

prior investigation of financial viability, or an assessment of their competitors—a process that would have been doubtful, even if it had been possible at the time. Target audiences, or the public desire for sports content above what was already available in other media, were also not investigated. The decision to found a new sports magazine was based mainly on the founders' own belief that “they had something no one else had,” and that the public was thirsty for their unique voice. On rare occasions, they were indeed successful. Most, failed miserably.

USES AND GRATIFICATIONS DURING SIMULTANEOUS VIEWING: A CASE STUDY OF THE “SECOND SCREEN” PHENOMENON IN SPORTS BROADCASTING IN ISRAEL
GALI BARZILAY-GALILI

In this article I examine the process of power transition from the viewing of one device to simultaneous viewing, while attempting to understand a number of dimensions that comprise what is known in the literature as “uses and gratifications,” and the social activity carried out as a result, including on social networks. Ten semi-structured interviews and analysis of online posts from the Twitter network demonstrate how the Internet serves as a platform to meet the demands of football fans, without the need for the mediation of “gatekeepers” connected to the uses and gratifications approach. Such demands include cognitive satisfaction of intellectual experience, meeting the need for an emotional outlet, a sense of belonging and doing, and integrative needs that include connecting to social networks and virtual friendships, alongside those of the real world.

The revolution in information accessibility via the internet and the smartphone is the basis for conducting this research. We examined the motives for the popularity of augmented reality games that have emerged from previous studies and models. The augmented reality game Pokémon GO was the case study for the current research. A number of salient uses can be pointed out related to escapism, social interaction, and challenges, as well as individual needs of the players that are fulfilled through the game. The study is based on semi-structured in-depth interviews with Pokémon GO players.

The novelty of this study lies in the definition of two additional motives for using augmented reality: augmented physical activity and location-based escapism as a background to day-to-day activities outside the home. Such a consumption pattern may be considered another layer in the information accessibility revolution through the smartphone, as location-based applications (LBS) provide real-time, location-based information and other assistance anywhere and anytime, as a backdrop to other possible action. The study predicts that we will become acquainted with many games and services based on augmented reality. This will be the human reality, with augmented reality continually satisfying needs.

THE RISE AND FALL OF SPORTS MAGAZINES AND JOURNALS IN PALESTINE AND THE STATE OF ISRAEL

HANAN TOMER

This research explores all main sports magazines and journals published in Palestine and the state of Israel during the twentieth century. The aim is to shed light on this, as yet somewhat neglected subject, including the features of those magazines and journals, the reality in which they operated, the issues they dealt with, and the considerations preceding their founding. The study is based on my doctoral dissertation—written under the guidance of Prof. Yehiel Limor and Prof. Gideon Kouts, who studied the development of sports journalism in Palestine and later in the state of Israel. I believe that it represents the first inclusive list of sports journals and magazines published in Israel in the twentieth century.

“The multitude of sports journals in those years was mainly the result of the ego of many, each believing they represented the cutting edge of sports writing and would thus be able to sell many papers,” claimed Yehuda Gabay, one of the founders of *Hadshot Ha-Sport* in an interview he gave me. This reflects to a great degree the findings of the current research and explains why so many sports journals were published in such a short time-span and disproportionately to the size of the population, first in the Jewish settlement and later in the state of Israel.

Sports journalism was for the most part unprofessional and lacking both in vision and financial staying power (much like all Hebrew print journalism of the time). Most magazines did not survive long and disappeared into oblivion, sometimes without so much as a farewell to their readers. Most seem to have been founded without

DIGITAL LITERACY IN ARAB SOCIETY AND THE SHORT- AND LONG-TERM IMPACT OF PARTICIPATION IN THE LEHAVA PROGRAM

HAMA ABU-KISHK, AZI LEV-ON, AND NILI STEINFELD

In recent years the massive penetration of information and communication technologies, especially the Internet, into many spheres of our lives has shed light on a new phenomenon with deep roots: the digital divide. Many claim that digital inequality is linked to prior inequalities existing outside the digital space and which are exacerbated within it. The current study serves to fill the research lacuna in the field of evaluation of programs to reduce digital inequality through a study of the LEHAVA program (designed to reduce the digital gap in Israeli society) within Arab society, which suffers from considerable digital inequality. The study examines the impact of participation, in the short- and long-term, in one leg of the program in Arab communities. The research demonstrates that courses on learning about the computer and the Internet are perceived to have considerable impact on participants in terms of familiarity with concepts, ability to perform tasks, and sense of self-efficacy in their use. These influences are evident in the context of both the concrete tasks taught in the course and the general sense of self-efficacy and empowerment when functioning in online computer environments. The perceived short- and long-term benefits of the program are improvements in acquisition of new knowledge, establishment of prior knowledge, and social-familial empowerment.

At the theoretical level, the study adds information to the sphere of evaluation of programs to reduce digital inequality and proposes recommendations in light of data arising from the study.

THE AUGMENTED REALITY REVOLUTION IN THE SMARTPHONE AS A FACTOR OF ACCESSIBILITY OF INFORMATION AND ITS CONTRIBUTION TO THE SATISFACTION OF SOCIAL NEEDS: POKÉMON GO AS A CASE STUDY

TAL LAOR

The rise in popularity of smartphones that include GPS has led to the development of augmented reality applications, which display information that connects to the physical location and combines virtual information with what is happening in the real world.

In recent years, app developers have begun to use existing technologies to create location-based games, utilizing an augmented reality app platform that combines the real physical world with the virtual one. Pokémon GO is one of the most popular games in the augmented reality genre.

newspaper editor who wishes to maximize his readership, especially in a language read by few, has to accept. In his inaugural editorial for year 19, he wrote: “He who publishes in the language of [Hebrew] must seek a few readers here and a few there among all parties.”

“TAKE OFF YOUR MASK SO WE CAN SEE WHO YOU ARE”: CHANGING ATTITUDES TOWARD TAMAR BORNSTEIN- LAZAR IN THE ISRAELI MEDIA

ERGA HELLER

This article examines the change in attitude of Israeli media toward the Israeli children’s author Tamar Bornstein-Lazar (born 1927) during her career, until her death in June 2020. It focuses on two questions: how Bornstein-Lazar, who had been a distinguished young author and educator and was identified as a prominent writer in the Zionist children’s press in the 1950s, became a symbol of “inappropriate” culture from the 1960s until her death; and how her cultural status was rewritten and revived immediately after her death by Israeli media, thus re-establishing her in the national consensus as a beloved and celebrated children’s author.

The article deals with Bornstein-Lazar’s most well-known character, *Kofiko*, as a press idiom for inappropriate lifestyle and popular culture for almost seventy years.

THE SOPHISTICATION OF *SALLAH SHABATI* (ISRAEL, 1964) AS A CINEMATIC TEXT

RAMI KIMCHI

Sallah Shabati (Israel, 1964), written and directed by Ephraim Kishon, has been a controversial film for half a century. While it was perceived, mainly by early critics, as a biting satire on the Zionist establishment, later reviewers saw it as an Orientalist “burekas” comedy that flattered the audience. On the one hand, it was received at the time as presenting its Mizrahi protagonist in a rather captivating manner, and on the other, it has been rejected by contemporary critics as defaming the Mizrahim since it depicts them as suffering from mental, social, and political retardation. The purpose of the article is to explain how the film, as a complex cinematic text, enables a resolution of these conflicting attitudes.

While carefully analyzing the film as a cinematic text against the background of Israeli cinema of its time, and examining the cinematic tactics and strategies it employed, the article shows that critics have not asked the right questions over the years. It determines that Kishon’s main objective in *Sallah* was to nullify Hebrewness and present Hebrew subjectivity as a phantom identity, that is, as non-existent in practice in the Israeli space, while maintaining the superior status of the Ashkenazi Zionist elite within it. This goal was achieved in the film in full.

countries are destined for war and which for peace ... and when they got to the front page of *Ha-Levanon*, they saw ... a rabbi or some other unfortunate sage, uttering his unheeded words. And they said anxiously to each other, you brought me to *Ha-Levanon*; am I so degenerate in your eyes as to lure me into the *bet midrash*? ... So, to appease those readers, [I] now print *Ha-Levanon* and its “honor” [*kavod*, i.e., *Kevod Ha-Levanon*] separately.

Bril favored imparting Torah and science together in the journalistic manner of providing information on new areas of interest. In the popular press of the time, moreover, it was permissible and even desirable to tell stories but forbidden to turn a newspaper, at least overtly, into a center of religious study, a *bet midrash*, or into an ordinary school. The “educational” function, according to this conceptualization, impaired freedom of the press. Above all, the readership itself, then (and now), did not include education among the main services that it wished to find in a newspaper. Thus Bril, despite his mindset and his commitment—his ingrained religious zealotry—proved to be a modern journalist who aptly reflected the contemporary zeitgeist in his editorial work.

Still, for reasons that included competition with his main rival for the traditional readership, *HaMaggid*, which was guided by more moderate rabbis, Bril could not afford to lose his singularity in giving his rabbis a forum. However, dissatisfied with their professional level, he tried at first to give them lessons in modern journalistic writing and the imperative of brevity that was fundamental to it. Above the column *Kevod Ha-Levanon*, he threatened: “*Pilpul* [casuistry], lengthy halakhic nitpicking, and demands for excessive further study will not please the readers of *Kevod Ha-Levanon*, except in a special insert for which the author will cover the printing expenses.”

Thus, Bril ruled out *pilpul* on professional grounds as something that degrades the modern journalistic discourse that he had adopted. In this respect, he preceded, for example, the editor of the *Maskilic* and, later, the Zionist *Ha-Tsefira*, Nahum Sokolow, by many years. As a modern journalist, Bril regarded a newspaper as something that complies with the rules of both production and marketing. Within such a framework, the rabbinical discourse should be limited even within a column reserved for it.

In Mainz, *Ha-Levanon* lost its independence for the first time. It appeared in August 1871 as a Hebrew supplement to Dr. Marcus Lehmann’s German-language ultra-Orthodox weekly *Der Israelit*. Bril, however did not rest on his laurels as an editor, continually innovating and trying out different mixtures of journalistic material.

In early 1881, Lehmann withdrew from the partnership—ostensibly for financial reasons but actually due to Bril’s attacks on the Orthodox rabbinate, which opposed his efforts to promote immigration to Eretz Israel. Consequently, the full burden of running the newspaper became Bril’s again.

Bril learned the lessons of excessive devotion to representatives of any specific stream in his newspaper and was aware of the obligation of “objectivity” that a

of information (76%). Online news sites (mostly produced by large and “old” media organizations) were mentioned by 68% of respondents and were the second most common source of information. It can be assumed that there was an overlap in exposure to information between online news sites and other sources. Additional sources of information—traditional and new media, official and unofficial—had a significant presence as information providers. Age and degree of religiosity were the most explanatory variables for the use of different sources of information. It was also found that gender and education level were significant in explaining information consumption.

A key conclusion of the study is that large and institutionalized means of mass media have not yet lost their primacy as information providers, especially in times of crisis, but this determination must be cautious, given increasing competition for the eyes and ears of the public and the establishment of social networks as complementary or alternative sources of information.

A NEWSPAPER ISN'T A SCHOOL—YEHIEL BRIL AS A MODERN EDITOR OF *HA-LEVANON*

GIDEON KOUTS

The year 1867—the third of the weekly *Ha-Levanon* published in Paris, and the fourth by the count of its editor Yehiel Bril, who included its debut year in Jerusalem, 1863, in the tally—saw a takeover of the paper, by East European-Lithuanian Orthodox elements.

In years 4 and 5, *Ha-Levanon* gave the extremist rabbis—who were not known for their journalistic style, to put it mildly—plenty of space for their wars against the Haskalah movement and its newspaper, *Ha-Melits*. The column reserved for Torah content, *Kevod Ha-Levanon*, was positioned at the forefront of the paper in order to signify its importance. The rabbis' wars, however, went beyond accepted commentary, such that early in the sixth year, the editor manifested his displeasure at the transformation of his newspaper into a forum for rabbinical tirades.

Bril reverted to his declared approach of considering the newspaper to be intended for all its readers; acknowledged the harm caused by the attempt to appease some of its readers—namely, the loss of others—and, in an editorial published on January 1, 1869, explained, in his ironic and caustic style, the reshuffling of columns that he had carried out, as well as his journalistic creed:

One of the rabbis, those protectors and respecters of the Torah, upbraided me yet again early in the fourth year: Why should *Kevod Ha-Levanon* come last and secular talk and worldly doings first? To appease them, I reversed the order in the fourth year and put *Kevod Ha-Levanon* first. This revision, which I considered trivial ... was indeed perfume to the noses of many readers, whose sole intention in picking up a newspaper is to find on the front-page kings seated on a throne and talk of which

“KNOW THY ENEMY”: COVERAGE OF THE DEATH OF EGYPTIAN PRESIDENTS IN THE ISRAELI PRESS AND WEBSITES

BARAK BAR-ZOHAR

This qualitative research examined the ways in which Israeli newspapers and websites covered the death of three Egyptian presidents: Gamal Abdel Nasser (1970), Anwar Sadat (1981), and Hosni Mubarak (2020) the week following their demise. The study describes and demonstrates how the Israeli press changed its attitude toward the Egyptian presidency over the years: from hostile enemy to true friend.

After Nasser died, the Israeli media portrayed a threatening and opposing image, and highlighted the hard line he had led against the state of Israel and the Jewish people. In contrast, after Sadat was assassinated, the Israeli press positioned itself as Sadat’s sole defenders, in contrast to Arab leaders, who denounced him. Furthermore, the Israeli media defined Sadat as a symbol of peace and even forgave and expressed understanding of his offensive role in the Yom Kippur War. In 2020, reportage on Mubarak’s death also reflected a dignified and friendly tone, compared to the criticism voiced by Egyptian citizens and politicians. Mubarak’s death also unveiled significant differences between the journalism on online websites and that of printed newspapers.

THE GREAT VICTORY OF THE “SMALL SCREEN”: TELEVISION AS THE MAIN SOURCE OF INFORMATION FOR THE ISRAELI PUBLIC DURING COVID-19

YEHIEL LIMOR, RONI TIARGAN-ORR, AND TAL MOSHE

The question of the future of mass media currently occupies many researchers in light of the development of “new media” and social networks, which some see have the potential to end the role of the “traditional” mass media. The issue is gaining importance in light of the role of mass media in times of crisis and in crisis management.

This article deals with the use of various media platforms—old and new—after the outbreak of the first wave of the corona epidemic during January–March 2020. It is presented as a case study, enabling us to determine how the Israeli public consumed information in times of crisis, and which media they preferred.

Data were collected by means of four online surveys conducted during the first wave of the epidemic among Israeli-Jewish citizens aged 18 and over. The data were consolidated into a file containing 3,015 records, constituting a representative sample of the population.

The need for information at the beginning of the epidemic was found to be very high, the most prominent expression being the use by most respondents of several channels of information about the new virus (average of 3.5 sources of information per respondent).

A somewhat surprising finding was that television was the most common source

AND THE MONEY COMES FROM? THE HEBREW PRESS ON THE CONTRIBUTION OF AMERICAN JEWS TO THE JEWISH COMMUNITY IN ERETZ ISRAEL DURING WORLD WAR I

MOSHE HARPAZ

This article discusses the massive aid of money, food, and medical supplies that US Jews, in their various sectors and political, religious, and social affiliations, transferred to the Jewish community in Ottoman-ruled Eretz Israel during World War I. For purposes of this study, I view fundraising networks among American Jews and the routes of economic aid as self-organizing systems, with multiple agents that used different strategies.

The study is based on a discourse analysis of articles, news items, and reports on American Jews' economic aid that appeared in Hebrew-language newspapers during the war. The review covers the period from the outbreak of the war (August 1, 1914) to its end (November 11, 1918). Thirteen relevant newspapers were found that appeared in Eretz Israel, Europe, and the United States. A total of seventy-six news items or articles, which dealt directly with shipments of money, food, and medical supplies, were located in the Jewish community in Eretz Israel.

Those were halcyon days for committees, both small and large, in the United States and in Eretz Israel. Whenever a problem arose, a committee was established which was tasked with providing assistance to refugees and settlers. The committees arose, as a rule, not from a directive or instruction from above, but from the practical need for a solution. The transfer of support to the Jewish community in Israel took place in two main ways: public and private. The routes were constructed within the options available to them. The public track was based on community donations, channeled to the Joint Distribution Committee. The private route, of people who supported their relatives and families outside the United States, typically used part of the public lane. US diplomatic missions received sums of money along with payment instructions to recipients.

During the war, the Jewish community in Eretz Israel received financial assistance amounting to about one million out of some \$9 million raised in the United States. This aid was several times greater, relative to the size of its population, than that received by the rest of world Jewry. The Provisional Zionist Committee sought to increase the share allocated to Eretz Israel, while the non-Zionist Jewish-American Committee insisted that the numerical ratio between European Jewry and the settlement in Eretz Israel should remain unchanged. In retrospect, the Zionists appear to have won.

FRAMING HOLIDAYS: THE CASE OF PURIM

ELIHU KATZ AND MENAHEM BLONDHEIM

Holidays are cultural hubs that play a dominant role in shaping and representing society's time perspective, its values, and its identity. Although the holiday system is perceived as a stable cultural cluster deriving from the group's heritage, it is in fact exposed to change: to additions and subtractions, to selection and retention. In this article we examine Purim as a test case for mapping the dynamics conditioning the communication and retention of holidays over time by looking at three types of elements that are relevant to holidays generally, and to the case of Purim in particular. One is a set of five variables proposed by Michael Schudson for understanding "how culture works." They include *retrievability*: the extent to which a particular cultural item, such as a holiday, is physically and cognitively part of people's world; the *rhetorical force* of the cultural item that derives, in the present case, from both the meaning of the holiday and the effectiveness of its "story"; *resonance* referring to the way the holiday is related to the group's current needs and values; *institutional retention*, referring to the mechanisms that shape the holiday and sustain it in social subsystems; and *resolution*, namely, activities and practices that relate to the holiday, and, like the other items, affect its preservation. Alongside these general mechanisms, the article points to a set of contextual elements that are particular to holidays and are instrumental in conditioning their preservation capacity. They include *season*: the holidays' connection to seasons of the year and particularly to their change; *nation*, or the holiday's place in national life and in the nation's ethos; *family*, namely, the role of the holiday and its celebration in the practices of family life and in the cohesion of families; the *religious* roots that a holiday may have and the nature of its religious sanction; and finally, the ways the holiday reflects and affects the contemplation, lifeworld, and existential experience of the *individual*. The third overall element in interpreting the cultural role of holidays is specific to the Jewish case. It relates to the casting of holidays in Jewish tradition, which in turn reflects the unique place of history in Jewish culture. According to this analysis, a holiday, in order to be part of Jewish culture and to survive as such, must be paradigmatic. We suggest that Purim represents and celebrates the paradigm of Diaspora as the expected Jewish habitat. The holiday and the story of Esther serve as a foil for contemplating Jewish existence in the Diaspora, and their message is to "remain," celebrating national life sans a homeland. The article concludes with the question of how this paradigm, and the holiday that marks it, has continued to survive after the Holocaust and the establishment of the state of Israel, and offers a preliminary answer.

continued to appear in three European capitals in the late nineteenth century and Brill is revealed as a modern editor who made a central and pioneering contribution to the development of the Hebrew press and journalism.

The Kofiko character as representative of the “other” is at the center of Erga Heller’s study on changing views in the Israeli press about Tamar Bornstein-Lazar’s work. Rami Kimchi, in turn, revises the accepted view on Sallah Shabati, the hero created by Ephraim Kishon, whose eponymous film was commonly regarded as the first of the “burekas” comedies.

Hama Abu-Kishk, Azi Lev-On, and Nili Steinfeld deal with digital literacy in Arab society and the Lehava program. Tal Laor explains the revolution in information accessibility that the internet and the cellphone brought about. Hanan Tomer describes the rise and fall of journals and magazines that dealt with sport in Eretz Israel and the State of Israel.

Our regular columns appear as always.

We look forward to meeting our readers again in the fall. Wishing you an enjoyable and useful read until next time.

The Editor

WHAT'S IN *KESHER* 58?

ELIHU KATZ, MAY 21, 1926–DECEMBER 31, 2021: ALL HIS SONS

Among the first generations of students and researchers in the new and promising discipline of communication, we were all the sons and daughters—the students—of Professor Elihu Katz. And thus we remained even after we became, formally, his colleagues. Rarely if ever has an academic, whose name is so closely identified with the discipline, turned Israel—and the Hebrew University of Jerusalem in particular—into a world center of teaching and research.

All of us have memories of Elihu—of specific events or over a period of years—and they seem ineradicable. So, too, will be the creative academic work that this journal has made it its goal to promote.

Katz was a member of the scientific board of *Kesher* to his last days. Repeatedly, he offered his comments and contributions. In fact, his legacy will live on; this edition, in which we honor his memory, proves this point. Our Articles section begins with the pioneering publication of a piece that Katz wrote in conjunction with Menahem Blondheim, “Framing Festivals: The Case of Purim,” and ends with an article by a young doctoral student, Gali Barzilai-Galili, which invokes one of the most well-known theories that Katz developed—uses and gratifications—an investigation of the “second screen” phenomenon in sports broadcasting. In the Documents section, five academics and professionals of repute write in different styles about Elihu Katz, to whom they were close at various times of his life: Gabi Weiman, one of his doctoral students; the French semiologist Daniel Dayan, Katz’s associate in research and in one of the most conspicuous and innovative “bestsellers” in his oeuvre, *Media Events*; Menahem Blondheim, another of Katz’s associates in research, which took a new direction in the last phase of his life; Dov Shinar, his colleague in academia in Israel and abroad and his associate in the important professional adventure of establishing Israeli Television; and Zvi Gil, a co-founder of Israeli Television who became one of its directors.

Moshe Harpaz’s article—on the reflection in the press of American Jews’ contribution to Jewish refugees and Jewish settlement in Eretz Israel during World War I—is especially relevant in view of the horrific drama in Ukraine and Europe that is unfolding before our eyes. No doubt we will return to these latter events and their media aspects in coming issues. Barak Bar-Zohar reviews coverage of the deaths of Egyptian presidents in the Israeli press. In their comprehensive study, Yehiel Limor, Roni Tiargan-Orr, and Tal Moshe demonstrate the success of television as the Israeli public’s main source of information during the coronavirus crisis.

From here we proceed to historical and literary figures who changed their minds and their views. Gideon Kouts introduces us to Yehiel Brill, editor of the first Hebrew-language newspaper in Eretz Israel. Identified with radical Orthodoxy, *Ha-Levanon*

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).

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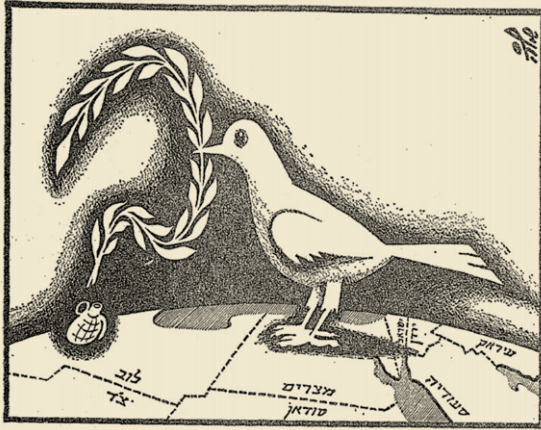
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