


significant/famous collection versus the accession of an ordinary, perhaps somewhat obscure, document)?

The quotidian, largely undocumented operation of cultural heritage institutions is particularly important when archives are interpreted as reflecting the intentionality of their founders. *Archive Wars* seems to be based on the assumption that cultural heritage workers are fully, or at least highly aware of the mission statements issued by the regime and the institution they serve. Occasionally, this may be the case, but the messiness of archival and cultural heritage work, in its most daily manifestations, often creates a disconnect between the actual treatment of a record and artifacts and the institutional mission statement. Moreover, archival records and cultural heritage artifacts assume new meaning in new contexts, but rarely do archives get reorganized in their entirety. In other words, the archive and its classifications often undermine their previous and current logics. Despite this messiness, archives and cultural heritage institutions tend to promote a narrative of order and intentionality. This narrative is often adopted by the critics of the archive. Without access to the archive's archive, it may be quite difficult to see these changes and the long shadow messiness casts in their fuller scale. The greater visibility of intentions in urban development project may be an outsider's illusion, but, historiographically, it may be easier to grasp the fuller scale of these projects.

As one of the very few monographs on the history of archives and cultural heritage in the Middle East, *Archive Wars* leaves its readers with much to reflect on. The questions the book raises and the honesty with which Bsheer addresses the difficulty of answering them in the context of Saudi Arabia should inform whoever is trying to understand and work with and against the region's archival grain.

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OUZI ELYADA. Hebrew Popular Journalism: *Birth and Development in Ottoman Palestine*. London: Routledge Studies in Middle Eastern History, 2019. Pp. 318. €82.00, hardback. ISBN 9780367728397.

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While there is a rich literature on Jewish and Hebrew history, it often focuses on topics such as politics, economics, and religion, without fully covering the role played by journalists and the media. Elyad's *Hebrew Popular Journalism* offers a rare academic debate on this particular topic. His book, written in

Hebrew and then translated by Naftali Greenwood, explores the Hebrew popular newspapers that arose at the turn of the twentieth century in Ottoman Palestine, focusing mainly on periodicals led by Eliezer Ben-Yehuda (Perlman) and his son Itamar Ben-Avi, including *Ha-Zvi*, *Hashkafa*, and *Ha-Or*. The book investigates the establishment of these newspapers and how they developed editorial policies, content, target audiences, and strategies for dealing with their competitors including *Ha-Herut*, *Ha-Po'el Ha-Tasa'ir*, *Moria*, *Havazelet*, and *Ha-Pades*. It also examines the broader political environment in which these papers were written, during the period when Palestine was still under Ottoman rule and was impacted by a number of global events such as the rise of the Young Turks and the First World War.

Elyada's manuscript consists of an introduction, seven chapters, and a conclusion. It also includes fifteen figures, which each shows front pages or excerpts of Hebrew newspapers, including some newspaper photographs. In terms of methodological considerations, he based his analysis on the French historiographical school of *Annales* as presented by Roger Chartier, noting that this approach "sees importance in the processes of production, circulation, and acceptance of the newspaper" (19). The introduction also places this work in broader theoretical context by examining the views of a range of leading philosophers on the role of the popular press, including theorists such as Moshe Kere, Yosef Haim Brenner, and Theodor Adorno and Max Horkheimer of the Frankfurt School, the French philosopher Guy Debord, the historian Eric Hobsbawm, and Jurgen Habermas, Michel de Certeau, John Fiske, and the historian Yaacov Shavit.

In the first chapter, entitled "The Ben-Yehuda Newspapers, Identifying the Jewish Readership," Elyada introduces in detail the Ben-Yehuda family's members and newspapers, and their rivaling periodicals. Elyada finds that Ben-Yehuda was drawn into writing his first article, which was later submitted to the Jewish newspaper *Ha-Schachar* and published under the title "A Burning Question" in April 1879, while he was pursuing medical studies at the Sorbonne in Paris. In that article, Ben-Yehuda claim that the Jewish people are a nation, and in order to be realized, they must go through "aliyah," the Jewish immigration to Israel, and revive the Hebrew language as a marker of national identity. The chapter also tells how the son of Ben Yehuda, Itamar Ben-Avi, and the second wife of his father, Hemda, were supporting the newspapers in editing, writing, and creating new sections and ideas, along with other supporting writers.

In the second chapter, "The First Hebrew Daily Newspaper in Palestine," Elyada focuses on how and why Ben-Yehuda's newspaper moved into a daily newspaper in Palestine during important events, such as the Young Turk revolution. Furthermore, it explores the transition to daily publication and the difficulties that this posed, including limitations of writers, the search for advertising revenue, and preparation for frequent issuance, production, and circulation. Elyada refers also to the short-lived, five months' agreement between Ben-Avi and Shlomo Geingold, a businessman and investor, due to competition and the fluid politics of that time in Palestine.

In answering how the daily *Ha-Zvi* managed to survive, chapter 3, “The Daily *Ha-Zvi*, Yello, Editorial Strategies and Readers’ Reactions,” provides further accounts of events that were deemed newsworthy by Ben-Avi. Elyada asks, “How did the editors of *Ha-Zvi* manage to publish. . . and increase its circulation?” Then he explains, “The answer lies, above all, in the decision to prioritize the local reader” (100). Such events include the Young Turk Revolution, which was reported sensationally. Also important were the reportage of the *Anahnu* affair, which offered an early example of using a provocative scandal strategy, the *Antebi* affair, which marked a watershed moment for the journalistic “crusade” genre. The paper also covered corruption in Tel Aviv in 1909 and the *Hushuma* affair. This type of yellow journalism not only expanded the readership of the daily newspaper, but also attracted further advertising revenues. In chapter 4, the book explores how the Young Turk Revolution impacted the sphere of mass journalism and publishing houses, thanks to the liberal constitution that was adopted by the Ottoman Empire. After the Revolution, the press grew and diversified, launching new papers in different languages, including Arabic, Hebrew, Ladino, and Yiddish. Readership also increased, and Jerusalem became the capital of the Jewish papers of that period. However, this development did leave some issues lingering, like competitions between *Ha-Zvi* and its opponents *Ha-Herut*, *Havazelet*, *Ha-Po’el*, *Ha Ts’a’ir*, and *Moria*, especially in Yishuv, because its people did not know Hebrew.

Analyzing the competition between newspapers, chapter 5, “The Struggle for Yellow Hegemony, *Ha-Or* vs. *Ha-Herut*,” details some of the main stories, including interview pieces, and even press wars between the papers of Ben-Avi and his competitors. *Ha-Or* published interviews, even stories prior to their visits, with important figures like the German royalty Kaiser Wilhelm II and director of the Anglo-Palestine Bank Zalman David Levontin, and later his affair with his deputy in Jerusalem, Yehoshuna Barzilai (Eisenstadt). Chapter 6, “Crime and Catastrophe Stories in the Hebrew Popular Press,” investigates the themes dominating the Hebrew presses, namely, crime and catastrophe stories. For example, the papers covered stories like murders and prostitutions in Arab Jaffa and Jerusalem, including the Herling-Laiser affair, in addition to covering the catastrophe of the sinking of the Titanic. Other stories included the fire at the Jerusalem flour mill and the destruction of Messina in Italy. Chapter 7, “Military Coverage in the Hebrew Popular Press,” explores how the Hebrew popular press covered the military news, especially the Italian-Ottoman and Balkan Wars. Elyada writes, “The first newspaper that covers engaged in military coverage. . . was Ben-Yehuda’s newspaper *Ha-Zvi*, which back in 1885. . . analyzed General Gordo’sn. . . struggle in Khartoum” (258). It also sheds light on how the press at that time dealt with news-sourcing before and after World War I, especially with respect to the role first of the Ottoman Empire and then of the emergent Turkish Republic, which shaped the discourse concerning freedom of the press.

Hebrew Popular Journalism provides an interesting historical analysis of the editorial agendas, innovations, and competitions of Jewish newspapers in Ottoman Palestine from the late nineteenth century to the early twentieth

century, a time when events of great moment, locally, regionally, and globally, were afoot. The book not only explores what happened, but how it happened and how it was covered by the press. It also explores the economic and logistical challenges of competition for readership and advertising revenues, which shaped the papers' content. The book could have been richer if it included a chapter solely dedicated to the history of the Hebrew press worldwide, especially the Jewish diaspora in Europe and beyond. Nevertheless, Elyada's work is very much relevant to historians and academics whose interests cover the history of the Hebrew and Jewish press in Palestine during the Ottoman Empire, including the beginning development of those newspapers, their media techniques, procedures, challenges, and contents.

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Yael Warshel. *Experiencing the Israeli-Palestinian Conflict: Children, Peace Communication and Socialization.* (Cambridge, UK: Cambridge University Press, August 2021). \$99.99 hardback. ISBN 9781108485722.

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Experiencing the Israeli-Palestinian Conflict was published in the context of escalating violence and a pending cease fire between Israel and Palestine in May 2021 and the May 2021 publication of a dissertation by J. R. Reiling, a retired army officer, who attempted to employ soft power strategies to change hearts and minds of Iraqis during the 2007–08 surge. Yael Warshel's book evaluating *Sesame Street* programming for Israel and Palestine is also a study of soft power, which, as in Iraq, brought few desirable results. Following the conventions of writing dealing with policy issues, Warshel, like Reiling, makes recommendations for future peace-building efforts. Both authors find that a lack of national will makes it impossible to overcome cultural differences and find solutions to political, social, and economic issues. Leaders like Nouri al-Maliki in Iraq and Benjamin Netanyahu in Israel are thus enabled to advance their own political interests as opposed to national interests.

I recall watching *Sesame Street* on a black-and-white television in my one-sheet hotel in Amman, Jordan, in 2000 and wondering whether the show was doing more than educating children. Now I have my answer. No!