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## Abstracts

### Liebes and Kampf

In this article we argue that an important landmark in the revival of spoken Hebrew has been overlooked by historians, linguists, and culture scholars: the launching of Kol Yerushalayim, the Hebrew Service of British Mandatory radio, on 30 March 1936. Between 1936 and 1948 the *Hebrew Hour* became the shared public space in which spoken Hebrew – dynamic, updated, meticulously pronounced – was realized. The important role of the Hebrew radio in the *Yishuv* can be attributed to five factors that were responsible for the spread of spoken Hebrew among both veterans and newcomers: (1) its ability to reach into listeners' homes, which served as a metonym for the yet-absent Zionist sovereignty, creating a shared, exclusive Hebrew space; (2) its contribution to the standardization of Hebrew by adopting the Sephardic accent; (3) its enrichment and updating of the language by inventing and suggesting vital neologisms; (4) its institutionalization of regular time-slots for teaching the language; (5) its innovative ways of addressing audiences, who were simultaneously far away and very close, in accordance with the characteristics of the new medium.

### Soffer

This article analyzes the case of Abie Nathan's "Voice of Peace" – an offshore pirate radio station that began broadcasting in 1973 off the coast of Tel Aviv. Although the station reflected the diffusion of this type of media transmission into the Middle East from Europe, particularly in its identification with pop music, the Voice of Peace was distinct in its political and ideological aims and in its positive reception. I argue that public enthusiasm for the Voice of Peace reflected not merely the yearning for pop music but the search for a "normal" life within the turmoil of Israel. By "tuning in" to the Voice of Peace, listeners found an escapist heterotopia – an alternative to Israel's hegemonic national characteristics.

### Hamo

The article explores the changing meaning and salience of the ethos of solidarity in Israeli discourse in the 1990s, as reflected on the popular talk show *Live, Hosted by Dan Shilon* (1991–2000). Examination of the show's format and genre, textual analysis of its cast and topical agendas, and a quantitative analysis of micro-discursive patterns attest to the globalization, individualization, and commercialization of Israeli society and media and to the erosion of the traditionally central ethos of solidarity. *Live* somewhat resisted this erosion by constructing idealized images of solidarity, demonstrating popular television's role as a site for cultural negotiation.

Seidelman, Troen, Shvarts

This article presents the first detailed history of the Sha'ar ha-Aliyah Ringworm and Trachoma Institute. It seeks to clarify the historical details of the controversial issue of ringworm and trachoma treatment during the mass immigration of the 1950s, while contributing to scholarly discussion on Israel's early history as well as the relationship between health and immigration in Israel and the world. Although a localized history, the implications of this story are extensive, shedding light on far-reaching, global themes of biopolitics, body politics, and the ties between immigration, nation-building, medicine, and power.

Silber

The article argues that a central aspect of Israeli-Polish relations before 1967 was their tripartite nature, involving the two states and Polish Jewry. The main goal of Israeli diplomacy in Poland, to which it subordinated a variety of interests, even those that were central to Israel's foreign policy, was the immigration to Israel of Polish Jewry. The three elements of the triangular relations (Israel, Poland and Polish Jewry) influenced one another through their policy and behavior, monitored each other, interpreted each other's actions, and reacted accordingly. The *aliyah* from Poland engendered a new dynamic in the relations. Israel was able to implement its nation-building policy through the immigration of a desired element, and the Polish authorities, by allowing emigration of an unassimilable ethnoreligious minority, homogenized the nationalizing Polish state. After the massive emigration of the Jews, another element connecting and reshaping the three sides of the triangle emerged: the competition to represent the memory of Polish Jewry, conceived, too, as an instrument in the nation-building process of both states.