All about "Mistaken" and "Evil and Dangerous": Political Satire in a Time of Crisis and the Question of the Public Sphere

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This work focuses upon the televised satire in Israel 2011 as a case study to discuss how the public sphere in Israel functions in an age of commercial television, multi-channel media, and deep ideological crisis. The analysis is of 14 programs of Eretz Nehederet (Wonderful Country) – the prime time satire of Channel Two and also to 10 program of "The Tribal Edition", the satirical program of west bank settlers. It identified two prototypes of satirical characters appearing in both channels; "mistaken" and "evil and dangerous". Both represent different modes of intergroup relations. The analysis makes use of three perspectives: Habermass's rules of discourse of the public sphere, the Cultural-Anthropological perspective and the Critical – Hegemonic one. Each of the three perspectives exposes both the limitations of the genre and the limitations of public sphere in Israel.

 Key Words: Television, Satire, Public sphere, intergroup relations, Sex roles

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On Humor and Translation Limits

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The goal of this contribution is to investigate the humor structure on various theoretical approaches (Raskin, 1985; Attardo, 2002; Jeffers, 1995; Oring, 1989), and discuss the possibility of rendering humorous effects in translations, according to different approaches, addressing both the concept of translatability itself (Hickey, 1998; Vermeer, 2000) and the translation of humor (Rojo Lopez, 2002). The theoretic framework is based on a model that distinguishes between irony and humor suggested in prior research (Hirsch, 2011). This approach will be demonstrated through the analysis of occurrences in context extracted from an Israeli popular television show, *Eretz Nehederet* (wonderful country) and Eprhaim Kishon's *My family right or wrong* (1983).

Keywords: humor, translation, translatability, irony, explicitation

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Humor and politics
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Humor and politics, two phenomena that are not necessarily related though they have some things in common. Politics, like any relationship, is based on compromise, on give and take. As in relationships, politics too is the art of the possible. In this article we are interested in deepening the existing knowledge on the topic of the use of humor in politics. We start at the birth of rhetoric as a political persuasive device in ancient Greece and continue to modern day insights into the functions of humor and their integration in political rhetoric. Our case study will focus on Barrack Obama, politician and President of the United States of America in a number of events from his political career as have been expressed in the media.

Keywords: Political Humor, Rhetoric, Obama

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Humor Was First Generated in Genesis: Expressions of Humor in the Book of Genesis as a Means for Understanding the Individual and His Environment
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Many people probably think that the Bible is a weighty theological book that does not provide space for humor as a personal or social expression. This article seeks to present the intensive engagement with humor embodied in the Book of Genesis, and in so doing we will distinguish between the verbs *tsahak* (laugh), which is also used today, and *metsahek,* which does not feature in Hebrew as spoken today. In this context we will see the complexity of the verbs *tsahak* and *metsahek*, which embody two different perspectives: that of the joker/*metsahek* and the other of the environment. While the *metsahek* sees his actions as legitimate, the environment perceives them as inappropriate jest. The joker, in contrast, operates from a real sense of joy, but at the same time there is often a tension between this joy and the reaction of the environment, which might moderate that joy.

Key words: Laughter, *metsahek*, jest, joy, Genesis

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The Relationship between Death and Humor

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For life and death are one, even as the river and the sea are one
Halil Gibran

This paper explores the link between death and humor. Focusing on what is commonly known as "black humor", the paper examines how the macabre aspects of humor can enriches the fields of medicine and psychotherapy, assisting both therapists and patients to cope with trauma and harsh realities. Drawing upon humorous but unintended death announcements, eulogies and tombstone epitaphs, the paper discusses the ironic and humoristic aspects of death, seeking to show that death and humor are not two polarities but linked one to another.

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Key words
Trauma, black humor, irony, Funny death announcements, eulogies, tombstones.

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Law and Humor

Jonathan Yovel*

Humor is not what makes us laugh (*contra* Bergson), but it may be necessary to make us *just*. This essay provides a framework for the relations between law and humor by regarding the latter as a constitutive critical disposition of practice rather than as a normalizing discourse or a diversion. It centers on the function of humor as a humanist, antifundamentalist check on epistemological and practical aspects of adjudication, partly by drawing on Rorty's "Ironism" and using examples from Swift and Eco. It further argues that humor and law (and humor in law) share a constitutive mimetic commitment in their representations of the world, functioning as a felicity condition for the former and as a condition of validity for the latter. Law's seriousness is precisely what makes humor, as an ethical disposition, so crucial to its normative pretense.

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The Importance of Not Being Serious (Hebrew)
Collection of Multi-Disciplinary Articles in Humor Research
Avner Ziv / Arie Sover

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Book Review

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Humor in Nicknames among the Haketia-Speaking Jews of Tetuan: Individual Identity versus Collective Identity

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In the early twentieth century, the city of Tetuan was the capital of the Spanish protectorate in Morocco. The local Jewish community was the main community in northern Morocco, a region where the Jews spoke a particular Judeo-Spanish dialect called Haketia. The use of nicknames among the people of Jewish Tetuan is an extensive phenomenon that persists to this day, long after they and their descendants dispersed all over the world.

The nickname genre combines known folklore techniques, and conveys its messages by varied poetic means, using play and creation. The use of nicknames, like the use of humor, constitutes an instrument for social control and a factor which consolidates sociocultural identity in a closed group with a clear distinctiveness. The humor in the nicknames of the Jews of Tetuan reveals the zealously guarded social norm of this community.

Key Words: Humor, Nicknames, Haketia, Tetuan, Folklore

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