called nickelodeons, after their admission price of a nickel (five cents). Within a few years, ambitious men like Samuel Goldwyn, Carl Laemmle, Adolph Zukor, Louis B. Mayer, and the Warner Brothers had switched to the production side of the business. Soon they were the heads of a new kind of enterprise - the movie studio. The major studios were located in the Hollywood section of Los Angeles, California. (About the USA, Arts, Film)

Hollywood was the birthplace of movie studios, which were of great importance to America's public image in the movie industry. The dominant style of American cinema is Classical Hollywood Cinema, which developed from 1917-1960 and characterizes most films to this day. While the French Lumière Brothers are generally credited with the birth of modern cinema, it is American cinema that soon became the most dominant force in an

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emerging industry. Since the 1920s, the American film industry has grossed more money every year than that of any other country. (The History of the Hollywood Movie Industry)

The major film studios of Hollywood are the primary source of the most commercially successful movies in the world, such as *The Birth of a Nation* (1915), , *Star Wars* (1977), *E.T. the Extra-Terrestrial* (1982), *Titanic* (1997), *Avatar* (2009), *The Avengers* (2012), *Furious 7* (2015), *Jurassic World* (2015), and *Star Wars: The Force Awakens* (2015). Today, American film studios collectively generate several hundred movies every year, making the United States one of the most prolific producers of films and TV shows in the world with a huge audience that grows every year. (Wikipedia, Cinema of the United States)

1.3.2.1.3. Music

The music of the United States reflects the country's multi-ethnic population through a diverse array of styles. It is a mixture of music influenced by West African, Irish, Scottish and mainland European among others who brought unique styles and instruments with them (Wikipedia, the free encyclopedia) . Each subsequent group of immigrants would add to the mix of musical styles. African American slave communities, for example, brought influential musical traditions that drew on sophisticated rhythms and improvisation that they combined with European traditions and other indigenous music.

The history of modern American popular music encompasses diverse traditions and extraordinary musical inventions. Americans made their popular music through a fundamental process of exchange across social lines, the same lines where American identity is formed and continually reformed, and where diverse cultural traditions meet, collide and mix (Introduction to American's Music). So, throughout its musical history we may classify the country's most internationally famous genres such as: jazz, blues, country, bluegrass, rock, rhythm and

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blues, ragtime, hip hop, barbershop, pop, experimental, techno, house, dance, boogaloo, salsa, and rock and roll.

While The United States has the world's largest music market and its music is heard around the world. Since the beginning of the 20th century, some forms of American popular music have gained a near global audience and have not only impacted the ideals of young generations throughout the years but also the overall culture of the decades. Music has played an important role in the development and the diffusion of an American identity and molded a typical, and sometimes stereotypical, image of the United States. (Introduction to America's Music)

1.3.2.1.4. Theater

Theatre in America started as rituals and ceremonies, a prehistory performance by Native Americans and then, upon the arrival of the first white, Spanish settlers became another sort of ritual, based on medieval European Christian morality plays. For many years, theater was outlawed in Colonial America, it has a history going back to the first encounter of Europeans with what, to them, was a new continent (Dictionary of American History) .American theater existed prior to the Revolution, beginning in Southern cities and spreading northward to Philadelphia and New York. Most East Coast cities and several Western cities had theaters by the early nineteenth century and by 1825 New York had become the American theatrical center. (Tim Murray and Laurie Rizzo, 2011)

As a new nation, American theater had not yet developed its own identity and was heavily influenced by Europe, especially English theater. Nineteenth century audiences enjoyed theatrical spectacles including; minstrel shows, burlesques, honky tonk, Wild West shows, circuses, vaudeville, and musicals. American drama primarily consisted of

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melodramas, farce and poetic dramas. As the century progressed, American theater became influenced by American literary trends. The Realism movement stimulated a rise in realism in American drama, which began towards the end of the nineteenth century and marked a major shift in theater leading to the twentieth century. (Tim Murray and Laurie Rizzo)

American theatre was introduced as a sudden grace with Eugene O’Neil and his suitcase of plays it’s only begetter. Thereby the emergence of Eugene O’Neill in the early twentieth century, now considered by many to be the father of American drama (Don B. Wilmeth, Christopher Bigsby). O’Neill is a four-time winner of the Pulitzer Prize for drama and the only American playwright to win the Nobel Prize for literature. After O’Neill, American drama came of age and flourished with the likes of Arthur Miller, Tennessee Williams and Lillian Hellman....

Throughout the twentieth century, several other aesthetic, political and social movements have emerged. Like Realism, most of these movements were not isolated to the theater, but rather were larger reactions to cultural and societal changes that were influencing all of the arts (Tim Murray and Laurie Rizzo). As Oscar Wilde said: *“I regard the theatre as the greatest of all art forms, the most immediate way in which a human being can share with another the sense of what it is to be a human being.”*

1.3.2.1.5. Literature

Art and Literature in early-Mid 19th Century America Right after the Revolution, many American authors were still strongly influenced by European literary styles. However, as America continued to grow as a nation, American literature began to reflect American life. Writers and artists had begun to develop styles that reflected American optimism and energy. Their work explored subjects that were uniquely American. (Tayla Menard, 2016)

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Two early writers, Washington Irving and James Fenimore Cooper, reflected this interest in American themes. Irving drew upon the Dutch history of New York in his stories “The Legend of Sleepy Hollow” and “Rip Van Winkle”. Cooper’s novels about Bumpo, The Deerslayer and The Last of the Mohicans, helped American literature gain popularity in Europe. They painted an American literary landscape full of humor and adventure. These were followed by Nathaniel Hawthorne, Edgar Allan Poe, Herman Melville, Ralph Waldo Emerson, Henry Wadsworth Longfellow and Henry David Thoreau who established a distinctive American literary voice in the middle of the nineteenth century. (American Literature and Arts, Section 4, p 431)

Twentieth-century literary papers include representatives of a wide array of movement forms, and points of view. Of all the major literary figures in the twentieth century, Ezra Pound has been one of the most controversial; he has also been one of modern poetry's most important contributors. In an introduction to the *Literary Essays of Ezra Pound*, T. S. Eliot declared that Pound “is more responsible for the twentieth-century revolution in poetry than is any other individual.” Four decades later, Donald Hall reaffirmed in remarks collected in *Remembering Poets* that “Ezra Pound is the poet who, a thousand times more than any other man, has made modern poetry possible in English”.(Poetry Foundation)

Another prominent figure during the twentieth, Gary Snyder began his career in the 1950s as a noted member of the “Beat Generation,” though he has since explored a wide range of social and spiritual matters in both poetry and prose. Snyder’s work blends physical reality and precise observations of nature with inner insight received primarily through the practice of Zen Buddhism.(Poetry Foundation)

Through many modern studies to the American art and literature most reports demonstrated that America does not care about romantic, loving relationships, as it has a more realistic take focusing on the

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history of the country, revolutionary ideas, and relationships with self, God, nature, and society. Humanity's values and morals are deeply analyzed by author and audience. Whether that is done through dark tales, real life abuse, or a contrast that is used to express a theme besides love, it is all a part of American literature. (What Defines American Literature? 2015)

To define American literature to one set of ways is not possible, there is such diversity, that it cannot be defined wholly. There is a certainty, though, to expect from American literature, and that is in its callousness and harsh view of the world. Building up a great country from nothing was more than a challenge, and above that gaining respect and independence in comparison to the rest of mankind. The hardship and suffering America went through to stand as it does today, is seen in American literature's revolutionary ideas, bluntness, and lack of a need for love. (What Defines American Literature?, 2015)

1.3.2.1.6. Language

Although the United States has no official language at the federal level, 28 states have passed legislation making English the official language and it is considered to be the *de facto* national language according to the U.S. government (Culture of the United States, Wikipedia) . While almost every language in the world is spoken in the United States, Spanish, Chinese, French and German are among the most frequently spoken non-English languages. Ninety percent of the U.S. population speaks and understands at least some English, and most official business is conducted in English (Kim Ann Zimmermann). So, technically the variety of English spoken in the United States is known as American English; together with Canadian English it makes up the group of dialects known as North American English.

The U.S. Census Bureau estimates that more than 300 languages are spoken in the United States. The bureau divides those languages into four categories: Spanish; other Indo-European languages, which includes German, Yiddish, Swedish, French, Italian, Russian,

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Polish, Hindi, Punjabi, Greek and several others; Asian and Pacific Island languages, including Chinese, Korean, Japanese, Thai, Tamil and more; and “all other languages,” which is a category for languages that didn't fit into the first three categories, such as Hungarian, Arabic, Hebrew, languages of Africa and languages of native people of North, Central and South America. (Kim Ann Zimmermann)

1.3.2.1.7. Religion

The United States of America is the most religious and most religiously diverse of all Western industrialized nations. American political, social and cultural history is indecipherable without references to its religious history, so influential have religious groups and ideology been over the centuries. Particularly interesting is the fact that his religious diversity and religious devotion is enhanced by the traditional separation of church and state - something which conservative religious groups seek to undermine.

The issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. That civil unrest fueled the desire of America's forefathers to establish the organization of a country in which the separation of church and state, and the freedom to practice one's faith without fear of persecution, was guaranteed. (History of Religion in America) Many of the first colonists in America saw it as a “City on the Hill,”

This has helped increase the fervor of patriotism and nationalism in America, even among the more secular Americans. That guarantee was enshrined in the First Amendment to the

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Constitution (text) as, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...“City on the Hill,” a “new Canaan” (History of Religion in America)

The splintering of Christianity resulted in more than 900 denominations of that faith currently existing in the United States, of which the vast majority of Americans are members. The U.S. was the first western nation to be founded predominately by Protestants - not Roman Catholics. That fact alone expresses America’s willingness to experiment with the novel and a defiance of tradition. Its history includes the emergence of utopian experiments, religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America. (History of Religion in America)

Consequently the United States is now marked by religious pluralism and diversity (Religion in the United States, Wikipedia). So, according to different statistics nearly every known religion is practiced in the United States, which was founded on the basis of religious freedom. The majority of Americans identify themselves as Christians, while close to a quarter claims no religious affiliation. According to a 2014 study by the Pew Research Center, 70.6% of the American population identified themselves as Christians, with 46.5% professing attendance at a variety of churches that could be considered Protestant, and 20.8% professing Roman Catholic beliefs. The same study says that other religions (including Judaism, Buddhism, Hinduism, and Islam) collectively make up about 6% of the population.

1.3.2.1.8. Politics and Government

The government of the United States is built on a written constitution. It is the shortest national constitution in the world. On June 21, 1788, New Hampshire ratified the Constitution giving it the necessary 9 out of 13 votes needed for the Constitution to pass. It officially went into effect on March 4, 1789. It consists of a Preamble, seven Articles, and 27 Amendments.

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From this document, the entire federal government was created. (Martin Kelly, August 1, 2016)

It is a living document whose interpretation has changed over time. The amendment process is such that while not easily amended, US citizens are able to make necessary changes over time. (Martin Kelly, August 1, 2016)

1.3.2.1.8.1 Three Branches of Government

The Constitution created three separate branches of government. Each branch has its own powers and areas of influence. At the same time, the Constitution created a system of checks and balances that ensured no one branch would reign supreme. The three branches are:

- **Legislative Branch** - This branch consists of the Congress which is responsible for making the federal laws. Congress includes two houses: the Senate and the House of Representatives.
- **Executive Branch** - The Executive power lies with the President of the United States who is given the job of executing, enforcing, and administering the laws and government. The Bureaucracy is part of the Executive Branch. (Martin Kelly, August 1, 2016)
- **Judicial Branch** - The judicial power of the United States is vested in the Supreme Court and the federal courts. Their job is to interpret and apply US laws through cases brought before them. Another important power of the Supreme Court is that of Judicial Review whereby they can rule laws unconstitutional.

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1.3.2.1.8.2 Political Process

The Constitution establishes the system of government; the actual way in which the offices of Congress and the Presidency are filled are based upon the American political system. Many countries have numerous political parties, but the US exists under a two-party system. The two major parties in America are the Democratic and Republican parties. They act as coalitions and attempt to win elections. We currently have a two-party system because of not only historical precedent and tradition but also the electoral system itself. (Martin Kelly, August 1, 2016)

Conclusion

After considering the elements of this chapter and through describing many characteristics of both American and Jewish cultures we come to the conclusion that America was the best destination for this minority, because of what it had to offer for the persecuted people of Europe at that time. It really proved to bring the Jewish dreams into reality; it offered them religious freedom, safety, and so on. In addition to this, the Jewish influence can be felt everywhere: in social organizations, in political institutions, and the world's media as their main tool to manipulate and orientate the masses.

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Introduction

The creation of the United States of America represented a unique event in world history. Unlike other countries where democracy evolved over a period of hundreds of years, America was regarded to be not only the land of opportunity for many people seeking a better life but also the land of religious tolerance for many persecuted people. So, through their history in America the Jews as a minority ethnic group have been part of a long list of achievements, they have played an active role in art, literature, media, entertainment and the civil right movement living a remarkable imprint on American culture. As Stephen Whitfield said “*American Jews have exerted an extraordinary impact upon the character of the United States*”.

Most Jews considered America as the best destination to bring the Jewish dreams into reality, and that for what it had to offer for the persecuted people of Europe in the past; it offered them religious freedom, safety, and so on. In addition to this, the Jewish Israeli lobby’s influence can be felt everywhere: in social organizations, in political institutions, and in the world’s media as their main tool to manipulate and orientate the masses.

1. Jews as an Immense Power and Influence in the United States:

Of the various subjects that American academics and intellectuals write about, none is more sensitive, if not actually dangerous than the issue of ethnic influence, and no kind of ethnic influence is more sensitive and dangerous to discuss than Jewish influence and dominance in the United States (Samuel T. Francis). As Vice President Joe Biden claimed about Jews, power, and influence in one of his speeches at a Jewish American Heritage Month reception in Washington, D.C. in 2013, saying that: “*The truth is that Jewish heritage, Jewish culture, Jewish values are such an essential part of who we are that it’s fair to say that Jewish heritage is American heritage,*”. Supporting more the prominent integration of the Jews in the U.S. He says “*The Jewish people have contributed greatly*

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to America. No group has had such an outsized influence per capita as all of you standing before you and all of those who went before me and all of those who went before you.”

The United States is, by far, the most important and consistently steadfast supporter of Israel and its policies. For years, American political leaders of both parties have routinely and emphatically pledged their loyal commitment to Israel and its security. For decades the US has, uniquely provided the Zionist state with crucial military, diplomatic and financial backing, including more than \$3 billion each year in aid. As Jewish author and political science professor (Mark Weber), Benjamin Ginsberg, has pointed out:

Since the 1960s, Jews have come to wield considerable influence in American economic, cultural, intellectual and political life. Jews played a central role in American finance during the 1980s, and they were among the chief beneficiaries of that decade's corporate mergers and reorganizations.

Furthermore, Stephen Steinlight, former Director of National Affairs of the American Jewish Committee, similarly notes the “*disproportionate political power*” of Jews, which is “*pound for pound the greatest of any ethnic/cultural group in America.*” He goes on to explain that “*Jewish economic influence and power are disproportionately concentrated in Hollywood, television, and in the news industry.*”

Therefore, Jews wield an immense power and influence in the United States. Through several interference to many Zionists activists, reflecting their role in the American media, Jews are routinely portrayed as high-minded, altruistic, trustworthy, compassionate, and deserving of sympathy and support. While millions of Americans readily accept such

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stereotyped imagery, which led this minority to gain exceptional rank among American society and culture.

2. Jewish Social and Cultural Influence in the USA:

2.1. Jews Religious Influence: (American Judaism)

The United States was the first country to be created, from its inception, as a democracy. And The Bible and Jewish values played a major role in this process (Ken Spiro) since Jewishness in the United States is considered to be an ethnic identity as well as a religious one. According to some American historians, Judaism is the oldest monotheistic religion to survive to modern times. (Encyclopedia of World Cultures) Since American Judaism is well organized and lavishly funded, it has achieved a great deal of power, and it has been successful in achieving its interests. Among the 4.3 million American Jews described as “strongly connected” to Judaism, over 80% report some sort of active engagement with Judaism. (Pew Research)

Jewish denominations are also sometimes referred to as streams, movements or branches that are the principal categories of religious affiliation among American Jews. The denominations are mainly distinguished from one another on the basis of their philosophical approaches to Jewish tradition, and their degree of fidelity to and interpretation of traditional Jewish law, or Halacha. (MJLStaff)

Outside North America, the non-Orthodox streams of Judaism play a less significant role, and in Israel the vast majority of synagogues and other Jewish religious institutions are Orthodox, even though most Israeli Jews do not identify as Orthodox.

Even within North America, the role of the movements has diminished somewhat in recent years, with growing numbers of American Jews and Jewish institutions identifying as “just Jewish,” non-denominational or trans denominational. (By MJL Staff)

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2.1.1. The Three Largest Jewish Movements in America

2.1.1.1.Reform Judaism

The largest affiliation of American Jews, some 35 percent of Jews identify as Reform. The movement emphasizes the primacy of the Jewish ethical tradition over the obligations of Jewish law. The movement has traditionally sought to adapt Jewish tradition to modern sensibilities and sees itself as politically progressive and social-justice oriented while emphasizing personal choice in matters of ritual observance.

Major institutions: Union for Reform Judaism, Hebrew Union College-Jewish Institution of Religion, Religious Action Center, Central Conference of American Rabbis. (MJLStaff)

2.1.1.2. Conservative Judaism

Known as Masorti (traditional) Judaism outside North America, Conservative Judaism sees Jewish law as obligatory, though in practice there is an enormous range of observance among Conservative Jews. The movement has historically represented a midpoint on the spectrum of observance between Orthodox and Reform, adopting certain innovations like driving to synagogue (but nowhere else) on Shabbat and gender-egalitarian prayer (in most Conservative synagogues), but maintaining the traditional line on other matters, like keeping kosher and intermarriage. (While it continues to bar its rabbis from officiating at interfaith weddings, the movement has liberalized its approach to intermarriage somewhat in recent years.) About 18 percent of American Jews identify as Conservative. (MJF Staff)

Major institutions: Jewish Theological Seminary, United Synagogue of Conservative Judaism, Rabbinical Assembly, Ziegler School of Rabbinic Studies. (BY MJL Staff)

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2.1.1.3. Orthodox Judaism

Orthodox Jews are defined by their adherence to a traditional understanding of Jewish law as interpreted by rabbinic authorities over the centuries. Hallmarks of Orthodox religious life include strict observance of Shabbat (no driving, working, using electricity or handling money) and of kosher laws. Though numerically the smallest of the big three, some 10 percent of American Jews identify as Orthodox. Orthodox Jews have larger than average families and their offspring are statistically more likely to remain observant Jews. (MJL Staff).

Consequently, Jews' religious domination in America, through these last years, was quite remarkable; thus, we may observe that it is with the birth of American democracy that the Jewish have gained much importance in the process of the spread of Jewish religious ideas in civilization. For the first time in history, Jewish ethical and religious ideas were legally enshrined into the laws of a non-Jewish nation. That country, the United States, would, in turn, become a powerful model to be emulated by numerous countries around the world. (Ken Spiro, America and Jewish values)

2.2. Jews and Education:

Like all immigrants, Jews brought to America, the New World, their old traditions, customs, and institutions, including schools which reflected the importance that Judaism accorded to learning as an ideal and a religious duty. Study and learning were held in high esteem. In Eastern Europe, the traditional forms of Jewish education, both in structure and in its religious content, preserved through the nineteenth century and well into the twentieth century, although the Enlightenment and later movements of Socialism and Nationalism had intruded upon the Jewish communities and their schools. Thus, the heder, a private one-room school, the publically supported Talmud Torah for the

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poor, and the yeshiva, a higher level Talmudic academy, were transplanted by the Eastern European Jewish immigrants to the American soil. (YaacovIram. P.10)

Together with these traditional forms of Jewish religious education the modernized national Hebrew school and the secular Yiddish school were brought to America. (Dushkin, 1918; Fishman, 2009).

2.2.1. TalmudTorahs:

Among the traditions that Jews brought to America, one may include the diligent study of the Torah and honor to those distinguished in its study. Torah study and its public recognition, however, were restricted to men and, obviously, to those among them who had the means and talent to devote themselves to it.(MJF Staff)

The late 19th and early 20th centuries witnessed the arrival of hundreds of thousands of Eastern European immigrants who felt little or no connection to most of the Jewish education options available. They generally rejected the free schools and the universalism of the Reform supplementary programs, with some in New York City gravitating instead to the community-based Talmud Torah schools, which used their native Yiddish as the language of instruction and emphasized traditional learning of Torah and Talmud.(MJF Staff)

2.2.2. Challenges: Public Schools vs. Jewish Schools

After their settlement “American Jews” created educational institutions such as the Educational Alliance to avoid the different conflicts and clashes with the newcomers over their desire to preserve old world ways, however; it did not take long for East European Jewish immigrants to accept the public schools for the education of their sons and daughters. (MJF Staff)

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Despite the reverence for tradition on the part of new immigrant families, most parents wanted their children to learn the language and values of their new home. Despite Eastern European Jewish men created *heders* (religious elementary schools) to replicate educational institutions similar to those in the old country, American-influenced sons did not necessarily share the enthusiasm of their fathers for the *heder rav* (leader) and the world he represented. By the beginning of World War I, only one-quarter of school-aged children received any Jewish education in New York City.

In significant decline, Jewish education required an infusion of modernization and new blood, and it came in the person of Samson Benderly. Benderly became professionally committed to Jewish education while studying medicine in Baltimore. In the second decade of the 20th century, he came to New York to develop and lead the new Bureau of Jewish Education. As its main goal, the Bureau sought to unite the city's Jewish population by connecting traditional Jewish forms to contemporary American ideals. Benderly encouraged Jewish educators to view the process of Americanization as compatible with building a viable Jewish culture in the United States.(MJL STAFF)

At the same time as Louis Brandeis began to frame Zionism as fundamentally aligned with American values, the founders of modern Jewish education used much of the same rhetoric to promote Jewish education as blending the best of American and traditional Jewish thought and practice.

Although the Bureau sought to build a Jewish “common” school, its limited financial resources shifted its focus to working with New York City's *Talmud Torahs* to improve and invigorate their curricula. But the new proliferation of Jewish educators precipitated the establishment of Bureaus of Jewish Education in a variety of other cities between 1915 and

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1938, including Minneapolis, Pittsburgh, Detroit, Buffalo, and Baltimore, and led to the founding of New Hebrew teachers colleges. (By MJL Staff)

2.2.3. The issue of Jewish women education:

Traditional Jewish communities neither wanted nor expected women to take part in intellectual life. There were occasional exceptions, such as talented daughters who were taught privately by learned fathers. (Lloyd P. Gartner)

Eastern European Jewish tended to favor education for boys far more than for girls, with a focus on bar mitzvah preparation and prayer recital taught by private tutors or in the exclusively male heder setting (MJF Staff). By 1920, the Jewish education of girls became more accepted, and the seminaries for training teachers for the Hebrew schools enrolled an increasing number of female students. In addition, in the Yiddish secular schools that developed during the 1920s from Socialist and labor Zionist foundations, girls studied equally with boys. Most Jewish private day schools continued to be exclusively for boys. In the 1930s, Shulamith, the first day school for girls, opened in Brooklyn with a curriculum virtually identical to that of the day schools for boys. (MJF Staff)

3. American Culture within the Jews' Influence

Jews are only three percent of the nation's population but they wield so much power and are very well organized and effective in pursuing their interests. According to Milton Plesur, "American Jews have made tremendous contributions in all aspects of general culture. In the professions, in music, in literature, in painting and sculpture, in the academic world, and in the area of science, Jews are often distinguished and in many instances pre-eminent" (168-169). It means that Jews are well-integrated into elites in the media, politics, business, and the academic world and their power reaches into every home in America, and it works its will during nearly

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every waking hour. It is the power that shapes and molds the mind of virtually every citizen, young or old, rich or poor, simple or sophisticated.

The mass media form for us our image of the world and then tell us what to think about that image. Essentially everything we know -- or think we know -- about events outside our own neighborhood or circle of acquaintances comes to us via our daily newspaper, our weekly news magazine, our radio, or our television which is under total control of the Jewish power; (the Research Staff of National Vanguard Magazine) Two well-known Jewish writers, Seymour Lipset and Earl Raab, pointed out in their book, *Jews and the New American Scene*:

During the last three decades Jews [in the United States] have made up 50 percent of the top two hundred intellectuals ... 20 percent of professors at the leading universities ... 40 percent of partners in the leading law firms in New York and Washington ... 59 percent of the directors, writers, and producers of the 50 top-grossing motion pictures from 1965 to 1982, and 58 percent of directors, writers, and producers in two or more primetime television series. (27)

Jews have an immense power on media and entertainment and thus on the American culture by molding the people's minds and shape their attitudes, way of thinking and their reactions through the way in which the news is covered: which items are emphasized and which are played down, the reporter's choice of words, tone of voice, and facial expressions; the wording of headlines; the choice of illustrations -- all of these things subliminally and yet profoundly affect the way in which we interpret what we see or hear. (The Research Staff of NVM)

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3.1. Jews' Activists and American Media and Entertainment

The Jews are so dominant in the American media where in an October 1994 issue of Vanity Fair, ten of eighteen deemed important faces in the changing world of “media mega corporations” were Jews. (Halberstam, 12). Today about two-thirds of leading TV and movie producers are Jewish. Jewish domination of entertainment is little discussed in the mainstream media, which is also dominated by Jews, out of fears of arousing hatred of Jews. (Keith Richardson)

For all too many Americans, the real world has been replaced by the false reality of the TV environment, when a TV scriptwriter expresses approval of some ideas and actions through the TV characters for whom he is writing, and disapproval of others, he exerts a powerful pressure on millions of viewers toward conformity with his own views. The same thing is with the news, whether televised or printed, the insidious thing about this form of thought control is that even when we realize that entertainment or news is biased, the media masters still are able to manipulate most of us. (The Research Staff of N VM)

As an example, take into account the media treatment of Middle East issue. Some editors are slavishly pro-Israel in their every utterance, while others seem nearly neutral. No one dares suggest that the U.S. government is backing the wrong side in the Arab-Jewish conflict.

Because there are differences in degree, however, most Americans fail to realize that they are being manipulated and misdirected. Even the citizen who complains about “managed news” falls into the trap of thinking that because he is presented with an apparent spectrum of opinion he can escape the thought controllers' influence by believing the editor or commentator of his choice. (The Research Staff of N VM)

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3.1.1. Jewish Control in Television Broadcasting

Consider television broadcasting, which undoubtedly has become the most powerful medium for determining the way Americans think and behave. Virtually all national and international TV news broadcast in the United States is gathered, filmed, edited, and put on the air by just three companies: American Broadcasting Companies (ABC), Columbia Broadcasting System (CBS), and National Broadcasting Company (NBC), all controlled and developed to power by Jews: (Leonard Goldenson at ABC William Paley at CBS, and David Sarnoff at NBC.)

Under the 1985 merger terms, Goldenson became chairman of the executive committee of the new company, Capital Cities/ABC, Inc. As late as 1985, “Leonard Goldenson, ABC's founder, was still very much in charge, and his network ... was still the Number One in America.”(Williams, 5)

Although the chairman and Chief Executive Officer (CEO) of Capital Cities now is Thomas Murphy, a Gentile who has made no move to replace the men at ABC who served Goldenson, and the network retains its Jewish character today.

CBS was under the domination of William S. Paley for more than half a century. The son of immigrant Jews from Russia, Paley left the family cigar business in 1928, when he was 27, to buy United Independent Broadcasters for \$500,000. He renamed it Columbia Broadcasting System and made himself president. He became chairman of the board in 1946 and held that post until his partial retirement in 1983.

When independent broadcaster Ted Turner, a Gentile, made a bid to buy CBS in 1985, and because Jewish newsman Daniel Schorr, who had worked for Turner, publically charged that

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his former boss held a personal dislike for Jews. CBS executives invited billionaire Jewish theater, hotel, insurance, and cigarette magnate Laurence Tisch to launch a “friendly” takeover of the company, and since 1986 Tisch has been the chairman and CEO of CBS, removing any threat of non-Jewish influence there. (The Research Staff of N VM)

3.1. 2. Jewish Radio Broadcasting

More than a dozen Jewish radio programs are broadcast weekly in cities across the United States, typically lasting one to two hours. The most powerful networks are the “big three” -- ABC, CBS, and NBC -- which do not only have a virtual monopoly on commercial network television broadcasting in the United States, but also they account for most of commercial network radio broadcasting as well -- or they did until recently. For many years their only significant competitor in the latter field, Mutual Broadcasting System (MBS), with 941 associated radio stations (but no TV stations) across the country, was headed by Martin Rubenstein, a Jew.

In 1985 Norman J. Pattiz, also a Jew, took over MBS as chairman and CEO. Two years later Pattiz, through his holding company, Westwood One, Inc., bought the NBC Radio Network from General Electric. The MBS and NBC stations together make Pattiz the number-two radio broadcaster in the nation, behind only Capital Cities/ABC. The current MBS vice-president in charge of news broadcasting, Ron Nessen, who formerly held the position of White House press secretary under Gerald Ford, is also a Jew. (The Research Staff of N VM)

3.1. 3. Jew’s Power over Journalism

Daily newspapers are the most influential mass media in America, after television, 63 million of them is sold (and presumably read) each day. In only 54 cities in America are there more than one daily newspaper and competition is frequently nominal even among them, as

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between morning and afternoon editions under the same ownership. (The Research Staff of NVM) Examples of this are the Huntsville, Alabama, morning News and afternoon Times, -- all owned by the Jewish Newhouse brothers through their holding company, Advance Publications.

The Newhouse empire of Jewish brothers Samuel and Donald Newhouse (1979) provides an example of more than the lack of real competition among America's daily newspapers: it also illustrates the insatiable appetite Jews have shown for all the organs of opinion control on which they could fasten their grip.

The gobbling up of so many newspapers by the Newhouse family was in large degree made possible by the fact that newspapers are not supported by their subscribers, but by their advertisers. Whenever the large advertisers in a city choose to favor one newspaper over another with their business, the favored newspaper will flourish while its competitor dies as a result of selective advertising policies by Jewish merchants who became a dominant economic force in America.

Furthermore, even those newspapers still under Gentile ownership and management are so thoroughly dependent upon Jewish advertising revenue that their editorial and news reporting policies are largely constrained by Jewish likes and dislikes. It holds true in the newspaper business as elsewhere that he who pays the piper calls the tune.

***Three Jewish Newspapers**

The New York Times, The Wall Street Journal, and The Washington Post are positioned at the heart of American business, culture, and government. Their influence reaches out across the nation. They originate news, focus on issues of their liking, and elevate public figures they approve and denigrate those they do not. They influence how people think on a thousand

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different subjects and, in fact, they frequently choose what subjects are to think about by trumpeting some stories and ignoring others. (The Research Staff of N VM)

First, the New York Times is the unofficial social, fashion, entertainment, political, and cultural guide of the nation. It tells what movies to see, what books and magazines to read, what records to buy and what art to admire.. And for a few decades in the last century it was a genuinely American newspaper, founded in 1851 by two Gentiles, Henry J. Raymond and George Jones. After their deaths, in 1896 it was purchased by Jewish publisher, Adolph Ochs.

Second, The Washington Post was established in 1877 by the non-Jewish Stilson Hutchins, purchased from him in 1905 by John R. McLean, and later inherited by Edward B. McLean. Then it was purchased at a bankruptcy auction by Eugene Meyer, a Jewish financier because of the Great Depression in 1933. The Washington Post is now run by Katherine Meyer Graham, Eugene Meyer's daughter.

And finally, The Wall Street Journal, which sells 2.1 million copies each weekday, is the nation's largest-circulation daily newspaper. It is owned by Dow Jones & Co., Inc., a New York corporation which also publishes 24 other daily newspapers and the weekly financial tabloid Barron's, among other things. (The Research Staff of N VM)

3.2. The Prominent Role of Jews in American Art

The term Jewish American art, like the more generalized Jewish art, is fraught with complications and variously understood. Critics debate whether Jewish American art needs only be art made by a Jewish American, independent of content, or if both the artist's and the artwork's identity must be Jewish. Indeed, working in myriad styles and adopting figuration and

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abstraction, some artists address Jewishness and the more specific Jewish American experience, while others make art indistinguishable in subject from their gentile counterparts.

Indeed, just as Kardon demonstrates that the Jew's body cannot be homogenized, neither can Jewish American art. Jewish American artists (defined broadly) have worked in manifold fashions, partly and sometimes entirely influenced by larger trends, and at the same time making significant contributions in style and content. Jewish American art is a nascent field, rich in material and long due for further exploration (Samantha Baskind). “We take so much of Jewish culture for granted,” Adam Mendelsohn said, “and we assume that it’s always been there, that there’s always been Jewish poetry, there’s always been Jewish art. Actually, no, it has a beginning point in America and not that long ago.”

Modern art created by the Jewish people adds a further layer of association to the modern world. Jewish artists express their ideas and their place in the world through their art. The last century was a time of historical, political and social events that revolutionized the way Jewish people relate to their community and the rest of the world. (The Art Story Foundation)

After the Revolutionary War, American Jews lost no time exploring the possibilities afforded to them by their new status as free and equal citizens, a status critically informed by the fact that Jews were largely considered to be white. The fire that inspired Carvalho and Moïse’s paintings helped energize the start of American Reform Judaism, which established one of its first strongholds in the synagogue once it was rebuilt.

As American Jews took their lives in disparate directions, they expanded their art. Working in a variety of mediums, new and old — paint, photography, and relatively new forms of printed texts — artists and writers both struggled with and reveled in the opportunity to have their art reflect, and reflect upon, multiple facets of their new identities. (Talya Zax)

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3.2.1 The Role of Jews in Literature

Jewish American literature holds an essential place in the literary history of the United States. It encompasses traditions of writing in English, primarily, as well as in other languages, the most important of which has been Yiddish . This literature is now only about one century old if we include that one which was written in Yiddish by immigrants between 1885 and 1935.

Jewish-American writers always exhibited a strong interest in radical and hence secular ideas where “the corpus of their writings have been produced in reaction to or as a result of the experiences of Jews in the United States or about Jewishness in America”(Josh Lambert). Yiddish writers expressed themselves in poetry, in the theater, in novels, in newspapers and in intellectual books, papers and pamphlets. “They have, throughout their history in the territory; written and published a great deal of literature should surprise absolutely no one.” (Josh Lambert).

The most important Yiddish writer of the early twentieth century however, was Abraham Cahan. Although he spoke Yiddish better than English, Cahan succeeded in publishing *The Chosen People* and *The Rise of David Levinsky* in English in 1917. This book has been called “*the most important novel written by a Jewish immigrant*”. In it Levinsky becomes an American millionaire at the cost of his Jewish heritage and upon first becoming a thoroughgoing secularist.

Other American Jewish writers who wrote in the Yiddish or the English idiom were Sidney Nyburg, Anzela Yeziarska, James Oppenheim, Samuel Ornitz and Ludwig Lewisohn. Thus, after the Second World War, *i.e.*, after 1945, a vast number of Jewish - American writers inundated the literature of the United States and have kept this up until the beginning of this century. Some of the most prominent names among American-Jewish fiction writers are of

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course Saul Bellow, Bernard Malamud, Tillie Olson, Grace Paley, Cynthia Ozick, Herbert Gold, Joseph Heller, E.L. Doctorow, Stanley Elkin, Hugh Nissensen and Phillip Roth.

The works of Phillip Roth are undoubtedly excellent examples of the rejection of traditional Judaism already exhibited by the Yiddish writers a generation earlier. Jewish writers in the last half of the 20th century contributed a great deal to the secularization of America and Jewish life as well as they created a distinction between Judaism and Jewishness which their grandparents never knew and which has become the Great Divide within the Jewish community in the twenty-first century.

Foremost among these writers is Elie Wiesel. Although of a Yiddish speaking background, Wiesel has made a name for himself in both French and English. When “Night” was first translated from the French and published in America in 1960 it opened the door to a wide range of such literature thereafter. (*Gerhard Falk*)

Modern Jewish American novels often contain (a few or many) Jewish characters and address issues and themes of importance to Jewish American society such as, Zionism/Israel, assimilation and anti-Semitism, along with the recent phenomenon known as “New anti-Semitism.”

3.2. 2. The Jews Creative Work in Popular Music

American Jews were tremendously active in music in the first half of the 20th century. According to a study of American musicians published in 1933, at a time when Jews comprised less than 4 percent of the total United States population, 36 percent of the players in American “amusement orchestras” were Jews. And in the string sections, the numbers were twice as high. In the world of arts and entertainment, superior talent sometimes overcame racial prejudice. (Joshua Jacobson)

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Like the film, television, and publishing industries, the musical recording business and general musical world is, and has been, in virtually all its important facets, dominated by Jews. In 1933, a researcher discovered consistent Jewish overrepresentation in the classical music world, including “51% of the first violins of twelve orchestras”, 23.8% of the works “performed by symphony orchestras,” and so forth.

Jewish influence in more popular music has been profound. During the rise of rock and roll, notes Jory Farr, “in many ways, the pop business was run as the film business in its heyday. It was a club, mostly Jewish, filled with wily impresarios, maverick street fighters, and out-and-out operators.” (Farr, 126) In earlier years, the musical agent -- and later executive -- John Hammond, notes Frederic Dannen, “was the ultimate WASP in a preponderantly Jewish profession” (Dannen, 62) A network of Jewish executives, agents, managers, and other entrepreneurs have reigned supreme in the musical network for decades. (“One writer in 1927,” note Claire Pagackowska and Barry Curtis, “referred to jazz as reaching 'from the black South to the black north, but in between it had been touched by the commercial wand of the Jew.’”) (Pagackowska, 242) Kenneth Kanter notes that:

Both as a business and as an expression of talent and creative artistry, American popular music was in large part shaped and formed by Jews, many of them immigrant newcomers to the American scene ... Virtually all the great names that come to mind when one considers popular music -- Rogers and Hammerstein, Irving Berlin, Lorenz Hart, Jerome Kern, George and Ida Gershwin, Irving Caesar, and Charles Harris, for instance, are Jewish names. Jews wrote the songs, Jews sang the songs, and Jews made sure that the songs were circulated to every corner of the country, for they founded and built America's publishing

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industry. Among the vanguard publishers were M. Witmark, Charles K. Harris, Joseph Stern, Shapiro and Bernstein, Harry von Tilzer, Leo Feist, T. B. Harms, and Irving Berlin [born Israel Baline]. Collectively their publishing firms came to be known as 'Tin Pan Alley' ... It was the Tin Pan Alley ethos, combining the commercial with the aesthetic that gave our popular music its distinctive character. (Kanter, ix)

Jewish popular musical performers are many and varied, including the Beastie Boys (“widely castigated for glorifying sex and violence”) (Anderson, 173), Bette Midler, Billy Joel, Barry Manilow, Randy Newman, Carly Simon (one of the heirs to the Simon-Schuster publishing house fortune), Helen Reddy, Lesley Gore, David Lee Roth of Van Halen, Lou (“Take a Walk on the Wild Side”) Reed, (Bell, 12) and on and on.

3.2.3. The Jews and the Motion-Picture Industry

American Jews dominated the film industry from its inception. Frequently, they were held back by anti-Semitism in other work arenas, so they wholeheartedly gave themselves to film making. “The motion picture industry,” notes Charles Silberman, “was largely a Jewish invention.”(Silberman, p. 147) “All the large Hollywood companies, with the exception of United Artists ... were founded and controlled by Jews,” notes the Encyclopedia Judaica, “[United Artists, however, was controlled by Jews later] ... An even more important influence in the film industry ... were the independent producers, among whom Jews were in the majority. ” (Ency Jud, 445, 449)

“The entire [movie] industry,” notes Chaim Bermant, “was dominated by the big five: MGM, Paramount, Warner Brothers, RKO, and Twentieth Century Fox, all of which were owned and controlled by Jews. And of the not-so-little three -- Universal, Columbia, and United

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Artists -- two were in Jewish hands.” (Bermant, 91-92) The major motion picture studios of the Hollywood golden age of the 1930s, 1940s, and 1950s, and their Jewish founders and most important chiefs over the years include:

Adolf Zukor, the founder of Paramount Studios, who celebrated his 100th birthday in 1973; Wilhelm Fuchs, known as William Fox, who founded 20th Century Fox, Louis B. Mayer and Samuel Goldwyn (Schmuel Goldficz), who together founded Metro-Goldwyn Mayer (MGM) Carl Laemmle, founder of Universal Pictures, and Harry Cohn of Columbia Pictures. (Gerhard Falk)

These men did not invent the movies but it was they who made the movies big business, not only because they were personally involved in studio production but also because they invented a means of distributing them. They also recognized the importance of combining in one company the three major aspects of the movie business. These were making films in their own studios, distributing them through their own renting companies, and exhibiting them in their own theaters.

The Jewish movie moguls also understood the need for making movies which were reflections of American culture. These Jewish movie studio owners also invented talking movies, Technicolor and the musicals. From 1920 until 1960, a period of about 40 years, the movie industry was at its height. (Gerhard Falk)

Conclusion

Jews wield immense power and influence in the United States Jews themselves didn't expect that future. A Jewish author query “I wonder if any of our immigrant grandparents could have imagined that on the eve of the 21st century, Jews would comprise 11 percent of the United States Senate, dominate the entertainment industry as never before, while at the same

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time boasting the most popular professional wrestler as well as the most notorious spy in the country?”(Jonathan Tobin, 5)

The “Jewish lobby” is a decisive factor in US culture and as long as the “very powerful” Jewish lobby remains entrenched, there will be no end to the Jewish-Zionist domination of American media “It just seems the whole world is Jewish ... The Jewish Connection can be found in so many people, places ... and even animals.” (M. H. Goldberg, 105) and “Only the blind Harold Cruse notes —cannot see that whoever controls the cultural apparatus... also controls the destiny of the United States and everything in it.”(In Kostelanetz, 107)

Today, though barely two percent of the nation’s population is Jewish, close to half its billionaires are Jews. The chief executive officers of the three major television networks and the four largest film studios are Jews, as are the owners of the nation’s largest newspaper chain and the most influential single newspaper, the *New York Times*. This means that the Jewish power totally controls the American media and thus the people’s minds and feelings. In other words, “Jews stick together.” Americans must know how *extremely powerful* the *Jewish Lobby* is and how it operates to undermine America’s interests both at home and abroad. (Brother Nathanael Kapner)

General Conclusion

General Conclusion

The twentieth century witnessed the emergence of American Jewry in the world Jewish scene. As the century opened, the United States, with about one million Jews, was the third largest Jewish population center in the world.

This was an unprecedented phenomenon in the human history that people had been dispersed in such way, and for such long time as “Jewish minority”, can hold that much of power in such a huge powerful country. The Jewish connection covers all areas and reaches every level; the Jewish role in American life has long been a formidable one. They left no stone unturned to make everything under their control. Simply, the Jewish now are among the elite in the American society.

The most important American Jewish contributions to culture are of every sort: prose, poetry, drama, music, art, science, medicine, journalism, publishing, pedagogy, religion, and more. The Jewish American scholar Alfred M. Lilienthal wrote: *“The extent and depth to which organized Jewry reached – and reaches – in the U.S. is indeed awesome ... The most effective component of the Jewish connection is probably that of media control”*

Consequently, the effect of this Jewish community activism can be summarized in their supremacy on the voice of the nation, the media, which they hold with tight fists, so that it can serve its interests. It imposes on the American as well as the rest of the world what movies to watch, what news to hear, and what political views, paving the way for enhancing their terrorist state’s image “Israel” in the world’s eyes.

Over the years, this clout has had a profound influence on how Americans feel, think and act. One prominent political figure who has publically acknowledged this reality is Vice President Joe Biden. In a remarkable address in May 2013, he said that what he called the “immense” and “outsized” Jewish role in the US mass media and cultural life is the single

most important factor in shaping American attitudes over the past century, and in driving major cultural-political changes.

Another person who has carefully studied this subject is Jonathan J. Goldberg, editor of the influential Jewish community weekly *Forward*. In his 1996 book, *Jewish Power*, he wrote: “In a few key sectors of the media, notably among Hollywood studio executives, Jews are so numerically dominant that calling these businesses Jewish-controlled is little more than a statistical observation ...”

All in all, “It makes no sense at all to try to deny the reality of Jewish power and prominence in popular culture” (Michael Medved) , the mass media itself and Jewish lobbying efforts have been astoundingly successful in hiding Jewish mass media dominance, and framing Jews in America as relatively meek, oppressed, disenfranchised, and invisible; no mainstream media site dares to address the dominating Jewish mass media presence- fearing to be accused as Anti-Semitic - except Jews themselves where Joel Stein, a columnist for the *Los Angeles Times*, has written: “As a proud Jew, I want America to know about our accomplishment. Yes, we control Hollywood ... I don’t care if Americans think we’re running the news media, Hollywood, Wall Street or the government. I just care that we get to keep running them.”

Also, the Israeli Prime Minister, Ariel Sharon said, “Every time we do something you tell me America will do this and will do that . . . I want to tell you something very clear: Don't worry about American pressure on Israel. We, the Jewish people, control America, and the Americans know it.” The question here is whether the Americans and the whole world are aware of this reality? And if so they should wake up and take a step to oppose the further spreading of this poison and break the power of those who are spreading it. It would be intolerable for such power to be in the hands of any alien blood sucker minority.

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Appendices

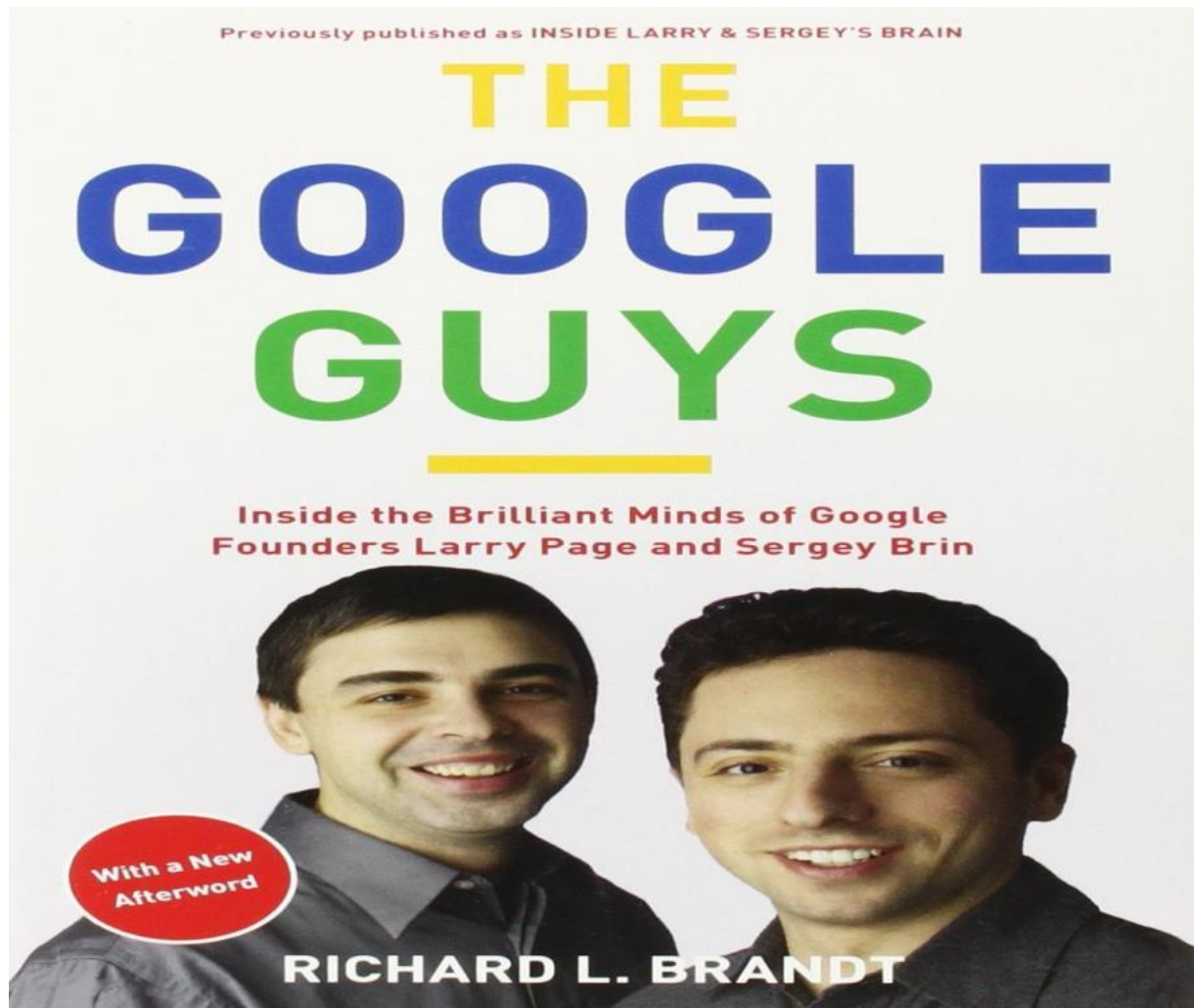
APPENDIX A:



This boy reads from the Torah during his Bar Mitzvah.

http://www.everyculture.com/multi/images/gema_02_img0147.jpg

APPENDIX B:



Google founders Sergei Brin
and Larry Page

<https://images-na.ssl-images-amazon.com/images/I/81zQJ2RWY6L.jpg>

Appendix C :



Virtually every television show and movie produced in the United States is created by a powerful ethnic minority of media bosses.

Found in www.google.com

Appendix D :

**WHAT DO ALL OF THESE MEN
HAVE IN COMMON?** 

 <p>Michael Eisner Walt Disney Television Touchstone Television Buena Vista Television</p>	 <p>Joe Roth Touchstone Pictures Hollywood Pictures Caravan Pictures</p>	 <p>Gerald M. Levin CEO Time Warner Warner Bros. Records</p>	 <p>Sumner Redstone Viacom, Inc. Prentice Hall Simon & Schuster</p>
 <p>Ronald Perelman New World Entertainment</p>	 <p>Sacha Cohen Comedian</p>	 <p>Edgar Bronfman, Jr. Universal Pictures/MCA</p>	 <p>Peter R. Kann Wall Street Journal</p>
 <p>Wolf Blitzer CNN Journalist</p>	 <p>Mortimer B. Zucherman US News & World Report</p>	 <p>Peter Kalikow The New York Post</p>	 <p>Howard Stern Radio Personality</p>

**THEY ALL CONTROL YOUR THOUGHTS,
AND THEY ARE ALL PRO-ISRAELI JEWS!**

Jews control the American media

<https://mohammedjehankhan.files.wordpress.com/2014/10/wp-id-jew.jpg>

Appendix E :



<http://empirestrikesblack.com/wp-content/uploads/2012/02/Zionist-Media2.jpg>