Editors' Note

When we agreed in 2014 to devote this special issue of *Israel Studies Review* to the subject “Resisting Liberalism in Israel,” we did not realize how timely it would be. At this point in early 2016, it is a truism to say that Israel has moved well to the right, both politically and religiously—a phenomenon that is equally obvious to this trend’s proponents and opponents. It is thus particularly important that the articles in this issue examine different aspects of the reasons that ‘liberalism’, broadly understood, has little appeal to the disparate group of approximately half of Jewish Israelis generally gathered under the rubric ‘Mizrahim’.

As is well-known, ‘veteran Ashkenazim’, who overwhelmingly set the tone for Israel’s political and cultural direction from the pre-state Yishuv until the late 1970s, are broadly distributed across the political spectrum, although they tend toward the left. Mizrahim are much more concentrated toward the right, rejecting the universalistic liberalism that Ashkenazim believe is inherent in the DNA of the State of Israel and even of the Jewish people.

In this special issue, all of the articles examine this thorny set of topics from related but somewhat different perspectives. The introduction by the guest editors, Nissim Mizrachi and Menachem Mautner, gives a flavor of the provocative content and the perspective that informs this issue. We hope that these articles will be of present and future use for those who are looking to better understand—and perhaps even deal with—some of Israel’s most pressing social problems, whose ramifications spread throughout the whole society.

In addition, as usual, we include several book reviews, one of which discusses Colin Shindler’s volume on the history of the Israeli (secular) right and another that comments on the English translation of Hillel Cohen’s *Year Zero of the Israeli-Arab Conflict: 1929* (*Tarpat* in Hebrew), which created quite a stir in Israel when it was originally published. We also review a new book on what can be learned from Bedouin graves and

funeral practices (quite a lot, it turns out) and one on Diaspora Jewry's 'obligation' to Israel, among others.

We hope that you enjoy this issue of ISR and that it provides you with much food for thought. Please consider sharing those thoughts with us by e-mail or in person at the upcoming Association for Israel Studies (AIS) meeting this June in Jerusalem.

— *The Editors*