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 North-East 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
Power and Palestine fills the gap in the literature about the mutual connections between the two struggles. The 1960s and 1970s saw no unanimity among blacks regarding the Palestine-Israel conflict. However, two major groups and leaders, revolutionaries and reformists, set the tone of that affiliation. This brief review will highlight the contrast between these two trends within black America.

While Malcolm X was a revolutionary, Martin Luther King Jr. (MLK, Jr.) was a reformer and a peace activist. Malcolm X, who had converted to Islam and joined the Nation of Islam, signals one of the earliest voices of the Black Power movement against “white” America, its global awareness of decolonization, and its opposition to the settler-colonial state of Israel.

Chapter one explores the internationalization of Black Power and support for Palestinians. Seeking “freedom, justice, and independence” (10) for people of color, Malcolm and many Black Power members, felt an affinity with the Palestine cause, a feeling that “reflected and deepened their attitudes toward race, identity, and political action at home” (10). He perceived black American identity as a struggle “against imperialism and racism” (13) locally and globally. For him, black meant non-white—i.e. “black, brown, red, or yellow people” (12). In 1959, Malcolm traveled to Egypt, Saudi Arabia, and East Jerusalem (in Hashemite Jordan). The trip was an eye-opener. He perceived the victimization of Palestinians by Jews as resonant with Jewish exploitation of African Americans. Malcolm’s opposition to Zionism was insightful; knowledge of the facts of the Arab-Israeli conflict solid; and the designation of Zionism as “white racism” historically sound. His empathy for decolonizing Africans reverberated with liberating Palestinians.

Another revolutionary organization was the Student Nonviolent Coordinating Committee (SNCC), subject of chapter two. A Southern grassroots organization of working-class blacks founded in 1960, SNCC opposed racism, the Vietnam War, and colonization (18). Outspoken in supporting black South Africans, Algerians, and Palestinians, SNCC members angered many American Jews and reformist blacks. The 1960s were also the time for many international Afro-Asian conferences and cultural festivals, affording forums to international intellectuals and political activists.

Chapter five explores the rise of the Black Arts Movement. Inspired by Malcolm’s revolutionary stance, creative artists, writers, and journalists, among others, voiced negativity about Israel and apartheid. Writers like James Baldwin, Harold Cruse, and Amiri Baraka, among others, transcended racial lines to empathize with all oppressed people. In 1970, for example, Don Lee’s poem, “A Poem for a Poet,” was dedicated to Palestine’s national poet Mahmoud Darwish, whose exile was seen as parallel to the Africans’ exile during slavery. These sentiments and tensions flourished in the 1960s and 1970s though the responses of various black individuals and organizations were diverse.
Traditionally, American Jews had supported black struggle socially and financially. The National Association for the Advancement of Colored People (NAACP) was founded with Jewish support in 1909. Tensions among blacks on one hand and white and Jewish Americans on the other intensified in the aftermath of the 1967 War and the euphoria that accompanied Israel’s victory. The late 1960s, consequently, witnessed a major division between the stance of African revolutionaries (Black Power) and reformists (NAACP and others). The former were radical, vocal, and uncompromising; the latter traditional, mainstream, and compromising. The media and public pressure exacerbated the differences, which were ideological, generational, and tactical. Feeling their minority status within America, reformists MLK, Jr. did not want to challenge blacks’ coalitions with American whites and Jews, the subject of chapters three and four. Fischbach says that MLK, Jr. was “conflicted and nuanced” regarding the Arab-Israeli conflict, black image, and vision (70).

When in 1959 MLK, Jr. had gone on a pilgrimage to the Holy Land, he visited East Jerusalem. He saw first-hand the plight of Palestinian refugees, whose struggle he mentioned in the sermon he preached at the Dexter Avenue Baptist Church that same year (76). He also learned from correspondence by an American Jew about the conditions of Palestinians within Israel—that being living under martial law and having to carry special permits similar to blacks under South African apartheid. But having committed himself to peaceful resistance and being the Nobel Laureate for Peace, MLK, Jr. became ambivalent with more concern about his “image.” Declining invitations to visit Israel, he neither condoned Israel’s conduct, nor did he endorse Palestinian rights. But, Fischbach affirms, MLK, Jr. remained “balanced and guarded in his public pronouncements about the conflict” (88). He accepted Israel’s right to exist and veered the Palestine cause toward the need for economic development. (This is ironic, given President Trump’s 2020 Deal of the Century!)

The basic questions under discussion in the late 1960s and 1970s dealt with anti-Israel vs. anti-Semitism, white racism vs. racism against people of color, and reformists vs. radicals, issues that resonate with those in the public domain in 2020. In addition to students and scholars in Middle East studies, laypeople, NGOs, and other organizations would benefit from reading Black Power in Palestine.

Notes

1. For a discussion of Avicenna’s interpretation of Aristotle, see Ernst Bloch, *Avicenna and the Aristotelian Left*, translated from the German by Loren Goldman and Peter Thompson (New York: Columbia University Press, 2019). For a brief review of this publication, see *Arab Studies Quarterly* 42.4 (Fall 2020), pp. 319–321.

2. For the full text of the so-called “Peace to Prosperity,” link to www.whitehouse.gov/wp-content/uploads/2020/01/Peace-to-Prosperity-0120.pdf.