

## English Abstracts of Articles || תקצירים באנגלית של המאמרים

**The Lebanese TV Satirical Shows: A Means for Reflecting Economic Reality or Shaping It?****Avner Asher, Yossi Mann, Dan Naor<sup>1</sup>****Abstract**

The article aims to examine to what degree Lebanese satirical shows reflect the actual state of Lebanon's economy and its effects. It addresses the following questions: Do Lebanese satirical shows offer a faithful account of Lebanon's complex economic reality, or are they politicized along sectarian lines? Does the economy transcend Lebanon's sectarian and political divisions, or do these divisions play an important role even in purely economic affairs? In order to answer these questions, we examined six leading satire shows, between 2009 and 2016. Quantitative and qualitative analysis of these satire-shows reveals that most of them faithfully reflect economic and financial affairs to their viewers. Moreover, most of the satire-shows adhered to a "pan-Lebanese" line, looking for the uniting subjects, not the divisive ones, in the economic sphere.

**Key Words:** Lebanese Satire, Lebanese Economy, The Syrian Refugees in Lebanon, Lebanese Infrastructure, political corruption.

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## A satire on the legal system in Orit Tzemach's children's story:

### "Who Stole the Tail Tuft"

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**Bat-Zion Yemini<sup>2</sup>**

#### **Abstract**

Orit Tzemach's book "Who Stole the Tail Tuft"? (2017) is probably the first children's book to mock the Israeli legal system. The article presents the story of a court trial in which an innocent mouse is accused of stealing the tuft that adorns the end of the tail of the lion, King of Animals. Then the article analyzes satirical statements in the story alluding to the miscarriage of justice with nods to adult readers. Analogies are made to well-known trials that took place in Israel and unleashed public uproar because of the glaringly biased conduct of the legal system.

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## Humor and Creativity

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Arie Sover<sup>3</sup>

### Abstract

In a constantly changing world, where the technologies we use on daily basis, are based on groundbreaking knowledge, there is a need to develop in man his creative abilities through which he can not only understand the changing world in which he lives, but also take part in the development of this world as a change agent himself. Hence the connection to humor. Humor means an unconventional way of thinking. In order to decipher the humor, the brain that perceives the humor needs to change from its conventional thinking habits and move to unconventional thinking. Humor connects elements that by nature have no common denominator. The person who understood humor and laughed succeeded to connect the elements of humor through an idea that appears at the end of a creative cognitive process.

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## Humor and Ideology: The nostalgia, Israelites and Jewishness in the work of Yoram Teharlev - In his memory

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Maya Fructman<sup>4</sup>

### Abstract

In this article I would like to speak personally involved in the academy about the special humor of my good friend, poet and songwriter, Yoram Teharlev, most of it verbal humor. At the same time, I would like to present a distinct, rugged, but thrilling Israeli character who aspired to create a new culture, with an ideological touch. Yoram Teharlev, born in 1938, was especially a poet in his soul. He testified about himself that he was engaged in humor in his works and in his life in general. He also wrote humor lyrics and texts related to the Bible - Weekly Torah portions. His humor was essentially self-humor, both when he wrote for adults and children. In this article I will analyze some of his works and talk about the humor in them.

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