

No. 28

Q&O

Early 2004

ANNUAL MAZRUI NEWSLETTER

Special Chancellor's Edition

General Theme:

POLITICAL PROBLEMS AND PROFESSIONAL REWARDS



ALI A. MAZRUI

Address: 313 Murray Hill Road, Vestal, New York 13850, USA

Office Fax: (607) 777-2642

Website: <http://alimazrui.com>

ANNUAL MAZRUI NEWSLETTER, NO 28

(Special Chancellor's Edition)

by
Ali A. Mazrui

General Theme:

POLITICAL PROBLEMS AND PROFESSIONAL REWARDS

Sub-Themes	Pages
I. Comparative Legitimacy: Kenya and the United States	1
II. Counterterrorism at Miami Airport?	3
III. Nuclear Proliferation and I	4
IV. Islam and the American Empire	7
V. Africanity and Global Affairs	9
VI. The Family in Transition	12
VII. Conclusion	18
VIII. Appendix A: Symposium in Honor of Mazrui's 70th Birthday	19
IX. Appendix B: Professional Annual Faculty Report, 2003-2004	20
X. Appendix C: Acknowledgements	23

This Newsletter is written for friends, relatives and colleagues.

Having now entered the seventh decade of my life, is there a slowing down of momentum? At large airports like Heathrow, with long distances between gates, 2003 was the year when I asked for a wheelchair or an electric car for the first time since 1986. Rushing between one airport gate to another on my own legs has now become a bit of a challenge!

On the other hand, has it ever occurred to me to use airports less often? That level of deceleration has yet to occur! I still cross the Atlantic at least ten times (going and coming) every year.

My first use of the wheelchair was in 1986 when I had an accident on an escalator at Columbus Airport, Ohio, in the course of a nationwide tour to promote my television series, *The Africans: A Triple Heritage*. We agonized whether to cancel my promotion tour since it was designed to cover all the way from the Virgin Islands, across the North American continent to Hawaii. The Public Broadcasting Service (PBS) and I decided, "the show must go on!". So I continued the tour for another three weeks in a wheelchair. It was not until 2003 that I was re-introduced to the wheelchair—but this time because of age rather than injury.

I. COMPARATIVE LEGITIMACY: KENYA AND THE UNITED STATES

In the course of 2003 I felt the consequences of two prior elections upon my own life. The Kenyan elections of the year 2002 had a positive impact upon my life. The election of Mwai Kibaki as the new President of Kenya created conditions which gave me a new lease of political legitimacy in Kenya.

On the other hand, the election of George W. Bush as President of the United States in the year 2000 helped to create political and re-

ligious conditions which threatened my political legitimacy in the United States.

At the macro-level, Kenya became more of a free society in the wake of Kibaki's election. Unfortunately, the United States became less of a free society in the wake of the election of George W. Bush and his response to September 11. My gains from Kibaki's election were for a while clear-cut and indisputable. My losses from George W. Bush's election were more ambiguous—and included pluses, as well as minuses!

My gains from Kibaki's election were specific to me and probably not related to either my ethnicity or my religion. My fluctuating fortunes under the new Bush administration seemed linked to both my race and my religion.

My most important gain from Kibaki's election was the Kenya President's decision to offer me the Chancellorship of the Jomo Kenyatta University of Agriculture and Technology. When State House in Nairobi called my home in Binghamton to make me the offer, I was astonished. The Chancellorships of all the six public universities of Kenya had previously been held by the Head of State himself (President Daniel arap Moi before he left office in 2002). President Mwai Kibaki decided to decentralize as he appointed distinguished ordinary Kenyans to serve as Chancellors of the six public universities.

Since I was permitted to remain at my post in the United States, I became the only "overseas Chancellor" of a Kenyan university. My situation constituted a double jeopardy. I was supposed to preside over agriculture and technology, neither of which was my specialization. I was also to be a distant Chancellor operating from thousands of miles away. I needed all the

help I could get.

On the other hand, my position as a member of a racial minority (Black) in the United States was now politically compounded by my membership of a religious minority (Muslim) in the country. Some Zionist extremists and some Christian fundamentalists had become more openly anti-Muslim. The American Zionist, Daniel Pipes, even opened a website called "Campus Watch" with names of professors he regarded as security risks. I was among the first eight professors he targeted. Our students were called upon to report on us. Islamophobes responded by clogging our e-mail systems with provocative and obscene spam. My home in Binghamton, New York, was pelted with raw eggs. And I personally was detained at Miami Airport for several hours on suspicion of terrorist links.

There is general consensus among American Muslims and their supporters that Daniel Pipes is an Islamophobe and hate-monger. Yet President W. Bush nominated him to serve on the Board of the U.S. Institute of Peace, a position sufficiently important that each nominee normally needs Senate confirmation. I was among those who wrote directly to Bush in protest. When President Bush discovered the level of opposition to Daniel Pipes in the Senate itself, including the opposition of such influential Senators as Edward Kennedy, Bush waited until the Senate was in recess—and then appointed Daniel Pipes by executive order. It was another measure of how indifferent the Bush administration was to Muslim concerns.

As for my interrogation at Miami Airport, I had originally decided not to go public with it, but to wait and see if such interrogations became a pattern every time I arrived in the United States. But the *Washington Post* would not let

me wait. They heard about my adventures, tracked me down for an interview, and broke the story as one more example of negative Muslim experiences at American airports. I shall return to my own Miami detention later in this Newsletter.

While my standing in the United States suffered this slight setback in the year 2003, my standing in Kenya went up. Since my appointment as Chancellor of Jomo Kenyatta University was made by no less an authority than the Head of State himself, President Mwai Kibaki, the whole nation now knew that I was in the good books of the Kenya government at last. Before the Kibaki administration, universities in Kenya felt very inhibited about inviting me to give a lecture or seminar. The one time the University of Nairobi invited me to give a lecture in the 1990s was to mark the fiftieth anniversary of the Fulbright Scheme under whose auspices many Kenyans had studied in the United States. The topic of my lecture was non-political—"African Universities and the American Model of Higher Education." Even for such a lecture the University of Nairobi had to seek permission from the Office of the Head of State, President Daniel arap Moi.

But, in 2003, the doors of the University of Nairobi were ready to open for this native son of Kenya. The Head of the Department of Political Science at Nairobi, Dr. Crispin Odhiambo Mbai invited me to give a lecture about the role of universities in Africa's development. Dr. Crispin Odhiambo Mbai did not have to seek the permission of the Head of State for my lecture.

Taifa Hall on campus filled to overflowing for my 2003 lecture. Many distinguished educators from other Kenyan universities were in attendance. The event was a "Welcome Back"

greeting to me. I was deeply moved.

I promised my host, Dr. Odhiambo Mbai that I would send him the edited text of my lecture in four or five weeks' time for possible publication. Although the professor was in his forties, he did not live long enough to receive the text. Dr. Odhiambo Mbai was murdered in his own home by persons unknown a few weeks after he had hosted me. It was regarded as a political assassination, apparently connected with his role in the on-going Kenya Constitutional review.

On my next trip to Kenya in 2003, I addressed the whole student body and all the faculty and staff of the Jomo Kenyatta University of Agriculture and Technology near Thika in Kenya. My topic was about Kenyan universities and the pursuit of excellence. The new Chancellor was introducing himself to his wider team. I was exceptionally well-received. My lecture also supported the academic staff of Kenya's public universities in their demands for a major hike in their pay and benefits. They had been neglected for too long. I publicly supported the academy's cause and goals, but I stopped short of supporting the strike in pursuit of those goals.

Professor Nick Wanjohi, the Vice-Chancellor and his administrative team on campus, gave me encouragement and support as I struggled to get my bearings as a new Chancellor. Michael Hindzano Ngonyo emerged as the Chancellor's liaison officer. I also had a special meeting with the Council of the Jomo Kenyatta University—a "getting to know you" session. The chair of the Council, Mr. Adan Muhammad of Barclays Bank in Kenya, entertained me to Iftar during Ramadhan.

II. COUNTERTERRORISM AT MIAMI AIRPORT?

There was a time during the Roman Empire

when Christians were thrown to the lions for sport. Modern day religious persecution is rarely so callous. But are there global war-games unfolding at the expense of the Muslim world in this day and age?

Muslims under direct military occupation include Iraq, Palestine and Afghanistan. Muslims militarily struggling for self-determination include Chechnya and Kashmir. Muslims on the radar screen for possible military intervention by Western powers include Iran, Syria and Somalia. Muslims being harassed under new anti-terrorist legislation (passed or in progress) already include Tanzania, Kenya, potentially South Africa and a host of other countries under pressure from the Bush administration. Muslims under other methods of oppression include the appalling suffering of the Muslims of Gujarat in India. In comparative number of victims, Muslims of the world are more sinned against than sinning.

Muslims who are harassed at American and international airports are beginning to multiply. On August 3, 2003, on arrival from overseas, I was detained at Miami airport for seven hours under repeated interrogation. Detaining a 70-year-old man as a potential terrorist is a case-study of the new paranoia at airports.

I was interrogated by (a) immigration; (b) customs; and (c) Homeland Security and the Joint Terrorism Task Force in that order. They all focused on security. Paradoxically, the last interrogators were the most apologetic and the most courteous. But they still questioned me behind closed doors. Of course, I was truthful about all the Muslim organizations I belonged to, including the Muslim American Congress, the old American Muslim Council and the Center for the Study of Islam and Democracy (CSID).

In fairness to the Joint Terrorism Task Force, they subsequently booked me a hotel room for the night in Miami and paid for it. They arranged for me to be taken to the airport hotel. And they paid for my dinner that night (giving me \$25 for it). The Homeland Security interrogators were the most friendly. Yet I felt that I would not have been kept for so long if they had not been interested in interrogating me personally. I was kept waiting until they arrived.

After living in the United States for more than a quarter of a century, did I arouse suspicion on August 3, 2003, because of where I was coming from? Was I coming back from Afghanistan? Had I visited Baghdad? Perhaps I was coming back from Indonesia?

Negative to all of those! I was coming back from Trinidad and Tobago in the Caribbean. My primary mission in Trinidad had almost nothing to do with Islam. I had been a keynote speaker to mark Emancipation Day—commemorating the end of slavery in the British Caribbean in the nineteenth century.

The questions I was asked at Miami on my return in 2003 included whether I believed in Jihad and what did I understand by jihad? What denomination of Islam did I belong to? Since I was a Sunni, why was I not a Shi'a? I reacted: "If you were a Catholic, and I asked why you were not you a Protestant, how would you deal with that?"

Since I was coming from Trinidad and Tobago, had I seen Yaseen Abubakar, the Islamic militant who had held the whole cabinet of Trinidad hostage in the Parliament building nearly fifteen years earlier? That was a much more sophisticated question.

I replied at Miami Airport that I had not met Abubakar, but I had tried to see him in Trinidad. After all, I was teaching a course at Cornell on

"Islam in the Black Experience". I had also taught "Islam in World Affairs" at Binghamton. It was my business to study the Abubakars of this world!

The Miami airport officials allowed me one phone call. I called my home in Binghamton and raised the alarm. My wife mobilized my three adult sons and their families. She also mobilized some colleagues at Binghamton University. Their phone calls of alarm to the relevant authorities might have speeded up my release. My ordeal at Miami airport ended amicably, with a few embarrassed smiles. However, I am not complacent. I am afraid it could happen again, the Lord preserve us. But we shall not be intimidated. Amen.

III. NUCLEAR PROLIFERATION AND I

In a year when there was so much international debate about weapons of mass destruction, some Canadian researchers discovered what I had said about nuclear weapons proliferation in my BBC Reith Lectures (world service) in 1979. I had recommended to the Third World that they should acquire a military nuclear capability as soon as they could. Audiences of the British Broadcasting Corporation were stunned in 1979.

The Canadian Broadcasting Corporation [CBC] in 2003 telephoned me in Binghamton to inquire if I would be prepared to defend my 1979 recommendation on television in Toronto in 2003. The CBC had a programme specializing on controversial issues. The programme was called "Test of Faith". The format put the main character in what they called "the hot seat", facing a panel of three challengers. For my sins I picked up the gauntlet from CBC and traveled to Toronto (at CBC's expense, of course).

The three challengers in the studio consisted

of a military man, a university professor (another man) and a woman anti-nuclear activist. There was also a live audience in the studio to listen and react to the debate and later ask questions. My nephew, Muhammad Yusuf Tamim, and his wife, Khyrul Nisha Tamim, were seated among the studio audience. The Chief Programme Moderator was Valerie Pringle.

But why had I recommended nuclear weapons proliferation in Africa and the Third World in 1979? One reason was my belief that the Northern hemisphere [NATO, the Warsaw Pact, etc.] was not to be allowed to monopolize any branch of scientific knowledge or any field of military technology.

But my more compelling reason for recommending nuclear proliferation was the conviction that if enough Third World countries went nuclear, there would be enough consternation worldwide to strengthen demands for universal nuclear disarmament. The West especially would regard it as a nightmare for an unstable regime to acquire nuclear weapons. I believed in 1979 that such Western fears would only be put to rest if the West and the other nuclear states agreed to a universal renunciation of nuclear weapons.

What I had not anticipated in 1979 was the speedy collapse of the Soviet Union and the end of the Cold War. This made it possible for the United States to stop nuclear proliferation by bombing those Third World countries which were trying to go nuclear, instead of stopping nuclear proliferation by seeking universal nuclear disarmament.

In the case of Egypt, nuclear dreams were neutralized with a bribe from the U.S.A. of more than a billion dollars a year. In the case of South Africa, six nuclear devices already acquired by the apartheid regime were renounced and dis-

mantled as Black majority rule approached. In the case of Iraq, "weapons of mass destruction" became an excuse for invading the country and occupying it. Libya was sufficiently alarmed to abandon its own dreams of nuclear defense. Iran felt compelled to be more cautious in its own nuclear ambitions.

Yet the United States, Russia, France, China and Israel showed no interest in giving up their own weapons of mass destruction. As for India and Pakistan, they were too far ahead to be stopped from their nuclearization. Universal nuclear disarmament remained as far away as ever.

Regarding the Arab people today, they see that Israel is already a nuclear power without any complaint from the United States. In spite of Libya's self-denying decision, the Arab people are faced with the choice between the nuclearization of one or two Arab states, on the one hand, and the nuclearization of an Arab terrorist movement, on the other. Nuclear weapons under the control of a state are in much safer hands than nuclear devices in the possession of terrorists. But much safer by far is a global renunciation of nuclear weapons by all political actors, beginning with state-action to make those weapons illegitimate for everybody. After all, we have made gas-warfare and germ-warfare already illegitimate for all and sundry.

In the debate on television in Toronto the greatest defender of the nuclear status quo was the military member of the panel challenging me. Surprisingly the most sympathetic to my position was the woman peace activist. The peace activist and I were bonded together by our shared pursuit of universal nuclear disarmament.

As the debate was going on, members of the audience in the studio were given pieces of

paper to write down questions they wanted to ask. Since Muhammad Tamim's question denounced a member of the Bush Administration by name, the Canadian Broadcasting moderators disallowed his question. But the moderators were keen to have a dark-skinned man in Muslim attire on television pose a question. So they offered Muhammad an alternative question which had been submitted by another member of the audience. Muhammad refused to ask somebody else's question. I wished the moderators had been less strict about protecting the names of North American politicians!

When I was busy in 2003 defending my BBC Reith Lectures of 1979, Wole Soyinka, the Nigerian Nobel Laureate, was busy preparing his

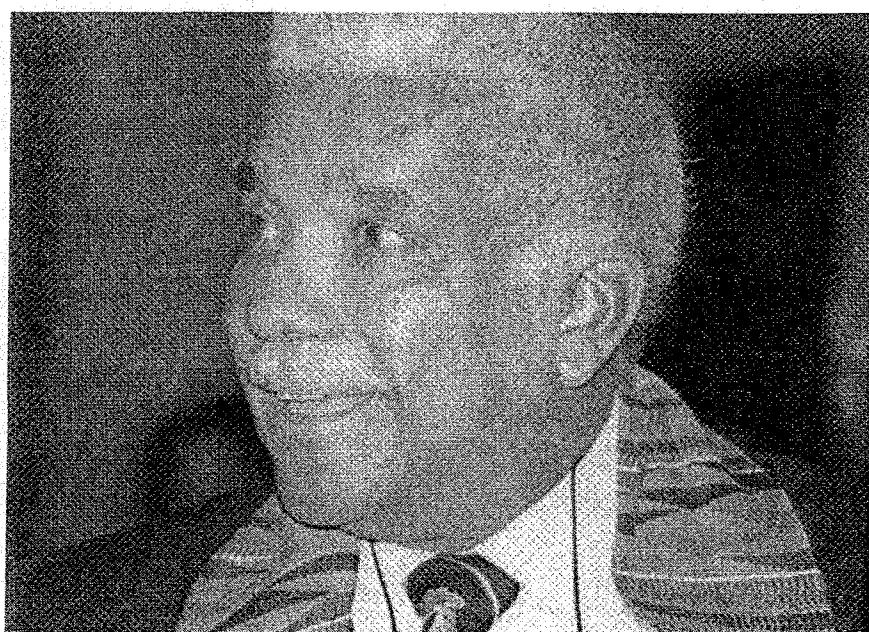
told that Wole Soyinka had already received such a doctorate, honoris causa, a few years previously.

But today I can hardly believe that I had given the BBC Reith Lectures a whole quarter century (twenty-five years) ahead of Wole Soyinka! These are the most prestigious radio lectures anywhere in the world.

In preparation for my own lectures, *The African Condition*, in 1979, the BBC gave me a travel grant in 1978 to tour Africa and interview anybody I wanted. Among others, I interviewed one Francophone African President, Leopold Sedar Senghor of Senegal, and one Anglophone African President, Kenneth Kaunda of Zambia. In fairness to them, neither of them expressed support for nuclear proliferation!

Whole Soyinka's own Reith Lectures of 2004 are entitled *Climate of Fear*. I suspect that Wole Soyinka's concept of "fear" has nothing to do with fear of nuclear weapons. I look forward to reading his book when it comes out.

I am delighted that the BBC has improved the format of the Reith Lectures. In 1979, my six Reith Lectures were recorded in a studio without live audiences in attendance. Wole Soyinka's lectures, on the other hand, were delivered before university audi-



Ali Mazrui at a press conference in Nigeria

BBC Reith Lectures scheduled for 2004. It isences, and recorded for subsequent radio trans- extremely rare that I am ahead of Wole Soyinka mission.

in delivering any particular distinguished lectures. I would usually be told by my hosts at some institution, "Wole Soyinka gave this same lecture four years ago." Or, when offered an honorary doctorate by a university, I would be

Do I wish my own Reith Lectures in 1979 had also been delivered before live audiences outside the studio? It depends upon how big a live up roar my nuclear recommendation would have produced!! On balance, however, I believe Wole

Soyinka has had a much better format for his BBC Reith Lectures than I had.

Talking of being ahead or behind Wole Soyinka on events of distinction, am I likely to win the Nobel Prize a quarter of a century after Wole Soyinka? Since Wole became a Nobel Laureate in 1986, we shall have to wait until the year 2011 to know whether I meet that twenty-fifth year deadline with a Nobel! But I suffer from three handicaps. First, I am not as creative as Wole Soyinka; second, there is no Nobel Prize for political science; and third, the Nobel Prize for Peace is unlikely to be awarded to an advocate of nuclear weapons proliferation in the Third World!!

IV. ISLAM AND THE AMERICAN EMPIRE

I am not sure which of the many events I am involved in each year are recorded by the intelligent services of the United States and its allies, although all my professional activities are overt and law-abiding. In April 2003, I was a guest of the Palestinian Return Centre in London at their international conference. My topic was "Black Intifadah: The Mau Mau Uprising and the Palestinian Resistance in Comparative Perspective." Does not the topic sound so typically "Mazruic"—comparing disparate phenomena? Yes, it does. However, it was the Palestinians who had asked me to compare Mau Mau with the Palestinian resistance. We had a great interchange on that subject when I presented my paper.

Were my three days with Palestinians in London noted by British intelligence and passed on to American intelligence? It is more than possible. Yet the Palestinian conference was so above board that it was held at the University of London and attended by some Arab members of the Israeli legislature, the Knesset, who

had come specially from Israel.

Elsewhere in the world I continued to lecture about the aftermath of September 11, and its negative consequences for Africa and the Muslim world. I did so even in Washington, D.C., when I gave a major lecture at the Ethiopian embassy on "Africa and Islam since September 11: Between Hope and Peril", which was attended by a variety of diplomats based in Washington, D.C. My lecture was under the auspices of the Andrew Young Lecture Series, the Africa



Ali Mazrui in a traditional Islamic gown in Kenya

Society of the National Summit on Africa, Washington, D.C.

On the war front near Iraq I lectured in Turkey. My topics in Istanbul were "Islam at Risk: Has a Clash of Civilizations Begun?" and "The Academic Consequences of September 11: A Cost-Benefit Analysis." My lectures were spon-

sored by the Foundation for the Sciences and Arts, Istanbul, Turkey.

I began to wonder if my controversial views about Palestine and the West's relations with Islam might harm the image of Islamic organizations in the United States which had given me a leadership role. I, therefore, insisted on resigning from the Chairmanship of the Center for the Study of Islam and Democracy [CSID] in spite of protests from other members of the Board. We agreed, however, that I should continue to serve on the Board as an ordinary member.

I also continued to serve on the Board of the Center for Muslim-Christian Understanding at Georgetown University, Washington, D.C., and on the Board of Trustees of the Oxford

2003 as a result of the convergence of three major problems—financial, managerial and political. I am now on the Board of the American Muslim Alliance.

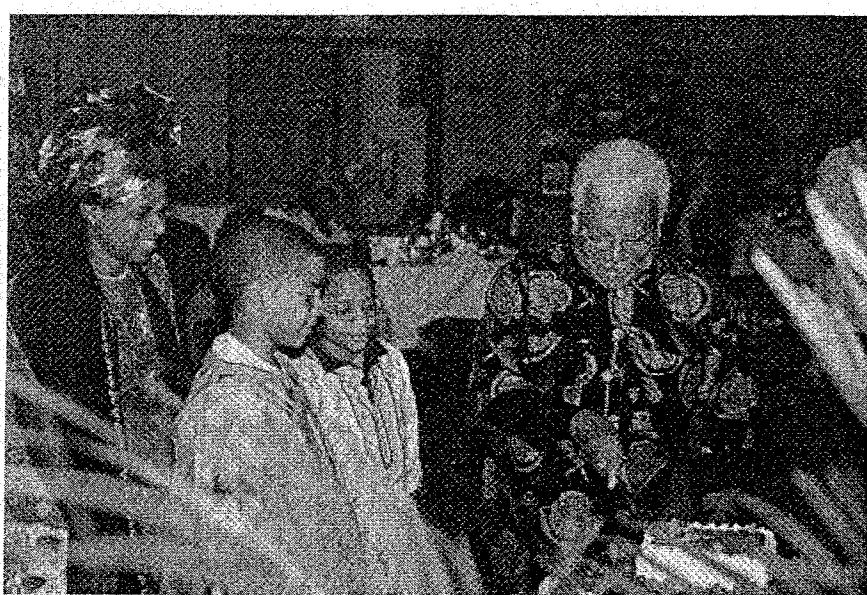
I am also President of the Crescent University Foundation, a relatively new project seeking to establish a world-class Islamic University in the United States. The ambition is to create something like Brandeis University—a world-class Jewish American university. Again, I thought that my leadership role in such an Islamic project might be a liability rather than an asset to the project because of my emerging reputation as a critic of what I increasingly have called "the new American Empire." My colleagues in this project for an Islamic university insisted that they needed me. We finally agreed

that I should continue a little longer as President.

I do now regard the United States as an Empire of Control rather than an Empire of Occupation. I believe this new imperial role of the Untied Sates has consequences not only for the Muslim world but also for non-Muslim countries. In Florida, in February 2003, I lectured on "The Black Experience and the American Empire: Between Globalism and Counterterrorism", sponsored by the African American Research Library and Cultural Center, Fort

Lauderdale, Florida. My old friend and former Michigan colleague, Professor Niara Sudarkasa, was a facilitator of my Florida trip, and was chair of my lecture in Ford Lauderdale.

In Orlando, Florida, I lectured on "African American Islam: From Enslavement to the Era of Counterterrorism." The Orlando lecture was



Ali Mazrui with Pauline, Farid and Harith at his 70th birthday in February 2003 in Binghamton, New York.

Centre for Islamic Studies, Oxford, England, whose annual meetings in Oxford I have tried to attend regularly.

I also used to be a member of the American Muslim Council [AMC], a lobbying group for Muslim concerns at the Congress and at the White House. But the old AMC was dissolved in

sponsored by an organization called Discover Islam, based in Florida.

My vision of America as "empire" also influenced my work and lectures about Africa. At the Massachusetts Institute of Technology in Cambridge, Massachusetts, I lectured on "Towards Americanizing Africa and Democratizing the World?", sponsored by a Cambridge-based student body called Alliance for African Cooperation.

In the course of the year I finalized my book manuscript, *The African Predicament and the American Experience: A Tale of Two Edens*, based on my Harvard lectures of the year 2000. The newly edited book is being published by Praeger in 2004.

V. AFRICANITY AND GLOBAL AFFAIRS

There is a university in Zimbabwe designed to serve women, especially those who missed the opportunity to go to a college earlier because of early marriage, raising children or financial constraints. It is the sort of project which would have received massive Western support but for Western policies against the government of President Robert Mugabe. Many Western foundations and potential donors have said as much to Vice Chancellor Dr. Hope C. Sadza. She had hoped that Western friends of Zimbabwe would separate politics from such worthy social causes as a nascent Women's University in Africa.

As a show of solidarity with this women's project I was delighted to accept Vice-Chancellor Sadza's invitation. I went to Zimbabwe in June 2003 and lectured on "Gender and Generation in Africa's Experience: Closing the Twin Gaps". For logistical reasons, the lecture was held at the University of Zimbabwe, in Harare, rather than at the women's university.

During the year I also went to South Africa, partly as a guest of Lozingwe Communications, Johannesburg. This was also led by a woman, Ms. Khumbuzile Mandonsela. It was only after I arrived in South Africa that I discovered that Ms. Mandonsela had vastly exaggerated the market value of my lectures in South Africa. She had hoped to charge \$300 admission fee to my lectures! I was deeply flattered by her



Younger Ali Mazrui learning to pilot a "ship of state"

expectations, but in reality there were only a handful of takers! She lost money from her investment in me. So did I! Should I have taken her to court for her failure to pay most of my expenses? Well, at least she was unfailingly polite, courteous and surprisingly cheerful right up to the bitter end. Perhaps we need to en-

courage our young women to be entrepreneurs even when they make such massive miscalculations! But they should be more cautious.

I would have left South Africa depressed, but for a much more uplifting event in Durban. This happened at the Biannual Congress of the African Association of Political Science, attended by scholars from all over Africa and beyond. The conference devoted a whole plenary session on the following provocative topic: "Ali A. Mazrui's Works on Africa: Visionary or Vacuous?" Regardless of what was going to be said in that special session, I was uplifted by the Association's decision to devote a whole session to a debate about my work. Nevertheless, I braced myself for strong criticisms, especially since the advertised speakers included some

Propagation Center. I gave two major lectures at the Center on Islamic themes. Muhammad Khan was a wonderful companion. So, of course, was Abdul S. Bemath.

At the other end of the African continent, in Dakar, Senegal, I was honoured in a different way. CODESRIA (Council for Development of Economic and Social Research in Africa) was celebrating its thirtieth anniversary with a major international symposium on the role of intellectuals in Africa. My keynote address to open the conference was entitled: "Pan-Africanism and the Intellectuals: Rise, Decline and Revival". It was, of course, a privilege to open such a major African event, but CODESRIA had an additional honour in mind later at the same conference. Ngugi wa Thiong'o, the Kenya novelist, and I were accorded special CODESRIA honorific status at a banquet on a special evening.

There were speeches paying tribute to Ngugi as a "literary Icon of Africa" and Mazrui as "a giant among world intellectuals".

From Dakar I flew to Kampala, Uganda, right away to open a conference on "Islamic Civilization in Eastern Africa". The conference was hosted by the Islamic University of Uganda and financed by the Turkish branch of the Organization of the Islamic Conference. My own paper was entitled

"Africa and Islamic Civilization: The East African Experience". The conference was held at the International Conference Center in Kampala and the participants were accommodated at the Nile Hotel. "Eastern Africa" was really interpreted as "the Eastern Seaboard of Africa", from Port Said in Egypt to Durban in South Africa! I



Ali Mazrui being honored by two Nigerian ladies on his birthday

old ideological adversaries of mine!!

Fortunately, the Association and its speakers rose to their own standards of objectivity and even-handedness. I lost a few points in the confrontation, but I was allowed to gain a lot more. It was a truly memorable occasion.

In Durban I was also honored by the Islamic

was delighted to socialize with such a wide range of nationalities from "the Eastern seaboard".

Perhaps my biggest surprise at the Kampala conference was a paper about my father, analyzed in comparative perspective. The paper was about three Islamic scholars in East Africa who had served successively as the Chief Kadhi of Kenya [Chief Islamic Justice].

My father, Sheikh Al-Amin Ali Mazrui, was compared with his disciple and son-in-law, Sheikh Muhammad Kassim Mazrui. Both were in turn compared with Sheikh Abdulla Saleh Farsy. The author of this Kampala paper was Hashim Abdulkadir, Head of the Department of Sharia of the University of Zanzibar.

From East Africa I flew to Washington, D.C., before going home. The American University in Washington has a distinguished annual lecture on Islam. I gave the 2003 lecture. My topic was "Pax Islamica: Muslim Values Between War and Peace". My main host was a West African professor, Dr. Abdul Karim Bangura. Also supportive of my visit was the Ibn Khaldun Chair at the American University, Professor Akbar Ahmad, who once did the BBC television series, LIVING ISLAM. The event in Washington was a convergence of Africanists and Islamicists. My non-Muslim friends sometimes confuse the word "Islamicists" (those who study Islam) with "Islamists" (Islamic political activists). There were more Islamicists than Islamists at the American University in Washington, D.C.!!

Have you ever given a lecture in one continent of the world, and then been invited to another continent to deliver exactly the same lecture—in spite of the fact that the lecture was already available in print? Well, that happened to me recently. The title of my lecture was "Who Killed Democracy in Africa?". I had originally

given the lecture in Addis Ababa, Ethiopia, under the sponsorship of Development Policy Management Forum (DPMF).

When the Norwegian Center for Human Rights read the lecture they invited me to Oslo, Norway, to re-deliver the lecture twice to two different audiences. I spoke on the subject in a seminar format at the Norwegian Center for Hu-



Ali Mazrui dancing with Mrs. Victoria Gowon at his 70th birthday in February 2003 in Binghamton, New York

man Rights at the University of Oslo and later delivered it as a lecture to a bigger audience at the headquarters of the Norwegian Agency for International Development, NORAD.

This was an extraordinary project of "Repeat Performance". It cost the Norwegians thousands of dollars for my airfare alone. They had

even distributed my printed lecture to the two audiences in advance. So why spend so much money to have me repeat the lecture in Norway twice-over? I regarded the episode as Norway's gracious salute to my ideas. Bless them all.

In the United States there was an even bigger project of "recycling the ideas of Mazruiana". Professor Toyin Falola of the University of Texas at Austin had inaugurated a project which he called *The African Canon*. He identified a number of scholars who had profoundly influenced global understanding of Africa in the twentieth century. Each scholar's seminal articles were collected in a single volume, and republished. Such scholars included Jacob Ade Ajayi of Nigeria, Bethwell A. Ogot of Kenya, Richard Sklar

co-edited by a team consisting of Ricardo Laremont, Robert Ostergard, Fouad Kalouche, Tracia Leacock Seghatolislami, Michael A. Toler and Shalahudin Kafrawi.

Volume I: *Africanity Redefined* (2002).

Volume II: *Africa and Other Civilizations: Conquest and Counterconquest* (2003).

Volume III: *Power, Politics and the African Condition* (2004).

The publisher of all three volumes is Africa World Press in Trenton, New Jersey. The same press has also published an entirely different series of Mazruiana books edited by Alamin M. Mazrui and Willy Mutunga. These latter volumes focus on the major debates I have been engaged in across the decades.

Volume I: Debating the African Condition—Mazrui and His Critics: Race, Gender and Culture Conflict (2004)

Volume II: Debating the African Condition —Mazrui and His Critics: Governance and Leadership (2004)

These latter volumes include major debates I have had over decades with writers, governments, politicians, journalists, on issues ranging from Marxism to homosexual rights, from political Islam to African military coups. My professional life has indeed been one long debate.



Ali Mazrui with Robert Ostergard at an international symposium to mark Dr. Ali A. Mazrui's 70th birthday in February 2003 in Binghamton, New York

of the United States, and others.

Because my own work was vast in quantity and diverse in subject matter (from language policy and miniskirts to nuclear weapons), it was decided that there would be three Mazrui volumes instead of just one. The series editor was Toyin Falola, but my own volumes were

VI. THE FAMILY IN TRANSITION

The year 2003 was rich in momentous family events. Robert Ostergard, my Associate Director here at Binghamton and Alamin M. Mazrui at Ohio State University conspired in secret to give me the greatest birthday party of my life. Behind my back, Bob and Alamin, assisted by

the staff, faculty and student-assistants at the Institute of Global Cultural Studies at Binghamton, mobilized my friends from as far away as Japan and Nigeria. My family also joined the conspiracy, keeping me completely in the dark before the event. There will be an elaboration on my birthday party later in an Appendix to this Newsletter.

An even more significant event in the family's annals was the wedding of my first-born son, Jamal Mazrui, to Susan Palmer. Jamal had been playing a hard-to-get incorrigible bachelor for years. For more than a decade I had dropped many hints asking Jamal to get himself a wife and settle down as a family man—as his two younger brothers had done. There was a breakthrough in 2003 when he found the right woman for an eternal partnership. The blessed package included Sarah, Susan's daughter by a previous marriage.

There was a touch of originality in holding the wedding ceremony in a Thai restaurant in Washington, D.C. The ceremony included songs, music, a little drama on the stage and poetry-recital. Among the poems specially commissioned for the event was one romantic lyric entitled "The Difference You Have Made" and another duet about the wonders of beauty—"Ode to Beauty". These were submitted "anonymously":

THE DIFFERENCE YOU HAVE MADE: A DUET

She: A village street at dawn,

A quiet misty bay—

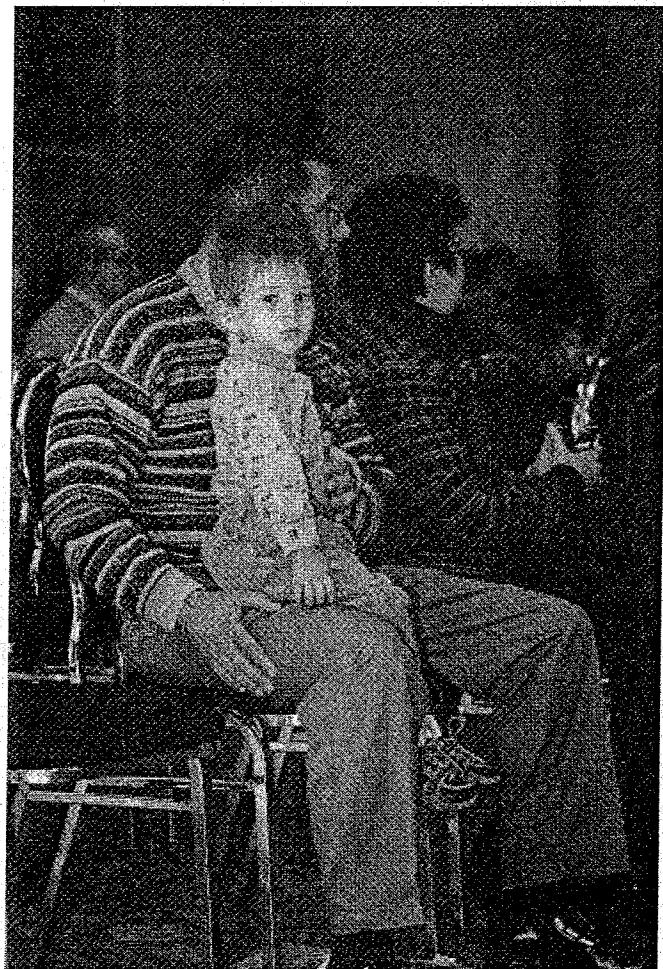
Such solitude, such emptiness

Was once my lonely way.

But the sound of your love
Has changed everything

He: Behold a single cloud,
An owl at break of day,
And see my past in that light;
As lost I was as they.

But the scent of your love
Has changed everything.



Baby Ali with Al'Amin and Jill Mazrui at an international symposium to mark Dr. Ali A. Mazrui's 70th birthday in February 2003 in Binghamton, New York

She: Like the widower by the fireside,
Bereft of his yesterday,
Like a lonely child in the wilderness
Without a game to play.

But the vision of your love
Has changed everything

He: When my life stepped into yours
This gloom was cast away
"One small step" in the dark
"Our giant leap" into day!

The touch of your love
Has changed everything.

Anonymous (Kenya)

He: When every bird recited poetry,
And every violet displayed artistry,
They had you and me in mind.

She: When God created the dove,
And the angels invented love,
They had you and me in mind.

He: But when beauty was first born,
It had only you, beloved, in mind.

Anonymous (Kenya)

She: When the Big Bang invented Time,
And the universe found its rhyme,
They had you and me in mind.

The genes of the wedded couple came from
at least three continents. Jamal's mother is
English, while his father is, of course, an African.

The bride, Susan, is half Japanese
and half white American. Jamal's
Dad combines African with Arab
blood. Our family stands for world
peace through genealogical soli-
darity! Amen.

My second son, Al'Amin, is
married to a Guyanese American,
Jill. Jill is half Afro-Guyanese and
half Caucasian. My third son, Kim,
is married to Kay, a white Ameri-
can! We will need a racial calcu-
lus to interpret the genetic com-
putations of the next generation
of the Mazrui!



Ali Mazrui with a friendly crowd at an international symposium to mark Dr. Ali. A. Mazrui's 70th birthday in February 2003 in Binghamton, New York

He: When Venus radiated at dawn,
And the earth rotated alone,
They had you and me in mind.

She: When the peacocks mated at noon,
And the gazelle out-jumped the moon,
They had you and me in mind.

I am sorry if I am beginning to sound like
Idi Amin who, when President of Uganda, de-
cided to marry four wives, each from a differ-
ent ethnic group, while he himself belonged to
a fifth "tribe". Idi Amin claimed that he was
"building the nation by making children across
many tribes"! Idi Amin died in Saudi Arabia in

2003, leaving behind over twenty children.

Another great family event of 2003 was the "Americanization" of my wife Pauline (otherwise known as Ejimah Maryam). Pauline took the oath of allegiance as a U.S. citizen. Pauline claims that she is now better qualified to come to my rescue if I am detained at an American airport, as I was detained for seven hours at Miami airport in August 2003. Pauline is getting ready to vote in the 2004 presidential election.

Jamal Mazrui was probably the first Mazrui in history to become a U.S. citizen. Kim followed suit a few years later. The only one of my five sons who is still a Kenyan is Al'Amin. Perhaps one of these days I will get a chance to introduce him to the Head of State of Kenya.

Talking of President Mwai Kibaki of Kenya, Pauline and I did meet him when he came to the United States on a state visit in 2003. My wife and I had been invited by Secretary of State Colin Powell to an official luncheon at the State Department in honour of Kenya's Head of State. When I introduced Pauline to President Kibaki, the President started speaking to her in Kiswahili! I had to point out hurriedly to the President that Pauline was a Nigerian! They then switched to English!

My three adult sons and I have had many debates over the years, on topics which have ranged from female circumcision to capital punishment. But the most elaborate family debate in 2003 was between my nephew, Muhammad Yusuf Tamim in Canada, my cousin, Rafii Abdulla Shikely in Mombasa, and myself. The topics included the following:

- (a) Can one be against the death penalty and still be a good Muslim?
- (b) Does God reveal Himself in installments?
- (c) Can the Qur'an be re-interpreted in the

light of changing historical realities?

The debate was conducted through e-mail (each e-mail consisting of several pages). There were moments when passions were high. But on the whole, good manners were observed and personal acrimony averted.

Muhammad Yusuf and his wife, Khyrul Nisha Tamim, visited us in Binghamton after their highly eventful sightseeing trip to the Grand Canyon of Arizona. Since they needed to rest after their long trip in their own car, Muhammad and I avoided heated theological debates during their stay.

Muhammad and Khyrul had an opportunity to meet us again in Canada when Pauline and I, accompanied by our children, Farid and Harith, were guests of the Friends of Makerere in Canada. I had been invited to lead a fundraising banquet. My after-dinner speech was on the subject: "African Universities Between Globalization and Counterterrorism: A Case-Study". Afterwards, Pauline stayed with Muhammad and Khyrul at their home; the children stayed with a Ugandan family with kids their age. I stayed at the hotel where Friends of Makerere had booked me.

Molly Mazrui, my former wife and mother of my first three children, got married to Jim Walker in 2003. Molly and I had broken up in 1982. She met Jim two or three years later. They became close friends, but could not decide on taking the plunge. Cupid caught up with them in 2003, and they finalized the nuptials in Michigan. It is never too late for a new romance.

My third son was invited to the University of Michigan, Ann Arbor, to spend the year 2003-2004 as a visiting professor. Kim accepted the invitation and was later offered a permanent professorship in the Law School at Michigan. Although Kim continues to love Michigan as his

alma mater, he decided to return to the University of Virginia, where he is now a distinguished professor and Director of a newly established Center for the Study of Race and the Law.

The health of my daughter-in-law, Jill, has not been good lately. But she is hanging in there like the tough and strong woman she is. We are really proud of her, and we pray for her speedy recovery, Insha Allah.

Al'Amin, her husband, has risen to the occasion as a caring husband and a dedicated father. Their son, Ali, is a boisterous and joyful three-year-old. He is great as a conversationalist on the phone!

The other Alamin Mazrui in my life, the professor at Ohio State University, has edited those two volumes on *Ali A. Mazrui and His Critics*. The two volumes contain the actual texts of my heated debates with politicians, scholars and literary figures. My historic exchanges with Wole Soyinka are included in the collection. The volumes are published by Africa World Press in Trenton, New Jersey. Willy Mutunga in Nairobi joined Alamin M. Mazrui as co-editor of the two volumes.

My fourth son, Farid, decided that he wanted to go to Australia in June 2004 with a school group on a mission called "people-to-people." Farid will be 12 years old by that time. I was more nervous about that prospect than Pauline, his mother, was. In preparation for the trip Farid has been fundraising, such as collecting other people's empty cans and bottles, selling chocolate bars for a profit, serving lemonade on a hot day for a dollar. With a bit of luck he will raise \$400. I may have to find the rest of the money for a trip to Australia and back! God help me—as well as help the young traveler! Amen. I hope my ten year old son, Harith, does not get fascinated by Greenland and decide to join

a trip to the glaciers!

My mother-in-law, Mama Alice, had arrived from Nigeria to stay with us in Binghamton in February 2003. As we expected, she turned out to be a very valuable new member of our Binghamton household. Although in her 70s, she was still a workaholic. She kept an eye on our children, washed dishes, swept the floor, made beds. Pauline and I protested loudly, asking her to relax and watch television or chat with us. She said she had time for all those.

She is a wonderfully strong but verbally quiet woman. She stayed with us for more than a year, but it felt like a week. We miss her dearly. Her grandchildren in Binghamton, Farid and Harith, begged her to come back soon. Insha Allah.

Our house also said goodbye to Goretti Mugambwa, our Ugandan-Canadian friend who had lived with us for several years while she completed her Bachelors degree (Magna Cum Laude) and her Master's degree at Binghamton University. She left for Boston where she has a brother and where she hopes to start a new career. Goretti left behind a big void in our household.

However, her teenage daughter, Maria Liverpool, remained with us in Binghamton so that she could finish high school. Maria hopes to go to Howard University in Washington, D.C., probably for pre-medical science courses. Howard has already granted her admission. We hope Howard will also find some financial assistance for this exceptionally bright young lady.

When I went to Kenya in November 2003 to give my Inaugural Address as Chancellor of Jomo Kenyatta University of Agriculture and Technology, the trip coincided with the Muslim fasting month of Ramadhan. *Iftar* (Swahili *futari*) is the sunset meal to break the fast of each

day. Ideally I should have spent a day or two in Mombasa to break the fast with the wider family, but my obligations in Nairobi prevented such a trip to the Coast. My main *iftari* hosts and hostesses were cousins Ghalib and Maryam Tamim on some nights and nephew Munir M. Mazrui and his daughter Lubna, on other nights. A more professional *iftar* was hosted by the Chairman of the Council of my Kenya university, Mr. Adan Muhammad, who also happened to be the General Manager of the Barclays group of banks in Kenya. There were more than fifty guests in all at Chairman Muhammad's sunset meal.

Supportive friends when I go to Kenya include Khelef Khalifa, who is a major consumer of my writings! Khelef is now a member of the Human Rights Commission in Kenya (a high profile job).

Friends who came specially from Uganda to visit me in Kenya in 2003 included Idd Mukalazi, a headmaster, Sam Max Sebina, a printer, and Muhammad Ddungu, a minor entrepreneur.

Several members of my family in Mombasa were already planning to go on pilgrimage to Mecca. A few months later they made it to the sacred city. Then all of a sudden I heard on the radio that there had been a stampede at one of the rituals in Mecca, and dozens of people had been killed. I was in Binghamton when I heard. I knew that approximately ten relatives of mine were in the sacred city, but how was I to find out if they had all survived the stampede?

One of the relatives who had gone to Mecca normally works in telecommunications as a career in Kenya. Because of his sophistication in communications, I wondered if Ghalib Tamim had made special arrangements for communicating with his home in Nairobi where other members of the family were looking after his

children. When I called his home, the Nairobi relatives had no idea yet that there had been a fatal stampede in Mecca. When I asked if Ghalib had left a telephone number in Mecca, at first they did not think so. But they subsequently found the number of a boarding house for Kenyan pilgrims in Mecca.

Never in my life had I ever attempted to track down a pilgrim in the middle of the rituals in Mecca. I was not too optimistic about tracking down Ghalib, but I was desperate to know if he, his wife, and other relatives were unharmed.

When I put the call through, the first good sign was that the man who picked up the phone had a Kenyan accent! I asked to speak to Ghalib Yusuf Tamim. To my delight I heard someone say in Kiswahili, "Ghalib, simu yako!" ["Ghalib, your call!] The man also mentioned "Amerika" to Ghalib, who was astonished to be receiving a call in Mecca from the United States! When Ghalib and I finally spoke he assured me that he and his wife were unharmed. When I asked about the other relatives, he said he had checked it out in the other Boarding Houses. None were affected by the dreadful stampede. Ghalib and I then prayed on the phone for the strangers who had died or been injured during the catastrophe.

My youngest sister, Alya, came to the United States to visit her daughter, Nariman. My sister normally lives in Mombasa, but her daughter has been studying in America for years. 2003 was the year of reunion between Alya, Nariman and Nariman's husband, who happens to be a Palestinian-American. America was a fascinating experience for Alya. Her grandchildren (Nariman's kids) added to her excitement. What is more, Nariman can cook Palestinian dishes and Swahili delicacies, as well as study hard for

her college exams! She takes different cultures in her stride.

Early in 2004 Alya and Nariman came to Binghamton to visit us. Mother and daughter had sharply different personalities. Alya is serene and the quiet type; Nariman is buoyant, energetic and articulate. The two of them were a great success with my own youngest children, Farid and Harith. They related very well together.

My older sister, Nafisa, continues to live in the outskirts of Mombasa (Kisauni), surrounded by her children and grandchildren. Every time I visit Mombasa I enjoy at least one great banquet, with her and her Kisauni family. Fortunately this branch of the family is very "photoholic." So every banquet is meticulously photographed for our family albums. Praise the Lord! My regular e-mail liaison with my sister across the Atlantic is through her daughter, Swafiya, who is a professional woman working in the city of Mombasa.

Whoever told you that Muslim women do not have careers should be introduced to members of my Mombasa family. Also very professional is my grand-niece Nabila (my late sister Salma's grand-daughter). Nabila is a distinguished banker in Mombasa. She is also a great hostess when I visit Mombasa. Her mother, Maymuna, now lives with her. We have lively discussions on culture and politics at her home.

Also professional is my grandniece, Lubna M. Mazrui, who is a lecturer (assistant professor) at Kenyatta University near Nairobi. Her mother, Huda Mazrui, my first cousin, has been a school teacher and educational administrator for many years.

My Muslim women-in-law who are professionals include Ousseina Alidou and her twin sister Hassan Alidou, both of whom are univer-

sity professors in the United States. Ousseina is married to my nephew, Alamin M. Mazrui. Khyrul Nisha Tamim, a niece-in-law, is a senior nurse in Canada.

The younger generation of Muslim women in my family are now more likely to have careers than ever. Islam is no longer misused to confine women to the home and the kitchen.

VII. CONCLUSION

My Annual Newsletter of last year was described as "70th Birthday Special Edition". This 2003-2004 Newsletter is in fact the second half of my 70th Birthday special Issue, since many of the events covered in this new Newsletter occurred in the course of my seventieth year. [I was born in February 1933.]

Let me, therefore, attach to this second Special Newsletter the following Appendices:

(a) "Symposium in Honor of Mazrui for His 70th Birthday" (originally written by others for the *JGCS Newsletter*, Binghamton University, Binghamton, New York).

(b) Ali Mazrui's Professional Annual Report, 2003-2004.

I began this latest *Newsletter* by suggesting that while my political standing in Kenya had improved after the Mwai Kibaki government was elected in 2002, my political standing in the United States had declined because of the new atmosphere of political and religious intolerance under the Bush administration.

Nevertheless, my morale in the United States lifted in 2003 when it seemed likely that George W. Bush would be challenged in the presidential election of 2004 by a candidate who had once defended my television series in the United States Senate. This was way back in 1986. My television series, *The Africans*, was under vicious attack from a woman who is now the

Second Lady of the United States, Lynne Cheney, but who was at the time Head of the National Endowment for the Humanities. She ordered the removal of the name of the Endowment from the credits of my television series, in spite of the fact that the Endowment had contributed more than half a million dollars to my project.

In the Senate of the United States Senator John Kerry came to my rescue. He declared that Americans had to listen to the voices of other cultures and countries, even when Americans disagreed with them. On October 17, 1986, John Kerry said the following on the floor of the U.S. Senate:

Mr. President, public television station, WGBH in Boston, an important media influence all over the country, has been airing a nine-part series, "The Africans: A Commentary", by Ali A. Mazrui since the beginning of October. It is a series that has sparked a good deal of discussion and controversy. While I cannot endorse all the conclusions made by the participants in the film, its showing has provided the American people with an all-too-rare look at Africa from an African's perspective.

(Congressional Record No. 144, Part III, October 17, 1986, Washington, D.C.)

At the time of writing this *Newsletter* I have no idea what Senator Kerry's chances are of beating George W. Bush in November 2004. And, even if Kerry is elected, we do not know at the moment whether he would make a good president. But my faith in the United States is rekindled when one of the candidates for the Presidency of the United States is on record as a defender of an African's right to be heard.

There is room for hope, but there is no room for complacency. The struggle continues.

VIII. APPENDIX A

SYMPOSIUM IN HONOR OF MAZRUI FOR HIS 70TH BIRTHDAY

A symposium and gala in honor of the scholarship and life's work of Dr. Ali A. Mazrui was organized by Dr. Robert Ostergard and Dr. Alamin Mazrui. The symposium, entitled "Africa's Triple Heritage Revisited," took place in Binghamton, NY on February 14-15, 2003. Unbeknownst to Mazrui, the two co-organizers—or co-conspirators as he later referred to them—called on friends, colleagues, and family of the professor to attend the symposium and gala celebrating Mazrui's 70th birthday.

Over 200 guests from around the United States and such far away places as England, Kenya, Japan, Nigeria, Turkey, and South Africa attended the two-day symposium and the evening gala. Attendees included Mazrui's wife Pauline, his five sons Jamal, Al'Amin, Kim, Farid, and Harith, former Nigerian President General Yakubu Gowon and his wife Victoria, Ambassador Yusuf A. Nzibo of the Republic of Kenya, United Nations Under-Secretary General Olara A. Otunnu, former United States Ambassador to Liberia Joseph Melrose, Professors Molefe Kete Asante, Sulayman S. Nyang, Roberta Ann Dunbar, Micere M. Githae Mugo, publisher James Currey and author Abdul Samed Bemath.

Speakers at the symposium reflected on the impact of Mazrui's scholarship across multiple disciplines while focusing on one of his most famous concepts, Africa's Triple Heritage—that Africa is the confluence of indigenous, Islamic and western civilizations. Presenters demonstrated how Mazrui's forty years of scholarship had helped to shape the study of a continent and our perceptions of the modern world. The symposium closed with an emotional session dedicated to personal reflections and comments

from the Professor's family and friends. That evening, President and Mrs. Gowon (two more members of the conspiratorial team!) escorted Mazrui and his wife Pauline (another conspirator!) to the hotel ballroom under the pretense of having dinner with the Gowons. Upon entering the ballroom, the drummers played, the dancers danced, and the crowd cheered as traditional African music played for Prof. Mazrui in celebration of his 70th birthday. Much to the delight of everybody, Prof. Mazrui immediately got into the mood for the evening and danced with his wife and Mrs. Gowon. The evening was filled with fun and celebration, speeches, live performances, and the presentation of several awards and honors bestowed upon Prof. Mazrui.

Report from *IGCS Newsletter*
(Binghamton, New York, Spring 2003)

IX. APPENDIX B
PROFESSIONAL
ANNUAL REPORT, 2003-2004
ALI A. MAZRUI

Director,
Institute of Global Cultural Studies
and

Albert Schweitzer Professor in Humanities,
Professor of Political Science,

Binghamton University,
State University of New York at
Binghamton, New York, U.S.A.

Albert Luthuli Professor-at-Large
University of Jos, Jos, Nigeria

Andrew D. White Professor-at-Large
emeritus and Senior Scholar
in Africana Studies
Cornell University, Ithaca, New York,
U.S.A.

Chancellor, Jomo Kenyatta University of
Agriculture and Technology
Kenya

MAIN PUBLICATIONS 2003-2004

Books:

- (1) *Nkrumahism and Africa's Triple Heritage: Between Globalization and Counter-terrorism* (Accra: Ghana University Press, 2003/2004).
- (2) *Race, Gender and Culture Conflict: Mazrui and His Critics*. Eds: Alamin M. Mazrui and Willy Mutunga (Trenton, N.J.: Africa World Press, 2003).
- (3) *The African Predicament and the American Experience: A Tale of Two Edens* (Westport, Connecticut: Greenwood Press, 2003- 2004).
- (4) *Power Politics and the African Condition: Collected Essays of Ali A. Mazrui, Volume 3*. Eds: Robert L. Ostergard, Jr., Ricardo Rene Laremont, Fouad Kalouche (Trenton, N. J.: Africa World Press, 2004).

PAMPHLETS:

Comparative Terror from Shaka to Sharon: Revolutionary, Racial, Religious and State Violence (Pretoria: University of South Africa Press, 2003).

CHAPTERS IN EDITED BOOKS:

Globallesmo Bir Aldtmace MI [Turkish]
(Istanbul: Inkilab Yayınlari, 2002)
"Foreword" by Mazrui to a Biography of the

- President of Ghana, *Between Faith and History: A Biography of J.A. Kufuor by Ivor Agyeman-Duah* (Trenton, N.J.: Africa World Press, 2003).
- "The Commonwealth and Globalization: The Tensions of Four Ethical Revolutions" Malinda S. Smith (editor), *Globalizing Africa* (Trenton, N.J.: Africa World Press, 2003).
- "Kultur und Kommunikation: Globalisierung in Afrika" (German) Herausgegeben von Christoph Plate und Theo Sommer (editors) *Der bunte Kontinent: Ein neuer Blick auf Afrika* (Munich: Deutsche Berlags-Ansalt, 2002).
- "Nkrumahism and the Triple Heritage: Out of the Shadows", Toyin Falola (editor), *Ghana in Africa and the World* (Trenton, N.J.: Africa World Press, 2003).
- "Africa's Triple Heritage: The Split Soul of a Continent" (with Charles Okigbo) *Development and Communication in Africa*. Eds. C. Okigbo and Festus Eribo (New York: Rowman and Littlefield, 2004).
- "Conflict in Africa: An Overview" *Armed Conflict in Africa*. Ed. Carolyn Pumphrey and Rye Schwartz-Barcott (The Scarecrow Press, Inc. Lanham, Maryland and Oxford, 2003).

ARTICLES:

- "Americanizing Africa and Democratizing the World?" *Chimera* (Quarterly Journal on Line, Tallahassee, Florida) Summer 2003
- "Has a Clash of Civilizations Begun?" *Islamica* (Amman, Jordan), 2003

SYMPPOSIA, MEETINGS AND LECTURES

- The Centre de Cultura Contemporanis de Barcelona, "The African Experience in Culture and Politics: Continuity and Change," Barcelona, Spain, January 13, 2003.

- The Africa Society of the National Summit on Africa, "Africa and Islam Since September 11: Between Hope and Peril," Washington, DC, February 4, 2003.
- Inaugural Lecture for new African-American Research Library and Cultural Center, "The Black Experience and the American Empire: Between Globalism and Counter-Terrorism," Fort Lauderdale, Florida. February 8, 2003.
- The Da'wah events sponsored by Discover Islam, "African American Islam: From Enslavement to the Era of Counter-Terrorism," Orlando, Florida, February 9, 2003
- Cultures of Islamic World Spring Event, History and Culture of Islam in Africa and Other Islamic Region," Mira Costa College, Oceanside, California, March 2-4, 2003.
- Africana Studies and Research Center Colloquium Series, "Regional Conflict and Transnational Ethnicity: Between Nile and the Great Lakes," Cornell University, NY, March 12, 2003.
- Invitation to be guest speaker at the Graduate African Student Organization, The African Condition Since September 11, 2001," SUNY Binghamton, NY, March 22, 2003.
- International Symposium on Globalization and the Muslim World in the 21st Century, "Islam at Risk: Has a Clash of Civilization Begun?" and "The Academic Consequences of September 11: A Cost-Benefit Analysis," Istanbul, Turkey, March 28-30, 2003.
- The African Studies Series Conference on Africa: Wars, Refugees & Environment, "Africa in Crisis: In Search of Solutions," Edinboro University, Edinboro, PA April 3-5, 2003.
- University Distinguished Lecture at Kansas State University, "The African Condition: Today's

- Problems, Tomorrow's Prospects," Manhattan, Kansas, April 7-8, 2003.
- The Second International Conference of the Palestinian Return Center, "Black Intifadah: The Mau Mau Uprising and the Palestinian Experience in Comparative Perspective," University of London, London, UK, April 23, 2003.
- 1st Annual Schweitzer Lecture: An Evening with Professor Ali A. Mazrui, "Gender and the Black Experience" SUNY Binghamton, NY, May 7, 2003.
- The conference on Africa in the 21st Century, "Towards Democratizing the World?" Sponsored by the Alliance for African Cooperation (TACC), Massachusetts Institute of Technology, Cambridge, Mass, May 9-10, 2003
- Lecture at the University of Zimbabwe (women's group), "Gender and Generation in Africa's Experience: Closing the Twin Gaps," Harare, Zimbabwe, June 16-20, 2003.
- Guest lecturer for Lozingwe Communications, Johannesburg, South Africa, June 21-26, 2003
- Participated in the XIV African Association of Political Science (AAPS) Biennial Congress on the theme "New Visions for Development in Africa," Durban, South Africa, June 26-28, 2003.
- Participated in the XIX International Political Science Association (IPSA) Congress, Durban, South Africa, June 29-July 5, 2003.
- Public lecture sponsored by the Emancipation Support Committee, "The Dual Diaspora in the Era of Globalization: Between Legacy and Labor," Port-of-Spain, Trinidad, July 30-August 3, 2003.
- Keynote address at the Conference The Truth and Reconciliation Commission as an Instrument of Transition in South Africa, "The Truth Commission as an Instrument of Transition in South Africa: Implications for Kenya," sponsored by the Truth, Justice and Constitutional Affairs commission, Nairobi, Kenya August 5-16, 2003.
- The University of Nairobi Public Engagement Lecture Series, "Public Lectures and Development in Africa," Nairobi Kenya, August 20, 2003
- Keynote address at the 32nd Annual Conference of the Association of Muslim Social Scientists, " A Marriage of Two Civilizations?: The Balance Between Western Norms and Muslim Values," Bloomington, Indiana, September 26-28, 2003.
- The African-African-American Studies Dept. of the University of Memphis, "The African Predicament: Legacy of Partition, Lure of Reparation," Memphis, Tennessee, October 2-3, 2003.
- Guest speaker at the Friends of Makerere in Canada, Inc. fund-raising dinner, "African Universities in the Shadow of Globalization and Counter-Terrorism: Between Hope and Peril," Toronto, Canada, October 10-12, 2003.
- Panel discussant, debate program for TEST OF FAITH episode on "Nuclear Hypocrisy" (Vision TV), Toronto, Canada, October 16-18, 2003
- The Norwegian Center for Human Rights (NCHR), "Who Killed Democracy in Africa?" University of Oslo, Oslo, Norway, October 19-23, 2003.
- Invited speaker at the African Studies Association (ASA) annual meeting, "Africa and the African Diaspora: Past, Present and Future," Boston, Massachusetts, October 30-November 2, 2003.
- Chancellors Address at Jomo Kenyatta University of Agriculture and Technology Nairobi,

Kenya, November 2-11, 2003

The Annual Islamic Lecture at American University, "Pax Islamica: Muslim Values Between War and Peace," Washington D.C., November 12, 2003.

Keynote address at Iftaar event during Ramadan, "A Tale of Two Civilizations: Islamic Cultures and Euro-American Values," Cornell University, NY, November 19, 2003.

Participated in a 4-part lecture series on The U.S., the World and 9-11, "Robust Counter-Terrorism Versus Fragile Democratization: The African Experience Since 9-11," SUNY Binghamton, NY, November 20, 2003.

Keynote speaker at CODESRIA's 30th Anniversary Conference, "Pan-Africanism and the Intellectuals: Rise, Decline and Revival," Dakar, Senegal, December 10-12, 2003.

Keynote speaker at the International Symposium, "The Impact of Islamic Civilization & Culture: The Societies of Eastern Africa," Kampala, Uganda, December 13-18, 2003.

COURSES TAUGHT:

Islam and the West (Binghamton)

Africa in World Politics (Binghamton)

Government and Politics in Africa (Cornell)

Islam in Global Africa (Cornell)

I. Binghamton University, Binghamton, New York:
Nancy Levis
Barbara Tierno
AnnaMarie Palombaro
Nancy Hall

II. Cornell University, Ithaca, New York:
Judy Holley
Sheila Towner

III. Jomo Kenyatta University of Agriculture and Technology, Thika and Nairobi, Kenya:
Michael Hindzano Ngonyo
Peter Njiraini

IV. Supportive Team in South Africa, 2003:
James N. Kariuki
Abdul S. Bemath
Muhammad Khan

V. Supportive Team in Uganda, 2003-2004:
Sam Max Sebina
Idd Mukalazi
Muhammed Ddungu

APPENDIX C

X. ACKNOWLEDGEMENTS

I was indebted to many colleagues, relatives and friends in the course of the year 2003. But I would like to focus on my great debt to administrative, secretarial and support staff, who made my year possible.

Front page photo:

Ali A. Mazrui, a Newly Appointed Chancellor of Jomo Kenyatta University of Agriculture and Technology, Kenya.



Ali A. Mazrui enjoying a good joke in Uganda



Ali A. Mazrui with five children and two grandsons
at his 70th Birthday Party, Binghamton, New York