

SPORTS, ENTERTAINMENT, AND BUSINESS: ISRAEL TV'S SPORTS CHANNEL TURNS THIRTY

ILAN TAMIR, YEHIEL LIMOR, HAIM HAGAY

The current year (2020) marks the thirtieth anniversary of Israel TV's sports channel. In this article we discuss the role of the channel (now known by its trade name Sport 5), its functions, and its impact on the media and sports culture in Israel. Through extensive research, which includes interviews with the channel managers, editors, reporters, and directors, as well as observations on the channel's news desk and studios, we analyze the overall impact of the channel on sports and beyond, in the cultural, global, and ethical realms.

"WE ARE HERE FOR YOU 24/7": RADIO PROGRAM PAGES ON FACEBOOK

TAL LAOR

In line with radio's adaptation to the Internet, radio stations are present and active on social networks. This article analyzes the success of radio programs in the space beyond the popular FM frequency—social networks. Success on social networks is measured by engagement with posts. Therefore, by means of content coding, we examined the activity of Facebook pages of leading radio programs and the nature of posts with the highest engagement.

It was found that program activities on Facebook expand and add to the capabilities of radio stations and also allow greater interaction with listeners. In addition, it was observed that the integration of media, videos, or images tends to lead to greater popularity of posts.

TWO-WAY COMMUNICATION BETWEEN THE INTERNATIONAL MEDIA BRANCH IN THE IDF SPOKESPERSON'S UNIT AND FOREIGN CORRESPONDENTS: THE MISSING LINK IN ISRAEL'S PUBLIC DIPLOMACY

AMIRA BEJERANO, CLILA MAGEN

Over the years, a perception has emerged that the way to cope with the international community's problematic image of the State of Israel is by developing ongoing strategies and tactics from the field of public diplomacy, including the creation of interfaces with the foreign media. The degree of success (or failure) of public diplomacy bodies in Israel is commonly examined by means of an analysis of media output and coverage of the State of Israel worldwide. This article focuses on another, very important aspect that has been neglected: the way foreign correspondents in Israel *perceive* Israel's public diplomacy efforts. Foreign correspondents based in Israel for varying periods constitute a critical component of the information transfer chain from the State of Israel to the international media. Although research on foreign correspondents in the world is extensive, very few studies deal with this unique group of people in Israel.

The present study focuses on foreign correspondents' views regarding one of Israel's main public diplomacy bodies—the International Media Branch (known in Hebrew as Tevel) within the IDF Spokesperson's Unit—a perspective that was almost completely absent from the literature. This is the main body providing answers and information to foreign correspondents on behalf of the IDF Spokesperson. The article examines various aspects of the branch's work from the standpoint of foreign correspondents, based on qualitative research that includes thirty in-depth interviews, among them with senior officials from the IDF Spokesperson's Unit and with more than twenty foreign correspondents covering the Israeli arena. We examine whether there is a correspondence or a gap between how Tevel actors perceive their work, and how foreign correspondents using their services view them.

A complex picture emerges of both parties' perceptions. Alongside the reporters' great appreciation of Tevel's efforts to provide a professional response, the evidence also includes criticism of various aspects of the branch's conduct.

The study demonstrates that when dealing with professional interactions, it is of crucial importance to examine the subjective perceptions of the various parties. Unremitting advocacy efforts and diversifying strategies and tactics are not enough. A thorough, in-depth, and systematic understanding of how these explanatory efforts, strategies, and messages are seen is critical. Only then will it be possible for the IDF Spokesperson's Unit (as well as other public diplomacy bodies) to comprehend the strengths and weaknesses of Tevel's work vis-a-vis the foreign media. Two-way communication and sophisticated feedback mechanisms are central to understanding the successes and failures of Israel's public diplomacy bodies.

shaped as myths of heroism. Only two newspapers mentioned the names of Ladino-speaking soldiers who fell in battle and these were entered in the “In Memoriam” section, which also featured original literary works on bereavement.

Working the land was part of the Zionist and Israeli narrative demonstrating Jewish sovereignty and the historic link between the Jewish nation and the Land of Israel. Establishment of new agricultural settlements offered solutions to some of the government’s problems, such as food supply and housing for new immigrants, defending the borders, and preventing the return of Arab residents. Articles and readers’ letters expanded on the benefits of these settlements.

Hebrew words had appeared in the Ladino press since the early mid-nineteenth century. Use of the Hebrew language was expanded in the State of Israel, and readers were encouraged to study Hebrew and to read columns written in “easy” Hebrew.

While we bring examples of ways in which the Ladino press mediated between the three values and Ladino-speaking immigrants, due to the time that has elapsed we were unable to evaluate the contribution of Ladino newspapers to the national Israeli identity of the immigrants.

DVAR HA’POELET: HISTORY OF A FEMALE WORKERS’ NEWSPAPER

ERAN ELDAR

Journalistic writing was one of the ways of conveying messages promoting the status of women and the attainment of equal rights and a place in the public space that emerged in the Land of Israel from the beginning of the Second Aliyah to the establishment of the state. The *Dvar Ha’Poalet* supplement, first published in 1934 and attached to the *Davar* newspaper, was an important pillar of the feminist revolution in the Yishuv, and its content sought to protest the reality of exclusion and discrimination against female workers, to underline their contribution to nation building, and to report on women’s lives in Eretz Yisrael, elsewhere in the Western world, and in the Middle East. The paper dealt with current affairs, focusing on the female angle and the difficulties women faced in Jewish society in the Yishuv and throughout the world. The emphasis was mainly on the exclusion of women from the Jewish labor market and from the security organizations of the budding nation. This article analyzes the varied content of this pioneering paper, which was written and edited by women and for women, and its influence, as well as the contribution of Rachel Katznelson, the first editor of the paper, who saw it as a realization of social and educational goals.

ARGENTINE JEWISH IDENTITY AND THE SPANISH MESSAGE PAGE IN THE YIDDISH JOURNAL *DAVKE* DURING THE REGIME OF JUAN DOMINGO PERON

UDI MANOR

The quarterly journal *Davke* appeared in Buenos Aires between 1982 and 1949. While there is a Hebrew word, *davka*, its expression in Yiddish and, moreover, its ironic meaning, lend it a special dimension worthy of careful study. The purpose of this article is to shed light on how the journal presented the struggle of “free” (secular) Jews with their dilemma of “dual cultural identity.” They faced this problem as members of a Jewish minority who aspired to express a Jewish-secular identity with ties to a general Latin, in this case Spanish, culture. This concern was reflected in the structure of the journal: most of it was in Yiddish and each issue was devoted to a certain subject (such as a philosophical question or a famous figure like Maimonides or Einstein), but at the end of each journal there was a page in Spanish. Generally, this page was intended to summarize the questions with which each issue dealt, and in most instances this was the case. However, in the early years of *Davke*, which coincided with Juan Domingo Peron’s first presidency (1946–55), for reasons that will be discussed in the article, several such pages were devoted entirely to the problem of “dual cultural identity.” It is argued that the reason for this was the over-sensitivity—whether justified or not—of the journal’s editors (and at least part of the Argentine Jewish public) regarding their place within Argentina’s changing society. The analysis is based on and exemplified by specific references to these Spanish-language pages.

NATIONAL VALUES AS REFLECTED IN LADINO NEWSPAPERS IN THE FIRST DECADE OF THE STATE OF ISRAEL, 1948–1958

MARGALIT SATINGER

Eight Ladino newspapers were published in the first decade of Israel’s independence. Their target readership was new immigrants who arrived after the Declaration of Independence. In the early years of the state it was considered necessary to mediate the social and political reality to Ladino-speaking immigrants, and these newspapers served to fulfill this purpose. Each newspaper contributed in its own particular way to forming the national identity of its readers, while preserving their Spanish-Jewish identity.

This article discusses how three ideals of the Israeli melting pot—heroism and sacrifice, working the land, and the Hebrew language—were reflected in Ladino newspapers.

Heroism and sacrifice were existential values; thus, there was no criticism of government security policy. The newspapers reflected this value in their main pages with articles relating the biographies of heroic figures and collective memory events,

particularly Zionism. *Ha-Peles*, a Hebrew monthly, was published for five years, from 1900 to 1905. Most of its writers, including Rabbi Rabinowitz, were observant Torah scholars who also possessed extensive general, cultural, and scientific knowledge. The bulk of each issue was devoted to social and political subjects, including the decline in the number of observant Jews and the deteriorating status of Orthodoxy; the harmful influence of modern education and of the new Hebrew literature and press on Orthodox Jews; the secular Zionist movement; the religious-Zionist Ha-Mizrahi Movement; the change in the social status of Jewish women; the rise of anti-Semitism; and the ways Jewish Orthodoxy should confront these challenges.

Ha-Peles was the first in a series of initiatives that took place in the early twentieth century aimed at convincing rabbis, especially the leading ones, to abandon the passive line to which they had hitherto adhered, overcome internal disputes and ego issues, and establish an international Orthodox organization. In spite of *Ha-Peles*' failure to attract a sufficient number of subscribers, between 1910 and 1915 Rabbi Rabinowitz published another Orthodox weekly, *Ha-Modia*. As a result of the efforts of Rabbi Rabinowitz and other pioneering rabbis, Agudat Israel was founded in 1912, and became the international organization of non-Zionist Jewish Orthodoxy. The ultra-Orthodox (Haredi) public in Israel cherished the efforts of Rabbi Rabinowitz, and two daily Hebrew newspapers were named after his publications *Ha-Modia* and *Ha-Peles*.

THE DEATH OF SHOLEM ASCH IN THE ISRAELI PRESS GIDEON KOUTS

The Jewish press maintained a complex relationship with the writer Sholem Asch throughout his literary career. Its attitude and reportage switched over the years from overt admiration for this internationally esteemed doyen of Yiddish literature to such hostility as to culminate in ostracism during the “Asch polemic”—a controversy that broke out during World War II when he began publishing his trilogy of books, *The Nazarene* (1939), *The Apostle* (1943), and *Mary* (1949), about Christianity and its founders. When one probes these relations, however, and the changes that they underwent, one must distinguish between the Yiddish press and its Hebrew counterpart and, in particular, between the Diaspora press and that in Israel and its precursor Mandate Palestine. It was with the Israeli press that Asch maintained a relationship and conducted a special dialogue until he immigrated to Israel in 1955. Another general distinction may be made in regard to the newspapers' ideological policies. The left-leaning press, for example, was considered supportive, and often understanding, even at times of distress, as opposed to the religious and Orthodox press, which lay at the opposite end of the spectrum. This differentiation, too, was not salient in all cases. In this article, I focus on presenting coverage of Asch's death—on July 10, 1957, while he was visiting London—in the Israeli Hebrew press and in eulogies that the newspapers printed, in order to substantiate the ambivalence that surrounded this writer.

This study investigates four articles that appeared in *Ha-Ahdut* during the period 1910–14, two by Ben-Gurion and two by Ben-Zvi. Although all four pieces discuss the condition of the Jews in the Ottoman Empire, the research literature lacks even one study that analyzes them together. These articles are: “On Clarifying Our Political Situation” (Ben-Gurion, September 5, 1910); “The War and Our Situation” (Ben-Zvi, signed Y. Katigori, November 3, 1911); “The Situation of the Jews in Togarma [Turkey],” (a lengthy article by Ben-Zvi, this time under the byline “Avner,” published serially in three issues, nos. 20 and 27 [December 1912] and no. 10 [January 1913]); and “Civil Qualification” (Ben-Gurion, December 7, 1914).

The present study has two goals: 1) to produce a comprehensive picture of Ottoman Jewry in this important period of transition from a different perspective, that of two young Zionist-Socialist Jewish politicians from northern Europe, immigrants of the Second Aliyah, who had been to Istanbul and Salonika as well as to Palestine, and had had a chance to observe the large Jewish communities in these places; 2) to explore the motives behind Ben-Gurion’s and Ben-Zvi’s pro-Ottoman attitudes, which both men upheld until the Balfour Declaration of 1917. The main question examined is whether their thinking rested on the assumption that Palestine would remain under Ottoman rule for the foreseeable future, as Anita Shapira posits, or whether it was also influenced by the situation of Ottoman Jews. The study first discusses Ben-Gurion’s and Ben-Zvi’s views on the socioeconomic, civic, and political circumstances of Ottoman Jewry, and then proceeds to consider their assessments of the Jews’ cultural situation.

HA-PELES: AN ORTHODOX NEWSPAPER AND ITS STRUGGLE WITH THE CHALLENGES OF MODERN TRENDS OF THE EARLY TWENTIETH CENTURY

MENACHEM KEREN-KRATZ

In the late nineteenth century, Rabbi Eliyahu Akiva Rabinowitz, chief rabbi of Poltava in the Russian Empire, joined the Zionist movement and was a delegate to its first congress that convened in 1897. A year later, several Zionist leaders suggested that besides the quest to settle the Jews in Palestine, the Zionist movement should also promote an educational-cultural program that would strengthen their modern national identity. Realizing that the new culture the Zionist leaders sought to promote was inconsistent with religious tradition, Rabbi Rabinowitz and other rabbis demanded that the initiative be rejected or that at least a rabbinical committee be appointed to oversee its implementation. Following the Zionist leaders’ refusal to withdraw from their plan or to allow the rabbis to supervise it, Rabbi Rabinowitz abandoned Zionism and became one of its greatest critics.

After publishing two anti-Zionist booklets, Rabbi Rabinowitz decided to issue a rabbinical scholarly journal that would explore how Jewish Orthodoxy should tackle the challenges engendered by the modern trends of the early twentieth century, and

HELPING TO IMPROVE THE IMAGE OF THE PROPHET MUHAMMAD IN THE EYES OF THE ISRAELI PUBLIC: THE TRUTH ABOUT MUHAMMAD'S ALLIANCES AND CORRESPONDENCE WITH ARABIAN JEWRY: TRANSLATION AND ANALYSIS

MOHAMMED ALGHBBAN

Flawed thinking about the history of Islam, spawned by the works of twentieth-century Orientalists and earlier scholars—some written in Hebrew—has led to misunderstanding and the creation of erroneous myths, which have had adverse effects on contemporary Hebrew-speaking researchers of the East. Some Hebrew-speaking Orientalists and academics rely on specious sources because the very fact of their being written in their language makes them handy and easy to use. Thus, many misrepresentations remain intact in contemporary Oriental research. From the standpoint of the Arab reader, nearly all “old” Oriental research in Hebrew provides an unrealistic and misleading interpretation of the past—whether deliberate or negligent—possibly shedding a non-objective light on the researchers’ own motives and goals.

This study is aimed at correcting this misrepresentation, which constitutes an extremely sensitive topic for Muslims and Jews alike. For this purpose, Muhammad’s relations with Jewish communities are demonstrated through his original correspondence with the communities’ representatives. These writings may be viewed as the basis for an accurate and credible account of the communications and relations in question. To help Hebrew-speaking Orientalists liberate themselves from the old Orientalist thinking—which suffered from various past circumstances that have largely ceased to exist—the article provides a first-ever translation from Arabic into English of an authentic collection of letters which capture the Prophet Muhammad’s relations with Jewish communities during his lifetime.

THE SITUATION OF THE JEWS IN THE OTTOMAN EMPIRE IN THE SECOND CONSTITUTIONAL PERIOD AS REFLECTED IN DAVID BEN-GURION’S AND IZHAK BEN-ZVI’S ARTICLES IN *HA-AHDUT*

SELIM TEZCAN

Among the Socialist and Zionist Jews who immigrated to Palestine during the Second Aliyah, preceding the Young Turk Revolution in 1908, were David Ben-Gurion, the future first prime minister of the State of Israel, and Izhak Ben-Zvi, the country’s second president. At the time, both were neophyte politicians, activists in the Marxist-Zionist Poale Zion Party, and editors of the party’s newspaper, *Ha-Ahdut* (Unity). From 1912 to the onset of World War I, they studied law at Istanbul University with the ultimate aim of getting elected to the Ottoman parliament, which at the time was open to having Jewish deputies, and of defending Jews’ rights from that platform.

Menachem Keren-Kratz relates the story of *HaPeles*, the Orthodox Jewish journal in early twentieth-century Lithuania, which resisted the winds of modernity and the Jews' cultural outreach to their surroundings. Gideon Kouts investigates the coverage in Israeli newspapers, in accordance with their ideological affiliation, of the death in 1958 of the author Sholem Asch, whose relations with extensive Jewish community circles slid into a lengthy crisis, to the extent of a boycott, in the wake of a series of books he published and his views on Christianity. Udi Manor writes about *Davka*, a Yiddish-language journal associated with secular Jewish circles in Argentina, which sought to express their "dual identity" during the presidency of Juan Perón. Margalit Satinger discusses how Israel's national ideology is reflected in the Ladino newspapers that appeared in the country's first decade.

Eran Eldar sketches the profile of *D'ver ha-Po'let*, the highly influential newspaper of the Hebrew women's proletariat in Eretz Israel. Amira Bejerano and Clila Magen probe bidirectional communication between the Israel Defense Forces Spokesperson and foreign correspondents in Israel. Ilan Tamir, Yehiel Limor, and Haim Hagay devote their article to the thirtieth anniversary of Israel Television's sports channel. Tal Laor looks at popular radio programs and posts on Facebook in Israel.

In our documentary section, Moshe Pelli raises an acute contemporary problem: the fate of private archives. Matan Barzilai, director of the Archives Department at the Israel National Library, responds.

Our other features appear as usual.

Our regular readers will no doubt have noticed the design changes, including the smaller format of our journal, which in the publishers' opinion are contemporary and functional. Even a historical journal must follow the spirit of the times, but we would be very happy to hear our readers' opinions about these modifications.

We wish you a fruitful and enjoyable read until we meet again in the fall.

The Editors

WHAT'S IN *KESHER* 54?

INTERRELIGIOUS COMMUNICATION

“Interreligious communication” is a concept and domain that is still searching for a place in the academic and the real world. The difficulties are more evident than those of its elder sibling, “intercultural communication.” Most of the discipline remains stuck in the field of interfaith “understanding” or “outreach.” After all, how can entities engage in positive communication when each owns the absolute truth? In an era of “the clash of civilizations,” in which religious encroachment and its corollary, radicalization, have taken over where ideologies once ruled, the task is even harder. And when religion becomes a salient component of personal, cultural, and national identity, Hans Küng’s dialectic, “No peace among the nations without dialogue between the religions,”¹ remains merely a recommendation more than ever.

The basis of dialogue is very narrow and the oral or written translator stands at its center. Translators, Schäffner states,² are “experts for interlingual and intercultural communication, and assume full responsibility for their work.” Taking the measure of this onerous responsibility, Mohammed Alghbban of King Saud University in Riyadh claims that a “short-circuit” has come about between Jewish and Israeli researchers and the Jewish public and their Muslim peers, as well as Islam at large. The reason, he finds, is simply flawed or tendentious translation, or lack of translation into Hebrew, of the Prophet Muhammad’s letters to the Jewish tribes and the wording of the alliances that he concluded. Alghbban has undertaken the task of translating this correspondence into Hebrew in order, he says, to improve “Muhammad’s public relations in the eyes of the Israeli public.” Selim Tezcan of Ankara University, wishes, in turn, to enhance Ottoman Turkey’s PR. In his contribution to *Kesher*, he analyzes four articles that David Ben-Gurion and Izhak Ben-Zvi published in the journal *Ha-Ahdut* during the period 1910–14 concerning the situation of the Jews in the Ottoman Empire. The two leaders’ pro-Ottoman stance, Tezcan infers, can be traced to their favorable impression of the condition of the Jews in the empire and not only to the practical assumption (which proved false) that Palestine would remain under Ottoman rule.

1 Hans Küng, “Address at the Opening of the Exhibit on the World’s Religions at Santa Clara University,” 31 March 2005. Retrieved 1 February 2020, from: http://www.scu.edu/ethics/practicing/focusareas/global_ethics/laughlin-lectures/kung-world-religions.html.

2 Christina Schäffner (ed.), *Translation in the Global Village*, Cleredon, UK: Buffalo Multilingual Matters, 2000, p. 25.

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

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

CONTENTS

No. 54, Spring 2020

What's in <i>Kesher</i> 54: Interreligious Communication	7e
English Abstracts	9e
Helping to Improve the Image of the Prophet Muhammad in the Eyes of the Israeli Public: The Truth about Muhammad's Alliances and Correspondence with Arabian Jewry – Mohammed Alghbban	9
The Situation of the Jews in the Ottoman Empire in the Second Constitutional Period as Reflected in David Ben-Gurion's and Izhak Ben-Zvi's Articles in <i>Ha-Ahdut</i> – Selim Tezcan	28
<i>Ha-Peles</i>: An Orthodox Newspaper and Its Struggle with the Challenges of Modern Trends of the Early Twentieth Century – Menachem Keren-Kratz	43
The Death of Sholem Asch in the Israeli Press – Gideon Kouts	76
Argentine Jewish Identity and the Spanish Message Page in the Yiddish Journal <i>Davke</i> during the Regime of Juan Domingo Peron – Udi Manor	86
National Values as Reflected in Ladino Newspapers in the First Decade of the State of Israel, 1948–1958 – Margalit Satinger	99
<i>Dvar Ha'Poelet</i>: History of a Female Workers' Newspaper – Eran Eldar	117
Two-Way Communication between the International Media Branch in the IDF Spokesperson's Unit and Foreign Correspondents: The Missing Link in Israel's Public Diplomacy – Amira Bejerano, Clila Magen	146
Sports, Entertainment, and Business: Israel TV's Sports Channel Turns Thirty – Ilan Tamir, Yehiel Limor, Haim Hagay	170
"We are here for you 24/7": Radio Program Pages on Facebook – Tal Laor	194
Documentation	212
Research Reports	216
Book Reviews	220
Contributors to This Issue	230

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