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

The Andrea and Charles Bronfman Institute for the Study of Jewish Press and Communications at Tel Aviv University

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INSIDE KESHER 45

“SOUNDER OF NEWS FROM THE HOLY LAND”

One hundred fifty years ago, on March 5, 1863, the first more-or-less regularly published Hebrew journal (initially as a monthly, later as a weekly), structured like a modern newspaper in the manner of its predecessors in Europe, made its appearance in Jerusalem. The three young editors of Ha-Levanon managed to break Israel Bek’s monopoly on the Jerusalem press, prompting Bek hurriedly to launch his own rival paper, Havuratelet Ha-Levanon and its editor in chief, Yehiel Bril, migrated to Paris at the end of the year and subsequently to Mainz and London, where both of them passed away. The birth of Ha-Levanon, however, marked the onset of the history of Hebrew press and mass media in Palestine/Israel. If so, it seems self-evident that Keshet should devote this issue to various aspects of its development. About half of the articles on this theme, arranged chronologically, are based on lectures at a workshop on the Press and Nationalism in Erets Israel, held on May 30, 2013 at Yad Izhak Ben-Zvi in Jerusalem.

The gateway to Keshet is minded by Ha-Levanon, of course, Gideon Kuts stresses the Palestinian and Oriental connection that this paper and its editor in chief maintained even when they peregrinated around Europe. Roni Be’er-Marx analyzes the paper’s coverage of the purported coming of a “messiah” among the Jews of Yemen and the reasons for it, which traced to the Jewish communities in Europe of all things. In the Documentary section, David Hacken recalls his grandfather, Michael Hacken, the least known of the editors of Ha-Levanon. Nurit Govrin reviews the development of literature departments in the Hebrew press. When this press was in its infancy, they were more important than counterparts in the general press because they legitimized secularization and the very use of Hebrew in the press, in contrast to their less-encouraging situation in Israel today. The Documentary section continues with an interview with the doyen of Israeli litterateurs, Aharon Megged, who edited one of the main departments of this type, Messia, which appeared for several years as a periodical in its own right. Keshet then shifts from sectoral aspects to a genre that deserves further development in research: the Hebrew sporting press, which, via its style and its practitioners, influenced additional important genres in the history of the Hebrew and Israeli media even though it experienced a rough childbirth for reasons of tradition. Yair Galili and Haim Kaufman investigate the first soccer reportage in the Ottoman and early Mandate eras. Uzi Elyada, taking up media and politics, notes candidly and incontrovertibly the sympathetic coverage that the forefather of the Hebrew sensationalist press, Immanuel Ben-Avi, gave to the Italian Fascist dictator Benito Mussolini in his newspaper Do’ar Hayom, the personal relations that developed between the journalist and his hero, and the legitimacy that Ben-Avi bestowed on the Fascist “sichet” in the Hebrew press in Palestine. Michael Ben-Hur deals with media politics in his article about the power struggles surrounding the control and use of the telegraph in news reporting in Palestine from the mid-1920s on. Reuvien Gaflah discusses the development of the religious sector press between nationalism and Haredism through the prism of the author, journalist, and editor “Rabbi Benjamin” (Yehoshua Radler-Feldman) and his newspaper, Ha-Hed. Mordecai Naor writes about the nexus of literature and politics in the press from an original research perspective that portrays the poet and journalist Nathan Alterman as a historian and a critical publicist.

An echo of the Yom Kippur War, now verging on its fortieth anniversary, is audible in Haim Freinkel and Hillel Nossek’s article on press-censor relations in Israel, which discusses not only the military censorship but also the self-censorship that the Israeli press applied in its coverage of the controversy over the Bar-Lev Line. Yehiel Limor, Ilan Tamir, and Orly Shifrin bring us back to the sporting press, this time in the statehood era, and write a “requiem” for Israel’s principal sports newspaper, Hadashot Ha-Sport. Avivit Agam-Dahari presents protest graffiti and posters from Israel’s social protests in the summer of 2011.

This issue opens by presenting Yosef Gorny’s study on Israel and the intellectual and political discourse in the American Jewish press, a continuation of his studies on ethnicity and policy—in particular, his books The Quest for National Identity and Between Auschwitz and Jerusalem. In the next issue, we will return to the Jewish press in Jewish communities around the world and investigate the attitude of the general press toward these communities.

In this issue we bid farewell to the journalist and researcher Dr. Shlomo Shalit, a member of Keshet’s Advisory Board from the time it was founded, and reprint his remarks about an amazing story, the publication of a Hebrew newspaper in the Nazi concentration camps. We follow with memorial remarks.

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Gideon Kouts

Keshet, 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 Andrea and Charles Bronfman Institute for the Study of Jewish Press and Communications at Tel Aviv University. Keshet 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 blindy by experts, members of the Journal’s Advisory Board and, if necessary, externally. Articles should be submitted in Word to press@auca.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. Keshet 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).
ETHNICITY AND POLICY: AMERICAN JEWISH INTELLECTUALS AND ISRAEL — NEW RELATIONS?

This paper may be regarded as an additional chapter in the author’s book, *The State of Israel in Jewish Public Thought: The Quest for Collective Identity* (NYUP & Macmillan, 1994). The topic of the book was the quest by Zionist leaders in Israel and the U.S. for a new basis for Israel-Diaspora relations in the 1945–1990 period.

The article tracks the states of mind of Jewish intellectuals who were associated with two journals and one newspaper—Commentary, Tikkan, and Forward—from 1990 onward. Their discourse focused on the Jewish–Arab national struggle. Each publication represented a unique political and spiritual ethic approach toward the policy vital to Israel for its existence as a Jewish state. Commentary recommended power policy, Tikkan preached messianic liberalism, and Forward advised a realistic political approach. All three approaches express the intellectuals’ involvement in the ethno-political issue of “Kol Yisrael”—the Jewish people at large.

THE WANDERINGS OF HA-LEVANON: THE PALESTINIAN AND ORIENTAL CONNECTION

*Ha-Levannon* (The Lebanon), the first Hebrew monthly in Palestine (1863), was carried by its editor, Yehiel Bril, from the Holy Land to destinations abroad shortly after it was founded. Its steps were Paris, where it appeared in 1865–1870 as a strictly Orthodox Jewish weekly; Mainz, Germany, where it was published in 1871–1882; and London in 1886, where it reached the end of its career and where Bril passed away. In his wanderings, Bril had to adjust to different countries and regimes—a living example of the “wandering Jew” embodied in the press.

*Ha-Levannon’s* “Palestinian” orientation was evident from the start. This is not surprising, since in his first journalistic posting Bril was the first Hebrew foreign correspondent in Palestine (of *Ha-Megido*). The subtitle of *Ha-Levannon* published in Jerusalem and indicative of its contents as the tradition of this press warranted, was “Messenger of peace from Jerusalem, bringing news from the entire Holy Land and divulging secrets from Syria, Yemen, and India. [Inserted at a later time: “and novelties in Torah (Jewish law) from those who sit before the Lord in holy majesty.” Everything an Israeliite would want to know.”]

The first two items in the subtitle were mirrored in the first two sections of the paper. The first was titled “Shalom Jerusalemim” (The well-being of Jerusalem), an editorial section that expressed the views of the heads of the Ashkenazi Orthodox-Mittagodim community on the question of Palestine and its settlement. Then came news from Palestine and the Orient, with the assistance of Bril’s “traveling” father-in-law, Yankov Sapir.

The paper’s Palestinian-Oriental orientation was proclaimed openly by its editors (Bril, L.M. Salomon, Michal Hacohen) in an “announcement” that they published before *Ha-Levannon* made its debut, addressed specifically to the European public and inspired by their wish to satisfy these distant brethren’s curiosity. The contents of the current-affairs articles, however, caused internal dissent. It was hard for Bril and his peers not to become “involved” and Bril brought this involvement to Paris as well.

*Ha-Levannon* did not last a year in Jerusalem, apparently due to a demarcation connected with its competition with Israel Beil’s *Havatzelet* and strife among Jewish factions in Jerusalem. The substance of the demarcation was that the editors of *Ha-Levannon* had not received a written license from the Turkish authorities. After attempting unsuccessfully to obtain the license from Constantineople, the Ottoman capital, Bril decided to try his luck in Paris.

The first issue in Paris saw the light of day on January 6, 1865. To emphasize the fact that the paper was a continuation of *The Lebanon* in Jerusalem, Bril numbered it as Issue 1 of Year 2. During the first three of its six years in the City of Light, Years 2–4 in all, *Ha-Levannon* was a biweekly; thereafter it was a weekly. Bril stressed its “Jerusalem” character from the first go, festooning it with the subtitle “Bringing light from the Holy Land Jerusalem” and a motto from Psalms: “Bless Jerusalem, May Your Loves Say.” The first part of *Ha-Levannon*, titled “History,” carried news from Jewish communities, those in Palestine always first. The first section—“The Tower of Lebanon Overlooks Jerusalem”—makes it clear that *Ha-Levannon* addressed the Jewish reader through the Holy Land as its main commonality among all Jews.

However, Bril seemed unable to refrain from dealing with events in Palestine from the inside. “Tower of Lebanon” presented news items from Jerusalem, generally signed anonymously but
ETHNICITY AND POLICY: AMERICAN JEWISH INTELLECTUALS AND ISRAEL—NEW RELATIONS? / Yosef Gorny

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However, Brill seemed unable to refrain from dealing openly with events in Palestine from the inside. “Tower of Lebanon” presented news items from Jerusalem, generally signed anonymously but including Brill’s own observations and explanations in the form of arguments, settling of scores with various community personalities, and personal opinions on questions concerning Jewish settlement in Palestine. Brill himself pointed out the purpose of the section: “We shall build in Ha-Levanon a tower overlooking Jerusalem, and even if somebody chokes his actions in darkness, the spectator will see them from here. I have a place in Ha-Levanon whence I shall be able to display the entire Mount of Zion...” This, of course, reflects the mentality of a political exile. The rotund, tangible center for Brill was Palestine. If so, Ha-Levanon was more Palestinian than European. S.L. Leven remarks, for instance, that “From everything printed in Ha-Levanon throughout its second year, one could not know that a country called Russia, where millions of Jews were living, existed in the world.” This, at a time when all Hebrew newspapers that attempted to be transnational considered Russian Jewry their principal potential readership, for which reason Ha-Magid was founded in 1856 in Lyck, Eastern Prussia.

At the beginning of its Paris career, Brill was forced to abandon the idea of registering Ha-Levanon as a political journal. Initially, then, he gave up on inserting a political section. It took until August 30, 1867, for the first political column to appear. The new department dislodged the “Tower of Lebanon,” with its news from Palestine, from its primacy in the “History” section dealing with current affairs.

THE “YEMENITE MESSIAH”: MESSIANISM AND NATIONALISM IN HA-LEVANON / Roni Beer-Marx

The periodical Ha-Levanon took a distinct interest in remote and little-known Jewish communities such as those in Yemen, Ethiopia, and Persia, and did so from its very beginning in Kiret Israel in 1863 and during its twenty years as the mouthpiece of Jewish Orthodoxy in Russia. Here, using Ha-Levanon’s engagement with the Jews of Yemen as a case study, this article examines the forces that motivated the publisher and editor of the periodical, Yehiel Brill, and the connection between these motivating forces and the national ideas that engaged the Jewish society of the time.

This special interest was expressed comprehensively and frequently in Ha-Levanon. Articles in Ha-Levanon consistently tracked unique cultural phenomena and political events in the lives of exotic Jews and encouraged readers to contribute to their salvation and rehabilitation. This intensive preoccupation, however, did not stem from a modern nationalistic motive; it was prompted by intellectual curiosity and traditional solidarity with “faraway brothers” facing times of hardship. The paper’s involvement in the affairs of Yemenite Jewry had an additional motive: the messianic unrest that spread throughout the community during the second half of the 19th century at the hands of the self-proclaimed messiah Shaker Kuhily.

The Yemenite messianism affair received substantial coverage in Ha-Levanon because it allowed Brill to voice his harsh and acute criticism of the prevailing moods and sensitivities in his cultural and religious realm. Brill strongly opposed Rabbi Zvi Hirsch Kalisher and Judah Alkotai for their views on humanist messianic unrest that spread throughout the community during the second half of the 19th century at the hands of the self-proclaimed messiah Shaker Kuhily.

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THE INCEPTION, BLOOMING AND EXISTENTIAL STRUGGLE OF LITERARY SECTIONS IN THE DAILY PRESS / Nurit Govrin

The article is a continuation, a renovation, and a complement of my article “Literary Supplements in the Daily Hebrew Press” in Kesher 25 (May 1999). Part 1 briefly reviews the roles that the daily press played from its inception and describes several processes that carried fine literature into the general press. Initially, fine literature appeared mainly ahead of Jewish festivals and observances, either as part of the newspaper or as a separate free supplement for readers. Later, it appeared more frequently and was assigned a regular specific place at the bottom of the page, titled Feauletton. The literary section rarely had a separate editor. As more time passed, literature was placed in a regular separate column in the paper and a special editor was added. The attitude toward translation and the role of serial literature in editorial policy and in enhancing the newspaper’s allure are also mentioned. The advantages and disadvantages of fitting literary departments into the general newspaper, and of separating it, are presented in concise detail.

Part 2 reviews the Golden Age of literary supplements in the daily press between the World Wars and during the State of Israel’s first three decades (1921-1978). Thirteen political-party and general newspapers of various types maintained regular literary sections that, in most cases, had a special literary editor. The literary editor’s importance in determining the level and contents of the section and the composition of its contributors is discussed.

Part 3 recounts the existential struggle that the literary sections have had to wage. It mentions the reasons for the disappearance of many such sections from the daily press, describes the condition of such sections as they have survived, and the reversal of roles in the ideological slant of the system: the rebirth of literary sections in the “right-wing” press as against the sunset of the “left-wing” press and the glorious literary sections that it had once boasted. The article concludes by expressing a hope for the future that proved truly hopeless even before the study was published, evoking profound concern for the survival of literary journals.

REPORTAGE OF SOCCER GAMES IN THE HEBREW PRESS DURING THE OTTOMAN AND EARLY MANDATE ERAS (1906-1928) / Yair Galili and Haim Kaufman

Soccer is Israel’s most popular sport; it began to amass aficionados as soon as it was introduced in late Ottoman Palestine. By comparing the coverage of soccer games in contemporary newspapers with that of other sports and sports reporting at large, we may assess soccer’s centrality in early twentieth-century Palestine. The article describes two intersecting processes: how soccer was introduced in Palestine and the popularity it attracted once introduced, and how newspapers in the late Ottoman and early British Mandate period covered it.

The main contention in the article is that items about sporting events in Palestine were terse, marginal, and not very informative. Largely, they reported the scores of soccer games in Palestine and had almost nothing to say on other sporting themes. Sports columns were introduced in the second half of the 1920s. They were personal in nature, mingling reportage with their writers’ opinions. The first personal sports page appeared in the newspaper Davar. The first comprehensive sports section, which regularly made room for soccer reportage, was of North Haifa, a paper that appeared from February 1926 to August 1927. The political polarization that characterized the 1920s led to the politicization of sports as well and brought on the establishment of Hapoel. Contests between Hapoel and Macabbi were the main topics of articles and readers’ letters. The political struggle also influenced the nature of the journalistic reportage, reserving extra coverage for sporting events directly related to confrontations between these sports associations.

ITAMAR BEN-AVI AND THE CRAVING FOR A LEADER: FROM MUSSOLINI TO JABOTINSKY / Uzi Elyada

Dear Ha’aton, edited by Itamar Ben-Avi, was the most widely circulated newspaper in 1920s Palestine. It derived its popularity from the sensationalist, spectacular editing style that it employed to intrigue, inflame, and entertain its readers. Ben-Avi used the paper to promote a right-wing ideological agenda that glorified liberalism and capitalist competitive
THE INCEPTION, BLOOMING AND EXISTENTIAL STRUGGLE OF LITERARY SECTIONS IN THE DAILY PRESS / Nutri Govrin

The article is a continuation, a renovation, and a complement of my article "Literary Supplements in the Daily Hebrew Press" in Keshet 23 (May 1999). Part I briefly reviews the roles that the daily press played from its inception and describes several processes that carried fine literature into the general press. Initially, fine literature appeared mainly ahead of Jewish festivals and observances, either as part of the newspaper or as a separate free supplement for readers. Later, it appeared more frequently and was assigned a regular specific place at the bottom of the page, titled Feuilleton. The literary section rarely had a separate editor. As more time passed, literature was graced with a regular separate columns in the paper and a special editor as well. The attitude toward translation and the role of serial literature in editorial policy and in enhancing the newspaper’s allure are also mentioned. The advantages and disadvantages of fitting the literature department into the general newspaper, and of separating it, are presented in concise detail.

Part 2 reviews the Golden Age of literary supplements in the daily press between the World Wars and during the State of Israel’s first three decades (1921–1978). Thirteen political party and general newspapers of various types maintained regular literary sections that, in most cases, had a special literary editor. The literary editor’s importance in determining the level and contents of the section and the composition of its contributors is described.

Part 3 recounts the existential struggle that the literary sections have had to wage. It mentions the reasons for the disappearance of many such sections from the daily press, describes the condition of such sections as have survived, and the upheaval of roles in the ideological slam of the system: the rebirth of literary sections in the “right-wing” press as against the sunset of the “left-wing” press and the glorious literary sections that it had once boasted. The article concludes by expressing a hope for the future that proved truly hopeless even before the study was published, evoking profound concern for the survival of literary journals.

REPORTAGE OF SOCCER GAMES IN THE HEBREW PRESS DURING THE OTTOMAN AND EARLY MANDATE ERAS (1906–1928) / Yair Galili and Haim Kaufman

Soccer is Israel’s most popular sport; it began to amass aficionados as soon as it was introduced in late Ottoman Palestine. By comparing the coverage of soccer games in contemporary newspapers with that of other sports and sports reportage at large, we may assess soccer’s centrality in early twentieth-century Palestine. The article describes two interlinked processes: how soccer was introduced in Palestine and the popularity it attracted once introduced, and how newspapers in the late Ottoman and early British Mandate period covered it.

The main contention in the article is that items about sporting events in Palestine were terse, marginal, and not very informative. Largely, they reported the scores of soccer games in Palestine and had almost nothing to say on other sporting themes. Sports columns were introduced in the second half of the 1920s. They were personal in nature, mingling reportage with their writers’ opinions. The first personal sports page appeared in the newspaper Davar. The first comprehensive sports section, which regularly made room for soccer reporting, was of North Hafa, a paper that appeared from February 1926 to August 1927. The political polarization that characterized the 1920s led to the politicization of sports as well and brought on the establishment of HaPoel. Contests between HaPoel and Maccabi were the main topics of articles and readers’ letters. The political struggle also influenced the nature of the journalistic reportage, reserving extra coverage for sporting events directly related to confrontations between these sports associations.

ITAMAR BEN-AVI AND THE CRAVING FOR A LEADER: FROM MUSSOLINI TO JABOTINSKY / Uzi Elyada

Dear Ha-Yom, edited by Itamar Ben-Avi, was the most widely circulated newspaper in 1920s Palestine. It derived its popularity from the sensationalist, spectacular editing style that it employed to intrigue, inflame, and entertain its readers. Ben-Avi used the paper to promote a right-wing ideological agenda that glorified liberalism and capitalist competitive economics and attacked socialism of whatever stripe. Another typical aspect of Dear Ha-Yom, however, was its craving for a strong characteristic leader who would propel the Zionist movement toward sovereign statehood.

The author claims that the desired model of leader for Ben-Avi in 1920s was the Italian Duke, Benito Mussolini. This article analyzes the process of Ben-Avi’s rapprochement with Italian Fascism and its leader, a process that crested in a trip several weeks long that Ben-Avi took in the Duke’s train across Italy in 1923 to mark the first anniversary of Fascism’s ascent to power there. Through the prism of Ben-Avi’s dramatically sensationalistic reportage, the article attempts to understand what this Yishuv Journalist found in Mussolini and his ideology and how this admiration squared with Ben-Avi’s favoring of liberal democracy. The article concludes by arguing that Ben-Avi regarded the image of the Italian Duke as a model in his quest for the Zionist leader that he desired. Indeed, he found it in the person of Ze’ev Jabotinsky. From the mid-1920s onward, Ben-Avi glorified Jabotinsky, treating him as the Zionist movement’s Mussolini. This admiration also explains why Ben-Avi decided to place the editing of his newspaper, Dear Ha-Yom, in Jabotinsky’s hands.

THE TELEGRAPH AND POWER STRUGGLES IN THE PALESTINIAN NEWS FIELD, 1925–1933 / Michael Birnbaum

Who owns the news of the day? This question arises occasionally, especially when an exclusive report is at stake. The introduction of new technologies in news gathering and distribution often raises the question on a broad scale. This article explores the advent of one such new technology in the mid-1920s in Mandatory Palestine: the telegraph. The novelty stirred the small local market and triggered a struggle that translated into a legal battle. The article traces the legal case that dealt with ownership of telegraphic news and sets it in its particular context of the time and place.

The Palestinian Telegraphic Agency (PTA), owned by a Jewish-American media entrepreneur, sued the local Arab publisher of a short-lived newspaper, Al-Hayat, for infringement of the copyright that PTA claimed to report about the Zionist settlement, the institutionalization of the national movement, and the political balance of power in the community in the foreground. The peculiar and occasionally awkward position of a journal that masked its true ideological goals often thrust the editors of Ha-Hed onto the horns of various different dilemmas and into professionally and personally tormented situations. Indeed, the story of Ha-Hed is largely that of the people who edited and produced it throughout the years: Rabbi Izhak Birnbaum, an employee of the Jewish National Fund and head of the Spathouche Hasidic court in Jerusalem (since 1942), and the renowned writer and Zionist activist Rabbi Binyamin Yahudah Reisseld-Feldman, who influenced more than anyone else the
contents, the ideological nature, and the design of 
Hai-Had.
The saga of Hai-Had also opens a window on the world

THE POET NATAN ALTERNAN AS A HISTORIAN AND A CRITICAL
COLUMNIST/ Mordecai Naor

Natan Alterman (1910-1970) was one of the key personalities of 
the Yishuv (the Jewish community in pre-state Israel) and 
in the first generation of statehood - a famous poet, playwright, 
translator, and songwriter who produced a very lengthy list of 
popular songs including many for children.

Alterman's contribution to the press was prodigious indeed: 
from age twenty-four (1934), he wrote weekly publicistic 
columns for the newspapers Ha'aretz (eight years) and Davar 
(more than twenty-four years). His regular column, "The Seventh 
Column" (Ha-tur ha-sheni), appearing every Friday in Davar; 
was one of the most popular columns in Israel for years. It 
was published subsequently in a separate series of books 
that was recently republished in a new chronological edition.
The article uses 121 columns in Volume 3 of the new edition 
(Hakibutz Hameuchad, 2011, in Hebrew) originally written 
in 1948-1952, to turn a spotlight on the State of Israel from

the moments of its birth in May 1948 to its victory in the 1948 
war, the subsequent mass immigration and its absorption, and 
the consolidation of Israeli democracy. Alterman addressed all 
these issues in his columns, sometimes impressed and at other 
times critical of leaders and institutions.

Alterman was a cultural hero in Tel Aviv and a close friend 
of Israel's leaders, especially the first Prime Minister, David 
Ben-Gurion. These social relations did not stop him from 
criticizing these friends and, of course, his opponents on both 
wings of the political spectrum, Right and Left.

This is undoubtedly a different look at the history of Israel; 
it provides the contemporary reader with new insights based on 
Alterman's unique writings. The new State of Israel, in its first 
months or years, is described from an exceptional perspective - 
that of a poet who was also a journalist who brought historical 
understanding and sharp criticism to his work.

MILITARY CENSORSHIP AND SELF-CENSORSHIP: COVERAGE OF 
THE DEBATE OVER THE BAR-LEV LINE IN THE ISRAELI PRESS, 
1968-1973 / Haim Freinkel and Hillel Nossek

The article offers a systematic empirical analysis of press 
coverage of a vitally important issue in military doctrine that 
the IDF General Staff debated during the Israel-Egypt War 
of Attrition, one that remained relevant until the Yom Kippur 
War - the fortification line on the east bank of the Suez Canal, 
later known as the Bar-Lev Line. The analysis shows that 
in addition to military censorship, military correspondents 
impacted a high degree of self-censorship. Until August 1970, 
the military censor banned public mention of the General 
Staff dispute over defensive measures in Sinai, including the 
names of officers who held opposing views. Correspondents 
were permitted to report that there were disagreements on 
the subject and what the arguments were. The correspondents' self-
impeded censorship, which hid this important and interesting 
military doctrinal debate from the Israeli public, ignored the 
efforts of General Israel Tal, who, from 1970 to 1972, tried to 
interest them in the debate, partly by leaking its contents to 
the American press in direct or indirect ways.

The qualitative content analysis covers all forty-six news 
items, stories, and articles about the Bar-Lev Line and the 
disagreement about it that appeared in 1968-1973 in the Israeli 
in newspapers Ha'aretz, Maariv, and Yisrael Hayom. The old 
texts analyzed include in-depth interviews with the officers 
involved in the debate and the military correspondents and 
editors who covered it. The latter interviews show that the 
correspondents' conduct over the Bar-Lev Line debate was 
motivated chiefly by to military respect for the IDF and its 
senior officers, especially Chief of Staff Haim Bar-Lev, and 
their fears that publicizing the disagreement within the IDF at 
that time would weaken the army.

The conduct of the Israeli press on this issue shows how 
the press functioned during the run-up to the Yom Kippur War 
in terms of its willingness to tell the Israeli public what was 
happening at the highest military and security levels concerning 
one of the fiercest and most interesting disagreements in IDF 
history, and the opportunity they had to do so. Research of 
the phenomenon of self-censorship in the context of security 
and other issues is an important step toward understanding how 
the Israeli media function on such issues both then and now.

GRA "SUN"

During Boulevardi was chosen as an "enigmatic" 
coverage graffiti a high cost 
and the for other 
and other political 
was an expression 
in written

The article offers a systematic empirical analysis of press coverage of a vitally important issue in military doctrine that the IDF General Staff debated during the Israeli–Egypt War of Attrition, one that remained relevant until the Yom Kippur War—the fortification line on the east bank of the Suez Canal, later known as the Bar-Lev Line. The analysis shows that in addition to military censorship, military correspondents imposed a high degree of self-censorship. Until August 1970, the military censor banned public mention of the General Staff’s dispute over defensive incursions in Sinai, including the names of officers who held opposing views. Correspondents were permitted to report that there were disagreements on the subject and what the arguments were. The correspondents’ self-imposed censorship, which hid this important and interesting military doctrine debate from the Israeli public, ignored the efforts of General Israel Tal, who, from 1970 to 1972, tried to interest them in the debate partly by leaking its contents to the American press in direct or indirect ways. The qualitative content analysis covers all forty-six news items, stories, and articles about the Bar-Lev Line and the disagreement about it that appeared in 1968–1973 in the Israeli newspapers Haaretz, Ma’ariv, and Yedioth Ahronoth. The texts analyzed include in-depth interviews with the officers involved in the debate and the military correspondents and editors who covered it. The latter interviews show that the correspondents’ conduct over the Bar-Lev Line debate was motivated chiefly by tremendous respect for the IDF and its senior officers, especially Chief of Staff Haim Bar-Lev, and their fears that publicizing the disagreement within the IDF at that time would weaken the army. The conduct of the Israeli press on this issue shows how the press functioned during the run-up to the Yom Kippur War in terms of its willingness to tell the Israeli public what was happening at the highest military and security levels concerning one of the finest and most interesting disagreements in IDF history, and the opportunity they had to do so. Research of the phenomenon of self-censorship in the context of security and other issues is an important step toward understanding how the Israeli media function on such issues both then and now.

GRAFFITI AND PROTEST POSTERS IN ISRAEL DURING THE 2011 “SUMMER OF PROTEST” / Aviit Agam-Dali

During the summer of 2011, a teti city arose on Rothschild Boulevard, one of Tel Aviv’s historic main streets. This “city” was characterized by a reflection of the mass protest that its “squatters” expressed. By visiting the site and consulting media coverage of the events, viewers were exposed to street art—graffiti and posters—that mirrored the mass protest against the high cost of living in Israel, the unresponsiveness of the government, and the establishment’s insensitivity and alienation, and other issues in the Israeli reality, i.e. the economic and political situation and the policies of life in Israel. The street art was a popular creation, a medium accessible to huge crowds, expressed on walls, buildings, and posters. Most of its texts, in writing and in paintings, were humorous or demonstrative, presenting the non-standard, informal, subversive side of an entire urban culture. Street art is a transient medium, a spontaneous graphic vehicle that the “man in the street” uses to articulate a personal stance on a given situation. Since graffiti and underground posters are associated with a given time and place they may be irrelevant to non-locals, because their language and jargon are familiar mainly to those who live in the artist’s proximate environment. Consequently, they derive their vitality and significance from the group and the context that they address, their explication being based on a folkloristic cultural context that is inseparable from them. The article describes various aspects of the graffiti and street posters of Israel’s 2011 “Summer of Protest.”
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