because of criticism it negated the spirit of pioneering.

Organized by women's movements preceding commercial women's magazines during the pre-state period. Probably the first of these sponsored periodicals, Ha'tishah – Lehabannah Ule'yanah Shel Ha'tishah Bebre'seat Yisrael ("The Woman – On the Life and Interests of the Woman in Erez Yisrael"), was published during 1926–29 by Hadassah and the Jewish Women's Federation of Erez Yisrael, and addressed various issues relevant to women of all political persuasions. These ranged from women's employment to women's status in politics to marriage among others, all written from a decided feministic point of view. The Jewish National Fund published a monthly in Yiddish, "Daughter of Israel and Land of Israel," later renamed "Daughter of My People" (1930–40), providing information on women's organizations and their activities for immigrant women who had not yet mastered Hebrew. Dorot Ha'ovrim ("Woman Worker's News"), published by the Histadrut (General Federation of Labor) from 1934, later became Na'amat ("Na'amat Monthly"). WIZO's organ, WIZO Bamedinat Yisrael ("WIZO in the State of Israel"), was launched in 1948. The National Religious Women's Movement began publishing Dapes P'al'ah ("Activity Pages") in 1961. Women's periodicals in Arabic began to be published in 1964 by the Working Women Council. All these periodicals dealt with issues related to the status of women in society.

The first commercial women's magazine was Olam Ha'tishah ("Women's World," 1940-48). La'tishah ("For the Woman"), launched in 1947, proved more lasting, and is published to this day. Profitable from the start, La'tishah in fact made up for the losses incurred by its parent newspaper, Yadis Aramot. It achieved political and economic issues and created a light, pleasant and feminine ambiance, playing an important role in organizing the country's earliest national beauty pageant (1950), an "Ideal Homemaker" contest, and Israel's Mother's Day.

The only serious competitor to La'tishah was a reinvented Olam Ha'tishah, a weekly begun in 1958 by Yediot's competing Ma'ariv, which lasted until 1961. Ma'ariv later launched a new monthly, At ("You"), in 1967, which continues publishing to this day. The feminist Na'ama began in 1963, joined during the '90s by Lady Globes, aimed at career women, and Bat Melekh ("King's Daughter"), aimed at religious and ultra-Orthodox women.

Interestingly, the women's organization-sponsored press which aims to widen women's horizons and encourage involvement in public life – and the commercial press, have begun to move toward each other, the former in order to attract more circulation, and the latter adopting a more "serious" approach in appeal to the educated woman.

Editors and writers in Israel's women's press agree on certain overall characteristics of Er (1) It is commercially profitable. It has a long "shelf life," as women's magazines are often passed from hand to hand and are to be found in dentists' offices and at the hairdresser's. Moreover, the line between advertisements and editorial content is often blurred, with advertising material appearing in certain columns under the guise of editorial content, to the advertiser's delight. This is the case as well in the ultra-Orthodox women's press, where magazine of rabbinically approved products are eager to advertise. (2) The women's press is an important arena for discourse on such feminist issues as women's work/home conflict, women's femininity, and the status of women in society. The tensions engendered by new definitions of women's roles vis-a-vis the reality of their lives are reflected in this press, even if the proposed solutions do not always lead toward a change in the traditional image of the woman.

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