

עיונים בשפה וחברה

כתב עת אלקטרוני בין תחומי

של האגודה הישראלית לחקר שפה וחברה

גיליון מיוחד בנושא

קול בחברה הישראלית העכשווית מנקודת מבט רב תחומית

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Language and Society**

Special issue on

**Voice in Contemporary Israeli society from a a Multi-Disciplinary
Point of View**

הערכת

עירית קופפרברג

מכללת לוינסקי לחינוך

עורכות-אורחות

עירית קופפרברג ואיילת כהן

מכללת לוינסקי לחינוך והמכללה האקדמית לחינוך ע"ש דוד ילין

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מלכה מוצ'ניק, המחלקה ללשון העברית וללשונות שמיות, אוניברסיטת בר-אילן

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Abstracts תקצירים

Section one: Silenced Voices and Speech as Protest

“I would like it to be good. I don’t know what good is” – The Search for the Voice of a Young Woman on the Edge of the Risk Continuum using Two Qualitative Methods

Tehila Hertz and Irit Kupferberg

This methodological study uses two qualitative methods to explore the narrative positioning and voice of Reut, a young woman, vis-à-vis her painful past and uncertain future. The literature review defines positioning and voice in narrative discourse, and presents previous studies on at-risk adolescent girls. In the methodological section, we define research trustworthiness via the use of two methods. To identify the participant’s explicit and implicit voice, we used content analysis which enabled us to draw a trajectory from childhood and adolescence to adulthood in the shadow of destructive parenthood. The latter had an impact on Reut’s mental and physical health. Using the four-level method and combining identity and positioning-exposing language resources, we show that quantitative and qualitative level analysis foregrounded Reut’s implicit positioning.

From Discourse about Autism to Autistic Discourse: When Autistics in Israel Broke their Silence

Ayelet Berman

This article is based on research that deals with a population group that, until recently, has been considered marginalized and silenced: people on the autistic spectrum in Israel. The development of autistic discourse – first abroad and later in Israel – has been a life-changing experience for the research participants, who can be characterized as high-functioning verbal autistics. It has also led to the establishment of the independent Autistic Community in Israel (ACI). Collective action may seem irrelevant for these people, and yet, like minorities and other suppressed groups in the society, they choose to act together. This is for the purpose of improving the self and social image of people on the autistic spectrum, and promoting policies that would benefit them. The findings indicate that ACI may be considered a real social

movement, as it is not just a solidarity group but is also an activist agent that wants to bring about social change.

People under Guardianship – Ideology of Hushing

Michal Barel, Israel (Issi) Doron, Roni Strier

The purpose of this article is to show how hushing can sometimes be part of a hidden reality, disguised under an ideological discourse of compassion and protection of disadvantaged populations, while at the same time it is the ideological discourse itself that weakens them.

The article presents a critical discussion of the legal institution of adult guardianship in Israel, based on a critical discourse analysis study of official guardianship reports for older adults submitted by 75 social workers to family courts in Israel from 2011–2016. The study was conducted using a qualitative "Critical Discourse Analysis" methodology. Data analysis was conducted: first-level coding, in which the Meaning Units were identified, mapped and grouped into categories, second-level coding, where higher-level conceptualization was conducted, and analysis in light of the broad aspects of social work intervention theories.

The findings of the study show how in the name of protectionist ideology, people under guardianship are positioned as lacking in the functioning capabilities of other people, and are therefore positioned as disabled, as "others". This positioning gives moral legitimacy to the denial of their civil rights, and, in fact, to silencing their civilian voices.

Voice without Speech: Linguistic Accommodations and Equal Access to Justice for People with Disabilities

Michal Gleitman and Tirza Leibowitz

This paper examines the only criminal case in Israel to rely on the testimony of an aided communicator (a woman using pictures instead of spoken language). It reveals that having the opportunity to testify does not guarantee that the witness will be heard in court. Although the witness used her alternative means of communication to testify, the court failed to recognize her ability to speak for herself and did not engage in

direct communication with her. Excluding the witness from interpersonal interactions in the courtroom hindered her access to vital resources for realizing her linguistic and communicative abilities, thereby producing insufficient evidence for conviction. We argue that equal participation in legal proceedings cannot be conditioned upon a demonstration of linguistic competence, and that accommodations, particularly the assistance of a judicial intermediary, are necessary to ensure that the voice of people with disabilities is heard in the justice system.

Voices of Gaza Perimeter Residents Clash with the Establishment Voice in the Social Media

Ella Ben-Atar, Roni Gez-Langerman, Smadar Ben-Asher

Residents of the Gaza Perimeter have been living under a continuous security threat since 2001. This study compares messages in pamphlets written by an official community leader the elected head of the regional council with personal messages posted on Twitter by private residents. We examine whether the messages enhanced people's resilience or undermined it. The findings indicate that official messages, which attempt to bolster the resilience of the community, only partially fulfill this goal, expressing the voice of residents to a limited extent. On the other hand, residents who voice spontaneous emotions when they "report from the field" provide an authentic expression of residents' needs, especially those related to receiving up-to-the-minute updates as well as to unity and solidarity. The findings show that when ignoring the intensity of the crisis in order to enhance resilience, official leaders not only fail to enhance resilience but undermine the community's sense of trust, unity, competence and hope.

Narratives of Conflict by Israeli Women: The Use of Constructed Dialogues for Positioning and Challenging Power Relations

Yael Zilberman-Friedmann & Hadar Netz

The current research investigates Israeli women's use of constructed dialogue when telling narratives of conflict mainly with persons of power and status, focusing on questions of positioning and identity construction. Our corpus is based on interviews with 30 women aged 50 to 93 from the southern city of Beer Sheva. Within this

corpus, we identified 42 narratives of conflict, mostly (but not only) with representatives of bureaucracy as well as managers and colleagues in the workplace arena. Using detailed micro-analysis, we demonstrate several linguistic and performative strategies through which the storytellers contested power relations and expressed a unique and active identity, in addition to demonstrating their skills as gifted storytellers. In contrast to previous studies arguing that women describe themselves as avoiding conflict, our findings indicate that, like men, women are also likely to insert themselves into conflictual situations, and at times may even subvert hegemonic power relations.

Section two: Heard, Echoed, and Silenced: Sound, Picture and Silence Levels of Intensity of Silencing and the Boycott of the Music of Richard Wagner

Dennis Kurzon

There are levels of silencing in terms of a speech act – silencing of speech and silencing in other discourse types -- from the strongest, which can be very loud, e.g., a teacher in a classroom trying to quieten the pupils, to a quieter type such as asking or telling someone behind the scenes not to speak about a particular topic. Silencing can occur by whispering, too. There are non-verbal types of silencing such as putting one's finger to one's lips. Silencing does not relate only to stopping someone from speaking, but may also apply to written texts. Silencing may occur when there is a series of articles or blaring headlines in the press objecting to a certain topic which writers of the articles do not want to be discussed. That is to say, silencing may be verbal, written or visual. The article deals with attempts to silence the music of German composers in Israel since Kristallnacht of November 1938. The examples include an attempt in the early 1950s to silence the music of Richard Strauss at recitals, and especially attempts to silence the music of Richard Wagner in the concert hall, and to silence public discussions about him.

Beyond Hearing: Amalia Kahana-Carmon's Song of the Bats

Michal Ben-Horin

In her series of essays from the 1980s, Amalia Kahana-Carmon criticized the way women writers have been excluded from or marginalized in the Hebrew literary canon. In her view, just like bats singing in flight, which cannot be heard by the human ear, the topics women chose to write about did not comply with the hegemonic literary traditions. Drawing inspiration from Kahana-Carmon's vocal metaphor, this article intends to examine the profound role of the voice – not only as a theme but also as a rhythmic component and sound figure – in her poetics of resistance. I employ both gender and reflections on musicality in critical theory (Nietzsche, Adorno, Kristeva, Spivak), and how they are expressed in "Veil" (1968) and "The Bridge of the Green Duck" (1984), two of Kahana-Carmon's prose texts that focus on women's struggle to free themselves from oppressive situations.

The Weird Case of "Midnight in the Village": Palestinian Appearance and Sound in Israeli Space

Hizky Shoham

The article analyzes the positioning of Israeli culture vis-à-vis the Arab or Palestinian space. Is there a difference between visual subjectivity based on disjunction from the surroundings in order to watch and dominate, and audio subjectivity which is more open to the cultural influences of these surroundings? This question is investigated via semiotic analysis of the song "Midnight in the Village" written and performed by Harel Mouyal, comparing the song's audio messages with the accompanying video-clip's visual messages. The video presents a classic Zionist visual image: a man moving with his masculine group through frontier space in order to dominate it. Conversely, the song and the melody present the voice of a confused first-person speaker, and bear witness to loneliness, passivity, and visual disorientation while assimilating Palestinian sounds. Besides the difference in genre between the visual image of the "new Jew" and the "rock aesthetics" which demand first-person expressions of "authentic" feelings, the contradictions between the song and the video demonstrate the relative effectiveness of the Zionist visual separatism vis-à-vis the

Arab and Palestinian space, as opposed to the polyphonic character of the Hebrew soundscapes.

The Rhetoric of Silence in Five Israeli Bereavement Songs

Gal Manor

The notion of bereavement is a central value in Israeli culture, focusing on the idealization and mythologization of the fallen soldier (Almog, 1997). Israeli bereavement songs, which are sung on memorial days and at commemoration ceremonies, constitute an essential part of the Israeli collective sense of identity. However, since the end of the 1960s, these bereavement songs often employ a rhetoric of silence in order to convey protest, confusion and emotion, but mainly so as to emphasize the omission of the consensual Israeli ethos of bereavement. This paper will explore the rhetoric of silence in five popular bereavement songs written by Rachel Shapira, Ehud Manor, Yehonatan Geffen, Eli Mohar and David Grossman, in order to trace their criticism of the collective notion of bereavement for fallen soldiers by omitting some of its central values from their songs.

Section three: Silence and Silencing in the Media

Representation and Silencing of the Arab Voice in Jewish Education Anthologies

Oshri Zighelboim

This study examines the Arab minority voice in Jewish school anthologies in Israel, and the manner in which students' national identity is shaped in relation to this minority. The study is based on five identity-related models (religious, ethnic, language, withdrawn state, and comprehensive civil) (Zighelboim, 2019), and four concepts regarding the Arab-Israeli conflict in Israel. On this conceptual basis the present study thus examines prominent vs. background identity concepts. It portrays the tensions between sectors in Israeli society. The study employs three methodologies: synchronic, diachronic, and comparative investigations. The findings of the study show a tendency to silence the Arab voice in anthologies of the ultra-Orthodox and religious Jewish education sectors, which tend to exclude works by

Arab writers. Those Arabic works that are included in Jewish anthologies, present the following types of characters: an enemy; friend who became an enemy; person with equal rights; victim; or Arab who is both a friend and a partner.

From Participating to Disparaging: The “Arab” Voice and its Absence in Two Areas of the Israeli Public Sphere

Gonen Dori-Hacohen

The “voice” has two meanings – the physical voice that can be heard, and the metaphorical voice that expresses a position. This research uses these meanings to discuss the voice of the ‘other,’ the Arab in the Israeli public sphere, as it is expressed in radiophonic call-in shows and in online comments. Analysis of these environments demonstrates that although, on the radio, participants see the Arab as the Other, still Arab callers can have a physical voice, which also expresses their position. In the Online comments, the talkback, there is no ability to use a physical voice so the Arab voice is not present. Moreover, participants assign an Arab voice to the position they oppose, accusing commenters of “being Arab” and silencing the other. Simultaneously, this practice delegitimizes the Arab. In the conclusion, the research connects the silencing of the Arab voice with other developments in the erosion of Israeli democracy.

Palestinian-Israelis’ Voice in Israeli Media as Capability

Baruch Shomron and Amit Schejter

Voicing is the capability to share life circumstances and be heard when doing so. It fulfills an important human function, vital for individuals’ wellbeing. Capabilities are what a person can do or be, and a society that enables their realization has a foundation for a theory of justice. This study examines the voicing opportunities of Palestinian-Israelis – a large marginalized population in Israel – through the main Israeli broadcast channels. These channels are the main platforms for voice in society, however the voice of marginalized populations is usually absent from them. We conducted a quantitative content-analysis of Palestinian-Israeli interviews on these channels, as well as in-depth qualitative interviews with Palestinian-Israeli viewers and listeners, to understand their expectations. Findings suggest that the Israeli media

prevent Palestinian-Israelis from voicing, despite their strong desire to do so. The study contributes to understanding the media's role in enabling voice, and Palestinian-Israelis' current opportunities to voice.

Silencing and Seducing Voters: Polyphony in the *New Right's* Campaign Ads

Silvia Adler and Ayelet Kohn

In preparation for the April 2019 Knesset elections, the "New Right" party, led by Naftali Bennett and Ayelet Shaked, integrated in its campaign a series of TV ads based on media genres not necessarily affiliated with political propaganda, under the slogan "Shaked will win the Supreme Court, Bennett will beat Hamas". These videos caused a stir all around the country. Two of the most memorable videos are "Goodbye Song" and "Fascism by Ayelet Shaked". We propose to consider these videos as a representation of a polyphonic mechanism, in which different voices, both expressed and muted, meld together what the addressees interpreted as an array of contradictions. We examine the meaning of this particular mechanism, precisely because of the uncommonness of campaign ads built in the form of entertainment genres (a video clip for the "Goodbye song") or commercial ads (a perfume commercial ad, in the case of "Fascism, by Ayelet Shaked") in order to design and promote political agendas. We also explore how the polyphonic mechanism contributes to the creation of a gap between the video makers' original intention and the reception of the ads by addressees from all across the political spectrum.

Ironic Echoes as a Strategy of Silencing in Online Comments to Politicians'

Facebook posts

Pnina Shukrun-Nagar

The paper discusses ironic echoes in online comments to Benjamin Netanyahu's and Benny Gantz's Facebook posts in two election campaigns in 2019. I focus on ironic echoes of extreme, fictitious thoughts or statements that the commenters themselves attribute to the candidates from the opposing political camp or to their supporters. These include manipulative plans, and the "real" motives and goals behind the politicians' messages as well as expressions of naïveté, obedience and blind admiration on behalf of their supporters. I argue that the echoes of fictitious thoughts

and statements fulfill two key functions: first, bringing their contents in the public discourse to the surface in order to shame and ridicule the politicians, as well as their supporters. Second, silencing real, authentic, similar future voices that are allegedly as extreme or immoral as the fictitious thoughts and statements that have been echoed.

**“What is a girl like you doing in a place like this?” – Rejection of
Presuppositions in Female Politicians Debut Interviews**

Miri Cohen-Achdut

The article discusses rejection of presuppositions as a strategy for female politicians self-positioning and focuses on debut interviews in the written media. During the interviews, the politicians face offensive presuppositions regarding their gender, background or ethnicity, implying that they are not qualified for a political role. At the center of the pragmatic discussion stands the question of directness (or indirectness) of rejection. The analysis shows that the rejection's nature has a dramatic effect on the interviewee's positioning. It also shows that the rejection does not occur in opposition to the presupposition alone but in opposition to the social convention it expresses. The female politicians are therefore aware of their biased representation; the linguistic means they use to reject it positions them in various roles: feminist, ideologist, normative family woman, radical or moderate. The article, therefore, illuminates discourse patterns employed by women in the public sphere and demonstrates linguistic strategies of coping with offensive representation, and with the silencing such representation bears.

**Polyphony and Silencing in the Israeli Government's Statements during the
Coronavirus Crisis**

Maxim Lengo and Galia Yanoshevsky

From a communication perspective, the Israeli government's reaction to the Coronavirus outbreak included a multi-speaker strategy, designed to convey a multi-faceted message addressing all levels of government action. This article examines this strategy by using the terms "the rhetorical arena" (Frandsen & Johansen 2010) and "formal polyphony". The rhetorical strategies identified in the government's statements are sowing fear, creating hope, and praising. The users' comments from

one of the highest rated news sites in Israel served as an indicator of the acceptance of these statements. These were perceived by the surfers as the expression of a single voice – that of the Prime Minister. By almost completely avoiding responding to the other speakers' messages, the surfers committed what we dubbed a "perlocutionary silencing". These many-voiced statements were viewed as an attempt to divert public attention from Netanyahu's criminal investigations to a crisis of national importance (the Coronavirus).