

Greek and later cultures but will not tolerate assertions of a "stolen legacy" based on factual error and dubious, exaggerated assumptions from questionable sources. Unfortunately, the science essays included in the Afrocentric curriculum offered to American schools have come under similar criticisms, adding to the overall impression of shoddy scholarship by those involved. (For examples of such criticism see the series of articles by Bernard Ortiz de Montellano, "Multicultural Pseudo-Science: Spreading Scientific Illiteracy Among Minorities-Part I," *Skeptical Inquirer*, 16 [Fall, 1991], 46-50; "Magic Melanin: Spreading Illiteracy Among Minorities-Part II," *Ibid.*, [Winter, 1992], 162-72; "The Dogon People Revisited," *Ibid.*, 20 [Nov.-Dec., 1996], 39-46. See also, Walter F. Rowe, "School Daze: A Critical Review of African-American Base Line Essays," *Skeptical Inquirer*, 19 [Sept.-Oct., 1995], 27-32.)

The real tragedy of the situation is that if the Afrocentric version is taught, eventually young African-Americans will learn that the heritage presented to them is merely a construct and not grounded in solid research. Their disillusionment is likely to be great; they may think that it was not that their heritage was ignored but that there was so little of it that it became meaningful only if pumped up with false and dubious information. The situation is made worse by the fact that there is a real heritage which, although commonly given too little attention, should be the source of enormous pride and which can be found if sought. (For an old example see Basil Davidson, *The African Genius* [Boston: Atlantic Monthly/Little Brown, 1969].) Every teacher of history should read Lefkowitz for a lesson in methodology and for a better understanding of the Afrocentric curriculum that is being urged on many institutions at various levels of study.

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William R. Keylor. *The Twentieth-Century World: An International History*. New York, USA & Oxford, UK: Oxford University Press, 1996. Third Edition. Pp. xvii, 595. Cloth, \$49.95; ISBN 0-19-509769-6. Paper, \$22.00; ISBN 0-19-509770-X.

This is an excellent text for an upper-level course in international affairs. It is about national interests, the "power, prestige, and prosperity" of nations in the twentieth century. Drawing upon secondary sources, Keylor has sifted them and written a clear story about power politics. He has made a special effort to include in this new edition explanations about the economic relations among nations and a narrative of the dramatic changes in Eastern Europe with the collapse of the U.S.S.R. Recent events in the Mid-East and Yugoslavia are also included. To get to this end-point, he uses a chronological approach that is easy to follow. After a short introduction, he divides the century into three time periods. The first joins the two world wars and the breakdown of relations of the major powers that led to each disaster. The Cold War then follows. The lesser powers align themselves according to their interests in relation to the two opposing, imperial superpowers. Latin American and African nations are also included. Finally, with the

collapse of the U.S.S.R., the old order gives way to something different, a new world disorder. To help the reader, Keylor includes good maps and tables. After reading this book, a student should have a broad and clear understanding of *Realpolitik* in this century.

This book can be used in many ways. As the main text, it can easily supplement class lectures. It can also be used as a counterpoint to compare other ideas. Henry Kissinger covers much of the same material in his *Diplomacy*, and he offers the personal view of a diplomat-academician strongly influenced by Metternich. Gabriel Kolko has also written a history of these years in *Century of War*. This generation of American students who have been barraged about markets and the vision of globalization might find such books as *Heart of Darkness* or *The Wretched of the Earth* worthwhile.

An instructor might also want to investigate further the role of nationalism within this international century. If, at century's start, the story of Little Black Sambo was a hopeful allegory of the eventual triumph of the natives over the haughty, self-centered colonial powers, then how prophetic was it? A number of states come to mind. Vietnam, Israel, Iran, India, Indonesia, Egypt, and Mexico are all examples of the forces of nationalism and anti-colonialism, but not all were successful. What new allegory could the students create or find to represent the current relationships? Keylor suggests another way to view the events of this century. Early in his text he mentions the importance of Alfred T. Mahan and Halford Mackinder as theorists for the powers of the twentieth century. Students could analyze their ideas and then test them against the events.

Keylor intentionally excludes most internal social and cultural histories so he can concentrate on international affairs. Though he cannot avoid the bloodshed of the century, he does not consider the horrors of the Holocaust, the Soviet purges, Cambodia, and Timor, to name a few, as international affairs. Yet these troubles continue. If there is a way to prevent these internal slaughters and international disputes, now that the old order has collapsed, Keylor offers the hope of collective security. As we finish this century, we will be the witnesses of this international order or disorder.

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Lowell Gudmundson & Hector Lindo-Fuentes. *Central America, 1821-1871: Liberalism before Liberal Reform.* Tuscaloosa & London: University of Alabama Press, 1995. Pp. viii, 156. Paper, \$19.95. ISBN 0-8173-0765-6.

Central America represents a fine contribution to the developing field of Latin American scholarship. The structure of the book, however, demands the reader's familiarity with Central American history in its entirety. The interpretive framework constructed within the two essays of the book will appear confusing and unattractive to the secondary or even undergraduate student lacking a general grasp of the region. Although the authors intended their essays to provide the introductory-level student with "novel ways of thinking about the facts," the nature of nineteenth-century Central American