the Haifa port, which created a large labor force in the city. The port also became the landing site for Jewish migrants. Furthermore, the growing land sales for Jewish settlers, the increase in the number of landless Palestinian peasants, and drought drained the local economy. These factors were exacerbated by the global depression of the 1930s. Al-Qassam was able to tap into the local grassroots resources and mobilize the frustrated, poor populace for the national cause.

Moreover, Haifa’s notable families were more politically engaged, unlike Jerusalem’s notables. To counter the presence of Christian missionary schools, the Islamic Society of Haifa founded its own schools. With a teaching position and an appointment of imam-khaṭīb of al-Istiqlal Mosque, al-Qassam established his social connections and leadership reputation. His Friday sermons promoted ethical Muslim conduct and focused on opposition to the Mandate policies and Jewish settlements, all of which were instrumental in gathering supporters for the struggle against the colonists. The gatherings in the largest center-mosque enabled al-Qassam to connect with workers’ and laborers’ unions, among other active organizations. The ideological differences notwithstanding, the Muslim leader worked with diverse organizations to improve the general welfare of all Palestinians (70).

By the late 1920s, many Palestinians were protesting, rioting, and actively resisting the Mandate and Zionism, actions that resulted in massacres of both Jews and Palestinians, as well as the killing of one British soldier. Three Palestinians were hung as a result. These events lingered in the cleric’s memory and surfaced in his Friday sermons. Al-Qassam’s piety and tolerance, respected and charismatic character, and ethical standing and rhetorical abilities (79) strengthened his interpersonal relationships with a wider audience. Thus when he decided to take to the hills and launch what he called a revolution, many heeded his call.

Mark Sanagan’s choice of narrating the social history of ʿIzz Al-Din Al-Qassam as the representative of resistance in the modern Middle East offers a valuable contribution to both the biography of the iconic hero and the historiography of Mandate Palestine during its middle period. The study would benefit scholars and students of history, religious studies, and Middle East and cultural studies.


The scope of Jeffrey D. Sachs’ study is panoramic. With the intersectionality of geography, technology, and institutions, Sachs presents an insightful analytical framework for conceptualizing human development from the Paleolithic Age through the
contemporary Digital Age. The book has received many accolades across the globe. This brief review will summarize the main arguments of *The Ages of Globalization*.

The preface launches the idea of the book from the current global pandemic of Covid-19, looking back to earlier global threats that have impacted human life and the planet Earth. The complex connections between global developments, improvements, and threats clarify the urgency of seeking better ways to deal with global crises. The subtext of *The Ages of Globalization* is a humanitarian concern for human life and the planet Earth. Sachs’ ethos is clear at the outset: human kindness must be the basis for human interactions, bearing in mind the complex material conditions and diversity of global cultures.

*The Ages of Globalization* is in nine chapters, with many helpful statistical graphs and maps. Chapter one introduces the seven ages of globalization and their time-frames: the Paleolithic age, the Neolithic Age, the Equestrian Age, the Classical Age, the Ocean Age, the Industrial Age, and the Digital Age. Chapters two through four trace the development of Homo Sapiens, their tools, and agriculture. Trade communications, along with the use energy sources and writing, set the stage for the early empires around water, riverbeds, and temperate climate. They also ushered in early developments in public administration, religion, law, philosophy, and early writing that were passed on to Eurasia during the Classical Age (1000 BCE–1500CE).

The accomplishments of the Classical Age (chapter five) have endured till the present. Establishing many empires, humans forged the major religions and philosophies of life. In the four regions of Eurasia emerged sea- and land-based major civilizations: the Greco-Roman; the Persian World; the Aryan-Indian World; and the Han and Song Dynasties of China. In this “era of globalization by politics” (69), according to Sachs, geography and temperate climate continued to play decisive factors in the sustenance of empires. A major distinction of this era is the development of writing by both the Phoenicians (in modern day Lebanon) and the Greeks. The other empires in Eurasia also adopted script writing at this time.

Acknowledged are the Arab Islamic contributions/transmissions of Greek philosophy, medicine, mathematics, and astronomy in Arabic translations to Europe during the Renaissance. Sachs, however, fails to mention a recent awareness of Western philosophers who now believe that Western and Arabic philosophy are intertwined.\(^1\) Recognized also are the technological and scientific advancements of the Song Dynasty, China’s golden age, which was the “world’s first large-scale capitalist economy” (90).

From the 16th century onwards, the following Ages of Globalization are dominated by the West, especially Great Britain and later on the United States. During the Ocean and Industrial Ages, the subjects of chapters four and five, Britain came to dominate the Seas. Instrumental were Britain’s advancements in science, technology, and knowhow; energy production of coal (and later petroleum and natural gas); and oceanography and printing. Britain and other European powers colonized
the New World and many parts of Asia, Africa, and Australia. If the Ocean Age (chapter six) announced the birth of global capitalism, the Industrial Age (chapter seven) grounded it with Britain becoming the superpower hegemon (167). Sachs notes the reasons behind Britain’s imperial supremacy, as well as the accompanying greed, profiteering, brutality, and cruelty that were deployed against the “other.” To the decimation of indigenous populations by pathogens and massacres, the founding and sustenance of Western Empires added “war, plunder, conquest, and subjugation of indigenous communities and destruction of their cultures” (103).

A brief history of digitization from the 1930s onward introduces the “ubiquitous connectivity” (169) of the Digital Age of the 21st century, emphasizing also the role of Japan and China in the process. Sachs notes two historical facts: 1) Japan’s ability to thwart all attempts at colonization by the West and its choice to follow a free market-based economy; 2) after 1978, Chinese Communist leadership shift to implement the same strategy of export-led, labor-intensive manufacturing. He adds that the four “Asian Tigers”—South Korea, Taiwan, Hong Kong, and Singapore—embarked on the successful catch-up strategy (180). Currently, the world economy is centered around three regions: the United States, the European Union, and Northeast Asia—China, Japan, and South Korea.

Sachs provides a cautionary note regarding the risks generated by technological advances. Economic inequity, the environmental crisis, and war are serious threats humanity and the planet are facing in the 21st century, issues that need urgent attention by world leaders at large. He is optimistic. He suggests that sustainable development that “combines economic growth with social inclusion, environmental sustainability, and peaceful societies” (185) is doable. As director of the United Nations Sustainable Solutions Network, Jeffrey Sachs has been advisor to three UN secretaries-general.

*The Ages of Globalization* is a masterpiece in scope and depth, written in a lucid and accessible style—a pleasure to read. World leaders, scholars, students, and the general reader should heed its guiding concepts and possibilities for a better future.

**Fischbach, Michael R. ***Black Power and Palestine: Transnational Countries of Color.*


*Black Power and Palestine* is a remarkable and timely study about solidarity between the struggle of African Americans and Palestinian Resistance. This well-researched study is in ten chapters, with a prologue, epilogue, and extensive notes. Although the struggle of African Americans has been acknowledged by scholars, black affiliations with Palestinians have not received scholarly attention. *Black