

Book Review: John Collins. *Global Palestine*. New York: Columbia University Press, 2011. xii + 219 pp. Cloth. US\$30. ISBN 978-0-231-70310-9.

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What is so compelling about the cause of Palestine for non-Palestinians? This question is as old as the question of Palestine, since from the beginning it was obvious that Palestine had profound global meanings for a very broad spectrum of sympathizers across the world. The answers that tended to be given to this question have differed depending on the *Zeitgeist* and its demands. In the era of Third World liberation struggles, which occasioned the rise of the Palestinian resistance movement, the question of Palestine appeared as a natural extension of anti-colonialism, in fact, it appeared then to represent anti-colonial struggles in their most pristinely just form, since Palestine was lost to colonialism precisely as the world appeared to be disavowing the colonial heritage altogether. For others, such as anti-colonial nationalists in the Arab World especially, Palestine appeared as a condensation of all grievances against Western colonialism; after all, Palestine resided at the geographic heart of the Arab World, and its loss cemented the otherwise artificial break-up of a region that had throughout history been treated by its diverse populations as a large house of a common civilization, open borders and free movements. And Israel's alliances during the Cold War cemented its status as part of the axis of world imperialism.

In this provocative book, John Collins revisits this old question as to why we should all care about Palestine with new insights, fit for the questions of our era: globalization, security discourse, and accelerated technology. He incorporates part of the old anti-colonial critique into these questions, but even here he seeks to discuss an old question in new ways. The book seeks not simply to ask why Palestine should be compelling to all of us, but also how we are all becoming Palestinians. Relying on a mixture of cultural critique, global histories and political analysis, Collins organizes the book around four global processes, each of which becomes the subject of a chapter devoted to it: colonization, securitization, acceleration, and occupation. All appear as timely concepts that explain how the significance of Palestine has continued to grow, as the author puts it, in inverse proportion to the size of the territory controlled by Palestinians. The global significance of Palestine resides, as it always has been, in its resonance with central unresolved global themes.

The chapter on colonization sets the stage by taking the longest-range global view, framing the question of Palestine in the context of settler colonial projects elsewhere that had taken place at the expense of native populations, including the United States and South Africa. Collins uses this frame so as to reject the "conflict" model, which frames the question in terms of standard political science idioms and thereby divert attention from the question of deep structures of colonialism. While most of the discussions in this chapter would be familiar to students of the issue, many would be intrigued

by Collins's distinction between "exocolonization" and "endocolonization," the former referring to the removal of native population, whereas the latter to the systematic control by citizens of the state under various protective guises that are really no more than veils for otherwise naked domination. The issue of securitization gains prominence at a global scale after September 11, although it has deeper roots in the logic of colonialism. Collins argues, quite compellingly, that the culture of security represents an "Israelization" of security policies at a global scale. The chapter on acceleration provides the most densely theorized part of the book, heavily relying on Paul Virilio but also older traditions of critique as Walter Benjamin. As typical of other parts of the book, a wide range of discussions are brought to bear on this question, from *Blitzkrieg* to special access roads to all sorts of modern technologies, which become ways to both accelerate the process of colonization and the resistance against it. At the end, Collins joins the growing chorus of advocate of the one state solution, as the only solution that would correspond to the realities of human occupation of land, while dismantling the link between occupation and colonialism. Any real solution would also accelerate the process of decolonizing not only Palestine, but global Palestine as well, which is where we all increasingly live.

This is a compelling book. The author's attempt to imagine interconnected processes, logics and histories between Palestine as a concrete issue and Palestine as a global cause should be important to readers in different fields. While it may sometimes appear more densely theorized than is necessary, it sustains worthy arguments, a global scope, and a human perspective.