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E-mail the author at: rzeedan@ku.edu

Yusri Khaizran and Muhammad Khlaile, *Left to Its Fate: Arab Society in Israel under the Shadow of the "Arab Spring"* (Tel Aviv: Moshe Dayan Center and Konrad Adenauer Stiftung, 2019), 226 pp. Paperback [Hebrew], NIS 50.

Yusri Khaizran and Muhammad Khlaile offer a contemporary overview of the status of Palestinians in Israel, who make up to 21 percent of Israel's population. Their book brings a fresh point of view, while arguing that the deep disappointment from the Arab Spring has changed the internal discourse among the Palestinian citizens in Israel. The failure of the Arab Spring led to conflicting trends within Palestinian society in Israel. On the one hand, it led to an intensified pragmatic-realistic approach that accepts the status quo of being Palestinian citizens in Israel, however striving to improve their situation within Israeli reality. On the other hand, it led to legitimization and strengthening of the sub-national institutions and identities, as evident in the rise of support of the Islamic movement and increased ethno-religious or tribal-like conflicts.

The authors achieved their goal by presenting their findings in five chapters. The first two chapters provide an introduction on popular uprisings from a global perspective and an introduction on the relationship between the Arab world and the Palestinian minority in Israel. The second chapter provides a historical overview of such political relationship. Here are a few examples (64–86): the influence of Jamal Abd alNasser’s nationalistic ideas on *alSumud* (Palestinian’s steadfastness in Israel after 1948); the rise of the PLO and their terrorist attacks in the 1970s and its influence on *Shaer alMuqawama* (Palestinian resistance poetry); and the Syrian involvement in Azmi Bishara’s initiative *alTawasul* (an initiative to reconnect the Druze in Israel to those in Syria).

The third chapter focuses on the political public discourse among the Palestinians in Israel about the Arab Spring. The authors survey the political streams among the Palestinians in Israel (87–91), the different reactions to the Arab Spring (92–106), and how it influenced internal political actions such as the creation of the Joint List in 2015 (97). The chapter delves into the reactions among Palestinian intellectuals in Israel (106–130), which ranged from those supporting the revolutions, those opposing them, and those who remained confused about the reaction in different Arab countries. The authors conclude that the Arab Spring created a conceptual and moral confusion among intellectual Palestinians in Israel.

After an introduction to youth movements who led the Arab Spring and their use of the new media, the fourth chapter turns into discussing youth movements among Palestinians in Israel (152–162). The chapter describes a few movements, such as Kifah (Struggle), Shabab alTaghyir (Youth of Change), alHarak alShababi (Youth Movement), and Urfud (Refuse) (162–169). The authors conclude that the youth movements among Palestinians in Israel, inspired by

the Arab Spring, failed to survive and transform into political organizations or to challenge the existing political parties (170–172).

The final chapter, chapter 5, is the most important one. In the first part, the authors describe the realistic behavior of the Palestinians in light of the changing reality (173–182). Namely, the findings support the continued trend since the Oslo Accords. The Palestinians in Israel seek to emphasize their unique status as Israeli citizens, while adopting a pragmatic approach that includes integration within Israeli society regardless of the future of the Israeli-Palestinian conflict. The data indicates the disappointment of the Palestinians in Israel from the Arab Spring, hence leading them to prefer their local civil struggle over the Palestinian national issues. The final part of the chapter attempts, unsuccessfully, to establish some conclusions about the special situation of the Christians (182–193) and the Druze (194–199) in Israel.

The book is based on research that used mixed methods. Chapters 3 and 4 are based mainly on primary sources in Arabic and Hebrew, while bringing new and interesting findings on the public political discourse and the ideas and activities of the youth movements among Palestinians in Israel. They achieved this by using archive documents, official websites, and media articles, to name a few. The findings in chapter 5 are based on the results of surveys conducted between 2013 and 2017 about the behavioral patterns and trends among the Palestinians in Israel.

Khaizran and Khlaile presented the topic through the context of the regional development surrounding the Arab Spring, hence contributing to existing scholarship. This shifts from the approach of majority of scholarship that focus on one of these: the effect of the Israeli-Palestinian conflict on the status of the Palestinians in Israel, or religious identity and its effect,

or the status of the Palestinians as a minority in the Jewish State and the majority-minority relations, or the internal/local social and political characteristics.

While written in Hebrew, the book is worth reading by those interested in understanding the social and political developments among the Palestinians in Israel and more generally those interested in the recent political changes in Israel.

Rami Zeedan

The University of Kansas