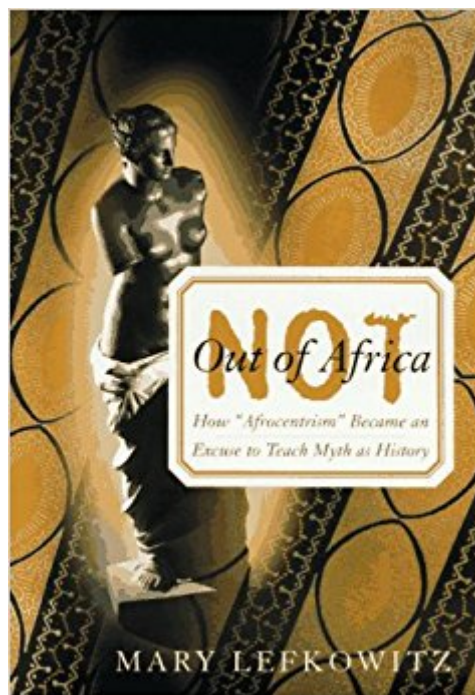


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Not Out Of Africa: How ""Afrocentrism"" Became An Excuse To Teach Myth As History (A New Republic Book)



Synopsis

Not Out of Africa has sparked widespread debate over the teaching of revisionist history in schools and colleges. Was Socrates black? Did Aristotle steal his ideas from the library in Alexandria? Do we owe the underlying tenets of our democratic civilization to the Africans? Mary Lefkowitz explains why politically motivated histories of the ancient world are being written and shows how Afrocentrist claims blatantly contradict the historical evidence. Not Out of Africa is an important book that protects and argues for the necessity of historical truths and standards in cultural education. For this new paperback edition, Mary Lefkowitz has written an epilogue in which she responds to her critics and offers topics for further discussion. She has also added supplementary notes, a bibliography with suggestions for further reading, and a glossary of names.

Book Information

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Customer Reviews

Wellesley classics professor Mary Lefkowitz takes aim at the basic claims of leading proponents of Afro-centrism, in this expansion of her New Republic article exposing flaws in the argument that black Africans were responsible for the great civilizations of Egypt and Greece that brought praise from historians and criticism from Afrocentrists. Lefkowitz argues that the Greeks' African heritage touted by Senegalese scholar Cheikh Anta Diop is based upon a single dubious source and that Egyptians never considered themselves black Africans, in fact, that they consciously disassociated themselves from blacks. She argues that the legacy of these two cultures remains so rich even foes of European civilization want to claim that legacy for themselves.

"I am defending academic standards," declares Wellesley College classics professor Lefkowitz, expanding on a New Republic article that brought her praise from historians and criticism from Afro-centrists. Her methodical study, moderate in tone, does not survey the full flower of Afro-centrism in American curricula but takes potent aim at some of the basic claims of leading proponents of Afro-centrism. For example, she shows that influential Senegalese scholar Cheikh Anta Diop asserted the Greeks' African heritage based on a single, highly dubious source. Similarly, she explains how claims tracing Greek religion and philosophy to Egyptian origins are based on clearly suspect Greek sources. Moreover, she shows how those Afro-centrists who say the Greeks borrowed an "Egyptian Mystery System" from Africa are actually relying on an 18th-century French novel. This book is a sobering rebuttal of those academics too spineless to challenge teachings based more on identity politics than on solid scholarship. Copyright 1995 Reed Business Information, Inc.

LOOK OUT. MAKE ROOM. HERE COMES mary lefkowitz. allow me to start by saying that, i'm not seeking to disregard the realities / beauty of egypt (MY SOUL will detest such feelings - i respect ALL CULTURES period).i'm far from the BENT mind(s) that hide via their cute pathetic / stereotypical / disguised political propaganda of racism horse dung: I -am - better - then - you CRAP.* this is the type of read that compels your eyeballs to appreciate a concrete view. also, once the reader(s) turns the first page, he / she will feel the rhythmic reality / smooth arguments that lefkowitz presents (her ways of thinking are like a lion - beautiful / sensitive. yet with strong muscle power).this book thus has both a negative and a positive purpose. The negative purpose is to show that the afrocentric myth of ancient history is a myth, and not history. the positive purpose is to encourage people to learn as much about ancient egypt and ancient greece as possible - lefkowitz. Preface.(she sure got me into diving into the pool of solid / true history of the ancients - yeeee haaa)the reason why i gave this book 5 sweat stars is because i can't doubt it.this wonderful woman (marry lefkowitz) made her views clear, and right to the point (without the political horse dung). she, without - a - shred - of - hesitation / fear, grabbed the bull by its horns and struck SEVERAL nerves - the bull, obviously is not walking / thinking straight.according to my limited knowledge / wisdom, this fantastic read serves 4 principles (not to say that there aren't more):1) never judge a book by its cover.2) there are two sides for every story period3) what is factual today is myth tomorrow4) a bent limited / stereotypical / egotistical mind.i will briefly touch on these numbers.1. the title of this book alone should give an electrical shock to those of BENT afrocentrism. Why BENT? Because, there

are too many who are postmodernists. It's true, not all of those that appreciate afrocentrism will feel the shock waves of the title...2. lefkowitz clearly lets the readers know that her case is not ambiguously twisted. She also PIN POINTS (for the benefit of the readers) WHY (via reliable (in a sense of checkmate) references (BETTER YET. from her opponent(s)) so that one may happily check and appreciate why lefkowitz confutes the particular weak argument / clear propaganda / falsehood of her opponent(s). ie., pp. 149 / 231...3. this understanding is without a doubt true. there are too many of unfortunates that have glued themselves to certain schools of thought (be it theology / philosophy). when the time arrives to prove to the contrary their isms or core of acceptance, naturally, there will either be some resistance / denial or an honest acknowledgement of the foreign view...4. one can't help put to sincerely appreciate lefkowitz's research into the motives / inspirations / influences of the mind(s) that were pervaded via afrocentrism. - edward wilnot blyden / marcus garvey. pp. 127-134...* her understanding to WHY (psychology), of the afrocentrism is crucial - pp. 125-126...i know for sure that this solid read will serve well for two types of mind, 1) intelligent 2) intelligent.this read is clear-cut - right to the matter (i respect that she's not full of %\$#@).mary lefkowitz is disliked by many...so was malcolm x (rip) - malcolm x (AFTER dumping the nation of islam - BENT extreme afrocentrism) spoke his mind ...lefkowitz is also speaking hers... - sit back with a cup of wine and enjoy this promising read ~ NOT OUT OF AFRICA.i know that i will read this book (n-u-t c-r-a-c-k-e-r) several times.lefkowitz has broaden my perception / respect. - she has a mind like a double edge sword.* if you are the type that has a narrow (indoctrinated) mind (" my (our) way or the high way" crap), then this read is not for you periodif you have a flexible brain and appreciate sound views (lefkowitz's)then you will gladly respect her BLOWS...- i believe it is essential for all of us to realize that some action needs to be taken. it is not simply a matter of doing justice to the ancient greeks and their modern decedents. universities must encourage free inquiry and debate, and not permit the classroom to be used as a means of political indoctrination - lefkowitz p. 11 ~ NOT OUT OF AFRICA* this read moves like the waters of the sea. trust me, your mind will see and smell the sweet honey of her flow - sit back with some wine and enjoy, NOT OUT OF AFRICA.bless her / family.Peace.

I thoroughly enjoyed reading this book. I think it put historical fact into perspective. There is no doubt that the Egyptians were a great society, but so were the Greeks. It points out how weak the Afrocentric arguments are. I am surprised people have referred to Ms. Lefkowitz as racist. One could argue those same people are racist as well (and based on some of the comments, some are definitely anti-Semetic). When has honest debate become racist?Just because someone disagrees

with the Afrocentric theories, it does not mean they are racist. Awhile back, the Detroit Institute of Arts had an exhibition on ancient Egyptian treasures. One of the items on display was a sarcophagus. On the sarcophagus was a white face. The exhibition indicated that the sarcophagus was from the Roman-era. I was amazed that there were people who objected to that piece being part of the exhibition because it was racist. Interestingly enough, that same piece is part of the DIAs permanent collection. It was not brought in specially for the exhibition. It was a true artifact that was thousands of years old from Egypt. Did it really matter that the person on the sarcophagus was white? The purpose of the piece in the exhibition was to demonstrate how different a Roman-era sarcophagus was from earlier periods. It was not about race.

Whenever there is something some deem controversial, like Afrocentricism, then there are those who counter it. There is no problem with that. The author, in fact, offers some interesting arguments. Yet the unlike the original texts the author is countering this book has an underlying mean-spiritedness to it. So, rather than provoking a lively debate about the specifics it spends a lot of time demeaning the academic research of those who believe that the Greeks "stole" much of their scholarly work from Egypt. The author's argument could in fact be more credible and stronger if it was done in a more authentically objective manner.

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