

a friend on a tour of West Jerusalem, omitting to tell them that she would be deported if caught in the vicinity of what was once her family's home.

The comedy, therefore, is not in the storytelling, but rather in the legal absurdities of designating living people as “absentees” and subsequently confiscating their property. Still, the author presides over these scenes with deeply sad descriptions. And though her subjectivity is present throughout, Amiry intersperses the narrative with poems that reflect on the stories she recounts and are ballast to her own emotion. It is in the poems that she allows herself a degree of vulnerability before the pain of the situation, leaving the prose to serve its narrative purpose (much as Assata Shakur does in her memoir, *Assata: An Autobiography*).

One major topic that Amiry does not broach until the final chapter of the book is class. She offers a brief class and sectarian critique of pre-1948 Palestinian society in the story of her mother-in-law, perhaps because this is where she feels most comfortable, but could have addressed class directly in *Golda Slept Here* because the homes that she writes about are mostly villas. (In her *Nothing to Lose but Your Life: An 18-Hour Journey with Murad*, published by Bloomsbury Qatar in 2010, Amiry explored class extensively in her disguise as an undocumented Palestinian worker who sneaks into Israel.) Still, despite the omission, Amiry achieves her goal of pulling intimate family histories out of the broader collective Palestinian history (p. 172):

We, as a people have shared our collective story of being thrown out of our homeland, Palestine, with each other and with many others—actually we have bored the world with this collective story—but somehow the individual Palestinian shies away, or perhaps is too afraid, to share the very personal story of being thrown out of her or his home, living room, or bedroom.

With *Golda Slept Here*, Amiry breaks down the real consequences of colonial dispossession. She gives center stage to the lives of the people who lost everything in the process and voice to their descendants who are gripped with an almost paralyzing *obsession* to revisit what was once theirs. By writing this book, she insists on making present the absent.

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Palestinian Commemoration in Israel: Calendars, Monuments, and Martyrs, by Tamir Sorek. Stanford, CA: Stanford University Press, 2015. 328 pages. \$90.00 cloth, \$29.95 paper and e-book.

REVIEWED BY YARA HAWARI

Palestinian Commemoration in Israel: Calendars, Monuments, and Martyrs is Tamir Sorek's second book. As an associate professor of sociology at the University of Florida, Sorek's field of study is Israeli society and Jewish-Arab relations in Israel. Based on fifteen years of solid ethnographic fieldwork including participant observation, interviews, and surveys, this book focuses on the struggle of the indigenous Palestinian minority in Israel to preserve their

identity through commemoration and manifestations of collective memory. In his compelling analysis, Sorek joins many others, such as Amal Jamal, Nadim Rouhana, and As'ad Ghanem, in making an important contribution to the literature on Palestinian citizens of Israel.



Throughout the book, Sorek strongly emphasizes the unique characteristics of the experience of this community, referring to them as an extreme case of what Dan Rabinowitz defines as a “trapped minority” (p. 14). However, Sorek rightly suggests that going beyond this definition and invoking more appropriate terms such as an “indigenous colonized group like Native Americans in the United States and Canada, aboriginal people in Australia or Maoris in New Zealand” will help us better understand the themes that dominate their collective memories.

The book comprises eleven chapters, with the first half of the book being roughly organized temporally and the second half thematically. Chapter 1 traces Palestinian commemoration during the British Mandate period and examines the increasing national sentiment among Palestine’s Arabs. In this section, Sorek analyzes some interesting points in history, including the Nabi

Musa Festival, which transformed from a religious to national event over the space of a decade, and the first celebration of Palestinian Independence Day, which was initiated by author Khalil al-Sakakini in 1919 (p. 21).

The book then discusses the Kafr Qasim massacre (1956), Land Day (1976), and their subsequent commemorations. Sorek mentions the growing role of women in commemorations beginning with Land Day (p. 51). However, this idea could have been developed further and a chapter on Palestinian women and commemoration would not have gone amiss. Importantly, there is a long discussion and analysis of the March of Return (which is held on Israeli Independence Day) and how it has overtaken Nakba Day (15 May) commemorations in terms of the number of participants. This is not because Nakba Day has ceased to be important—indeed the main slogan of the March of Return is “your independence is our Nakba.” Rather, as Sorek emphasizes, it comes from the need to counter the Zionist narrative and confront the State of Israel on its celebratory day.

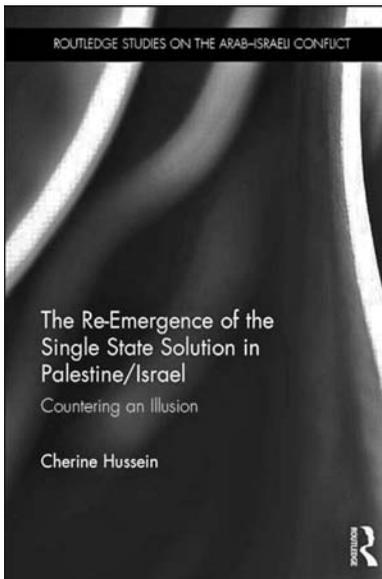
In the second half of the book, Sorek focuses on the different methods of control Israel has imposed on the Palestinian population in order to limit their commemorative activities—from the military rule period (1948–66) when censorship and control were more absolute, to the present day where the Knesset devises clever and subversive ways to limit increasingly confident Palestinian expression. Chapter 8, “The Struggle over the Next Generation,” encapsulates Israel’s once panoptic control over Arab schools and their curriculum, tracing the counterattempts and successes by nongovernmental organizations, academics, and committees to insert the Palestinian narrative into Arab schools.

The last three chapters of the book could have been summarized in paragraphs and inserted into earlier chapters. Indeed the final chapter, “Latent Nostalgia for Yitzhak Rabin,” seems a bizarre way

to end this otherwise excellent study. This conclusion of latent nostalgia for the once notorious “bone-breaker” Rabin is derived from analyses of Arabic press between 1995 and 2008 and surveys conducted during the same period (p. 217). The findings from these surveys show higher levels of sympathy for Rabin than for Shimon Peres, Yasir Arafat, or Benjamin Netanyahu (p. 225), which Sorek rather weakly translates into nostalgia.

The chief conclusion of the book is that Palestinian identity in Israel is negotiated between nationalist sentiments and demands to the right to civic equality within the state. As a result, Palestinian commemoration in Israel takes on specific characteristics that are not found among other Palestinian communities. Interestingly, in his final remarks, Sorek argues that the deteriorating relationship between the Palestinian citizens, the Israeli state, and the Jewish-Israeli public will result in the weakening of these specific commemoration characteristics, rightly concluding that Palestinian citizens’ new forms of commemoration and resistance will increasingly look more like those of their brothers and sisters across the Green Line (p. 240).

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The Re-Emergence of the Single State Solution in Palestine/Israel: Countering an Illusion, by Cherine Hussein. New York: Routledge, 2015. 200 pages. \$145.00 cloth.

REVIEWED BY TIMOTHY BRENNAN

Along with its larger ambitions, this book is a useful primer on land use in Israel/Palestine, the number and location of illegal settlements, Israel’s differential laws for Jews and non-Jews, various Palestinian and Israeli political factions and parties, the history of the Boycott, Divestment and Sanctions (BDS) movement, and the rich and largely unknown history of the one-state idea, which is as old as Israel itself. Aptly fitting her theoretical approach, author Cherine Hussein focuses as much on the Israeli opponents of Zionism as the Palestinian, and the increasing popularity of the one-state idea among key sectors of the Israeli left.

Best of all, Hussein’s argument has an internal harmony. Her case’s components fit tightly together with cumulative force. Let us begin with her argument’s premises. The disaster of the Oslo Accords, which signified a capitulation of the Palestinian leadership to Israeli strategic interests, has had the effect of starkly illustrating the unviability of the two-state solution. The very abjectness of defeat—growing corruption within the Palestinian Authority, ending the call for the right of return, the divisions between the Palestinian Authority and Hamas—has produced, paradoxically, the seeds of potential victory in the sense of rekindling interest in a, perhaps phased, one-state strategy.