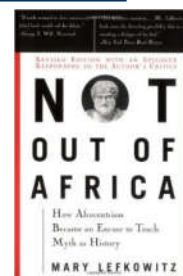




Stelling: Prof. Boter en Dr. Flinterman beoefenen geen wetenschap, maar verkondigen de ideologie van witte suprematie

**Sandew Hira
Djehuti-Ankh-Kheru**

De “wetenschappelijke” werken voor VU-studenten



Onze toetsingscriteria

- Empirische validatie: de controle op de feiten.
- Logische consistentie: tegenstrijdigheden.
- Adequate conceptualisering: geeft een concept een goed beeld van de werkelijkheid

Kolonialisme en de westerse beschaving

“De oude geschiedenis, die in dit boek behandeld wordt, is de historie van de bakermat van de Europese beschaving. Deze beschaving die zich sedert de ontdekkingsreizen van de zestiende eeuw en sterker nog sedert het koloniale imperialisme van de negentiende en twintigste eeuw over de hele wereld verbreid heeft, heeft haar wortels in de landen rondom de Middellandse Zee, en in het bijzonder in de cultuurcentra van het oude Nabije Oosten enerzijds en die van de antieke Grieken en Romeinen anderzijds.”

Blois, L. de en Van der Spek, R. (2010), p. 11

Wetenschappelijk kolonialisme en het verhaal van de ontdekking van Amerika

- Het klopt niet met de feiten
- Het is geen adequate weergave van wat er is gebeurd
- Het klopt niet vanuit logika

Verrassing voor Boter en Flinterman: de Inheemse volkeren hebben Amerika ontdekt, niet Columbus



Kleine dorpsgemeenschappen in het binnenland van de Amazone

Maar ook grote steden



Tenochtitlan (Mexico-stad): 200.000 inwoners



Het ondeugdelijk concept van democratie

- "Zowel tijdgenoten als latere beschouwers hebben zich verbaasd over de stabiliteit van de Atheense democratie in de klassieke periode. De democratische staatsregeling had onder de Atheense burgers goed wortel geschoten en kon bogen op grote successen die voor 431 behaald werden." (p. 111).
- Vrijheid is in het oosten een betrekkelijk begrip, omdat politieke vrijheid beperkt was door de macht van de koning. (p. 62)

Slavernij is goed voor de democratie

"De aanwezigheid van een grote hoeveelheid slaven is ook dikwijls aangevoerd als een reden voor het goede functioneren van de Atheense democratie. Immers, de democratie eiste een hoge participatiegraad van de burgers: veertig volksvergaderingen per jaar, elk jaar 500 nieuwe leden voor de **boulè**, grote juryrechtbanken. Dan kon alleen, zo is de redenering, omdat slaven het werk deden terwijl de burgers delibereerden." (p. 112)

Oosters despotisme en westerse vrijheid

"De zee- en veldslagen in de Perzische oorlogen hebben nog eeuwen zeer tot de verbeelding van de Grieken gesproken en zijn later in Europa beschouwd als een triomf van de vrije Grieken tegen Azië, waardoor de Griekse cultuur, de bakermat van de westerse beschaving, gered werd van verstikking door het oosters despotisme." (p. 97)

Alexander de Verschrikkelijke



- Geen verdedigingoorlog, maar aanvalsoorlogen
- Roof, platbranden
- Zichzelf tot God benoemen
- Zich als God gedragen
- Wat is een despoot?

Het zionistische verhaal en ideologische indoctrinatie

Door aan deze [monotheïstische] traditie vast te houden hebben de Joden die uit de ballingschap terugkeerden en zij die later nog eens over de wereld verstrooid zijn, hun identiteit bewaard, ook al waren zij sinds de Babylonisch ballingschap hun nationale zelfstandigheid (op een kleine onderbreking na) tot 1948 kwijt. (p. 57)

Egypte ligt niet in Azië



Cambridge dictionaries online:
De Orient
Het gebied van Oost en Zuid Azië



De schokkende ontdekking van Lefkowitz, Boter en Finkelman

"Although I had been completely unaware of it, there was in existence a whole literature that denied that the ancient Greeks were the inventors of democracy, philosophy, and science. There were books in circulation that claimed that Socrates and Cleopatra were of African descent, and that Greek philosophy had actually been stolen from Egypt. Not only were these books being read and widely distributed; some of these ideas were being taught in schools and even in universities." (p. xi)

Welkom in de 21^{ste} eeuw!

Molefe Kete Asante versus Lefkowitz

- Molefe Kete Asante: "The European construction of imperialism was accompanied by the European slave trade, cultural arrogance, anti-Semitism, anti-Africanism, and racist ideologies in science, literature and history." (p. 55)
- Lefkowitz: "This sweeping judgment has only a limited application to historical studies. Instances of active 'cultural arrogance' can be found in eighteenth- and nineteenth-century European history writing, for example, in the work of men like the Baron Cuvier (1769-1832) and the Comte de Gobineau (1816-1882). But their views could hardly be called representative among scholars." (p. 56)

Charles de Montesquieu (1689-1755)

(Separation of powers: legislative branch, judiciary branch, executive branch)

"Those concerned are black from head to toe, and they have such flat noses that it is almost impossible to feel sorry for them. One cannot get into one's mind that god, who is a very wise being, should have put a soul, above all a good soul, in a body that was entirely black... A proof that Negroes do not have common sense is that they make more of a glass necklace than of one of gold, which is of such great consequence among nations having a police. It is impossible for us to assume that these people are men because if we assumed they were men one would begin to believe that we ourselves were not Christians."

Montesquieu, Ch. De (1689): The Spirit of Laws. Cambridge Text in the History of Political Thought. Cambridge, p. 250. Origineel 1748.

Voltaire (1694-1778)

"Their round eyes, their flattened nose, their lips which are always large, their differently shaped ears, the wool of their head, that very measure of their intelligence, place prodigious differences between them and the other species of men... And they are not men, except in their stature, with the faculty of speech and thought at a degree far distant to ours. Such are the ones that I have seen and examined... And one could say that if their intelligence is not of another species than ours, then it is greatly inferior. They are not capable of paying much attention; they mingle very little, and they do not appear to be made either for the advantages or the abuses of our philosophy."

Mellow, J. (2013): Enlightenment Racism: Voltaire. <http://jamesmellow.blogspot.nl/2013/07/enlightenment-racism-voltaire.html>. Accessed 6 May 2015.

David Hume (1711-1776): Knowledge is based on experience



"I am apt to suspect the negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There scarcely ever was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no sciences. On the other hand, the most rude and barbarous of the whites such as the ancient Germans, the present Tartars, have still something eminent about them, in their valour, form of government, or some other particular. Such a uniform and constant difference could not happen, in so many countries and ages, if nature had not made an original distinction between these breeds of men. Not to mention our colonies, there are negroe slaves dispersed all over Europe, of whom none ever discovered any symptoms of ingenuity; though low people, without education, will start up amongst us, and distinguish themselves in every profession. In Jamaica, indeed, they talk of one negroe as a man of parts and learning; but it is likely he is admired for slender accomplishments, like a parrot, who speaks a few words plainly."

Hume, D. (1994). Political Essays. Cambridge. Original 1777, p. 86.

Immanuel Kant (1724-1804): knowledge not only based on experience but also on reason



"The Negroes of Africa have by nature no feeling that rises above the ridiculous. Mr. Hume challenges anyone to adduce a single example where a Negro has demonstrated talents, and asserts that among the hundreds of thousands of blacks who have been transported elsewhere from their countries, although very many of them have been set free, nevertheless not a single one has ever been found who has accomplished something great in art or science or shown any other praiseworthy quality, while among the whites there are always those who rise up from the lowest rabble and through extraordinary gifts earn respect in the world. So essential is the difference between these two human kinds, and it seems to be just as great with regard to the capacities of mind as it is with respect to color." Kant, I. (1992). Observations on the feeling of the beautiful and sublime. In: Kant, I. (1992): Lectures on Logic, pp. 18-62. Origineel 1764. Cambridge University Press. Cambridge, p. 59.

George Hegel (1770-1831)



"The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality — all that we call feeling — if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character."

Hegel, G. (2001): The Philosophy of History. Batoche Books. Ontario. Origineel 1837, p. 110-111.

John Locke (1632-1704)



"Every freeman of Carolina shall have absolute power and authority over his negro slaves, of what opinion or religion soever."

Locke, J. (1824): The works of John Locke. Volume the ninth. London, p. 196.

Lefkowitz voldoet niet aan de eis van empirische validatie

- Uit de feiten blijkt dat racisme een integraal onderdeel was van de Witte Verlichting.

Lefkowitz en racistische geschiedschrijving

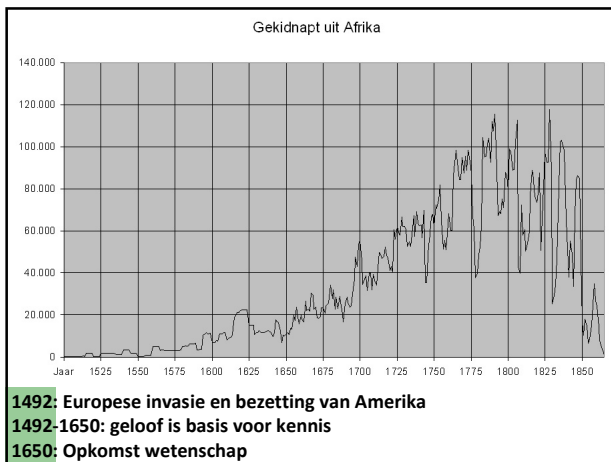
"Since the founding of this country, ancient Greece has been intimately connected with the ideals of American democracy.5 Rightly or wrongly, since much of the credit belongs to the Romans, we like to think that we have carried on some of the Greeks' proudest traditions: democratic government, and freedom of speech, learning, and discussion." (p. 6)



Ook in Europa was voor het kolonialisme het beeld van zwarte en bruine mensen positief

Schilderij uit het begin van de 1500 uit België. Edelman te gast bij koningin van Oostenrijk Schilderij van Jan Mostaert

Afrikaanse prins op bezoek bij Europees prinsenhof door schilder Nicolaes Berchem (1650)



Exclusiviteit van de Westerse wetenschap

- Ten eerste, de introductie van het begrip rationeel denken.
- Ten tweede, de claim dat de moderne wetenschap ontstond in Griekenland en dat Griekenland de bakermat is van de westerse beschaving. De Grieken zouden wetenschap zelfstandig hebben ontwikkeld zonder invloed van buiten, met name van Afrikanen.
- Ten derde, dat de Griekse beschaving een witte beschaving was.
- Ten vierde, dat de Grieken wetenschap zelfstandig hebben ontwikkeld onder invloed van buiten.
- Ten vierde, alle onwetenschappelijke onzin in de Griekse en westerse beschaving worden weggemoffeld met als doel te doen voorkomen alsof de Griekse en westerse beschaving gebaseerd was op wetenschap.

“Donkere mensen denken met hun billen en geslachtsorganen”

De Marxist Robin Blackburn koppelt het begrip rationaliteit aan moderniteit. Hij omschrijft moderniteit als volgt: *“The growth of instrumental rationality, the rise of national sentiment and the nation-state, racialized perceptions of identity, the spread of market relations and wage labour, the development of administrative bureaucracies and modern tax systems, the growing sophistication of commerce and communication, the birth of consumer societies, the publication of newspapers and the beginnings of press advertising, ‘action at distance’ and individual sensibility.”* Blackburn, R. (1997): *The Making of New World Slavery. From Baroque to the Modern 1492-1800.* Verso. London/New York, p. 4..

De racist Hegel: *“The Negroes display great strength of body and a highly sensual nature along with affability but also a shocking and inconceivable ferocity. These peoples have never emerged out of themselves, nor have they gained a foothold in history... This Africa remains in its placid, unmotivated, self-enclosed sensuality and has not yet entered into history.”*

Hegel, G. (2011): *Lectures on the Philosophy of World History. Volume 1: Manuscripts of the Introduction and the Lectures of 1822-3.* Clarendon Press. Oxford, p. 197.

Wetenschap uitgevonden door de Grieken!?!?

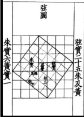
“Although I had been completely unaware of it, there was in existence a whole literature that denied that the ancient Greeks were the inventors of democracy, philosophy, and science. (p. xi)

“Knowledge (and culture) cannot be ‘stolen’ like objets d’art.” (p. 89)

De stelling van Pythagoras is niet van Pythagoras, maar van Chou Pei Suan Ching

"In een rechthoekige driehoek is de som van de kwadraten van de lengtes van de rechthoekszijden gelijk aan het kwadraat van de lengte van de schuine zijde."

Eerder ontdekt in China (1100 BCE),
Pythagoras was 572-500 BCE



Griekenland en Afrika



Herodotos citaten - 1

- "Egyptians, who surpassed all other nations in wisdom" (p. 478)
- "The Egyptians were the first to discover the solar year, and to portion out its course into twelve parts. They obtained this knowledge from the stars. (To my mind they contrive their year much more cleverly than the Greeks, for these last every other year intercalate a whole month, but the Egyptians, dividing the year into twelve months of thirty days each, add every year a space of five days besides, whereby the circuit of the seasons is made to return with uniformity)." (p. 324)
- "The worship of Bacchus through knowledge derived from Egypt, [was] introduced it into Greece, with a few slight changes, at the same time that he brought in various other practices." (p. 370)

Herodotos citaten - 2

- "Almost all the names of the gods came into Greece from Egypt. My inquiries prove that they were all derived from a foreign source, and my opinion is that Egypt furnished the greater number." p. 371
- "Horus, the son of Osiris, [is] called by the Greeks Apollo. He deposed Typhon, and ruled over Egypt as its last god-king. Osiris is named Dionysus (Bacchus) by the Greeks." (p. 470)
- "The following tale is commonly told in Egypt concerning the oracle of Dodona in Greece, and that of Ammon in Libya. My informants on the point were the priests of Jupiter at Thebes. They said "that two of the sacred women were once carried off from Thebes by the Phoenicians, and that the story went that one of them was sold into Libya, and the other into Greece, and these women were the first founders of the oracles in the two countries.... Lastly, by calling the dove black the Dodonaeans indicated that the woman was an Egyptian." (p. 375, 378)

Herodotos citaten - 3

- "The Egyptians were also the first to introduce solemn assemblies, processions, and litanies to the gods; of all which the Greeks were taught the use by them. It seems to me a sufficient proof of this that in Egypt these practices have been established from remote antiquity, while in Greece they are only recently known." p. 379
- "From this practice [de verdeling van grond], I think, geometry first came to be known in Egypt, whence it passed into Greece." (p. 430)

Herodotos citaten - 4

- "They were also the first to broach the opinion that the soul of man is immortal and that, when the body dies, it enters into the form of an animal which is born at the moment, thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is (they say) three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own. I could mention their names, but I abstain from doing so." (p. 449).
- "Both the shield and the helmet came into Greece from Egypt." (p. 857)

Socrates: Egypte - uitvinding van wetenschap

"At the Egyptian city of Naucratis, there was a famous old god, whose name was Theuth; and he was the inventor of many arts, such as arithmetic and calculation and geometry and astronomy and draughts and dice, but his great discovery was the use of letters."

Plato (n.d.); Phaedrus.
Translated by Benjamin Jowett, p. 51.

Plato: Egypte als model voor kunsteducatie

"Long ago they appear to have recognized the very principle of which we are now speaking—that their young citizens must be habituated to forms and strains of virtue. These they fixed, and exhibited the patterns of them in their temples; and no painter or artist is allowed to innovate upon them, or to leave the traditional forms and invent new ones. To this day, no alteration is allowed either in these arts, or in music at all. And you will find that their works of art are painted or moulded in the same forms which they had ten thousand years ago; this is literally true and no exaggeration."

Plato (360 BCE): Statesman. translated by Benjamin Jowett, p. 23).

Aristoteles erkent Egypte als grondlegger voor astronomie en wiskunde

"Similar accounts of other stars are given by the Egyptians and Babylonians, whose observations have been kept for very many years past, and from whom much of our evidence about particular stars is derived."

Aristotle (350 BCE): On the Heavens. Translated by J. L. Stocks, p. 32.
"For this we must not only accept the authority of the Egyptians who assert it, but we have ourselves observed the fact. Besides, the Egyptians affirm that conjunctions of the planets with one another, and with the fixed stars, take place, and we have ourselves observed Jupiter coinciding with one of the stars in the Twins and hiding it, and yet no comet was formed."

Aristotle (350 BC): Meteorology. Translated by E. W. Webster, p. 5.
"The mathematical arts were founded in Egypt"

Aristotle (350 BC): Metaphysics. <http://pinkmonkey.com/dl/library1/gp010.pdf>. Accessed June 22 2015. translated by W. D. Ross, p. 2.

Grieken gingen studeren in Egypte

- Pythagoras – wiskundige
- Democritus – natuur-, wiskundige



Wat te doen met de Griekse bewijzen?

Wetenschap volgen of ideologie bedrijven?



Fantasia 1: Herodotos is een leugenaar!



Lefkowitz: *"His ideas about the relationship of Greece to Egypt are speculative, and often misleading. Apparently he was so impressed by the antiquity and complexity of Egyptian culture that he wanted to establish connections with Greek customs wherever he could."* (p. 62)

Herodotos: *"Thus far I have spoken of Egypt from my own observation, relating what I myself saw, the ideas that I formed, and the results of my own researches. What follows rests on the accounts given me by the Egyptians, which shall now repeat, adding thereto some particulars which fell under by own notice."* (p. 420)

Fantasia 2: Herodotos was geen Griek!



Lefkowitz: "Although few Greeks were able to travel there at the time because the country was occupied by their enemies, the Persians, Herodotus was, technically a Persian subject. He visited Egypt sometime before 430 B.C." p. 62.

Fantasia 3: een nieuwe framing

Lefkowitz: "Herodotus thought that the Greeks might have been influenced by Egyptian culture because the civilization of Egypt was more ancient than that of Greece. In logic, this type of argument is called *post hoc ergo propter hoc*, 'after which means on account of which.' He does not seem to have reasoned that cultural exchange almost always works in both directions." p. 65.

Al is de leugen nog zo snel, de waarheid achterhaalt hem wel

Fantasia 4: Je kan wel ergens studeren, maar dat betekent niet dat je iets leert!



- Lefkowitz over wat Afrikaanse priesterse aan Diodorus vertelden: "they knew from accounts in their sacred books that the Greek wise men Orpheus, Musaeus, Melampus, Daedalus, the poet Homer, the Spartan lawgiver Lycurgus, the Athenian lawgiver Solon, the philosopher Plato, Pythagoras, the mathematician Eudoxus, Democritus, and Oenopides had all come to their country. The priests showed Diodorus statues of these men, and buildings or places that were named for them. They brought exhibits of the course of study attempted by each man, and stated that 'everything for which they were admired by the Greeks was brought from Egypt.'" (p. 72-73).
- Lefkowitz: "Evidently he followed Herodotus's example in imagining that any similarity was proof of direct connection, rather than a sign of indirect influence, or simply a coincidental occurrence. Like Herodotus, he seems eager to discover correspondences, with such zeal that he takes the most superficial similarities as a sign of borrowing." (p. 72-73)

Fantasia 5: Als het niet in de krant staat, dan is het niet gebeurd

De hieroglyphen bevestigen het verhaal niet: "On the basis of these new discoveries, European scholars realized that they could no longer take at face value what Herodotus, Diodorus; and the church fathers had to say about Greece's debt to Egypt. Once it was possible to read Egyptian religious documents, and to see how the Egyptians themselves described their gods and told their myths, scholars could see that the ancient Greeks' accounts of Egyptian religion were superficial, and even misleading." Lefkowitz, M. (1996): Not out of Africa. How Afrocentrism Became an Excuse to Teach Myth as History. Basic Books. New York, p. 58.

Racisme: inferieure mensen kunnen geen hoge beschavingen voortbrengen



Contradictie: Egypte ligt in Afrika en heeft een hoge beschaving. Hoe los je dit op?

1. Egypte uit Afrika halen en in Azië zetten.
2. Egypte wit maken

Obama, eerste zwarte president van Amerika, maar zijn moeder is wit



De one-drop-blood theorie



Homer Plessy (1862-1925)
Octoroon

Zwart = alles was niet wit is

Lefkowitz: "The Greeks and Romans were less precise in their use of color terms than we would wish, because skin color to them was no more important than: the color of a person's eyes or hair." (p. 31)

Waren de Grieken wit?

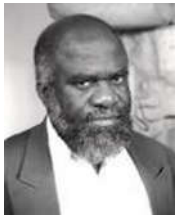


Anders Breivik, terrorist



Yanis Varoufakis, Griekse minister
Van financiën

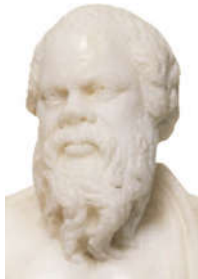
Socrates was zwart! Oh hemel!!



Kwame Nimako



Socrates



Lefkowitz: propaganda voor witte suprematie

- Haar stelling dat wetenschap uitgevonden is door de Grieken is niet gebaseerd op feiten.
- Haar stelling dat racisme een uitzondering was tijdens de Verlichting wordt tegengesproken door feiten.
- Haar stelling dat de Grieken geen invloed hebben ondergaan van de Afrikanen wordt tegengesproken door feiten en ze spreekt zichzelf tegen.
- Haar opvatting dat Socrates en andere leidende Grieken wit waren, worden tegengesproken door feiten en ze spreekt zichzelf tegen.

Hoe verder? Voorkom een nieuwe holocaust!

"Most of us are just beginning to emerge from the fog far enough to see where history-without facts can lead us, which is right back to fictive history of the kind developed to serve the Third Reich. It is not coincidental - that ours is the era not just of Holocaust denial but of denial that the ancient Greeks were ancient Greeks and creators of their own intellectual heritage."
(Idem, p. 50).

Meervoudige perspectieven op de VU: decolonial studies department

- Decolonial studies department
- Het vereist strijd: organisatievorming
- Het vereist een geest van verzet