



NEWSLETTER

Volume 3

Issue 1-2, 2001-2002

Institute of Global Cultural Studies

State University of New York at Binghamton

EDITORIAL

The Terror of “the war on terrorism”

In our present situation, where “terrorism” has become the proclaimed enemy of “civilization,” one needs to pay particular attention to the ethical and political implications of the meanings ascribed to it. The use of fear and anxiety for political purposes—as terrorism is often defined—is not only generated by explosions, bombs, and kidnapping or other direct means. Manipulation through fear and anxiety fueled by dominant ideological constructs could be as terrorizing—if not more, due to their “indirect” nature. The ease by which a “war on terrorism” is constructed out of a horrific event that cost thousands of lives may itself be a more significant terror than the horror of the World Trade Center tragedy. The age of retaliation and of “zero tolerance” and the inability to engage in dialogue or in intercultural understanding is taking us to the brink of a nuclear war in India/Pakistan and to justifiable forms of genocide in Palestine/Israel. The meaning of terror may wane by comparison to the terror of meaning when it is constructed and circumscribed within a mono-cultural and exclusive terrain of interpretation. As renewed talk of “barbarism” and of “civilization” is closing down the venues of dialogue between various cultures, a brave new approach to international relations is being consolidated. The approach inherent in the “war on terrorism” ignores history and culture, or the complex aspects of any situation, and builds on an ignoble self-righteousness and a sense of superiority that takes us back to the days of the “might is right” approach in international politics.

While the end of the Cold War may have been an opportunity to start an intercultural dialogue and build on social and distributive justice to live in a better world, the meaning of “September 11” and the way it is interpreted and understood, the way it is disseminated and explicated, is making the “war on terrorism” an excuse to erect new barriers and to build insurmountable walls between different people. The crime of the century may not be the killing of a few thousand people in New York and Washington, or the killing of a few thousand people in Afghanistan, but the construction of a new global “ideology” built on the self-righteous superiority of certain people and on a total lack of dialogue with, and of understanding of, the majority of the world population.

(continued on p. 6)

Globalization & Dialogue of Civilizations Conference

Long before September 11th, Professor Ali A. Mazrui and the Institute of Global Cultural Studies (IGCS) had started organizing a major conference around the themes of globalization and conflicts and dialogues among civilizations. More than 500 people attended the two-day conference (April 12-13, 2002) organized in conjunction with Binghamton University and with local officials of Binghamton, Vestal, and Johnson City. The conference included a Global Town Meeting and discussions on religious tolerance, the origins of terrorism, economic imbalances between developing and developed nations, the role of the United States as a super power, and the importance of women in bringing about social change. On April 12, 2002, over 30 world-renown personalities were at Binghamton University, engaged in conversations dealing with such themes as “diversity of and within civilizations,” “Globalization and Civilization,” and “Is there a World Civilization?” Remarks by Ashis Nandi, Niara Sudarkasa, Mohamed Bakari, W. Hrisir Quaye, Maher Hathout, Ambassador Dudley Thompson, and Lama Pema Wandak enlivened the discussions. Conference participants included Wole Soyinka, the first African to win the Nobel prize for literature; Lord Ahmed of Rotherham, the first Muslim appointed to the British House of Lords; General Yakubu Gowon, the president who held Nigeria together during the Civil War; and the Rev. Thomas Michel, coordinator for inter-religious dialogue for the Vatican. Other prominent figures represented a dozen countries and the following religions: Buddhism, Christianity, Hinduism, Islam, and Judaism.

Inside this issue

The Terror of the “war on terrorism:” 1, 6, 10

Globalization & Dialogue of Civilizations Conference: 1-2

Islam and Africa Conference: 3

Interview with Robert Ostergard, Jr.: 4-5

Africa’s Top Books of the 20th Century: 5

Mazrui on Terrorism and on Globalization: 7

IGCS News: 8

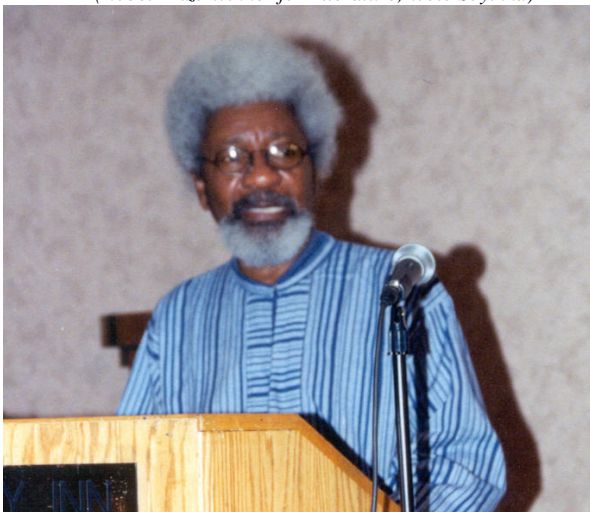
IGCS Research Highlights: 8-9



(Ali A. Mazrui, Lord Ahmed of Rotherham, Wole Soyinka, Attukwei Okai, Amb. Dudley Thompson, Maher Hathout, General Gowon, and Mrs. Gowon)

Lord Ahmed of Rotherham, from the British House of Lords, opened the session on the night of April 12 with remarks about the necessity of global equity and social justice and a more careful approach to the use of the label “terrorist.” The issue of Kashmir was also on Lord Ahmed’s mind, but his main aim was to call for reflection and attempt at understanding of other cultures and civilizations. The Keynote address of Nigerian Nobel Prize winner for Literature, Wole Soyinka, followed. Soyinka addressed the theme of the diversity necessary for living in the world. He called for the “difference” not of “flat heads” but of those who are as committed to their difference as to the respect of other’s people difference. With plenty of witty remarks and smart jokes, Soyinka’s speech revealed his interest in promoting a dialogue that would allow for “understanding” as well as for addressing social and political issues rather than the simplistic rejection of differences and the generalization of all differences into a dangerous “otherness.” Attukwei Okai, Secretary-General of the Pan-African’s Writers’ Association, awarded Prof. Ali A. Mazrui a plaque recognizing his major contributions, on behalf of the Association.

(Nobel Prize Winner for Literature, Wole Soyinka)



On April 13, 2002, open sessions and town meetings took place under the two themes of “Civilizations in Conflict” and “Civilizations in Dialogue.” Remarks by N’dri Assie-Lumumba, Jonah Isawa Elaigwu, Chester Gillis, Chandra Muzaffar, Lenn Goodman, and Ousseina Alidou stressed the need for greater dialogue and understanding and brought forth several contentious world issues. Chandra Muzaffar of Malaysia, President of the International Movement for a Just World, argued that multi-ethnic and multi-religious communities worldwide need dialogue and to open themselves up, otherwise the results may be disastrous. Radwan Masmoudi, executive director of the Center for the Study of Islam and Democracy based in the United States, highlighted the need to respect the civil rights of Muslims and Arabs in the United States and other Western countries. Ousseina Alidou and Nkiru Nzegwu called for a greater enfranchisement of women.



(Ashis Nandi, Jonah Isawa Elaigwu, Lenn Goodman, Mrs. Mazrui, and Amb. Dudley Thompson)

The conference concluded with a dinner reception at the Mazrui residence. Moderating sessions throughout the conference were established scholars from Binghamton University, including David Cingranelli, Isidore Okpewho, Edward McMahon, and Darryl C. Thomas. IGCS’s Michael Toler coordinated the various aspects of the conference in cooperation with IGCS staff.

(Mrs. Mazrui, Jonah Isawa Elaigwu, General Gowon, Niara Sudarkasa, Mrs. Gowon, Ousseina Alidou, Alamin Mazrui, and IGCS’s Ruzima Sebuharara and Goretti Mugambwa)



Islam and Africa Conference

The Institute of Global Cultural Studies (IGCS) organized an international conference on “Islam and Africa” at Binghamton, SUNY, from April 19 to April 22, 2001. The conference presented an interdisciplinary approach to the subject of Islam and Africa and emphasized its cultural, intellectual, aesthetic, social, political and historical aspects. Over 80 international scholars presented at the conference, coming from such countries as Algeria, Brazil, Egypt, England, Ethiopia, France, India, Iran, Israel, Kenya, Lebanon, Malaysia, Morocco, Niger, Nigeria, Netherlands, South Africa, Sudan, Uganda, and the United States.

The 4-day conference was a major success, drawing massive attendance and allowing for the exchange of new scholarship and research. Over 300 people attended the plenary sessions. The plenary sessions consisted of three paper presentations and two roundtable discussions with shorter presentations and open discussions. Prof. John L. Esposito (Center for Muslim-Christian Understanding, Georgetown University) presented on “Islam in a Global Perspective.” Prof. Ali A. Mazrui (IGCS, Binghamton University) presented on “Islam and Cultural Globalization in Africa.” Prof. Sulayman Nyang (Howard University) presented on “The Prophet Muhammad in the African Imagination.” Roundtable discussions involved all participants and dealt with topics introduced by scholars such as Ousseina Alidou (Rutgers University), Marnia Larzeg (Hunter College, CUNY), Nehemia Levtzion (Hebrew University of Jerusalem), and Edris Makward (U. of Wisconsin, Madison).

Throughout the concurrent sessions, papers (that were presented in English, French, or Arabic) were incredibly varied, from historical perspectives to textual exegeses and from the study of literature, media, or language to analyses of gender, identity, education, and social change. A few panels dealt with inter-faith dialogue and with dialogue among civilizations and included a paper written by Dr. Reza Shabani (International Center for Dialogue Among Civilizations, Iran).

Numerous Binghamton University departments, programs, research centers and organizations co-sponsored the conference, one of the biggest to be organized in the United States and with the most diverse and international participation. IGCS’s Tracia Leacock-Seghatolislami and Michael Toler coordinated the conference with the help of IGCS staff and student volunteers.

IGCS plans to publish a selection of the conference papers in a volume on the conference theme. Papers selected for inclusion will be announced in the Fall 2002.

In Gratitude to Parviz Morewedge

The following is the text of a letter written by IGCS Director, Ali A. Mazrui, to express the gratitude of the institute to Prof. Parviz Morewedge, Senior Research Fellow at the Institute and Conference & Publications Coordinator from 1992 to 2002.

Dear Parviz:

Let me put on record the deep gratitude of this institute for your many and varied services over the years. You organized conferences, edited manuscripts, rendered advice on philosophy and Islamic studies, and entertained visiting scholars. This is quite apart from your work for Global Publications, which suffered from excessive zeal rather than lack of commitment. In the words of the English poet Robert Browning:

“Ah but a man’s reach should exceed his grasp,
Or what’s a heaven for?”

One particularly important service you rendered to this institute was to give real additional meaning to the world “global” in our name. You cultivated links with scholars and institutions abroad, and made our Institute of Global Cultural Studies part of a multi-lingual publishing enterprise. Yes, your “reach did exceed your grasp.” You tried to reach for the world—and took us with you from time to time.

As scholars, you and I had our differences at times. But we learnt a lot from each other. This Institute certainly benefited a lot from your dedication, commitment and scholarship. We wish you a most rewarding future.

Yours sincerely,

Ali A. Mazrui, D. Phil., (Oxon)
Director
Institute of Global Cultural Studies

Interview with Robert Ostergard, Jr., Interim Associate Director of IGCS

On July 16, 2002, Robert Ostergard Jr. was interviewed by Fouad Kalouche. Dr. Ostergard had just been appointed Interim Associate Director of the Institute of Global Cultural Studies (IGCS).

Q: Could you tell us about yourself and how you became associated with IGCS?

A: I received my Ph.D. from the Political Science Department at Binghamton University, SUNY, in 1999. Professor Mazrui was actually on my dissertation committee and, after my dissertation defense, he offered me a post-doctoral fellowship at the Institute. The post-doctoral fellowship turned into a research fellowship and then, a very short time ago, Professor Mazrui offered me the interim associate directorship of his institute.

Q: Throughout these years, you have been involved in research that benefited the institute greatly. Could you share with our readers how this research developed?

A: I've been involved in several areas of research. Out of my dissertation, I've completed intellectual property rights research, particularly how intellectual property rights affected North-South relations. That has broken off into a separate line of research that deals with the AIDS crisis and how intellectual property rights issues, particularly patents on pharmaceuticals, affect the AIDS pandemic in Africa. That research has led to some field research in trying to do AIDS prevention with organizations in Uganda. I have completed research on ethnic conflict and political violence, democratic transition and terrorism.

Q: You have actually taught a few classes under the umbrella of the Institute and of the Political Science department at Binghamton University. Could you tell us about some of your more successful classes?

A: One of the more successful classes was the very first class I taught here at the Institute, a class on globalization, which enrolled well over a hundred students. Recently, the most successful class, successful beyond anybody's imagination, was the course that we taught in the spring of 2002 called "Terrorism and War," which to my astonishment initially enrolled over 500 students. The class dealt with the September 11 incident and involved members of the institute and the Political Science department who presented a number of lectures on various aspects of the September 11 events. It was one of the largest courses ever offered at Binghamton

University. The class got national attention, international attention, and a considerable amount of media attention. The Los Angeles Times, The Pittsburgh Gazette, The Roanoke Times covered it, and it was also picked up by the Voice of America.

Q: As Interim Associate Director, you will play a major role in developing the Institute's projects. What are some of the Institute's major short- and long-term projects?

A: I am certainly interested in building on the past successes that IGCS has had. Prof. Mazrui and I are eager to return to Nigeria to examine how the democratic transition there is progressing and particularly how the issues of constitutionalism and the adoption of the *Shari'a* in northern Nigeria are affecting its transition. We're also interested in maintaining our focus on understanding the role of Islam in world politics and in conveying a better understanding of Islam to people and policymakers beyond what is seen in the day-to-day headlines. I would also like to keep the HIV/AIDS pandemic on the Institute's research agenda. We are in the process, hopefully, of signing a major contract for an edited book with about 15 international scholars to address the HIV/AIDS pandemic as an international security threat. We would bring these scholars together for a conference as well. Needless to say, there's a lot on the agenda.

Q: What are the Institute's projects that are in the process of being finalized?

A: There are a couple of projects that we have to finalize. We have finished the first two volumes of *The Collected Essays of Ali A. Mazrui* in the African Canon series edited by Toyin Falola and we are now working on the third and final volume. Hopefully, we'll be able to finish that by the end of the year. We are also in the process of finishing the Carnegie Foundation grant on state borders in Africa, in conjunction with Prof. Laremont. We are also working on another volume of Prof. Mazrui's work that deals with gender and politics. We are also looking to complete edited volumes from two major conferences the Institute sponsored in the past year on "Is Globalization a Dialogue of Civilization" and "Islam in Africa."

Q: How about your own research focus?

A: I just finished one book, entitled *The Development Dilemma: Intellectual Property Rights in the International System* (L.F.B. Scholarly, 2002), which looks at the problems that developing countries face in adopting intellectual property rights protection. The next project that I have been preparing deals with the HIV/AIDS pandemic. I have already published a few articles on this subject and will be publishing an edited

book on it next year. I will also be working with a colleague of mine, Nana Poku, at the University of Southampton to produce a number of other projects on the same topic. We are already in the preliminary stages of planning a documentary series that will look at the HIV/AIDS pandemic as an international global security threat. How far that goes, we don't know yet. We want the series to examine the various facets of this pandemic beyond the human tragedy, the way that HIV/AIDS may pose a threat to the existence of states, to national economies, even to the international economy, and how it threatens people's livelihood, things along those lines.

PHOTO

Q: In the past two years, the Institute has sponsored major international conferences. Do you see any conferences on the horizon?

A: We're still looking potentially to go back to Nigeria and to continue where we left off with the Nigerian conference that we did back in 2000 on "Comparative Civil Military Relations: Africa and Latin America." That would be the biggest one we would like to plan at this time.

Q: Are you looking for some cooperative efforts internationally? Do you have any other projects where you are looking for partners here or abroad?

A: The Institute is always looking to build cooperative relationships. One of my goals is to keep building the network of academics and the network of institutes that we have. Academics and research are about cooperation and about working with others to bring us closer to some understanding our common interests. And what I would hope is that if institutes and researchers out there are interested in working with us, that they would certainly contact us. We are open to a variety of ideas as a multidisciplinary institute that has many years of research and publishing experience. So we're open to a whole host of ideas, interests, and arrangements. We would certainly enjoy hearing from scholars and researchers with ideas on building new and innovative relationships with us.

Africa's Top Books of the 20th Century

At a glittering dinner-gala in the Town Hall in Cape Town, South Africa, Nelson Mandela received an award as a writer. His book, *Long Walk to Freedom*, was recognized as one of Africa's best books of the twentieth century. The book was written largely when Mandela was in prison. The man who gave him the literary award at the gala in Cape Town was Ali A. Mazrui, the founding father of the project of "Africa's Best 100 Books of the 20th Century."

The project was first proposed by Mazrui in a speech at the Zimbabwe International Book Fair in 1998 in Harare. The audience included publishers of African books, as well as many African writers. Mazrui's proposal had immediate impact and rapidly gathered international support. A distinguished jury was appointed to select the books, and nominations were invited from far and wide. The climax was the gala in Cape Town in July 2002. Winning authors included novelists like Chinua Achebe, poets like Leopold Senghor, historians like Cheikh Anta Diop, and philosophers like Paulin Hountondji. Also among the winners were Africa's Nobel Laureates for Literature: Wole Soyinka of Nigeria, Nguigb Mahfuz of Egypt, and Nadine Gordimer of South Africa.

Books by members of the jury and by Ali A. Mazrui were disqualified from consideration for reasons of fairness. The chair of the jury was the vice-chancellor of the University of Cape Town, Professor Njabulo Ndebele. The patron of the "100 Books Project" was Archbishop Desmond Tutu, who also spoke at the Gala in Cape Town.



(Professor Mazrui makes a point to President Mugabe of Zimbabwe during his 2001 visit to the Zimbabwe International Book Fair)

The Terror of the “war on terrorism”

(from p. 1)

What a few thugs did on September 11 is criminal, but how that criminal act has been used and is being used is even a worse crime. The rhetoric, ideology, and belief associated with the dominant discourse of the “war on terrorism” are closing down all venues of inter-cultural and cross-cultural understanding and are reproducing the same blind hatred that motivated the September 11 disaster but on a global scale. That kind of mono-cultural superiority and exclusivity is reminiscent of the days of imperialism and colonialism. Rather than opening venues of intercultural understanding, the ideology that wants to fight “barbarism” only constructs a cultural superiority based on a generalization that associates a few thugs with vast populations of particular religions or ethnicities. The terror of the meaning of the “war on terrorism” is aggravated by the sheer stupidity and lack of insight of those leading it and disseminating its ideological discourses: those who cannot let go of the Cold War and who are using a tragedy of great proportion for their own benefit by perpetuating fear and anxiety in order to take better control of certain situations and turn these to their own advantage. Such a “war” is merely a tool of constructing an enemy that would allow the powers to be to evade addressing issues of social equality and of distributive justice on a global scale while empowering them to impose their will on any population that does not comply with their demands—by labeling them as “terrorists” and constructing them as enemies.

The “war on terrorism” is shifting the balance of the international order. After the Cold War, the global system could have moved further towards an order where the “rule of law” may have become possible and where “international law” could have become more enforceable and more developed. The opportunity was ripe to balance freedom with social justice and to build a more egalitarian world order. Unfortunately, from its start, the “war on terrorism” has been intent not only on undermining most previous achievements but its actual consequences have been actively eradicating most of the advancements towards bettering humanity. The rule of law is constantly undermined as warlike activities—including military, political, and economic—are implemented unilaterally by a few countries without any official declaration of war on another state—but on individuals or groups of individuals that are not associated with any state and whose prosecution should fall under the jurisdiction of criminal justice. The total disregard of the sovereignty of other nations, under the excuse of pursuing “terrorist” individuals or groups, has also undermined a basic tenet of international law built on the respect of the sovereignty of nations and of peoples.

The disastrous tragedy that was the 9/11 terrorist attack does not justify the condemnation of whole populations to mass bombing and/or to suffer the consequence of a terrific war machine—that has made over 5000 victims in Afghanistan alone. Notwithstanding the horrible credentials of the Taliban, there was no legal justification of setting the Taliban and sections of the Afghanistan population as “enemies”—of “civilization” no less. There are legal measures of dealing with countries that harbor criminals and these measures should have been followed to the letter. Unfortunately, the U.S. intervention in Afghanistan set a precedent for other countries to transgress national borders and to disregard state sovereignty in pursuit of “terrorists” or to destroy a so-called “terrorist infrastructure.” The state of international law is reminiscent today of a pre-World War Two situation where the “might is right” principle governed international relations. Following the lead of the “Bush Doctrine,” India could justify bringing the world on the brink of a nuclear disaster by claiming that it wants to destroy the “terrorist infrastructure” in Pakistan and Israel could commit genocidal acts and perpetuate apartheid-like policies in the name of destroying the Palestinian “infrastructure of terror.” The war on terror is a war of words and of control of interpretations: it imposes and creates meanings that terrorize populations worldwide and undermine the rule of law and the respect for human rights and civil liberties of numerous citizens—especially Muslim or Arab minorities. It is also a tool of control that certain countries are using to apply strong-arms tactics that are reminiscent of the days of colonialism and imperialism. Take for example how, on July 10, 2002, a briefing prepared for a top Pentagon advisory panel (by Laurent Murawiec of the RAND corporation) labeled the Saudis “terrorists” (“the Saudis are active at every level of the terror chain”) and recommended that Saudi Arabia be given an ultimatum to stop backing terrorism or to face a seizure of its oilfields and its financial assets. The ease by which a few “analysts” could label a whole country “terrorist” in order to justify the confiscation of its “oilfields” and “financial assets” is more terrorizing, at the international level, than any direct terrorist action. Such a terror is not a counter-productive act of violence by those blinded by despair and a feeling of powerlessness; it is a calculated manipulation of a situation that achieves real political and economic goals through the sheer violence of power.

(cont. on p. 10)

Mazrui on Terrorism and on Globalization

Since September 11, 2001, Ali A. Mazrui has lectured in four continents on the causes of international terrorism, including in such cities as Berlin, Dubai, Kuala Lumpur, Kampala, Abu Dhabi, Washington, Athens, Addis Ababa, New York, and Binghamton. Besides scholarly and journalistic contributions dealing with the topic, Mazrui participated in town meetings, radio and television programs, panel discussions, and other venues. Among his lectures on the issue was his address to the Ethiopian Institute for Peace and development, where he examined how both Arab Africa and Black Africa had been affected by the "War on Terrorism" in a paper entitled "Afro-Arab Crossfire: Between the Flames of Terrorism and the Force of *Pax Americana*." Professor Mazrui also presented a Keynote address entitled "The Truth Between Terror and Tyranny: The United States, Israel, and Hegemonic Globalization" at the fifth International Conference of Contemporary Middle Eastern Studies, held in Cyprus at the Eastern Mediterranean University.



(Prof. Mazrui presenting a paper in Libya on "Africa in the Age of Globalization")

Globalization was another focal theme for Mazrui before and after the tragic events of 2001. He traveled to Libya in 2000 in order to present at the meeting of the African Center for Applied research and Training in Social Development, on "Africa in the age of globalization." In two reputable lecture series, Professor Mazrui dealt with the issue of Globalization and its effects on Africans and African Americans: in March 2000, the McMillan-Stewart Lecture Series sponsored by the W.E.B. DuBois Institute for Afro-American Research at Harvard University and, in August 2001, the Eighth DuBois-Padmore-Nkrumah Pan-African Lecture series in Accra Ghana, sponsored by the W.E.B. DuBois Centre for Pan-African Culture. Many more presentations in 2001

dealt with Globalization and its effects, including distinguished lectures at various universities in the U.S. and abroad. In April 2002, Mazrui gave a lecture and video conference at the World Bank entitled "From Structural Adjustment to the Sacred Adjustment: Globalization and the New Sectarian Politics in Africa" and responded to questions from viewers in various African sites.



(Mazrui in Dar-es-Salaam, Tanzania in 2002 where he presented at the 23 World Congress for the Society for International Development)

AN HONORARY DEGREE FOR MAZRUI

The University of Ghana at Legon awarded Ali A. Mazrui an honorary degree [Doctor of Letters] at a ceremony in Accra. Nelson Mandela was also to have received a Doctor of Laws at the same ceremony, but his award had to be postponed for reasons of state.

Mazrui's degree award was preceded by a week in which he gave three distinguished annual lectures named the "Aggrey-Fraser-Guggisberg Memorial Lectures." Mazrui's three lectures bore the general title of "Kwame Nkrumah's Legacy and Africa's Triple Heritage: The Shadow of Globalization and Counter Terrorism." The lectures are to be published by the University of Ghana early in 2003. Mrs. Pauline Mazrui was also a special guest of the University of Ghana with full official honors.

IGCS News

* The institute's Associate Director (from 1997 to May 2002), Prof. Ricardo René Laremont, took on the new responsibilities of Chair of the Sociology department and resigned his position at the Institute. Professor Laremont continues to work with the institute on finalizing a few pending projects.

* Professor Robert Ostergard Jr., previously a Fellow at the institute, has been appointed interim Associate Director of the Institute (see interview enclosed).

* A joint project of the Institute of Global Cultural Studies and of the Braudel Center for the Study of Economies, Historical Systems and Civilizations received a grant of \$260,200 from the Carnegie Corporation of New York. The project, a study of political conflict in Africa based on national boundaries and identity, will explore factors that affect the prospects for stable multi-ethnic states. Research conducted through interviews in The Sudan, the Democratic Republic of Congo, Sierra Leone and Ethiopia/Eritrea will provide the basis for a published report that outlines case studies of each area, details comparative findings, and spells out policy suggestions. This is a multi-institutional, multi-disciplinary project that will involve senior scholars, such as Ibrahim Abdullah (U. of the Western Cape), Francis Deng (Brookings Institute), Edward Keller (UCLA), and Herbert Weiss (United Nations and Colombia University), as well as junior young African scholars who will conduct challenging research ground work for the project. William G. Martin, Associate Director of the Braudel Center, and Ricardo René Laremont, IGCS's Associate Director (at the time) are the directors of the project.

* The institute embarked on a project initiated by Professor Toyin Falola, Frances Higginbotham Nalle Centennial Professor of History at the University of Texas at Austin. Prof. Falola who edits a series entitled *the African Canon* at Africa World Press requested the institute's assistance in preparing the *Collected Essays of Ali A. Mazrui* in three volumes. Volume I, entitled *Africanness Redefined*, was edited by Ricardo René Laremont, Tracia Leacock Seghatolislami and Michael Toler. Ricardo René Laremont and Fouad Kalouche edited volume II, entitled *Africa and Other Civilizations: Conquest and Counter-Conquest*. Both volumes are available from Africa World Press (see flier enclosed). The third and last volume of the series is in preparation.

* *The Causes of War and the Consequences of Peacekeeping in Africa*, just published by Heinemann (2002) and edited by Ricardo René Laremont, presented the research and findings associated with the Bellagio Symposium on Peacekeeping in Africa, organized in 1999 by the institute with the support of the Rockefeller Foundation and the United States Institute of Peace.

IGCS Research Highlights

* Seifudein Adem, Visiting Research Associate at IGCS (summer 2002) received his B. A. in Political Science in 1988 from Addis Ababa University, his M. A. in International Relations in 1992 from International University of Japan (Niigata, Japan), and his Ph. D. in 1999 from University of Tsukuba, Japan, where he is currently affiliated with the Institute of Social Sciences. He is the author of the book, *Anarchy, Order and Power in World Politics: A Comparative Analysis* (2002) and has contributed chapters to few edited volumes. His academic articles have appeared in, among others, *Review of International Sociology*, *African Studies Quarterly*, *International Journal of Organization Theory and Behavior* and *Review of International Affairs*. In his research at the institute, Dr. Adem was finalizing a manuscript in which he examines the political thought of Ali A. Mazrui, especially as it relates to international relations/world politics. The title of the manuscript (scheduled to be published in 2003) is *Paradigm Lost, Paradigm Regained: The Worldview of Ali A. Mazrui*.



(Dr. Seiffudin Adem and his family)

* Fouad Kalouche, Research Associate at IGCS (since May 2001), received his Ph.D. in Philosophy from Binghamton University's Philosophy, Interpretation and Culture (PIC) program in May 2001, and his D.E.A. in the history of contemporary systems of thought from the University of Paris I (Panthéon-Sorbonne) in 1993. He specializes in ethics, social and political philosophy, philosophy of culture, the history of philosophy, and Nietzsche. Dr. Kalouche has published articles in such journals as *International Studies in Philosophy*, *Revue de Philosophie Ancienne*, *Ancient Philosophy*. He just finished editing the second volume of *The Collected Essays of Ali A. Mazrui* (with Ricardo René Laremont) entitled *Africa and Other Civilizations: Conquest and*

Counter-Conquest (Africa World Press, 2002) and is in the process of finalizing a book on Nietzsche and Multiplicity. Dr. Kalouche represented the institute at the International Congress on Intercultural Philosophy held in August 2002 in Morelia, Mexico, where he presented a paper entitled "the Violence of the Universal: Culture vs. Civilization" and will be presenting a paper entitled "New Barbarism" at the South Asian Conference at the University of Wisconsin-Madison, in October.



(Fouad Kalouche, Ali A. Mazrui, and Ruzima Sebuhrara)

* Amadou Jacky Kaba, Post-Doctoral Fellow at the institute, received his Ph.D. in May 2002 from Seton Hall University, with a major in Higher Education Policy & Research. Dr. Kaba specializes in International Comparative Higher Education; African Higher Education, History and Politics; World Politics and International Relations; North/South Relations, International Trade and Economics. His current research at the institute deals with International Comparative Higher Education and with African Higher Education.

* Ruzima Sebuhrara, an Adjunct lecturer at IGCS and Assistant to the Director, is a Ph.D. candidate in Economics at SUNY Binghamton. Before joining IGCS, Sebuhrara worked as a Manager at the Central Bank of the Congo in Boma, Democratic Republic of the Congo (formerly Zaire). Sebuhrara's current areas of teaching and research include International and Development Economics, Economics of Developing Countries, Economic Integration and Globalization, Information and Risk Assessment for Businesses and Countries, Financial Reforms and Intermediation. Sebuhrara represented the institute at a NEH summer workshop where he presented on "Joint Economic Ventures Among Black People on Both Sides of the Atlantic" and on "the African Growth and Opportunity Act." He is currently finalizing his dissertation entitled "The Impact of Financial Reforms on the Banking System in Africa."

* Michael Toler, a Research Project Assistant at IGCS since 1998, is a Ph.D. candidate in the Department of Comparative Literature at Binghamton University. He specializes in Maghrebi Literature and Translation Studies and is currently completing his dissertation. Toler was the primary logistical organizer of the April 2002 conference "Is Globalization a Dialogue of Civilizations?" and co-organizer of last April's Islam and Africa conference. Toler's article "The Ethics of Cultural Representation: The Maghrebi Novel in English Translation" appeared in Volume 6 Issue 3 of *the Journal of North African Studies*, and his article "The Devouring Ogre of History: Tahar Djaout on the Writing of History" is slated for publication in the annual proceedings of the African Literature Association's annual conference. In the summer of 2001 Toler was the technical assistant for the Middlebury College School of Arabic. He has also served as a content editor for the National Institute of Technology and Liberal Education's online reference on Arab Culture and Civilization (www.nitle.org/arabworld). He is currently working with the Institute on publishing the selected papers from the April 2001 Islam and Africa Conference, as well as from the April 2002 Dialogue of Civilizations conference.



(Michael Toler and Attukwei Okai at the Globalization and Dialogue of Civilizations conference banquet)

Newsletter Editor
Fouad Kalouche

The Terror of the “war on terrorism”

(from p. 6)

It is the role of every human being interested in building a safer, gentler, and more egalitarian world to reject the terror of the proclaimed “war on terror” and to call for the reestablishment of the rule of law in the international arena and to seriously address “real” problems that affect millions of people, such as poverty, hunger, mass extermination, repression, etc. While a terrorist attack that killed over two thousand people in the U.S. is a horrendous crime that needs to be dealt with seriously, by pursuing the culprits and bringing them to justice, it certainly does not warrant setting “terrorism” as a *global* threat. Poverty, hunger, mass extermination and repression pose a much more serious threat to the majority of the world population: thousands of lives are the innocent victims of this threat 365 days a year! The international mobilization and the worldwide commitment that we are witnessing today could only be justified if it were aiming at the eradication of such a real global threat—and not in the name of a “war on terrorism.” But this proclaimed “war” may be an indication of yet another real threat facing humanity: the “terror” associated with the use of fear and anxiety to impose the rule of a few privileged and powerful countries over the rest of the world.

INSTITUTE OF GLOBAL CULTURAL STUDIES (IGCS)
Binghamton University
State University of New York
P. O. Box 6000
Binghamton, New York 13902-6000

INSTITUTE OF GLOBAL CULTURAL STUDIES

DIRECTOR
 Ali A. Mazrui

ASSOCIATE DIRECTOR
 Robert Ostergard, Jr.,

RESEARCH FELLOWS
 Edward McMahon

RESEARCH ASSOCIATES
 Fouad Kalouche
 Thomas Uthup

POST-DOCTORAL FELLOWS
 Amadou Jacky Kaba

STAFF
 Nancy Levis, Administrative Assistant
 Barbara Tierno, Secretary
 Ruzima C. Sebuharara, Adjunct Lecturer
 Michael Toler, Research Project Assistant
 Patrick Dikkir, Research Project Assistant
 Salahudin Kafrawi, Research Project Assistant
 Goretti Mugambwa, Research Project Assistant

IGCS
 Binghamton University
 PO Box 6000 LNG-100
 Binghamton, NY 13905
 Tel: (607) 777-4494 Fax: (607) 777-2642
<http://igcs.binghamton.edu>
 E-mail: igcs@binghamton.edu

Non-Profit Org.
 U.S. Postage
 PAID
 Permit No. 61
 Binghamton, NY