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WALLS AND BRIDGES TO COMMUNICATION

Attempts to withhold information from the public are typical of times of war or security jitters such as the present day. However, they persist even in peacetime. Insofar as walls were built around media from within and without, erecting buffers between information and its intended recipients, media knew how to find breaches, build bridges, and construct bypasses. As in the Israeli case, so in the history of Jewish media the excuse for raising the ramparts was usually related to security, allowing the protection of the community's security to replace express concern for the safety of the state and the public. Information walls have long-term effects on the functioning of societies, the structuring of their values and culture, and their ability to integrate into a multicultural world. The missing information is often replaced by disinformation that makes failures to communicate all the worse.

In the article that leads off this edition of *Kesher*, Dan Caspi and Daniel Rubinstein write about the construction of an "information wall" in the Israel–Arab conflict. They find that breakdowns in the flow of information between the conflicted peoples persist even in the era of new media era and state that some forces go out of their way to put the barrier even higher precisely when dialogue is needed. They liken the situation to the information wall that France raised in its war with Algeria. Gideon Kouts discusses circumventions that the nineteenth-century Hebrew and Jewish press in Europe invoked to surmount and bypass the constraints of external (governmental) and

internal (intra-communal) censorship. Uzi Elyada tells the story of a trial held in 1924 following a lawsuit brought by the Latin Patriarchate in Jerusalem against the newspaper *Do'ar ha-Yom* for ostensible impugning of Jesus, which touched off an antisemitic campaign in the Arab press. Meron Medzini reports on an exchange of accusations between the newspaper *Ha'aretz* and the head of the Jewish Agency Political Department, Moshe Sharett, after the fatal attack on the King David Hotel in 1946. Yair Galily, Ilan Tamir, and Moran Yarchi probe the functioning of Israel's sports media during the Second Lebanon War, the practice of rallying around the national flag, and the spillover of the patriotic discourse into the media discourse. Walls and bridges are also built in literary wars, such as the one that erupted between the poets Alexander Penn and Nathan Alterman in their respective newspaper columns. This is the topic of Hagit Halperin's article.

Adi Mahalel portrays the auteur and journalist I.L. Peretz as "the creator of a revolutionary Jewish culture" in Eastern Europe and describes Peretz' social and political struggle in his radical journal *Yontef Bletlekh* (1894–1896). Einat Lachover analyzes the persona and life of the doyenne of women journalists in Israel, Hannah Zemer (1924–2003), who edited the newspaper *Davar* for twenty years (1970–1990), from a gender-feminist point of view accompanied by a professional perspective. Mira Moshe, Tal Laor, and Shimon Fridkin, examining the characteristics of the gender digital gap by analyzing rising

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 presstau@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).

patterns of listening to radio content over mobile phones, find that mobile radio has what it takes to reshape social relations and cultural perceptions. Reuven Gafni writes about community, religion, and nationalism in the journal *Turei Yeshurun*, published for ten years (1966–1975) by Jeshurun Synagogue in Jerusalem.

Avivit Agam Dali investigates the use of animal images to express Zionist and pan-human principles and values in the works of the graphic artist Otte Wallish, creator of some of Israel's canon symbols from the 1930s to the 1960s. Dorit Zimand-Sheiner analyzes the individualism of the Israeli consumer through the prism of the Exodus in Israeli commercial advertising between 1948 and 2008.

In the article that concludes the research section, based on a comprehensive historical study, Amos Blobstein-Nevo and Yehiel Limor review attempts that were made in Israel's first decades to establish academic media studies—all of which have failed to this day. We dedicate their article to the memory of Shalom Rosenfeld, who founded the Center for the Media of the Jewish People, which now bears his name, and who invested prodigious efforts in promoting such studies in Israel.

In this edition of *Keshet*, we bid farewell to the world-

renowned Israeli researcher Prof. Tamar Liebes, whose death in 2015 dealt a great and painful blow to media research and to her colleagues. Prof. Elihu Katz penned a eulogy in her memory.

Our other regular sections complement the oeuvre described above.

In the next edition of *Keshet*, true to the zeitgeist, we will take up the theme of “media and migration,” producing a discussion that may contribute enormously and fascinatingly to study and research from the Jewish and Israeli standpoints.

Finally, heartfelt congratulations to the incoming Head of the Institute and the new Managing Editor of *Keshet*, Prof. Meir Chazan, and gratitude to the outgoing incumbent in both posts, Prof. Jacob Shavit. Both were partners in the making of *Keshet* even before taking up their duties and both, like their predecessors, are at home here today as well. We are confident that Prof. Shavit's important contribution to the richness and quality of our research activity will continue and develop under Prof. Chazan's worthy baton. Felicitations and best wishes to both!

Gideon Kouts

FOR TAMAR LIEBES

Zohar Kampf deserves to be heard first. He says: *chachama, chada, shnuna*

Different from most of us in chug, more rooted in Humanities, than social sciences, she comes from:

(1) Family background in arts—her father was a translator of Greek classics, her mother was a potter, her husband a famous Danish architect whose daughters have followed in his professional footprints. She was exceedingly proud of them all, not least of non-artist son, Yohanan;

(2) BA in philosophy,

(3) Broadcaster in Galei Tsahal and, later, producer and presenter on Pinat Hanoar, of Kol Yisrael;

(4) Plus the cross-cultural experience of having lived in Sri Lanka and England before returning to Jerusalem, the place of her birth.

She wrote a dissertation on worldwide success of American telenovela ‘Dallas, in attempt to test:

(1) whether different cultures decode differently, and thus

(2) to test hypothesis that American imperialism was selling capitalism to the world

(3) and answering the question of what is its message anyway (Answer: rich can be unhappy).

She found different decoding, but much shared understanding to simulate cultural difference used different focus gaps in Israel including Moroccans (men/women viewed separately), kibbutzniks (big hit), Russian immigrants (suspicious of what they’re selling us), plus Americans in LA, Japanese in Japan (here Dallas failed). The thesis won Hebrew University’s biggest prize for dissertation and became famous not only locally and academically, but publicly and globally, thanks to a major story on page 2 of the NY Times by Tom Friedman.

She worked in the multidisciplinary area of sociolinguistics with Shoshana Blum-Kulka, Brenda Danet, then Zohar Kampf, and joined Media Events team of Dayan and Katz, producing major analysis of Anwar Sadat’s speech in Jerusalem, when he came to offer peace live on television. This led to long-standing interest in peace summitry, and ultimately to the routinization of media events whether terrorist events or pseudo peace making ceremonials. She called these disaster marathons, a term that has been adopted widely.

When it was her turn to head the chug, she transformed it by interconnecting humanism and social science. She found and fought for the appointments of great young people, and contributed to the fashioning of perhaps the best Department of Communication in the world. She will also be long remembered as a mentor full of warmth and understanding, and as a collaborator, not least with me. We often argued--but it’s fun, and useful, to argue with someone with whom one basically agrees.

She co-authored two books with Zohar Kampf on the changing face of war as seen on television—emphasizing the increasing appearance of ordinary people on both sides of a conflict, and the self-congratulatory roles of TV journalists (a hot subject now). She worked with Amit Pinchevski and Ora Herman on the live broadcasting of the Eichmann trial, and with Menahem Blondheim on the analogy of the twin tower disaster and the tower of babel. She produced books in Hebrew, based on her lectures on Galei Tsahal. Together with David Levin, she edited a series of annotated Readers in the area of popular culture, which have become best-selling texts at the Open University.

She was a champion of (lost) causes: at various times, she tried to mend the Israel Broadcasting Authority, to refute political bias in the media, to reduce witch-hunting and victimization at the University, to integrate the schools in the Judean hills, and to make Meretz grow. In short, as one of our colleagues said, “She was exceptionally brave; she wasn’t afraid of anything.”

She left us in the middle of several projects that await completion. One had to do with the role of radio in the diffusion of Hebrew; another was a comparison of the diaries of war correspondents in the 1948 war with their published dispatches; yet another was an analysis of Herzl’s role as a communicator, a draft of which is ready to appear in the volume on Communication and Diaspora which we produced at the Hebrew University Institute for Advanced Studies, and which reminds us of what a committed Zionist she was.

But what broke her heart, in my opinion, was when her drivers license was revoked...

Elihu Katz

HOW TO BUILD AN INFORMATION WALL... IN THE ISRAEL-ARAB CONFLICT / Dan Caspi and Daniel Rubinstein

In the unending Israel-Arab conflict, the physical wall now being built to separate Israel from the Palestinian Authority areas was preceded by the well-planned construction and maintenance of another wall—an *information wall* (IW). This wall separates two societies, blocks the flow of information on regional events—particularly in Palestinian society—and affects the management of the conflict accordingly. Paradoxically, the shorter the physical distance between the conflicting parties, the higher the wall of ignorance between them, as partial and biased information prepares the ground for stereotypes, misunderstandings, and perpetuation of the conflict. This article identifies the phenomenon without subjecting it to value judgment.

In assessing the construction of the wall, we propose differentiating between two layers of this edifice, one physical and the other cognitive. The former includes the blockage of sources and channels of information, restricting or even

outlawing interpersonal contact, and limiting and controlling knowledge of the Arabic language; the latter consists, for example, of pejorative labeling of the enemy and doubting of its credibility. IW maintenance, in turn, requires a dual system of civil and security functions.

We examine the role of the media in controlling the flow of information between the two communities that are embroiled in this long-term conflict, the Jewish and the Palestinian, including its implications for regional conflict management, asking questions such as: Of what components is the IW constructed, who is building it, and who is guarding it? Are the wallkeepers that divide the two nations alleviating the conflict or aggravating it? And does the information distributed through the media promote understanding between neighbors or does it nurture fear and suspicion of the enemy?

BYPASSING CENSORSHIP IN THE 19-TH CENTURY HEBREW AND JEWISH PRESS IN EUROPE/ Gideon Kouts

The history of Jewish books, periodicals and printing is a continuing story of struggle against social and political surveillance and censorship. Internal surveillance and censorship historically preceded the external religious and political censorship which was nevertheless harder to combat. The Jewish and Hebrew press grew and developed in Europe in the 19th and the beginning of the 20th century generally within a hostile and uncertain milieu. In every country where it appeared, it was a minority press subject- to a greater or lesser extent- to the benevolence of the “foreign” powers, in consonance with the legal situation of the local Jewish community. Even where their situation was relatively good, an independent Jewish newspaper was inevitably suspect in the eyes of the government; mainly because the even the attitude of relatively liberal European countries concerning freedom of the press in general evolved very slowly in the course of the 19th century.

Jewish newspapers (written by Jews for a Jewish public) suffered from self-censorship, imposed by Jewish communities

anxious to preserve their culture and their physical safety, and external censorship imposed by the authorities, especially in the Russian and Austro-Hungarian Empires, where most of the Jewish population lived. Sometimes even an “economic” censorship was fatal to those small and poor publications. Some well known Jewish journalists were sometimes used as Censors by the Russian authorities in the framework of promoting Jewish Emancipation. Nevertheless, the Jewish and Hebrew newspapers found different ways to sidestep and bypass as much as possible legal and other impediments. The means they used were both stylistic and legalistic. In the first group: writing “between the lines”, often in a satirical style; using Hebrew names for “problematic” locations; using biblical, religious and other common symbols. For the Russian Jewish socialists, Hebrew was a good mean of secret conspiracy communication... The “legalistic” methods included “smuggling” journals from West to East, false addresses of publication, fake editors, frequent changes of the papers’ name etc.

THE “DESECRATION” AFFAIR, THE LATIN PATRIARCHATE, AND THE ARABIC PRESS VS. *DO’AR HA-YOM* / Uzi Elyada

The article investigates a journalistic scandal that erupted in Jerusalem in late 1924. Its protagonists: the popular Hebrew-language newspaper *Do’ar ha-Yom*, the Latin Patriarchate of Jerusalem, a group of Arab newspapers closely associated with the Patriarchate, and the colonial judicial system in Mandate Palestine. It began with a derisive feuilleton that appeared in mid-August 1924 in the satire column of *Do’ar ha-Yom*—“Through the Camouflage—Lessons in Observation”—in which the columnist, Yeshayahu Karniel, mocked Jesus. The matter was brought to the knowledge of the Latin Bishop of Jerusalem, who sued Karniel and the editor in chief of *Do’ar ha-Yom*, Itamar Ben-Avi, for “desecrating the name of God.”

The article explores the measures taken by *Do’ar ha-Yom* and its friends to head off the lawsuit and the harsh attack in the Arab press on *Do’ar ha-Yom* and the Zionist Movement at large. Central is an analysis of the trial itself, which took place in late November 1924 and became a stage on which

Zionist propaganda activity and its Arab anti-Zionist counterpart were examined. As the trial proceeded, the defense, headed by Advocate Horace Samuel, analyzed the significance of the concept of religious incitement as distinct from political incitement and attempted to show that specifically the Arab side was responsible for creating a provocation and for systematic agitation that might result in disturbance of the peace. The trial ended with the conviction of both defendants. Responding to the ruling, *Do’ar ha-Yom* charged that it would help to strengthen and fan incitement against the Jews of the country. The Arab press, in contrast, claimed that the verdict, which it deemed overly lenient, would reinforce the hostile Zionist propaganda. In our estimation, both were right. The verdict helped to goad both sides, the incitement cresting with the Western Wall events in the summer of 1929—an incitement that induced an eruption of severe violence against the Jews in what are known as the “troubles of 1929.”

“AN ACT OF GREAT VILLAINY”—*HA’ARETZ*, MOSHE SHARETT, AND THE ATTACK ON THE KING DAVID HOTEL / Meron Medzini

In October 1945, the newly elected British Labour Government issued its policy statement on Palestine. It retained the 1939 White Paper regulations that limited Jewish immigration to Palestine and banned land sales to Jews in most of the country. It also called for the establishment of an Anglo-American Commission of Inquiry. The Yishuv responded by intensifying illegal immigration and engaging in anti-British acts of terror through the medium of the so-called United Resistance Movement, consisting of the official underground militia (the Hagana) and the two dissident organizations, the Irgun (Etzel) and Lehi (Jewish Freedom Fighters / Sternists). The three armed militias attacked British installations, military bases, police stations, railroad facilities, and bridges as well as government buildings. This eventually led to a decision by the British authorities to suppress the Yishuv at large. Operation Agatha, carried out on June 29, 1946, proposed to seize the Jews’ illegal weapons and establish a direct link between the Jewish Agency and the Yishuv’s anti-British operations. The

British also arrested several Yishuv leaders including Moshe Sharett, head of the Jewish Agency Political Department.

Partly in retaliation, partly to demonstrate that the Yishuv was not giving up the fight, and partly to destroy documents seized by the British in the Jewish Agency building, the URM decided to attack the British military and civilian headquarters in the southern wing of the King David Hotel in Jerusalem. The Hagana pulled out at the last moment and the Irgun, tasked with the operation, promised to give the British ample warning to evacuate the building. Sharett, then interned in the Latrun prison camp, was unaware of this operation and, when the Irgun attacked the building on July 22, 1946, he was horrified by the carnage that it had brought about: ninety-one fatalities, mostly Jews and Arabs as well as several British. The Irgun had in fact issued a warning, which the British ignored.

A day later, *Ha’aretz* editorialized on the topic by urging the Jewish Agency Executive to resign, in effect accusing it of having approved the operation. Sharett was incensed. He feared

that such a resignation would undermine morale in the Yishuv, play into the hands of the British Mandatory regime, and prove that the Executive had in fact authorized the attack. The author of the editorial was Moshe Medzini—a member of the editorial board and a veteran *Ha'aretz* writer, as well as the husband of Moshe Sharett's English secretary. Sharett construed the editorial as an act of villainy. Letters to his wife and to senior officials at the Jewish Agency Political Department show that he was livid about what he saw as a dastardly deed. Two of his reasons for writing the editorial, Medzini explained many years later, had to do with the loss of two close friends (who were also friends of Sharett's) in the attack and his belief that the use of terrorism would undermine the Yishuv's moral standing

and tarnish its image at home and abroad. Like Weizmann, he feared that this could spell the end of the Yishuv and drive the British to extreme acts that might reduce the organized Jewish presence to a tiny community unable to defend itself.

In retrospect, the King David affair only hastened the decision of the British to abandon the Mandate. HM Government would take this step formally seven months later, when it asked the United Nations to propose new arrangements for the governance of Palestine. This led to the historic November 29, 1947, partition resolution that augured the establishment of the State of Israel, with Sharett its first foreign minister. The journalist who broadcast the partition vote live from New York was Moshe Medzini.

SPORTS COVERAGE IN WARTIME: SPORTS JOURNALISM IN ISRAEL DURING THE SECOND LEBANON WAR / Yair Galily, Ilan Tamir and Moran Yarchi

The “rally ‘round the flag” phenomenon, denoting the media's tendency in wartime to place itself in the service of government and military goals, is familiar and well documented in research. Here, we ask whether the effect spills sports pages, it being known that sports play an important role in crystallizing national sentiment and strengthening patriotic feelings. The case study in this article is the discourse in the sports pages of three major Israeli newspapers at the beginning of the Second Lebanon War. This 2006 clash departed from Israel's wartime norms in that the rear became a front as it had never before, absorbing large numbers of projectiles in a relatively short period of time. As the rear turned into a front, questions were raised about its resilience and ability to carry on. In the Israeli media at large, the enemy's tactics were largely viewed as terrorism. In the sports pages, the response of the sports industry—the

maintenance of routine—was perceived as defiance in the face of terrorism and a mirror, or an example, of the resilience of civilian life at large. This was evidenced, for example, in reportage on practice matches against the backdrop of shells plummeting to earth. In this manner, the sports media, like the media at large, aligned themselves with national stances and interests and played an active role in promoting them. Apart from furthering our understanding of whether and to what extent patriotic discourse seeps onto the sports pages when a war is in progress, the findings offer an additional perspective on the national and political role of sports journalism in newspapers, especially at times when nearly all sports activity in most affected countries is suspended.

Sports, journalism, discourse, Second Lebanon War

“THE SEVENTH NUISANCE”: ALEXANDER PENN RESPONDS TO “THE SEVENTH COLUMN” / Hagit Halperin

This article is part of a study on the political columns of the poet Alexander Penn. It was found in the course of the research that although Alterman's “The Seventh Column” preceded Penn's “Yud-Het” columns by four years, Penn was the first

of the two to produce columns on current events.

It was in 1932 that Penn began to write current-affairs columns in verse under the pseudonym “T'nu Rabbanan” (a Talmudic expression—“The Sages taught”). Sixteen of his eighteen

columns appeared in the newspaper *Davar* over a period of more than four months; one additional column came out in 1934. Penn claimed that after he left *Davar*, he had brought in the jobless Alterman to be his successor. Alterman inaugurated his current-affairs columns under the headline “Tel Aviv Sketches” in the evening edition of *Davar* in 1934, less than a month after Penn’s last entry appeared.

In early June 1947, Penn launched a second series of columns, political opuses that appeared in the Israel Communist Party newspaper *Kol ha-’Am*. He signed them with the pseudonym “Yud-Het,” initials for *yishar hoah* (“Be a thorn,” a pun on *yishar koah*, “be of good strength”). Penn intended this signoff to allude to his purpose: to be a thorn in the side that fearlessly pierces, pokes, and perforates with satirical criticism anything that the writer considers faulty. Penn’s columns were also meant to support the ideology of the Israel Communist Party and counterweigh Alterman’s political writings in “The Seventh Column.”

In 1947–1958, Penn waged a struggle with the guiding political worldview of Israel’s leadership as mirrored in Alterman’s columns. He responded directly and indirectly to several poems that Alterman published in “The Seventh Column” and even tried to engage these works in a belligerent dialogue.

Penn’s most interesting columns are those that respond directly to contents in “The Seventh Column.” The article

presents five examples that deal with two main topics: how to relate to David Ben-Gurion and how to relate to the Soviet Union. They show how ideologically far apart the two poets were. Penn opposed Ben-Gurion’s way trenchantly; Alterman was among the latter’s admirers. Penn extolled everything associated with the USSR; Alterman often excoriated the Soviet state, particularly in the context of its treatment of its Jewish population.

No less than the ideological contrast, Penn’s “reactionary” columns shed light on relations between the poets. Natan Alterman and Alexander Penn were contemporaries who had an intimate and complex relationship. Penn’s responses to Alterman’s columns—those cited here and additional ones as well—reveal that it was always Penn who responded to, and attacked, Alterman’s columns and not the other way around. Not even one response by Alterman to columns by Penn can be found. If so, the dialogue was clearly a monologue—a unilateral offensive that went unrequited.

Alterman appreciated Penn as a poet and a translator and had felt close to him when they were members of Shlonsky’s group in the 1930s. However, he considered Penn unworthy of a response because, to his mind, Penn had sold out his pen and enlisted full-bore behind the Communist Party ideology. Thus, Penn’s attempt to instigate a poetic struggle between the Communist ideology and that of Mapai did not fare well.

REVOLUTIONIZING ARTISTIC PRODUCTION AND RADICALIZING THE JEWISH CALENDAR IN THE *YONTEF* *BLETLEKH* / Adi Mahalel

The years 1894–1896 were the most prolific in the career of the Hebrew and Yiddish auteur I. L. Peretz (1852–1915) as a writer, a public intellectual, and a producer of culture. During this time, Peretz published two Yiddish almanacs and more in other languages (mostly Hebrew). Among all his endeavors during this time, the journal *Yontef bletlekh* stands out as a vehicle that set new standards in Yiddish journalism. It was radical not only in its political content but also in its format and distribution methods, having effectively revolutionized the means of artistic production.

The revolutionary artist’s task, Walter Benjamin suggests, is to develop new media as well as to transform older modes of

artistic production. It is not sufficient to push a revolutionary message through existing media; it is necessary to revolutionize the media themselves.

Because the authorities made it impossible to issue a daily newspaper (or any other kind of periodical) in Yiddish, let alone one with a clear progressive tenor that would be especially prone to censorship, Peretz cleverly settled on an idea that would enable him to bypass these restrictions. The idea was to issue an informal monthly journal that would be marketed as a series of short almanacs, ostensibly on the occasion of Jewish festivals or Jewish observances of other kinds. Through this subterfuge, radical and socialist messages were now being

transmitted via a traditional Jewish framework.

Thus Peretz of the mid-1890s revolutionized not only the artistic object itself—by modernizing Yiddish literature and

injecting it with socialist and proto-feminist messages—but also its means of production.

PROFESSIONALISM, FEMININITY, AND FEMINISM IN THE LIFE OF HANNAH ZEMER (1924–2003) / Einat Lachover

Hannah Semer broke through the glass ceiling and glass walls of her profession as no other Israeli female journalist had done before. Indeed, her groundbreaking work as a woman journalist remains unique in Israel and few women journalists in the world have equaled her achievements. Semer served in positions that traditionally have been the exclusive preserve of males and are still dominated by male journalists. She was a parliamentary correspondent, a political correspondent, an editorial writer on political affairs and, for two decades, the editor in chief of a daily newspaper. This article examines Semer's dual identities as a woman and a journalist and analyzes the nature of these two identities as evidenced in her work by considering the following questions: What obstacles did Semer face as a woman in her profession and, more specifically, in positions assumed to be within exclusively male domains? How did she cope with these obstacles? Did she experience significant tension between the cultural definitions of femininity and those of professionalism? And if she did, how did this sense of discord find expression in

her work and how did she resolve the tension and disharmony inherent in being a woman journalist?

Even though Semer was a well known and remarkable woman, she has been overlooked by historians. Here I endeavor to shed light on Semer's unique experiences as a female journalist and to point to issues affecting women journalists in general. Despite the progress made in women's occupational status in the news media in Israel, major gender differences in access to decision-making roles still remain, especially in comparison with women journalists in other countries. The telling of Semer's life story involves an examination of how she made her professional way and managed her personal life before the second wave of the feminist movement and women's massive entry into the Israeli job market, in a society that attributes primary importance to the family as an institution. Semer's distinctiveness as a woman at the top of the hierarchy in such a masculine field and her personal choices as an unmarried woman and single mother are major factors in determining who indeed she was.

MOBILE RADIO AND THE DIGITAL GENDER RIFT / Mira Moshe, Tal Laor, Shimon Fridkin

A rift has come into sight, manifested in listening patterns that result in greater use of radio content via cellular telephones. Here we examine some of its characteristics.

Recent years have seen a significant tendency toward the development of mobile leisure spaces that require no physical convergence. Patterns of radio listening on cellular telephones are becoming more and more common in the use of time and leisure hours among both men and women. They have even become important in the evaluation of digital mobile leisure.

To validate the existence of the rift, we used Israel regional radio station 103 FM, which calls its most prominent program

"Non-Stop Radio," to conduct an on-line survey among surfers. Over the course of a month in 2014, 2,013 respondents took part in the survey—1,491 men and 522 women, young and adult, married and unmarried, with children and without, well educated and less educated, religiously observant and non-observant.

After diverse statistical tests, it was found that the increase in patterns of listening to radio content on demand by means of cellular phones are gender-blind, suggesting that the cellular phone is capable of narrowing the digital gender rift.

This finding behooves us to further explore the digital gender rift in the era of mobile communication.

COMMUNITY, RELIGION, AND NATIONALISM IN THE DECADE OF *TUREI YESHURUN* (1966–1975) / Reuven Gafni

The paper reviews the founding, history, and unique character of *Turei Yeshurun*, a journal published under the auspices of Jeshurun Synagogue in Jerusalem in 1966–1975. The history and content of *Turei Yeshurun*—one of the two most prominent periodicals produced by synagogues in Israel in the twentieth century—were singular in many and sometimes surprising ways, and often had far-reaching public significance that transcended the confines of the synagogue that produced it. The broad range of issues discussed in *Turei Yeshurun* and the diverse genres of its columns and expository pieces reflected much more than the synagogue itself. Essentially, they constructed

a unique window through which the contemporaneous reader may observe deliberations and discussions on varied issues of concern to the national religious public in Eretz Israel in the second half of the twentieth century, an exciting and meaningful period not many years after the establishment of the State of Israel. The fragmented and tumultuous nature of the journal's publication is also described in detail. It is a material part of the account of the history of *Turei Yeshurun* as derived directly from the sensitive and complex issues that some of its editors and writers wished to include in its pages over the years.

FROM THE BUTTERFLY OF DOROT TO THE COW OF NA'AN: ANIMALS IN THE OEUVRE OF OTTE WALLISH / Avivit Agam Dali

The article, through the works of Otte Wallish (whose years of activity in Israel ran from 1934 to 1977), presents animal images that appeared in posters, stamps, advertisements, and other popular media—familiar folk visual images through which Wallish represented the zeitgeist.

A search of his estate turned up 105 images, in which animal images appeared in all.

The analysis of Wallish's advertisements furthers our understanding of how Jewish society in pre-independent and sovereign Israel perceived the various animals, and why. A semiotic analysis draws on the visual text to gain insights onto the states of mind and the ways and means of the Hebrew and Israeli time and place, including those relating to animals.

It is found that some of the animals served as representations of the country's landscapes and its Jewish agriculture. Furthermore, the animal representations (like other symbols of Zionism) were put to use in creating a new identity for those who came from

afar to a country that most of them found foreign.

The purpose of the animal representations was to strengthen the individual's bond with nature, resulting in the fusion of "nature" and the nationalist idea. Since Wallish also represented ideas that were familiar to everyone at the time, his animal metaphors symbolically stood for pan-human values and characteristics, values, and ideologies of his era as well. They served the additional cause of connecting with ancient sources. An ostensible contradiction exists between the Zionist ideal, which sees nature as an instrument in the Zionist's service, and the food makers who sought to identify their merchandise with unsullied nature in order to stress values of health and cleanliness. Wallish "solved" this problem by employing a verbal device: allowing the visual image to represent Zionist values of "conquering the wilderness" and human surmounting of nature but adding, in order to keep his customers satisfied, a text addressed to the customer's utilitarian motives.

THE LIBERATION OF THE ISRAELI CONSUMER— INDIVIDUALISM THROUGH THE LENS OF THE EXODUS MYTH IN ISRAELI PRINT-MEDIA ADVERTISEMENTS IN 1948–2008 / Dorit Zimand-Sheiner

The Exodus myth, the origin myth of the Jewish people, represents the collective values of Israeli Jewish society. It is precisely for this reason that it is worth examining the representation of individualistic values as conveyed in advertisements that feature it. The findings presented here are culled from a Ph.D. dissertation that investigates the presence and use of the Exodus myth in advertisements in Israeli daily newspapers in 1948–2008 as a reflection of changes in the Israeli society and economy.

A semiotic analysis, based on content analysis findings of 1,050 advertisements published two weeks before Passover in various years, illuminates four aspects of individualism in two distinct periods. The initial period spans the first two decades of Israeli statehood (1948–1968), a time characterized by strong collective social values. The first aspect that emerges from advertisements at this time is *individualism in a collective era*, expressed by appealing to consumers in the singular and emphasizing benefits aimed at their personal individualistic pleasure amid the integration of visual and/or

literal components of the Exodus myth. The second aspect is *collective individualism*—appealing to consumers as a collective in the plural while offering them individualistic pleasure.

The second period, from the 1970s to 2008, is characterized by the dominance of individualistic social values. The third of the four aspects detected, combining the Exodus myth with individualistic values, is expressed in deconstruction of the connection between the visual symbols and/or verbal presentations of the myth and its original meaning. The resulting visual and verbal representations of the myth become decorative tools that draw attention to the advertisement and the consumer benefit that it promises. The fourth aspect concerns a change in the attitude toward the Passover seder ritual in the Israeli secular culture. Here the advertisements mirror the transformation of the seder from a national-collective ritual into a family one.

These four aspects, represented in advertisements for Passover, demonstrate the complexity of Israeli society and the processes that it has undergone from the establishment of statehood to the present day.

THE RISE AND FALL OF JOURNALISM STUDIES IN ISRAELI ACADEMIA / Amos Blobstein-Nevo and Yehiel Limor

Israel, unlike many other countries, does not offer academic studies in journalism. This article, based on comprehensive historical research, is the first to review the history of attempts that were made in Israel, from the 1960s onward, to develop such studies.

Our conclusions: Each of these attempts failed due to attitudes of alienation and contempt between academicians and journalists and vice versa; a shortage of people who could train journalists at an academic level; and disagreements, in both academia and the professional community, about the desired patterns and curriculum that the training activity should follow.

The importance of this study is that it reveals an unfamiliar aspect of the history of media (and journalism) studies in Israel.

The idea of establishing systematic professional journalism

training to Israel was first proposed in 1944 by Dr. Ezriel Carlebach, then editor of *Yedioth Ahronoth*, in a letter to the editorial board of the rival newspaper *Davar*. Carlebach was motivated by concern about what he saw as a general decline in newspaper quality due to an influx of amateurs to the field. In 1946, the country's association of journalists was presented with a proposal for the establishment of an institute of journalism at the Hebrew University of Jerusalem on Mt. Scopus, where the history of the Hebrew press, the Jewish press, and the problems of both would be researched and taught. The idea never took off.

In 1954, Carlebach proposed to the association's Tel Aviv committee the establishment of a chair in journalism at one of Israel's higher education institutes. The heads of the Tel Aviv School of Law and Economics and faculty members at

the Hebrew University took an interest in his initiative and the Tel Aviv institution was chosen in the end. In June 1956, when Tel Aviv University was established, the school was merged into it. Its journalism studies, however, were terminated for reasons that are not clear.

In 1964, an attempt to revive journalism studies in Israel was made in a proposal to establish a department of journalism studies at Tel Aviv University. A year later, the idea was implemented with the inauguration of a journalism program at the Faculty of the Humanities—the country's first program in this field under university auspices. From almost the first moment, however, it was a central topic of debates and controversies, some internal and others from outside the university.

One such clash, with the Association of Journalists; mirrored a tangled web of relations based on suspicion, rivalries, clashing professional attitudes, and even mutual jealousy and contempt. Those at the university vacillated about the extent to which the Association, essentially a trade organization, should be involved in an academic curriculum. By the same token, some journalists were displeased with the “intrusion” of academia into professional training, a field that, in their opinion, should be left exclusively to journalists.

The new program was headed by a professor who had been brought in especially from the United States against the wishes of the Association of Journalists, which opposed the introduction of the American school of thought. This director, who did not know a word of Hebrew, resigned three months after he had arrived. He was replaced by another American, a media researcher who knew little Hebrew. The importation of program directors from the United States aggravated the relations, tense to begin with, between the academicians and the journalists, who wished to amplify the “Israeliness” of the program. When

the new director realized that he would not have his way on the structure of studies, he left the university and, five months later, returned to the United States.

The disquiet, however, was not over. In April 1969, as students in the first class reached the middle of their fourth and final year of the program, the dean took them by surprise by informing them that their certification studies were being suspended and that preparations for the establishment of a school of media studies had begun. For unknown reasons, the school never came into being; the grandiose scheme was buried in the archives of Tel Aviv University.

More than a decade later, in 1983, the prospect of journalism studies returned to Tel Aviv University. The initiative this time belonged to a laureate of the Israel Prize for Journalism, Shalom Rosenfeld, who had resigned from the editorial board of *Ma'ariv* several years earlier. Rosenfeld proposed the establishment of a one-year certification program in journalism for university graduates and experienced journalists. Two years later, his program was up and running. The program would not, however, last long; after a decade or so, it was shut down.

In 1989, Rosenfeld proposed the establishment of a school of media and press at the university that would award baccalaureate degrees. The proposition was rejected. The rector then suggested that action “toward a master's degree” should begin. This idea also died on the vine.

Three years later, after several academic institutions had taken practical steps toward the introduction of undergraduate programs in media, Tel Aviv University weighed the possibility of launching one in journalism. Although it never came to pass, in its place the university, along lines similar to those customary among other universities, set up a Department of Communication that is academic in nature and contents.

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