

“HELLO, IS THIS RADIO?” VISUAL RADIO BROADCASTS

TAL LAOR

This study demonstrates how the theory of technological determinism is reflected in practice in the radiophonic medium’s adjustments to the features of visibility, real-time responsiveness, increased exposure and lost anonymity, and the potential for viral dissemination. It looks at the key roles of characters—consumers, anchors, and radio directors—regarding the transformation of audio radio to visual radio. The findings show that while broadcasters generally feel that recent visual changes have had an adverse impact on the radiophonic medium, radio directors believe that this medium must maintain a presence in the visual, interactive online space. For viewers, visual radio meets diverse needs, including enjoyment, with the added value of interactivity providing them with a “behind the scenes” glimpse of radio broadcasts. All the respondents believed that radio broadcast consumption remains dominated by the traditional in-car audio format.

2. News reporting (*korespondentsyes*): frequent reporting on current affairs, whether significant or marginal, which transpired in various communities in the Russian Pale of Settlement or Poland, involving Tsadikim or Hasidim. This information was for the most part sent to the newspapers by readers who lived in those communities and wished to see their name in print;
3. Translations: news items about Hasidim published in newspapers in various languages (mainly Russian, but also in Polish, German, and English). These items were translated, abbreviated, and printed in the Hebrew press, usually with annotations by the writer or editor;
4. Literature: humorous stories, poetry, and short fiction depicting Hasidic daily life;
5. Original historical documents (such as letters written by Tsadikim);
6. Obituaries for Tsadikim, including their date of death, descriptions of their funerals, and eulogies.

The article underlines the potential of the press for the study of Hasidism and offers some methodological considerations for its use.

HA-SHA'AR – A HAIFA NEWSPAPER THAT VANISHED FROM THE PAGES OF HISTORY

YEHIEL LIMOR AND YAIR SAFRAN

The Israeli newspaper industry was established in the 1920s in two cities: Tel Aviv (which gradually became a newspaper hub) and Jerusalem. The dailies printed in Tel Aviv (*Haaretz* and *Davar*) and Jerusalem (*Do'ar Ha-Yom* and *The Jerusalem Post*) were national newspapers that dealt mainly with subjects common to the entire Jewish population in Eretz Israel.

In those years Haifa's population was growing and the city enjoyed a development boom. Its citizens, as well as many of those living in the northern part of the country, felt that the Tel Aviv- and Jerusalem-based newspapers ignored them and their daily lives in the "media periphery."

Several attempts were made to found local publications in Haifa, not daily newspapers that would compete directly with the nationwide ones, but weekly magazines that would serve to complement them. *Ha-Zafon* appeared in 1926, and in 1927, *Ha-Galil*, but both were short-lived.

In the meantime, Haifa continued to grow. A new port was built and became the country's main gateway; several major industries were established; and Haifa also became the country's main railway junction. In 1933, another attempt to establish a local newspaper, *Ha-Sha'ar* (The Gate), was made. There were three reasons for its appearance: (a) the wish to offer a solution to the media needs of citizens who were being ignored by national newspapers; (b) the desire to give voice to the local patriotism and pride of citizens, who saw in Haifa "a city of the future"; (c) the interest of the publisher in developing a profitable business. This newspaper, too, lasted only a few weeks, as the publisher's plans collided with the economic reality.

practical and productive occupations and referral to institutions that would direct Jews toward them. Also, published was news of recently established rabbinical colleges specializing in modern research and study leading to a degree in philosophy.

A fascinating kind of “news” was related to the subtext of specific announcements whose content contained a newsworthy event. Such was a speech delivered to parents in the Jewish community in Prague about the benefit of modern Jewish education. The speech was delivered during the unveiling of a statue of the emperor at the school, definitely such an occasion.

There were also announcements about newly published books and eulogies for departed notable rabbis and personalities.

Actual news in the conventional sense described, for example, the attempt of Mordechai Immanuel Noah in 1825 to establish a Jewish state, named Ararat, near the Niagara Falls in New York State. The tone of the reportage was critical and contemptuous of Noah’s unrealistic dreams.

THE JEWISH PRESS AS A SOURCE FOR THE STUDY OF HASIDISM

DAVID ASSAF

The Jewish press printed in the Russian Empire and Congress Poland from the 1860s up to World War I is a comprehensive and important corpus of primary source material about the history of Hasidism and its followers. This is especially true for newspapers published in Hebrew, and to a lesser extent for those in Yiddish, Polish, German, and Russian. The underutilization of this veritable treasure trove is mainly due to the lack of efficient indices and search keys, as well as problematic access to the newspapers themselves. Today’s new digital tools have facilitated use of this source.

A systematic review of the perception and reflection of Hasidism in these newspapers shows the diversity of opinion among the Maskilic community and its multiple voices. One can read the opinions of prominent leaders and spokespersons of the Haskalah movement regarding Hasidism in stories, polemics, and satirical pieces that appear in an array of printed forums. Because of its chronological nature, the newspaper format reflects developments in the Maskilic outlook in general and regarding Hasidism in particular, and enables the discernment of a variety of views about Hasidism, from negation and contempt, through indifference and empathy, and even to expressions of nostalgia and admiration. A survey of these sources offers a more balanced picture of the complex relationship between Maskilim and Hasidim than traditional ones do.

Hasidism and its world was reflected in the press through a variety of journalistic and literary genres, and the space devoted to the subject varied as well—from a few lines to serialized articles published in installments. The main genres can be classified as follows:

1. Editorials/Op-Eds: articles and reportage or essays about Hasidism, both for and against, and especially concerning matters on the public agenda;

ELECTORAL CAMPAIGN FOR THE NOMINATION OF A JEWISH MINISTER IN THE MOROCCAN GOVERNMENT

YIGAL BIN-NUN

Among the Moroccan authorities, a decision was made to appoint a Jew as a minister in the first government in 1956 as a political and humanitarian gesture toward the community, even though its leadership did not take part in the struggle for independence. They estimated that such an act toward the Jews would be commended by their brethren in the world. Although the Jewish community had refrained from taking part in the process that led to independence, and despite its disproportionately small share of the population, representatives of the royal palace decided on this political demonstration of goodwill. Thus, the sultan's reassuring statements were translated into a symbolic act, aimed at proving to world public opinion that the new state would pursue a progressive and democratic policy in order to increase its chances of gaining economic assistance from Western countries and capital investment in its industry. World Jewish organizations were seen by Moroccans as an important factor in achieving this goal.

WHAT'S NEWS? THE CONCEPT OF NEWS IN *BIKUREI HAITIM*, JOURNAL OF THE HEBREW HASKALAH IN AUSTRIA

MOSHE PELLI

The article examines the concept of news in the Hebrew Haskalah journal *Bikurei Haitim*, published in Austria (1820–31). “Newsworthy” materials in the first three volumes of the journal show that they included information which the editor thought would be unknown to readers either because they did not have access to it or could not read it in Hebrew (but in German, transliterated into Hebrew characters, as printed in the journal). Thus, publication of such items in the journal in itself was “news”—bringing collected reportage on subjects that would be helpful to Jews in their daily life and in business. Likewise, calendar-related events were included in *Bikurei Haitim*, through its supplement *Itim Mezumanim*. Thus, both a Hebrew and a civic calendar provided information on Jewish holidays, Torah portions of the week, synagogue customs, and prayer schedules. The weather forecast was also a regular feature.

Other items were characterized as news for the benefit of merchants and business people, including lists of hundreds of yearly and weekly markets and fairs in the various states; also, holiday periods of the courts, official notices of the empire, and imperial legal decrees and edicts that would enable Jewish readers to be updated in state and political matters.

Subsequent volumes of *Bikurei Haitim*, overseen by editors who followed the first editor Shalom Hacoen, highlighted new phenomena in the Jewish community, reforms in Jewish education, and changing trends in the orientation of Jews toward

***THE MERCHANT OF VENICE* ON THE HEBREW STAGE AND IN THE HEBREW PRESS**

GIDEON KOUTS

This article will discuss press coverage of the first production of *The Merchant of Venice* on the Hebrew stage, its review in the Hebrew press, and the public debate that accompanied it, as a clear example of an encounter between these two media within a cultural-political framework.

The Merchant of Venice was first performed in Hebrew in May 1936 by the Habima Theater in Tel Aviv, and was directed by Leopold Jessner, who had escaped from Germany. The Hebrew press of the time had launched extensive coverage of the play's production, against a background of violent riots in the country and the rise of Nazism in Europe. Among the writers and participants in the public debate were major representatives of the intellectual elite of the time. *The Merchant of Venice* affair in Palestine culminated in a "literary trial," which "acquitted" Shakespeare and "Habima," but the public thought otherwise. The play was shown fewer than fifty times, and the press also discussed the reasons for its failure.

SH'AT NE'ILA: BETWEEN EPIC AND LYRIC CINEMA, BETWEEN ASHKENAZI AND MIZRAHI JEWS

RAMI KIMCHI

Louis Althusser (1971) argued that works of art and the media serve as Ideological State Apparatuses. Screening of the Israeli TV series *Sh'at Ne'ila* (2019) about the Yom Kippur War in the Golan Heights on Israel's public channel was accompanied by a huge PR campaign that presented it as the ultimate cinematic representation of this chapter in the history of the State of Israel. In light of this claim, it is intriguing to examine the cinematic strategies adopted by the creators of the series, versus those used in non-Israeli films in this genre of war film, and/or versus other war film genres. No less intriguing is an examination of the representation of various Israeli socio-ethnic groups in the series, and how and to what extent they reflect hegemonic positions in Israel. Relying on literary and cinematic theories, the article compares *Sh'at Ne'ila* as a war film with several classic films in this genre. Based on socio-historical studies of Israel, it also focuses on how Mizrahi Jews are represented in the series.

Notably, the newspapers first showed some indifference toward the declaration—publishing the news late and in the inner pages. *Ha-Micpe* and *Ha-Cefira* expressed their reservations, each giving its own reasons.

PURIM RIOTS DURING THE BEGINNINGS OF TEL AVIV

RACHEL HART

This article reviews two violent events that took place during the Purim festival while the city of Tel Aviv was in its infancy. The first occurred in 1908 and was referred to in the literature and the press of the time as the “Purim Pogrom.” The year 1908 was a landmark year in the history of Israel, with the Young Turk Revolution and the foundation of the first Hebrew city, Tel Aviv. The second took place during Purim 1924, a year that marked a change in the relationship between Jews and Arabs and led to the 1929 Arab riots, followed by the 1936–39 Arab revolt. This is the first study of the 1924 Purim violence, as hitherto it was discussed only in the Jewish press of the time and not in the academic literature.

During the Purim festival, the Jews would organize parades and carnivals and attended these events in costume. Many Arabs would come to watch and celebrate with the local Jewish community. These occasions provided a cultural and social gathering place for both communities. On the one hand, the Purim festival provided an opportunity for cooperation between Jews and Arabs, as well as social and cultural exchange; on the other, it served as a catalyst for violent riots, which intensified disagreements between the communities and led to the 1929 Arab riots and the 1936–39 Arab revolt.

The timing of the Purim riots highlighted the stark contrast between the joy of the holiday and the violent events that erupted, causing personal and public distress as well as uncertainty and grief. The riots accelerated the migration of Jews from Jaffa and aggravated the conflict between the two communities. The article discusses two issues related to these events. First, the Jews in Israel had high hopes for the future following the Young Turk Revolution and the new Ottoman constitution. Nevertheless, the reality was somewhat different as many violent incidents between Jews and Christian and Muslim Arabs occurred. Did the events of 1908 accelerate the deterioration of the relationship between Jews and Arabs following the foundation of Tel Aviv? Second, the 1908 disturbances were covered extensively by the Jewish press, while its reportage of the 1924 riots was moderate and restrained. Why was the press more cautious in its treatment of the 1924 riots relative to that of the 1908 ones?

could impede the Arab states' capabilities to invade Israel even if they wanted to. (The Arab states would not dare act in violation of the UN resolution due to pressure from the Superpowers; the split in the Arab World and fear of Abdullah's ambitions would block any likelihood of a general invasion; Britain wanted to continue exercising its control over the region.) Thus, overall, the Hebrew press did not necessarily adhere to the official position of the Yishuv leadership but took an independent line reflecting the beliefs of individual journalists and commentators.

DID FALSE INFORMATION ABOUT DEPORTATION OF THE JEWS OF JAFFA AND TEL AVIV CONTRIBUTE TO THE ACCELERATION OF THE BALFOUR DECLARATION?

MOSHE HARPAZ

Fake news is not a recent phenomenon; its beginnings are rooted in the dawn of history. The invention of the printing press accelerated this process, which expanded to an unprecedented extent. Fake news was present in the Hebrew press while it was still in its infancy.

On March 28, 1917, Jamal Pasha, the Turkish ruler of the Syrian province, of which Palestine was a part, ordered the evacuation of all citizens of Jaffa and its environs within forty-eight hours. Due to the Passover holiday, Pasha postponed the date for the departure of the Jewish population of about 9,000 until April 9. In practice, by the eve of the holiday that fell on April 6, 1917, most of the Jews had left their homes. Beginning in late April 1917, rumors spread in European newspapers that the evacuation was brutal and that the Turks had massacred and raped Jews and robbed them of their property. These reports turned out later to be fake news.

This article is based on a review of newspapers published in Hebrew, from the deportation order until after the Balfour Declaration (April–December 1917), and on a discourse analysis of relevant news items. The period in question was covered by three newspapers: *Ha-Micpe* (Krakow), *Ha-Am* (Moscow), and *Ha-Cefira* (Warsaw). The news published about the deportation was based almost exclusively upon foreign sources: newspapers and news agencies in London, France, Berlin, Zurich, Copenhagen, and The Hague, among others. At the time, reporters had not yet been sent by the abovementioned newspapers to Palestine.

The survey identified seventeen news items that dealt directly with the fate of the Jews deported from Jaffa and Tel Aviv. At first, false rumors appeared in the press, but later there was a turnabout and most refuted the reports about Turkish violence against the Jews.

I argue, as the title of the article suggests, that false news circulated about the deportation of the Jews of Jaffa and Tel Aviv even after most of it was found to be excessive, but combined with other, weightier reasons, made a modest contribution to accelerating the Balfour Declaration. It is therefore possible to point to false information as another layer of the “aggregate method.”

Despite numerous differences between the security threat of the pre-war waiting period and the health threat of COVID-19, some similarities exist that are common to both periods. In both, Israeli society used similar ways to process and deal with these crises, and the government applied similar means to regulate the state of emergency.

In the article, I try to trace the ways in which Israeli society dealt with the aforementioned crises, while throwing light on the similarities and differences versus the levels of anxiety during the two periods.

THE HEBREW PRESS AND THE POSSIBILITY OF AN INVASION BY ARAB COUNTRIES AT THE END OF THE BRITISH MANDATE

YORAM FRIED

The influence of the media, especially in shaping public opinion, has been researched comprehensively, although opinions are still divided as to its extent. Media coverage, both news and commentary, has an impact on individuals, especially in regard to foreign affairs and security issues where the media constitute one of the sole sources.

The months between the UN resolution on the partition of the Land of Israel and the declaration of the State of Israel were complex, challenging, and fraught with ongoing struggles for the Jewish community in Palestine (the Yishuv). Nevertheless, a number of historians have suggested that this period was one of “optimism” in the Jewish community due to the assessment that the Arab countries would not launch an invasion with their regular armies in order to prevent the establishment of a Jewish state and destroy the Yishuv. This “optimism,” or “complacency,” contrasted starkly with David Ben-Gurion's assessment prior to May 15, 1948, of an impending invasion. Ben-Gurion believed that the Jewish public was manifesting “excessive optimism” in light of the Haganah's military successes, and that it diminished military and political dangers that awaited them in the near future. He feared that the public's complacency would damage the Zionist leadership's efforts to deal with threats that would either undermine or even reverse the UN decision.

Given the centrality of the Hebrew press in delivering information to the Jewish community during this period, the current study reviews news items and commentary published in the Hebrew press in the months between the UN resolution and the establishment of the state, in order to better understand how the issue of a possible invasion by Arab countries was presented: Would it occur, and if so, in what form and to what purpose?

Analysis of news items and commentary indicates that the press did not reflect panic or hysteria. The issue of a possible invasion did not make the headlines and was often relegated to the inner pages. Strikingly, the Hebrew press had diverse and complex views as to possible scenarios open to Arab governments. These options, which appeared across the full spectrum of the Hebrew press and were unrelated to political affiliation, presupposed a variety of internal and external constraints that

repercussions and unintended outcomes of communication that could contribute to phenomena such as negative labeling, stigmatization, or exclusion. This article articulates ethically-related challenges when communicating to the public during a pandemic, and emphasizes the role of journalists in identifying such concerns and raising them to the public and policy-making agenda. The article focuses on four main topics: The first deals with ethical issues and dilemmas in disseminating information regarding the risks of the pandemic in conditions of uncertainty; presents the gravity of the risk when threat and fear tactics are employed as a persuasive approach to encourage the public to adopt preventive practices or to comply with instructions; and notes the ethical implications of using war and battle terms. The second focuses on unintended outcomes associated with communication about the pandemic related to physical harm as a result of avoiding the use of healthcare services, or emotional and social harm as a result of negative labeling, stigma or blame, including ageism. The third focuses on privacy-related issues in light of demands to expose personal data of individuals and others who might have been in contact with them in order to prevent others from meeting with them. The fourth concerns ethical issues that emerge when emphasizing positive social values of personal responsibility, caring for others, and solidarity in campaigns during the pandemic, and how this might obfuscate the responsibility of the authorities. Each of these issues is illustrated with examples from Israeli news articles. The summary and conclusions emphasize the importance of raising ethical concerns not only because of the moral issues involved, but also because of the practical implications, pointing to the responsibility and contribution of the news media in meeting this challenge.

ISRAEL IN DANGER: ANXIETY DURING THE PRE-1967-WAR WAITING PERIOD AND THE COVID-19 PERIOD—A COMPARATIVE VIEW

ALON GAN

“An emergency government shall arise”; “there is a need for an emergency government.” These two sentences share the same meaning: the desire and need to change the government for the purpose of confronting contemporary challenges. The first statement was made on May 5, 1967, in response to the anxiety of the pre-war waiting period, whereas the latter was uttered on April 14, 2020, during the time of COVID-19.

The aim of this article is to compare the two periods during which Israel experienced a multidimensional existential crisis, which propelled feelings of uncertainty, anxiety, and fear.

The terms “emergency days,” “emergency regime,” “emergency guidelines,” “product hoarding,” and “panic buying” were used frequently and abundantly in the public discourse throughout both periods. Moreover, the Holocaust, seemingly “a present absentee,” cast its shadow over both crises.

CATASTROPHE STORIES IN THE HEBREW POPULAR PRESS: THE MERON DISASTER DURING LAG BA-OMER, 1911

OUZI ELYADA

This article examines journalistic coverage of the Meron disaster, which occurred during the religious festival of Lag Ba-Omer in May 1911 at the Tomb of Rabbi Shimon Bar Yochai on Har Meron, near Safed. Eleven people died, and forty people were injured after the balcony railing of the tomb collapsed. We look at the local Hebrew media in Palestine, a system dominated by three major newspapers: the daily *Ha-Or* edited by Eliezer Ben Yehuda and his son Itamar Ben Avi; *Ha-Herut*, published four times a week and edited by young Sephardic Jews headed by Moshe Azriel and Haim Ben Atar; and the weekly *Moria*, edited by Y. Y. Yelin. The first two represented the new Yishuv, with the population supporting modernization and progress, while the third spoke for the old Yishuv.

All three were influenced by the Popular Disaster Stories Editing technique, developed by the European and American popular press. Such events were described simply and dramatically, demonstrating the helplessness of the little man in the face of a sudden danger that threatens to exterminate him. Behind these accounts lurked a deterministic worldview. Man stands defenseless against the mighty forces of nature and the power of fate. The dramatic and visual power invested in the presentation of the story instills empathy and existential angst in the reader. It also offers the reader a form of catharsis.

How did the Hebrew newspapers cover the Meron event? How did they gather the information? Did they communicate a pessimistic and deterministic point of view about the disaster, or did they adopt an investigative and critical approach? And did the intense competition between the three newspapers contribute to conveying a more precise rendering of the event?

ETHICAL AND PRACTICAL ISSUES IN DISSEMINATING INFORMATION USING PUBLIC COMMUNICATION CAMPAIGNS DURING THE COVID-19 PANDEMIC: IMPLICATIONS FOR JOURNALISTIC RESPONSIBILITY

NURIT GUTTMAN AND EIMI LEV

This article discusses various ethical issues pertaining to the dissemination of information about a pandemic in communication campaigns by public agencies, with particular consideration of the recent COVID-19 pandemic. Identifying ethical concerns in the communication of information by authorities in such times is important because in an emergency situation those in charge of communication campaigns might think it is reasonable to ignore such issues presumably because “the purpose [mitigating the pandemic] justifies the means”; or they might be unaware of ethical

WHAT'S IN *KESHER* 56?

INFODEMIC: DISASTERS, PLAGUES, RIOTS, WARS

The coronavirus era, along with a succession of disasters, riots, and wars—has led to the revival of a fashionable term in journalism and communication studies: “infodemic.” A portmanteau composed of “information” and “epidemic,” it includes concern about the information in question, whether it is fake or real, and how it is disseminated and assimilated. It first appeared during the 2003 SARS epidemic and now, in its rebirth, it joins the study of threatening communication and intimidation with which we opened our previous edition. We continue with this theme in the current issue, looking especially at its comparative dimension.

Issue 56 begins with Ouzi Elyada’s article, so current as to be painful, about the disaster at the Shimon Bar Yohai festivities at Har Meron during Lag Ba’Omer, 1911, and its reflection in the popular press of the time. Nurit Guttman and Eimi Lev discuss ethical issues related to disseminating information on epidemics to the public in media campaigns by public entities, focusing on the coronavirus pandemic. Alon Gan compares the dread of the pre-1967 war waiting period to fear of COVID-19 today. Yoram Fried deals with the element of fearmongering in news items about the possibility of an invasion by Arab armies at the end of the British Mandate for Palestine. Moshe Harpaz looks at the role of fake news about the deportation of the Jews of Jaffa and Tel Aviv in expediting the decision to adopt the Balfour Declaration. Rachel Hart describes the Purim “disturbances”—riots—in newly founded Tel Aviv through the prism of the contemporary press. Gideon Kouts presents media coverage of the debut on the Hebrew stage of Shakespeare’s *The Merchant of Venice* by the Habima Theater, in 1936, a period of riots in Palestine.

Examining the Israeli television series *Sh'at Ne'ila* (Valley of Tears), regarding the first days of the Yom Kippur War, Rami Kimchi asks whether it qualifies as a lyrical war epic and explores the role of its “Oriental” characters. With the normalization of Israel–Morocco relations, Yigal Bin-Nun recounts the mid-1950s propaganda campaign for the choice of a Jewish candidate for a ministerial post in the Moroccan government. Moshe Pelli explains the modern perception of news in the *Haskalah* journal *Bikkurei Haitim* in the 1820s. David Assaf illuminates the methodological contribution of use of the Jewish press as a source in study of the history of Hasidism. Yehiel Limor and Yair Safran relate the story of a local Haifa newspaper that historiography has forgotten. Tal Laor continues to track the development of the new media in Israel, this time looking at visual-radio broadcasts.

The rest of our regular sections appear as always: documentary material, new or unpublished research works, and book reviews.

We wish our readers an enjoyable and useful read until we meet again in the autumn, hopefully mask-free.

The Editor

Kesher, a scholarly journal devoted to the history of the press and media in the Jewish world and in Israel, is published twice yearly by The Shalom Rosenfeld Institute for Research of Jewish Media and Communication at Tel Aviv University. *Kesher* seeks to publish original research articles and academic reviews on all subjects relating to the history, endeavors, and influence of Jewish media and media people, from a multidisciplinary perspective. All articles are peer reviewed blindly by experts, members of the Journal's Advisory Board and, if necessary, externally. Articles should be submitted in Word to press@tauex.tau.ac.il. A reply will be given within three months. Articles should not usually exceed 8,000 words. The bibliography and notes should appear at the end of the article. Citations should follow the conventions of your discipline.

The editorial board invites reviews of new books in the journal's areas of interest and proposes such reviews itself. *Kesher* also publishes a list of recently approved doctoral dissertations and master's theses along with abstracts of no more than 250 words in length (for master's theses) and 500 words in length (for doctoral dissertations).

CONTENTS

No. 56, Spring 2021

What's in <i>Kesher</i> 56: Infodemic: Disasters, Plagues, Riots, Wars	7
Catastrophe Stories in the Hebrew Popular Press: The Meron Disaster during Lag Ba-Omer, 1911 – Ouzi Elyada	9
Ethical and Practical Issues in Disseminating Information Using Public Communication Campaigns during the COVID-19 Pandemic: Implications for Journalistic Responsibility – Nurit Guttman and Eimi Lev	37
Israel in Danger: Anxiety during the Pre-1967-War Waiting Period and the COVID-19 Period—a Comparative View – Alon Gan	65
The Hebrew Press and the Possibility of an Invasion by Arab Countries at the End of the British Mandate – Yoram Fried	90
Did False Information about Deportation of the Jews of Jaffa and Tel Aviv Contribute to the Acceleration of the Balfour Declaration? – Moshe Harpaz	116
Purim Riots during the Beginnings of Tel Aviv – Rachel Hart	143
The <i>Merchant of Venice</i> on the Hebrew Stage and in the Hebrew Press – Gideon Kouts	164
<i>Sh'at Ne'ila</i>: Between Epic and Lyric Cinema, between Ashkenazi and Mizrahi Jews – Rami Kimchi	174
Electoral Campaign for the Nomination of a Jewish Minister in the Moroccan Government – Yigal Bin-Nun	185
What's News? The Concept of News in <i>Bikurei Haitim</i>, Journal of the Hebrew Haskalah in Austria – Moshe Pelli	200
The Jewish Press as a Source for the Study of Hasidism – David Assaf	212
<i>Ha-Sha'ar</i> – a Haifa Newspaper That Vanished from the Pages of History – Yehiel Limor and Yair Safran	232
“Hello, is this radio?” Visual Radio Broadcasts – Tal Laor	250
Documentation	268
Research Reports	273
Book Reviews	279
Contributors to This Issue	286

ADVISORY BOARD

Prof. Hanna Adoni, Interdisciplinary Center, Herzliya
Prof. Shlomo Aronson, Hebrew University of Jerusalem
Prof. David Assaf, Tel Aviv University
Prof. Ami Ayalon, Tel Aviv University
Prof. Judy Baumel-Schwartz, Bar-Ilan University
Prof. Haim Be'er, Ben-Gurion University
Prof. Ella Belfer, Bar-Ilan University
Prof. Menahem Blondheim, Hebrew University of Jerusalem
Prof. Jerome Bourdon, Tel Aviv University
Prof. Judit Boxer Liverant, National Autonomous University of Mexico
Prof. Aviva Chalamish, The Open University
Prof. Joseph Chetrit, Haifa University
Prof. Akiba Cohen, Tel Aviv University
Prof. Daniel Dayan, Ecole des Hautes Etudes en Sciences Sociales, Paris, France
Prof. Bruno Di Porto, University of Pisa, Italy
Prof. Eliezer Don-Yehiye, Bar-Ilan University
Prof. Ouzi Elyada, Haifa University
Prof. Shmuel Feiner, Bar-Ilan University
Prof. Anat First, Netanya Academic College
Prof. Nurith Gertz, Sapir College
Prof. Yossi Goldstein, Ariel University
Prof. Yosef Gorny, Tel Aviv University
Prof. Nurit Govrin, Tel Aviv University
Prof. Daniel Gutwein, Haifa University
Prof. Ruth Kartun-Blum, Hebrew University of Jerusalem
Prof. Elihu Katz, Hebrew University of Jerusalem
Prof. Gideon Kouts, University of Paris 8, France
Prof. Shmuel Lehman-Wilzig, Bar-Ilan University
Prof. Noam Lemelstrich Latar, Interdisciplinary Center, Herzliya
Prof. Yehiel Limor, Hadassah Academic College, Jerusalem
Prof. Rafi Mann, Ariel University
Dr. Mordecai Naor
Prof. Mordechai Neiger, Bar-Ilan University
Prof. Hillel Nossek, Kinneret Academic College
Prof. Moshe Pelli, University of Central Florida, Orlando FL., USA
Prof. Yoram Peri, University of Maryland
Prof. Krzysztof Pilarczyk, The Jagiellonian University, Kraków, Poland
Prof. Dina Porat, Tel Aviv University
Prof. Raanan Rein, Tel Aviv University
Prof. Ephraim Riveline, University of Paris 8, France
Prof. Ofer Schiff, Ben-Gurion University
Prof. Anita Shapira, Tel Aviv University
Prof. Yaacov Shavit, Tel Aviv University
Prof. Zohar Shavit, Tel Aviv University
Prof. Dov Shinar, Hadassah Academic College, Jerusalem
Prof. Shmuel Trigano, University of Paris 10, France
Dr. Tzvi Tzameret
Dr. Rafael Vago, Tel Aviv University
Prof. Gabriel Weimann, Haifa University
Prof. Mordechai Zalkin, Ben-Gurion University

KESHER

Journal of Media and Communication History in Israel
and the Jewish World

Editor:

Prof. Gideon Kouts

Editorial Board:

**Prof. Meir Chazan, Dr. Orly Tsarfaty, Dr. Baruch Leshem,
Prof. Ouzi Elyada, Prof. Nurit Guttman**

Editorial Assistant: **Nurit Karshon**

Hebrew Copy Editor: **Herzlia Efrati**

English Translations: **Naftali Greenwood**

English Copy Editor: **Beryl Belsky**



The Shalom Rosenfeld Institute for Research of Jewish Media and Communication
The Daniel Abraham Center for International and Regional Studies
The Lester and Sally Entin Faculty of Humanities

The Shalom Rosenfeld Institute for Research of Jewish Media and Communication

The Daniel Abraham Center for International and Regional Studies

The Lester and Sally Entin Faculty of Humanities

Tel Aviv University, P.O.B. 39040 Ramat Aviv, Tel Aviv 6139001, Israel

Tel. 972-3-6405144

Email: presstau@tauex.tau.ac.il

<https://dacenter.tau.ac.il/shalom-rosenfeld>

Head of the Institute and Head of *Keshet*'s editorial board: **Prof. Raanan Rein**

Founder of the Institute: **Shalom Rosenfeld**

First editor of *Keshet*: **Dr. Mordecai Naor**

Keshet is published in cooperation with **REEH**, the European Journal
of Hebrew Studies, University of Paris 8

Graphic Editors: **Michal Semo-Kovetz**, TAU Graphic Design Studio

Cover Design: **Michal Semo-Kovetz**

Cover Illustration: **Judith Eyal**

Back cover image: Yehuda Pen, *Clockmaker*, 1914. Photo: Wikipedia

Print: **Sdar Zalam Printing**

Keshet is published twice a year.

Annual subscription: 100 N.I.S.

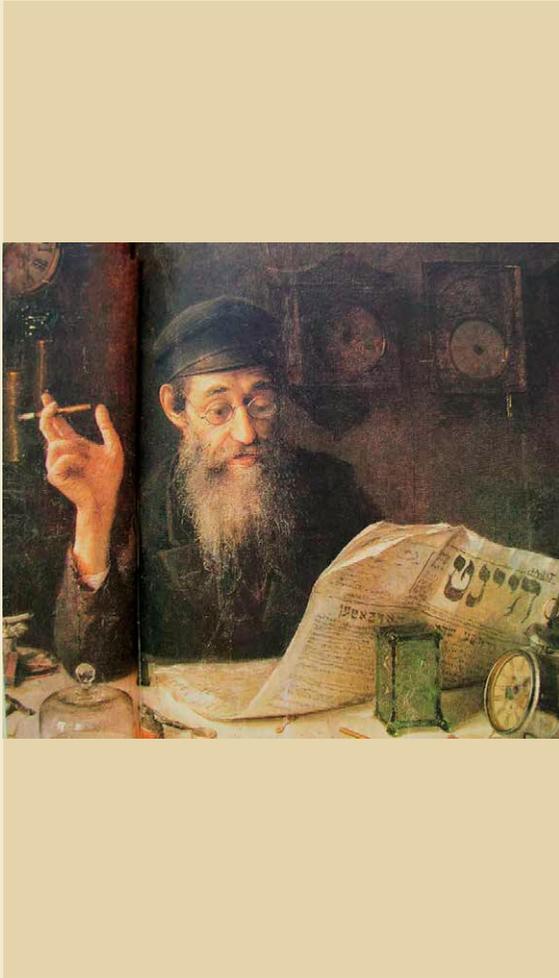
Single issue: 60 N.I.S.

Please contact us by mail:

presstau@tauex.tau.ac.il

Keshar

Journal of Media and Communication History in Israel
and the Jewish World



קולות

Spring 2021

56

ISSN 0792-0113



The Shalom Rosenfeld Institute for Research of
Jewish Media and Communication at Tel Aviv University
The Lester and Sally Entin Faculty of Humanities