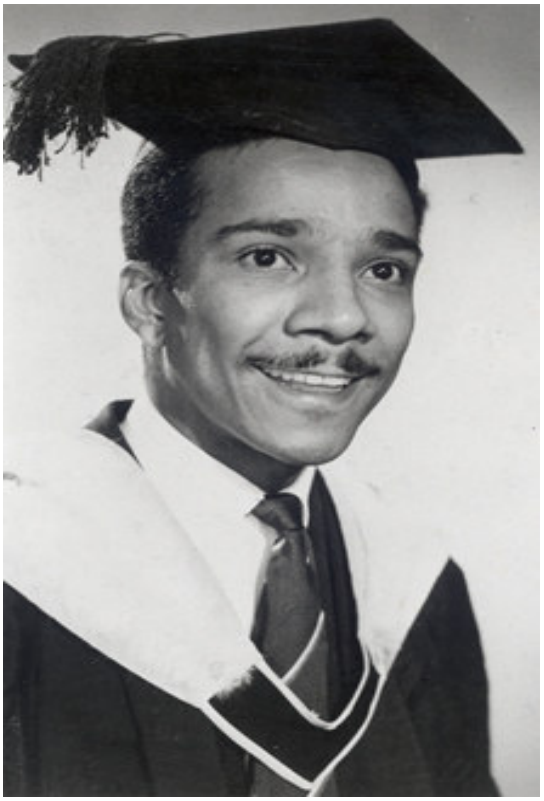
ANNUAL MAZRUI NEWSLETTER No. 29

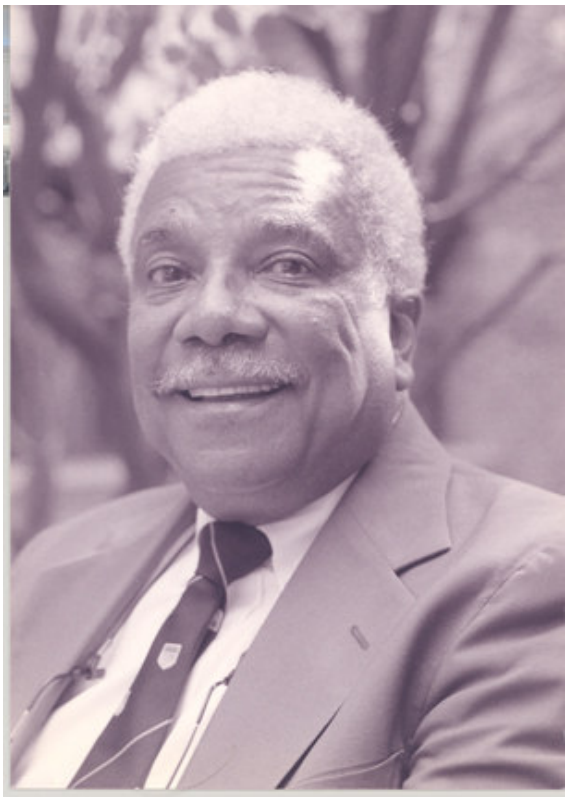
Early 2005

General Theme:

FIFTY YEARS AS A PART-TIME WESTERNER: A SELF-PORTRAIT



Ali Mazrui's first degree, B.A. with Distinction from University of Manchester, Manchester, England, 1960.



Ali Mazrui's recent photo taken by Prof. Ricardo Laremont, Binghamton, New York.

ANNUAL MAZRUI NEWSLETTER

by
Ali A. Mazrui

General Theme:

FIFTY YEARS AS A PART-TIME WESTERNER: A SELF-PORTRAIT

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This Newsletter is written for friends, relatives and colleagues. Its drafting was helped by James N. Karioki and by colleagues at the Jomo Kenyatta University of Agriculture and Technology, Kenya, and the Institute of Global Cultural Studies, Binghamton University, Binghamton, New York. My home address is as follows:

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Attached to this Newsletter are two appendices:
APPENDIX I: Mazrui; Short Biography
APPENDIX II: Acknowledgements

Introduction

In this era of debates about globalization and clashes of civilizations, let me devote this issue of my annual newsletter to the personification of global relations. Although this newsletter is very personal and subjective, it also seeks to capture wider cultural paradoxes within the life of a single individual. I would like this newsletter to be a commemoration of my fifty years as a part-time Westerner. It was in 1955 that I left Africa for the first time in pursuit of further education in the Western world. I left Mombasa, Kenya, for Nairobi by train – and then flew from Nairobi to London. It was my first experience of traveling by air. The rest is history!

Ali Mazrui receiving his Honorary Doctorate in Divinity from the President of Lafayette, Pennsylvania in May 2004.

Let me tell the story backwards. What happened in the last twelve months which captured this personification of global forces in myself? There was the experience of my receiving an honorary Doctorate of Divinity. Such a sacred salute was neither from a Muslim institution (such as Al-Azhar) nor from a non-Muslim institution located in the Muslim world (such as the American University in Cairo). I was honoured specifically in Divinity by Lafayette College in Pennsylvania, which was founded on Christian Presbyterian principles. I was also invited to give a sermon before the graduation ceremony. My sermon was on the following topic:

God and Globalization:
Religion in the Global Village

What was equally significant was the fact that my award of an honorary degree in divinity by a white Christian institution happened in the official presence of the Governor of the State of Pennsylvania, Governor Rendell. My wife, Pauline – brought up as a Roman Catholic in Nigeria – was also a guest of the college. It was a great inter-faith event which was happening in America long after

September 11 and precisely in this era of debates about political Islam. Concurrently with the threat of clashes of civilizations has been the parallel force of dialogue between cultures and religions.

Ethiopia is the oldest Christian country in the Black world. Major parts of Ethiopia were converted to Christianity in the fourth century of the Christian era. Under a Christian monarch in the seventh century, Ethiopia played host to the earliest Muslim refugees on the run from persecution in Arabia. Ethiopia's earliest Muslim refugees included Uthman bin Afan, who was destined later in history to become the third Caliph of Islam and the authenticator of the authorized version of the Qur'an.

In the year 2004 there was a more modest replay of Ethiopia's ecumenical conciliation between Christianity and Islam. There is now a national university of Ethiopia called Addis Ababa University (previously named Haile Selassie I University). Although the university has been secular since the reign of Haile Selassie, it has, in composition, been overwhelmingly Christian. In 2004 this national university awarded for the first time an honorary doctorate in Humane Letters to a Muslim from outside the country. The award was conferred upon me by the Head of State of Ethiopia, President Girma Woldegiorgis. My acceptance speech included a verse from the Qur'an in both Arabic and English, recited aloud before the graduation crowd.

In this new era of candor I was also given a platform the next day at the Institute of Ethiopian Studies on campus to elaborate on my views about Ethiopia in African affairs. In my lecture I argued that some people are born Pan-African, some become Pan-African and others have Pan-Africanism thrust upon them. I came close to suggesting that Ethiopians belonged to the third category. Although all my hosts were gracious and polite, some were outraged by my remarks.

II. Identity and Racial Integration

But just as civilizations can move from dialogue to partial synthesis, so can races. In 2004 my grandson, who was named after me, [Little Ali], moved to Binghamton to live with Grandpa, with my wife Pauline, and with my two youngest children, Farid and Harith. There was nothing unusual about a grandchild spending a year with grandparents.

What was unusual was the racial synthesis. Little Ali looks totally white [or Caucasian]. His Caucasian features are so striking that we cannot risk crossing the border into Canada without the possibility of being suspected of kidnapping a four-year-old white child! Indeed, Pauline was going to visit my relatives in Toronto, Muhammad Yusuf and his wife Khyrul, with all the children – and then Pauline cancelled the entire trip precisely because our papers proving Ali was my grandson were not yet complete. Can you imagine? [In American English "Caucasian" means of White European ancestry].

But why did Little Ali look Caucasian? Partly because my son, Al'Amin (Ali's father), was half English. And partly because Ali's mother, Jill Mazrui, was also half Caucasian (Black Guyanese married to a white North American lady).

Al'Amin and Jill Mazrui with their little son, Ali, in February 2003. Jill died of cancer in June 2004.

And why was little Ali spending at least a year with Grandpa and Pauline? This time the reason was tragic. Ali's mother, dearest Jill, died of cancer in the summer of 2004. She was in her early forties. It was a devastating experience for us all. Pauline and I offered to look after the child for as long as the boy and his Dad needed us in that role.

In her final days in California the caregivers for Jill were her husband, Al'Amin, her brother, Barry, and the hospice personnel who nursed her at home. But in addition, Al'Amin's mother, Molly, and stepmother, Pauline, alternated as visiting nurses from the East Coast. Kim, my third son, also arrived from Charlottesville, Virginia, to help not only domestically but also with the legal and bureaucratic aspects of insurance, social security and arrangements for Jill's cremation (her preferred mode of ultimate departure).

I managed to get to Jill's bedside before she died. In the end, most of Jill's relatives on her husband's side managed to get to California either immediately before or immediately after her final hours. Jill's brother, Barry, was the main representative of Jill's own kith and kin. More members of her blood relatives turned up at the very moving memorial service a few days later. There were eloquent tributes to this young woman who had departed prematurely – a brave, generous and beautiful human being.

But even at this sad moment of bereavement I responded in a triple cultural mode. My dress for the occasion was African; my tribute to Jill borrowed from the Qur'an and from William Wordsworth. May the Almighty guide her personally to the gates of paradise. Amen.

My family succeeded in persuading the widower, Al'Amin, to go back to school and finish his Masters Degree in Social Welfare at the University of California, Berkeley. But first he came to Binghamton, New York, and spent a few weeks in order to give his little son time to bond more closely with Pauline. The boy's new family also included Farid, Harith, myself, and Pauline's mother, Mama Alice.

Al'Amin seems to be progressing well at Berkeley. He calls his son on the phone from California several times every week. Al'Amin is also committed to visiting his son here at least three times every year. For me it is a wonderful experience to have a grandson actually living with me – to tease and frolic with day in, day out!!

Talking of identity and racial integration, I was delighted in 2004 to join South Africa in celebrating their tenth anniversary after the end of apartheid. I was privileged to have had a high profile role at two of the celebratory events. I spoke at the International Symposium in Pretoria organized by the Africa Institute of South Africa headed by Eddy Maloka. At the symposium I also met South Africa's

Head of State, President Thabo Mbeki.

In Durban I was a guest of the Centre for Creative Arts which was hosting festivals, poetry recitals, cultural performances as well as lectures like mine. My lecture was on "The Role of Flowers in Africa's Triple Heritage". The Muslim community in Durban also availed themselves of the opportunity to come and welcome me. My friend James N. Karioki coordinated all the different Mazruiana events.

III. Who is Afraid of Human Rights?

When I was a graduate student at Nuffield College, Oxford, in the 1960s, and was agonizing about my future career, the ultimate choice was between becoming an international civil servant at the Secretariat of the United Nations in New York, on the one hand, and pursuing a full-time academic career, on the other. There then walked into my life Colin Leys, a British academic who was then the professor of Political Science at Makerere in Uganda, and had once been a Don at Oxford. Colin Leys had heard about me, and came to Oxford in 1962 explicitly to persuade me to join him at Makerere.

One of the arguments which persuaded me to abandon the idea of serving at the Secretariat of the United Nations was Colin Leys' proposition that an academic career would enable me to serve the United Nations in other ways from time to time. I agreed to join Leys at Makerere – one of the most important decisions of my life, and one which I have never regretted.

It is indeed true that I have since served the United Nations in multiple ways. I once served as Chair on a U.N. Committee on Nuclear Proliferation with special reference to the Middle East. I have also participated on panels which have ranged from human rights to dialogue of civilizations, and have been involved in the work of such U.N. agencies as UNESCO, UNICEF, UNDP, and the U.N. Economic Commission for Africa. I have known several of the U.N. Secretaries-General over the years.

Most recently, in 2004, I was a guest of the U.N. Secretary General Kofi Annan for a private lunch at the U.N., and then participated under his Chairmanship on a panel on "Who is Afraid of Human Rights?"

My visit to Libya in 2004 was under the ACARTSOD-United Nations (African Centre for Applied Research and Training in Social Development), Tripoli, Libya, which in turn is part of the United Nations Economic Commission for Africa. I gave lectures in Libya about African-Arab relations, under the Chairmanship of my old friend and former Michigan doctoral student, Dr. Ahmed Fituri.

Ali Mazrui with Muammar Gaddafy, the Libyan leader. Abdalla Bujra, Mazrui's friend and former Senior Fellow of IGCS, accompanied Mazrui to State House in July 2004 in Tripoli, Libya.

Particularly memorable in Libya was my meeting with the Libyan leader, Muammar Gaddafy. He gave me and my old friend, Abdalla Bujra, a special audience. Among the subjects we discussed with the Libyan leader was my own father's book, *The History of the Mazrui Dynasty of Mombasa*. My Dad had originally written it in the Arabic language. It was subsequently translated into English by the British scholar, J. McL. Ritchie, and was sponsored by the British Academy. It was published by Oxford University Press in 1995. The O.U.P. publication included both Ritchie's English translation and my father's original Arabic text. My father's book was very relevant to my Libyan agenda of what I called "AFRABIA", a historical convergence of Africa with the Arab world.

Abdalla Bujra is also Director of the Development Policy Management Forum [DPMF], based in Addis Ababa, Ethiopia, and partially hosted by the U.N. Economic Commission for Africa. For several years now I have been one of DPMF keynote speakers at their annual conferences in Addis Ababa towards the end of each year.

In 2004, the theme for the conference was "The Impact of September 11 upon Africa". I spoke on that theme, which fitted in very well with my earlier presentation in Addis Ababa on "Conflict in Africa" more generally. The earlier conference was sponsored by the Organization of Social Science Research on Eastern Africa, headed by Alfred G. Nhema, Addis Ababa, Ethiopia.

While most of my human rights activities in 2004 were connected with the United Nations and its agencies, one exception was my public lecture in Accra, Ghana, sponsored by Africa Legal Aid. This was a Pan-African Non-Governmental Organization (NGO) committed to promoting greater awareness of human rights and civil liberties in the public square in Africa. I was helping to launch a new tradition of annual lectures in Accra on such relevant themes. I lectured on "The Ethics of Governance in Africa: Cultural Relativism and Moral Universalism."

My 2004 visit to Ghana was also utilized to launch my book, *Nkrumah's Legacy and Africa's Triple Heritage: Between Globalization and Counterterrorism*. The book was based on my Aggrey-Fraser-Guggisberg Memorial Lectures, which I had delivered at the University of Ghana at Legon in 2002.

In all my experiences of book launches, the launch in Accra in 2004 was unusual. My book was launched by being competitively auctioned, copy by copy. A bidder cried out: "A million cedis!" The auctioneer repeated the amount and challenged, "Who will bid more than a million cedis for this great book?" The eloquent auctioneer was my old Ghanaian friend, Professor Atukwei Okai, Secretary-General of the Pan-African Writers Association (PAWA). The launch was graced by Vice-Chancellors and other Ghanaian dignitaries.

IV. Towards Seven Pillars of Wisdom

I stepped down as Chairman of the Center for the Study of Islam and Democracy [CSID], Washington, D.C., while remaining in close touch with the Board. My swan song as I stepped down was a lecture I gave at the annual meeting of CSID. It was the Hesham Reda Memorial Lecture. My topic was "Pax Islamica and the Seven Pillars of Wisdom".

The theme of "Seven Pillars of Wisdom" was a recurrent refrain in several major lectures I gave in the year 2004. At the University of the Transkei in South Africa, I linked the Seven Pillars to "the African Renaissance". At Jomo Kenyatta University of Agriculture and Technology, I linked the Seven Pillars to "professional integrity". At the Addis Ababa University in Ethiopia, I linked the Seven Pillars to Africa's triple heritage (Africanity, Islam and the impact of the West) and at Oxford University, England, I linked the Seven Pillars to the theme "Strangers in Our Midst".

In the Oxford version I paid more attention to T.E. Lawrence (Lawrence of Arabia) whose most famous written work about the Middle East was entitled *Seven Pillars of Wisdom*, first published in 1922. My presentation was part of a series of lectures called the Oxford Amnesty Lectures. The different lectures OF 2004 will be published in 2005 as a volume of collected essays.

In the same week at Oxford in February 2004 I also gave the Astor Lecture entitled "A Tale of Two Civilizations". This second lecture has since been published in *Third World Quarterly* (London, 2004) under the revised title of "Islam and the United States: Streams of Convergence; Strands of Divergence".

The armed forces in Kenya also expressed an interest in my views about religion and society, with special reference to Islam in East Africa. The National Defence College in Kenya approached me as Chancellor of Jomo Kenyatta University of Agriculture and Technology. I had never socialized with so many East African soldiers in one day since I left Idi Amin's Uganda. But my few hours at the National Defence College in Kenya in July 2004 constituted a much more pleasant memory than my years with Idi Amin in Uganda in the 1970s. Apart from the lecture and discussion at the Defence College in July 2004, there was also wonderful hospitality in the garden outside afterwards.

Probably my least successful lecture was in my hometown of Mombasa in Kenya. It was at an Islamic school headed by my cousin, Khalfan Mazrui. The school was on vacation, and most of the students had gone home. The Principal thought my name would be enough of a magnet to bring the students back for one afternoon!! Wishful thinking! A few of my relatives and friends turned up for the lecture, but very few students emerged! The most unexpected member of the audience was Khamis Al-Hashar who normally lives in Muscat, Oman. I spoke on "Islam and Acculturation in East Africa". In spite of the small audience, we had a good discussion.

I had a more impressive audience at Hamilton College, New York in the United States on the subject, "The U.S. and the Ummah: Roots of Rage, Rise of Americophobia". I had major debates with some of the Zionists on campus, although Israel was only a small part of my lecture. Two former students of mine from Indonesia were visiting professors at Hamilton College, and were the main organizers of the event. They had even advertised me as "a speaker widely regarded as a militant Muslim"!! Whether it was true or not, the promotion brought out the crowd! It was very naughty of my dear friends, Etin Anwar and Shalahudin Kafrawi, to promote me as a "militant"! But it worked as a magnet!

In the course of the year I was also involved with African American Muslims. I was particularly pleased to go back to Detroit, Michigan, and participate in a symposium on "American Islam and American Democracy", sponsored by Wayne Community College and Community Development Corporation. My Keynote Address was on "American Muslims in Comparative Perspective". The event was primarily African American.

At Binghamton University, I taught an advanced undergraduate course on "Islam in World Affairs". As a seminar we tried to limit the number of students to twenty. But there was so much demand among students to enroll that in the end the seminar had more than thirty students – too many for that kind of class. And yet in the end it all worked out. At Cornell I had previously inaugurated a new course about "Islam Among Black People".

My fascination with the United States was captured more in my latest book The African Predicament and the American Experience [Praeger 2004]. The book is based on my Millenium Lectures at Harvard University, revised and updated since they were first delivered in Cambridge, Massachusetts, in the year 2000 under the sponsorship of Henry Louis Gates, Jr. My only regret is that the publishers (Praeger) have priced the book much too high. For my Harvard Millennium Lectures I was particularly indebted to my long association with Africana Studies and Research Center, Cornell

University, Ithaca, New York. I have been linked and stimulated by Cornell since 1986, and by the State University of New York at Binghamton since 1989. May the Lord bless both institutions. Amen.

V. Africa's Prodigal Sons?

Who are the one hundred greatest Africans of all time? A London-based magazine invited nominations from its readers. A flood of nominations poured into the editorial offices of THE NEW AFRICAN, a magazine which has been published in London since the early years of Africa's independence in the 1960s. The editors and their advisors then analyzed the nominations. The result was a unique list of some of the most significant Africans in history.

As I look at the selection now, three biases manifest themselves on the list. One is the gender bias. There are very few women in this list of African luminaries. Second is the political bias. The people nominated are disproportionately political heroes and giants of statecraft. The third bias is temporal in the sense that the Africans nominated are disproportionately Titans of the twentieth century. Not enough heroes of earlier centuries were nominated.

My biggest surprise when I saw the list was the inclusion of my own name among these great African luminaries. I shared fiftieth place [50th] with F.W. de Klerk, the white President of South Africa who helped to end political apartheid in his country and shared the Nobel Peace Prize with Nelson Mandela.

East Africa's own founder- presidents of the post-colonial era did feature in the NEW AFRICAN list (Jomo Kenyatta, Julius K. Nyerere and A. Milton Obote). Also recognized are some of Africa's martyrs – such as Tom Mboya of Kenya, who was assassinated in 1969, and Dedan Kimathi, who was executed by the British during the Mau Mau war in Kenya. Some of the nominations for historic greatness were obvious, such as Shaka Zulu. Some omissions were inexcusable, such as Menelik II of Ethiopia.

But the London magazine is to be congratulated for recognizing the African Diaspora as part of Africa. The 100 greatest Africans, therefore, included such African American giants as W.E.B. DuBois and the boxer Muhammad Ali.

By coincidence, the idea of selecting one hundred greatest Africans of all time followed in the wake of an earlier proposal which I had made for nominations of 100 greatest African books of the last 100 years. I made the proposal at the Zimbabwe International Book Fair in 1988, and the proposal was acted upon by international publishers and others. Nominations of great books were invited internationally, and a distinguished panel of judges was appointed. Because the concept had originally come from me, my own books were disqualified from the competition, but I was officially appointed as "the Founding Father" of the whole process. When the awards of the final list of Africa's greatest 100 books of the last 100 years were at last ready to be ceremonially given to the authors in Cape Town in 2002, Founding Father Ali Mazrui was given a special role. My special role included presenting an award to Nelson Mandela personally for his book written in prison, Long March to Freedom.

Just as I had helped to honor Nelson Mandela among the authors of Africa's 100 greatest books of the century, the London magazine, THE NEW AFRICAN, ranked Mandela as the top greatest African in history [see September issue 2004]. This was in the same year (2004) when both Mandela and I were honored with honorary doctorates by the University of Transkei in South Africa. [The region of the Transkei is Mandela's home county in South Africa.] Ironically, the three honorary doctorates given by the University of Transkei in 2004 were to Nelson Mandela, Ngugi wa Thiong'o and myself [one South African and two Kenyans].

From the point of view of Honorary Doctorates, the year 2004 was exceptional for me. I received four Honorary Doctorates in four different countries. Lafayette College in Pennsylvania awarded me a *Doctorate in Divinity*. A Presbytarian institution was, as I indicated, honoring a Muslim. My sermon of acceptance speech was indeed entitled "God and Globalization: Religion in the Global Village." Yes, my speech was an interfaith sermon at a primarily Christian institution.

My later Honorary Doctorate from the University of Transkei was in Political Economy. My acceptance speech at Transkei was on "The Seven Pillars of the African Renaissance."

From Addis Ababa University in Ethiopia in 2004 I received an Honorary Doctorate in Humane Letters. My acceptance speech has now been translated into Amharic in writing. The topic was "Africa Has Two Parents and One Guardian: Africanity, Islam and the West." The degree, as I indicated, was ceremonially awarded by the President of Ethiopia in July 2004.

A Farewell jest as Ali Mazrui says goodbye to President Kufuor of Ghana in August 2001.

From Jomo Kenyatta University of Agriculture and Technology, I received in 2004 an Honorary Doctorate in Science and Human Resource Development. My acceptance speech was on "The Ethics of Professionalism: Seven Pillars of Integrity." At the same ceremony I was officially installed as the first of the Chancellors of that University who was not Head of State. The two previous Chancellors had been President Daniel arap Moi and President Mwai Kibaki, both Heads of State.

What is more, I am flattered that my name is so Pan-African that not all Africans know which African country produced me. Because of my ten years at Makerere University in Kampala, many Africans believe I am a Ugandan. Because of my Swahili cultural background, some Africans believe I am a Tanzanian. Because of my association with the University of Jos in Nigeria, and because I am married to a Nigerian, many fans think I am Nigerian. And because of my residence in the United States for more than a quarter of a century, many Africans believe that I have become an African American.

NEW AFRICAN magazine falls prey to this Pan-African ambiguity of my identity. The magazine describes me as "a Tanzanian intellectual and writer [who] presents a positive image of Africa and its people." I humbly regard the mistake about my nationality as a tribute to my Pan-Africanism. The struggle still continues.

There is one Pan-African proposal which I have repeatedly made since the 1980s. I have argued that Rwanda and Burundi would continue to be on the verge of genocide unless they are federated with Tanzania, and their armies disbanded or integrated with the Tanzanian forces. In the past I have made

this recommendation to African diplomats at the United Nations, at meetings of the Organization of African Unity and in conversations with such relevant Heads of State as the late Mwalimu Julius K. Nyerere of Tanzania.

In 2004, I went to the Lion's Den and made the recommendation in a public lecture in Kigali, the capital of Rwanda, where I was a guest in my capacity as Chancellor of Jomo Kenyatta University. The recommendation was of course hotly debated, and widely publicized. But does it stand a chance?

VI. A Galaxy of Heroines

"Some are born to be kings; others are born to be king-makers." In the year 2004 I was privileged to be "king-maker" – or, more correctly, "queen-maker". I played a part in honoring two very distinguished women. In the final weeks of the selection process for the Nobel Prize for Peace, Wangari Maathai of Kenya was in the short list. I heard from the Nobel Committee and Nobel Foundation in Oslo inviting me for an evaluation of Wangari Maathai for the Prize. I got the impression that the decision was hanging in the balance as the final short list was being assessed. In my response to the Nobel Prize selection judges I had the following to say:

September 13, 2004

I am truly excited that Dr. Maathai has been nominated for the Nobel Prize for Peace. It is an imaginative and worthy nomination. I sincerely hope her nomination moves forward towards eventual success.

Wangari Maathai is a major activist for democracy and human rights. That makes her important but not unique. Wangari Maathai is a major campaigner for women's rights and gender equality. That also makes her important, but not unique.

But Africa has a painful shortage of activists in defense of the environment. In Eastern Africa Wangari Maathai is almost unique in her readiness to risk her freedom and even her life in defense of forests and the heritage of nature. She has struggled hard to convince Kenyans that their habitat is at risk, and they may bequeath to their children a more damaged and less beautiful country than they found.

Wangari decided early that true environmental activism requires more than preaching about ecological hazards. It also requires implementation and positive demonstrations of what individuals can do, either on their own or in organized partnership with others.

Some environmentalists limit themselves to preventive action. Conservation is interpreted as saving the heritage already in existence. Wangari Maathai interprets conservation to include environmental renewal and replenishment. It is not enough to stop the reckless destruction of trees, crucial as that imperative is. Africans must also cultivate the habit of planting new trees to replace some of those we are continuously losing. It has been estimated that Dr. Maathai and the Green Belt movement have helped women to plant up to twenty million trees, sometimes for shade, sometimes to stem soil erosion, and sometimes for the sheer beauty of nature.

Wangari Maathai is a woman of her convictions. She has spoken truth to power, has suffered imprisonment, and even physical assaults. This is a woman of extraordinary courage

and moral convictions.

May I also make a few observations of wider concern? I believe Africa has won about half a dozen Nobel Prizes for Peace. Four of them went to South Africans and focused on race-relations. It is about time the Nobel Peace judges looked elsewhere in Africa and went beyond race-relations.

Out of the five or six Nobel Peace Laureates of Africa, I believe not a single one has been a woman so far. That is another gap which needs to be filled.

The Nobel Prize for Peace was indeed awarded to Dr. Wangari Maathai in October 2004. She was not only the first African woman to win the Nobel Peace Prize; she was the first Black woman of any country to win that particular Prize. I was deeply humbled to have played a part in the process. (Toni Morrison of the United States won the Nobel Prize for Literature in 1993. I played no part in her award. On the other hand, I did inherit her Albert Schweitzer Chair in the Humanities at the State University of New York when she vacated the Chair to become a professor at Princeton.)

Another distinguished African woman whose career has touched mine is Ambassador Gertrude Mongella of Tanzania, who is the current President of the Pan-African Parliament of the African Union. In 2005, she won what many people regard as the United States' equivalent of the Nobel Prize for Peace. The American award is called the Delta Prize for International Understanding. Just as the money for the Nobel Prize originally came from Alfred Nobel, a Swedish tycoon, the money for the Delta Prize came from Delta Airlines, and the process is administered by the University of Georgia (Athens and Atlanta, Georgia). That university created a special Board of Judges to be the final stage in the selection process. I have served on that Board virtually from its inception. We have awarded the Delta Prize in the past to the following luminaries of our age:

(a) Former President Jimmy Carter jointly with Mrs. Carter and the Carter Center, Atlanta, Georgia (U.S.A.)
(b) Former President Mikhail Gorbachev (Russia)
(c) Former Archbishop Desmond Tutu (South Africa)
(d) Former U.N. High Commissioner for Refugees, Sadako Ogata (Japan)
(e) Former President Vaclav Havel (Czech Republic)

When the Board of Judges met in Washington, D.C. in 2004, the final selection included Ambassador Gertrude I. Mongella. She became a world figure when she served as Secretary-General of the fourth U.N. World Conference on Women in Beijing, China in 1995.

Since then, Ambassador Mongella has served in a number of other high profile roles – as a Tanzanian Ambassador, a civic leader and as a United Nations official. It was my great privilege to have participated in awarding her the Delta Prize for International Understanding.

In spite of a snow storm and long delays at airports, I did manage to get to the University of Georgia, Athens, in time to attend the award of the Delta Prize to Ambassador Mongella at a glittering banquet early March 2005. Mrs. Mongella also gave the Darl Snyder Distinguished Lecture at the University of Georgia under the Chair of Professor Lioba Moshi.

The Ambassador's husband and other members of the family were in attendance. In jest I said to Mr. Mongella (who was sitting next to me): "On occasions like today's coronation don't you feel like the Duke of Edinburgh – a consort to the Queen?" Mr. Mongella and I had a good laugh about husbands being sometimes overshadowed by their wives in the public square! I have known such moments myself! In recent times, my wife's name (Pauline Uti Mazrui) has appeared more often in the local

Binghamton press than mine. Pauline is a leader among African women in this part of New York State. Although she is in her forties and relatively slim, her followers sometimes refer to her as "Big Mama"! The "Big" refers to status rather than size!

A different kind of status belongs to my sister Salma's reincarnation! Ousseina Alidou, my niece-in-law [married to nephew Alamin] gave birth to a beautiful daughter in 2004. The daughter was named after my late eldest sister, and Alamin's mother, Salma A. Mazrui.

Little Salma is a bridge between generations as she has reminded us of the older Salma. But little Salma is also a bridge across the African continent- linking East Africa (Kenya) with West Africa (the Republic of Niger). If Alamin and Ousseina succeed in bringing up little Salma at least bilingual, she will be a bridge between Anglophone and Francophone Africa. Who knows? She may even grow up quadlingual with two European languages and two African ones. Insha Allah! Amen.

Another recent heroine was Professor Amina Wadud, an African American Muslim scholar, and author of a book on THE QUR'AN AND WOMAN. She took a major initiative in March 2005. I issued the following statement in her support.

To Whom It May Concern
Dear All:

Is Amina Wadud the Rosa Parks of modern Islam? On the bus of Islamic destiny, is Amina refusing to take a back seat as a female passenger? Rosa Parks' defiance helped to ignite the Montgomery bus boycott and the civil rights movement in the United States! Is Amina Wadud's defiance the first shot in a Muslim Reformation on the gender question? She led a gender-mixed congregation in Friday prayers in defiance of traditions of male leadership.

It is too early to assess the historical significance of a Jum'a prayer, in New York City on March 18, 2005, led by a single Muslim woman in a Christian Protestant Church. But we know this is not the first time that Amina Wadud has shaken a Friday Muslim congregation.

Not long after Nelson Mandela's release in South Africa Amina Wadud and I were both in South Africa as guests of different Muslim groups in South Africa. The liberals in the mosque in Cape Town were prepared to let Amina give the Friday Sermon. The conservatives did not want her in the mosque at all. In the end Amina was permitted to give a "pre-sermon sermon" - a talk before the official Khutba. But even that compromise ignited passionate debates among South African Muslims for weeks afterwards.

Far less significant but nevertheless illustrative of the divide between conservative and liberal Islam was what happened to me in post apartheid South Africa. The Muslim liberals wanted me to address men and women in the same room at a cultural center. The conservatives insisted on the women being in a separate room, hearing my lecture relayed on a loud-speaker. The conservatives won in the first round by having the audience segregated in separate gender rooms. The liberals won in the second round by taking me physically to the women's room after my formal lecture so that I could meet with some of them face to face.

In post apartheid South Africa, Amina Wadud and I witnessed the historic dialectic of Islam between the veiled face and the vision of openness.

It is true that ancient Islam had examples of women in leadership positions like Aisha and women as inspired advisors to men, like the Consort to Caliph Umar Ibn Khatab. But what went wrong in Islam after the first flowering of gender-dignity? How can we reverse the forces of sexism which escalated in the course of the Muslim dynasties of the Umayyads (based in Damascus) and the Abbasides (based in Baghdad) in the early centuries of Islamic history?

Until this twenty first century of the Christian era, Muslims have not been unique in denying ultimate religious

leadership to women. Female priests in Christianity and female rabbis in Judaism are phenomena of recent times, and are still hotly debated. A female Pope in the Vatican is for the foreseeable future inconceivable. The whole vocabulary of the papacy in rooted in patriarchy (Pope, Papa, Father, Pontiff). The Catholic Church has not yet even accepted the ordination of women for ordinary priestly roles.

The Anglican Church has made more progress on the issue of ordaining women. But we are still waiting for the first female Archbishop of Canterbury in Lambeth Palace in London.

In all three Abrahamic religions there is a crisis of gender. Is it a sin to think of God as a Queen instead of a King? Why does the Trinity consist of two males (the father and the son) and one neuter (the Holy Ghost)? Why are Jewish prophets overwhelmingly male?

Perhaps Amina Wadud is initiating a revolution not merely in Islam but in all three Abrahamic religions - Judaism, Christianity and Islam. After all, Abraham himself was a Patriarch. Is it time to dis-Abrahamize the Abrahamic legacy? Perhaps we are seeking the modernization *of the Abrahamic heritage. Amen.*

VII. The Family in Transition

When my twelve year old, Farid Chinedu, asked to go to Australia and New Zealand with a school group, I was alarmed! The program was called "People to People" [in their case, "Little People" to "Little People"]. They were to spend a couple of weeks in those two countries Down-Under, under the supervision of their American teachers and their local hosts. I was more nervous about Farid being so far away from his parents than his mother was. But psychologically I was reassured when my friend, Sam Makinda (a Kenyan-Australian professor), told us about how he and his wife could be reached in Australia in case of any emergency about Farid. Fortunately, all went well in both Australia and New Zealand.

Needless to say, Farid's younger brother, Harith Ekene (ten years of age), demanded equal traveling privileges. He wanted to go to Germany, partly because he is a child-researcher about World War II! But there was no school group going to Germany. Peace was restored to the household when two concessions were made. Harith would visit friends in Canada while Farid was away Down-Under. And Harith would subsequently be allowed to join a school group to Hawaii, the place where World War II first penetrated the United States at Pearl Harbor. Harith is going to Hawaii in the summer of 2005.

Pauline's mother, Mama Alice, returned to us in 2004. Although she has other grandchildren in Nigeria, she must have started missing Farid and Harith! Fortunately, she loves them without spoiling them. She also seems to have taught them pidgin English, the most widely understood language in Nigeria and one which Mama Alice speaks. My children can hold a conversation with Mama Alice more easily than I can.

Since I was appointed Chancellor of Jomo Kenyatta University I have been seeing my Mombasa and Nairobi families more often than I could before. I now go to Kenya two or three times each year to discharge my Chancellor's duties, address the Kenya public in one form or another, and catch up with family news. I have one sister older than me in Mombasa (Nafisa) and another younger than me (Aliya). I have nephews and nieces from them and from my two deceased sisters and one brother – Salma, Aisha and Harith senior, may they rest in peace in paradise. Amen.

Ali Mazrui with younger sister Aliya and older sister Nafisa in Mombasa, Kenya 1989.

My BBC/PBS television series, The Africans: A Triple Heritage, first broadcast in 1986 abroad, was at last shown on television in Kenya by the Nation Network. Can you imagine? My own country was showing it after it had been seen by dozens of other countries and translated into several languages. Still, better late than never. It was also a measure of the new transparency in the political situation in Kenya.

My contacts with my wider Nigerian family were facilitated by General Yakubu Gowon's 70th birthday in October 2004. Mrs. Victoria Gowon had sent me a message in advance asking me confidentially to go to Nigeria as Keynote speaker for her husband's 70th birthday symposium. My own presence at the Birthday Extravaganza was supposed to be one of the surprise birthday gifts for General Gowon.

It was a star-studded event, with several former Heads of State also speaking at the same symposium. Tough competition for this so-called Keynote Speaker. But it was fun.

Unfortunately, the KLM Airline lost my suitcase with the birthday gifts I had intended to give to General Gowon. My suitcase was not recovered until the end of my stay in Nigeria. My dearest friend, Jonah Isawa Elaigwu, insisted on paying for almost my entire wardrobe for my Nigerian stay. And Mrs. Gowon gave me a truly regal Nigerian attire.

I did go to Jos, Nigeria, to visit my in-laws. Unfortunately, most of them were away in the villages for either weddings or funerals, African-style! But perhaps all Nigerians are my in-laws – and I met many of them in October 2004.

I also gave a lecture at the University of Abuja, under the chairmanship of the Vice-Chancellor. There was a lot of good humored debate about my views on the African condition. A less typical participant in the controversy was my former Makerere student, Okello Oculi – a Ugandan in origin who had lived in Nigeria for decades.

Okello Oculi is convinced that I once saved his life during Idi Amin's reign of terror in Uganda. In 1971 Okello was picked up on campus by two soldiers who treated him primarily as an ethnic compatriot of the former President Milton Obote, whom Idi Amin had overthrown. Hundreds of Obote's ethnic compatriots (the Langi) were murdered by Idi Amin and his henchmen. My intervention with President Amin on Okello's behalf probably did save Okello Oculi's life.

In the year 2004 the University of Michigan Law School and the University of Virginia Law School did compete for my third son, Kim, as a professor. The University of Virginia made Kim a better offer, including a named chair, the Thurgood Marshall Professorship, and the Directorship of an

Institute on Race and Law at Charlottesville.

For my own 72nd birthday, Kim and the Librarian at the University of Virginia compiled a list of citations of my name and my works in academic journals and the world press. The number of citations were in the thousands, but Kim and the Librarian compiled only a few hundred for my 72nd birthday. What a morale booster! What a global salute on my birthday! The Lord be praised! Since then Jamal, my first born, has sent me an even longer list of Mazruiana citations! Wonderful!

Ghalib Yusuf Tamim continued to be my primary family host in Nairobi. He is the son of my late sister, Aisha, and the late Yusuf Tamim. Whenever necessary Ghalib has met me on arrival at Nairobi airport, helped to get my visas for international trips, monitored the local press on my behalf, and provided hospitality jointly with his wife, Maryam. In Nairobi I have also enjoyed the hospitality of Lubna, Munir and Khelef.

In Mombasa several women have been crucial in looking after me. My cousin, Huda Mazrui (Munir's wife), and my niece, Swafiya Manthry (my sister Nafisa's daughter) have gone beyond the call of duty. They have been joined by other women, such as nieces Maymuna and Hafida, nieces Alwiya, Labiba and Fahima, grandnieces like Nabila, and nephews like Farouk. Here is the extended family writ large.

Jamal Mazrui's ultimate boss, Michael Powell (son of former Secretary of State, Colin Powell), decided to step down after the 2004 presidential election. Jamal is an employee of the Federal Communications Commission (FCC). It is not clear whether the regime change in the FCC will be as advantageous to its citizens as the regime change in Iraq is supposed to be for Iraqis. I cannot get Jamal to pronounce on such issues. Although very independent, Jamal is a good civil servant in his own way, after all.

Maria Liverpool, Goretti Mugambwa's daughter, has left a void in our home – almost as big as that left by her mother. Maria is now an undergraduate at Howard University in Washington, D.C. – ultimately aiming for a medical degree. Goretti has an interim job in Boston. We speak with Goretti on the phone regularly.

VIII.Part-time Westerner: A Half-century Retrospect

Yes, the year 2005 marks the 50th anniversary of my first entry into the Western world. It was indeed in 1955 that I left Mombasa, Kenya, to go and study in the United Kingdom. I completed two years of secondary education in Yorkshire, and then became an undergraduate at a British university (Manchester).

This year 2005 also marks the 40th anniversary of my first appointment as a professor. It was in 1965 that I experienced a meteoric rise from Lecturer to Full Professor at Makerere University in Uganda – skipping at least two ranks!! It was frightening! 1955 to 1965 constituted a momentous decade in my early career.

And on the eve of 2005 I was humbled by receiving Kenya's highest honour of excellence for scholars – Chief of the Order of the Burning Spear [CBS]. Also on the eve of 2005 I was ceremonially installed as Chancellor of the Jomo Kenyatta University of Agriculture and Technology amidst pomp and splendor. I am deeply grateful to all who have helped me over the years.

Please forgive me if this Newsletter has been a celebration of these forty years of my professorial career and fifty years of my love affair with the Western world.

Throughout the last quarter century of my life I had subjectively lamented three major omissions in Kenya's academic life – the lack of a university in the city of my birth (Mombasa), the lack of an official role in Kenya's higher education for myself, and the fact that my 1986 BBC television series had still not been shown on Kenyan television more than fifteen years later.

In the history of Kenya as a whole the Coast was the first to be literate by hundreds of years and yet the Coast was allowed to be almost the last to host a university in postcolonial Kenya. I have lectured and written about this anomaly, and I continue to hope that it would be corrected in the near future. The Coast also led the way in plantation agriculture historically. But the Coast has since been relegated to marginal cultivation.

Mombasa is Kenya's second city in size, but it is Kenya's first city in age and recorded history. Nairobi is a product of the twentieth century, but Mombasa is older by a thousand years. Should it still lack a university long after six public universities had been established elsewhere in the country? In trying to correct this academic anomaly, I have become more active than ever.

My second major academic lament in the last quarter-century was the denial of an official role for me in Kenya's higher education. When I resigned from Makerere University in the 1970s in the wake of Uganda's political collapse under Idi Amin Dada, my next career should have been at the University of Nairobi. But the late Vice-Chancellor Joe Karanja at Nairobi took me out to a private lunch at the Norforlk Hotel in Nairobi in order to explain why he was unable to hire me. My record at Makerere as a controversial scholar had made Vice-Chancellor Karanja cautious. Afterall, I had publicly debated Uganda's Head of State himself (President Milton Obote) during the early years of Uganda's independence.

During the Kenyatta years I could not be hired in Kenya, but I was free to give public lectures in the country from time to time. Bu, during most of the years of President Daniel arap Moi, even the public lectures dried up. Kenya's universities were increasingly reluctant to risk government disapproval by inviting me to lecture. From Kenyatta's death in 1978 until the year 2000 I had lectured on Kenya's campuses less than about five times in all. I had surely given more lectures than five even in the Republic of South Africa alone between 1994 and the year 2000. My base continued to be the United States as a part-time Westerner.

Although my friends and family know that I am far from being even remotely a technological person, my scholarship has been served exceptionally well by modern technology. An estimated eighty million people heard my BBC Reith Lectures (radio) worldwide in 1979. The lectures were later published by Cambridge University Press and by Heinemann Educational Books under the title of The African Condition: A Political Diagnosis (New York and London 1980) and reprinted later repeatedly.

My subsequent BBC and PBS television series, The Africans: A Triple Heritage (1986) has been shown in dozens of countries and translated into several languages. No African scholar in history has been listened to on the radio by more people or seen on television by more viewers. It is a humbling reflection. This technological illiterate called Ali Mazrui has been given a global voice by modern Western technology.

With regard to my television series The Africans: A Triple Heritage, the African country which joined the BBC in its production was Nigeria rather than Kenya. The African country which showed the TV series even earlier than Nigeria was Zimbabwe. The African country which showed the Arabic version of my television series first was Libya. The Francophone country which joined the fray of showing *The Africans* first was Cameroon. Portuguese Africa had access to the Portuguese version from Brazil. There is also a German version of the series, as well as a version in the Turkish language.

A Swahili version was once considered by the Ohio State University in Columbus, U.S.A. But with the Kenya government boycotting the English version at the time, a Swahili version would not have been economical to produce.

The first East African country to show *The Africans* on TV was Uganda, apparently followed by Zanzibar in Tanzania. Kenya's TV viewers were still awaiting a breakthrough inspite of the fact that no Kenyan was likely to author a TV series of such international prominence for at least another fifty years.

As I indicated, a breakthrough at last came in 2004, in the new Kenya under Mwai Kibaki. NATION TELEVISION in Nairobi aired the TV series in a new era of transparency.

My scholarly work is not about technology, but the scholarship has been an illustration of technology at work as a globalizing force. Thanks to the modern electronic technology of communication, I am grateful that my interpretation of Africa has reached millions of viewers and listeners in diverse countries, and in multiple languages across the world.

Were there indications in my early life about a shadow of Western technology on my fate? It started with my first regular job after secondary school – junior clerk at what was then called the Mombasa Institute of Muslim Education (MIOME). All the students at the Institute were Muslims from Kenya, Uganda, Tanganyika, Zanzibar and Somalia. All the instructors were Europeans, teaching such courses as electrical engineering, mechanical engineering and the nautical sciences. Although I was about the same age as most of the students, I was promoted to the job of Warden of the Halls of Residence. I was surrounded by scientists and technologists, real or in the making, at M.I.O.M.E. – my first major initiation into technological culture.

The idea of a technical institute for East African Muslims originated in a discussion between the Aga Khan and Kenya's British governor at the time, Sir Philip Mitchell. The Aga Khan had been quoted as favouring the establishment of a Muslim university at the Kenya Coast for the whole of Eastern Africa. Sir Philip Mitchell reacted by contacting the Aga Khan and recommending a technical institute for Muslims rather than a university. Mitchell argued that Muslims were being left behind in science and technology, and needed help to catch up.

The Aga Khan contributed generously to the initial budget, as did the Sultan of Zanzibar, the Colonial Development and Welfare Fund, and the Bohora Community (Indian Shia Muslims). A Mombasa Arab (Sheikh Khamis) contributed the land on which the institute was built.

Ali Mazrui making his presentation with President Kaunda in the Chair and Sonia Gandhi hosting the conference(6th Indira Gandhi conference), New Delhi, India.

After Kenya's independence the Institute ceased to be reserved for Muslim students, and has now become the Mombasa Polytechnic. It is now under consideration as a future university college and potentially a full-scale university. The old Aga Khan's dream of a Coastal university may attain fulfillment at long last, but no longer designed to help Muslims specifically to catch up with their compatriots. I have been involved in these recent secular negotiations.

Over the year I have often complained that while the Coast was the first region of Kenya to become literate, it seemed destined to be the last to have a university in postcolonial Kenya. Will my old technical institute of the early 1950s (MIOME) now mature into the fulfillment of our own dream for a Coastal university at long last?

In 1955 (fifty years ago this year) I was awarded a Kenya government scholarship to complete my secondary education in Great Britain. As luck would have it, the school chosen for me by the Kenya government at the time was the Huddersfield Technical College in the industrial north of England. Once again I was surrounded by scientists and technologists, although I myself was pursuing social sciences and humanities. My two years at Huddersfield earned me five subjects at advanced level Higher Certificate of Education and two subjects at ordinary level. The school later became the Huddersfield Polytechnic, and has now matured into a full university with a bias for science and technology.

After Huddersfield I went to the University of Manchester. The city of Manchester had once been a major engine of England's industrial revolution in the nineteenth century. During my own undergraduate years (1957-1960) Manchester was still a major industrial and engineering center. Living in the shadow of industrialism and technological production was becoming a lite motif of my academic career.

After Manchester I proceeded to New York City to study for my masters' degree at Columbia University. In my first year in New York I was more preoccupied with international politics than with industrialism. I subsequently went to the University of Oxford for my doctorate in political studies. I was intrigued by the paradox between Oxford and Cambridge in British experience. The City of Oxford was more industrial than the City of Cambridge, but the University of Oxford was less oriented towards science and technology than the University of Cambridge. "Oxford has had the factories of technology; Cambridge has had the laboratories of science" – so went an old adage. My own Oxford degree was of course in the social sciences.

IX.The Expansion of Western Technology

After Oxford I joined the Department of Political Science at Makerere College, University of East Africa, as a lecturer. Within less than two years I was promoted to full professor and, later, Dean of Social Sciences. One of the legacies I left behind was an undergraduate course entitled "THE POLITICS OF TECHNOLOGICAL CHANGE." I created the course in the early 1970s. It seems to have continued to the present day.

In constructing the course, I was influenced not only by the positive impact of technology on national development, but also the negative impact of Western technology on national stability. After Idi Amin's coup in January 1971, military technology in the armed forces was seen as potentially destabilizing and detrimental to civilian governance. I addressed some of these issues in my book, Soldiers and Kinsmen in Uganda: The Making of Military Ethnocracy (The Hague, 1975)

When my book on Uganda was first published I was a professor at the University of Michigan, Ann Arbor. Here another contradiction in my life neared its head. The State of Michigan produced more motor-cars than any other place in the world, yet I continued to depend on the women in my life to drive me around! This part-time Westerner did not have a driver's license, having never taken an official drivers' test. My dependence on my first wife, Molly, as a driver gave her extraordinary power over my movements on land but she lost control over my movements in the skies! It was a standard joke in the family – especially when my family lived for fourteen years near Detroit, the automobile capital of the world. This part-time Westerner was an anachronism in a new civilization on wheels!

My most controversial discussion of military technology occurred in my BBC Reith Lectures

(radio) entitled THE AFRICAN CONDITION (1979). It was in my sixth Reith Lecture entitled "In Search of Pax Africana" that I recommended nuclear proliferation in developing countries.

> *Nuclear proliferation is a process of military democratization. It seeks to break the monopolies in weaponry in the hands of the northern warlords. Nuclear proliferation also seeks to break secret societies based on forbidden nuclear technology under the control of the West and Soviet bloc. But ultimately the best moral case for military democratization... is whether this democratization will in turn ultimately lead to the drastic reduction of large scale warfare in human affairs.*

I was convinced that if enough developing countries went nuclear, the world would be sufficiently alarmed to accept a universal ban on nuclear weapons for everybody. However, my recommendation in favour of nuclear proliferation was before the administration of George W. Bush enunciated a doctrine of pre-emptive military action to prevent proliferation of weapons of mass destruction. The stakes have now become more complicated.

With regard to the computer revolution, I have been more fascinated by its cultural consequences than by a personal desire to use computers. I have explored whether cultures differ in their capacity to learn computer skills, and whether African-American women are potentially more computer-proficient than African-American men. I have also posed such controversial questions as to whether modern Jewish culture is inherently more science-friendly than the cultures of non-Jews. If Jewish culture has a scientific edge, is that part of the explanation as to why Jews as a people have, per capita, won more Nobel Prizes than any other ethnic group on earth?

In my writings I have also speculated and theorized about Japan's spectacular technological achievements since the Meiji Restoration of 1868. Why was Japan so technologically ahead of every other Asian country? What aspects of Japan's culture made the Japanese miracle possible?

My concept of technology is not limited to industrialism. It also encompasses the science and technology of agricultural production. Japan's technological achievements have included both spectacular industrialization and proficient agriculture.

In the massive volume *Africa since 1935*, which I edited on behalf of UNESCO, I co-authored a major chapter on trends in science and philosophy in Africa's experience since colonization. It was in that chapter that I and the co-authors emphasized the importance polytechnics and technological universities for science in Africa:

> *Thus, the most significant trend in science in Africa is the evolving science policy of African states and the growing network of research institutions which are capable of being developed to create the necessary critical mass. The centers which hold promise…do include national universities, national research centers, Pan-African organizations, Pan-African professional associations and intercontinental research institutions and scholarly communities.*

The paradox has persisted. Although I am among the least technologically-oriented of major African scholars, I have been obsessed with the relationship between technology and culture. Relatively non-technical as I am, my scholarship has been spread far and wide as part of technological globalization. Is it really true that no African scholar has been heard by more millions of listeners on the radio or been seen by more millions of viewers on television? Who knows?

Now that I have been appointed Chancellor of the Jomo Kenyatta University of Agriculture and

Technology, a new chapter has opened in my modest odyssey in the shadow of technology. A man of letters and culture is once again engaged in a partnership with an institution of science. The struggle continues, as I complete half a century as a part-time Westerner.

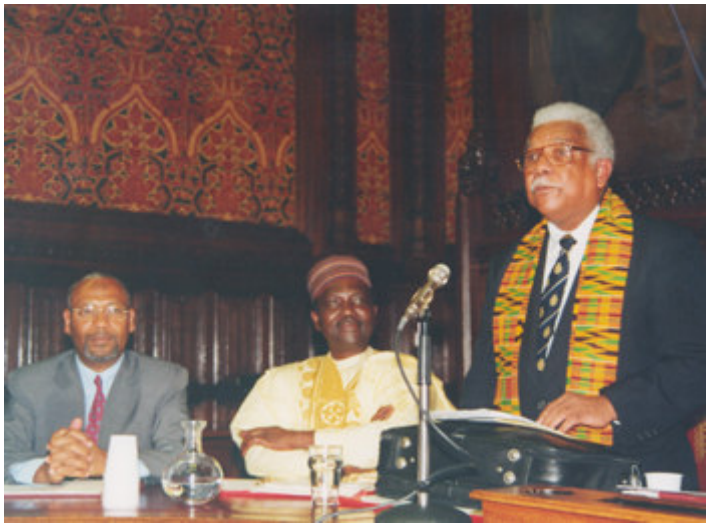
APPENDIX I. SHORT BIOGRAPHY

2004-2005 Academic Year

ALI A. MAZRUI was born in Mombasa, Kenya, on February 24, 1933. He is now Albert Schweitzer Professor in the Humanities and Director of the Institute of Global Cultural Studies at Binghamton University, State University of New York. He is also Albert Luthuli Professor-at-Large at the University of Jos in Nigeria. He is Andrew D. White Professor-at-Large Emeritus and Senior Scholar in Africana Studies at Cornell University. Dr. Mazrui has also been appointed Chancellor of the Jomo Kenyatta University of Agriculture and Technology in Kenya – an appointment made by Kenya's Head of State. Mazrui was Ibn Khaldun Professor-at-Large, Graduate School of Islamic and Social Sciences, Leesburg, Virginia (1997-2000). He was also Walter Rodney Professor at the University of Guyana, Georgetown, Guyana (1997-1998). Mazrui obtained his B.A. with Distinction from Manchester University in England, his M.A. from Columbia University in New York, and his doctorate from Oxford University in England. For ten years he was at Makerere University, Kampala, Uganda, where he served as head of the Department of Political Science and Dean of the Faculty of Social Sciences. He once served as Vice-President of the International Political Science Association and has lectured in five continents. Professor Mazrui also served as professor of political science (1974-1991) and as Director of the Center for Afroamerican and African Studies (1978-1981) at The University of Michigan, Ann Arbor, Michigan. He has also been Visiting Scholar at Stanford, Chicago, Colgate, Singapore, Australia, Malaysia, Oxford, Harvard, Bridgewater, Cairo, Leeds, Nairobi, Teheran, Denver, London, Ohio State, Baghdad, McGill, Sussex, Pennsylvania, etc. Dr. Mazrui has also served as Special Advisor to the World Bank. He has also served on the Board of Directors of the American Muslim Council, Washington, D.C., and served as chair of the Board of the Center for the Study of Islam and Democracy, Washington, D.C. He is also on the Board of the Center for Muslim-Christian Understanding, Georgetown University, Washington, D.C., and is a Fellow of the Institute of Governance and Social Research, Jos, Nigeria.

Ali Mazrui being honoured at the House of Lords, June 2000, London, U.K. Ali Mazrui with Lord Ahmed of Rotherham.

His more than twenty books include ***Towards a Pax Africana*** (1967), and ***The Political Sociology of the English Language*** (1975). He has also published a novel entitled ***The Trial of Christopher Okigbo*** (1971). His research interests include African politics, international political culture, political Islam, and North-South relations. Other books include ***Africa's International Relations*** (Heinemann and Westview Press, 1977), ***Political Values and the Educated Class in Africa*** (Heinemann Educational Books and University of California Press, 1978,), and ***The Political Culture of Language: Swahili, Society, and the State*****,** co-author Alamin M. Mazrui, (IGCS and James Currey, 1995). His most comprehensive books include ***A World Federation of Cultures: An African Perspective*** (published by the Free Press in New York in 1976) and ***Cultural Forces in World Politics*** (James Currey and Heinemann, 1990). Among his books on language in society is ***The Power of Babel: Language and Governance in Africa's Experience*** (co-author Alamin M. Mazrui) (James Currey and University of Chicago Press, 1998), which was launched in the House of Lords, London, at a historic ceremony saluting Mazrui's works. He and Alamin M. Mazrui have also been working on a project on ***Black Reparations in the Era of Globalization***.



Ali Mazrui speaking at the House of Lords, June 14th 2000, London, U.K.
Professor Mohamed Bakari(from Istanbul), General Yakubu Gowon(former Head of State of Nigeria) and Dr. Ali A. Mazrui,Guest of Honour(from left to right).

Dr. Mazrui has also written for magazines and newspapers. He has been published in The Times (London), the New York Times, the Sunday Nation (Nairobi), Transition (Kampala and Cambridge, Mass., USA), Al-Ahram (Cairo), The Guardian (London) and (Lagos), The Economist (London) and the Cumhuriyet (Istanbul and Ankara), Yomiuri Shimbun (Tokyo and Osaka), International Herald Tribune (Paris), Elsevier (Amsterdam), Los Angeles Times Syndicate (USA) and Afrique 2000 (Brussels and Paris).

Dr. Mazrui's most influential articles of the last forty years have been republished by Africa World Press in three volumes under the overall editorship of Dr. Toyin Falola of the University of

Texas. Mazrui's Milllennium Harvard lectures have been published under the title, The African Predicament and the American Experience: A Tale of Two Edens (Westport and London: Praeger, 2004).

Dr. Mazrui has been awarded honorary doctorates by several universities in disciplines which have ranged from Divinity to Sciences of Human Development, from Letters to Political Economy. He is also a former research fellow of the Center for Advanced Study in the Behavioral Sciences, Palo Alto, and the Hoover Institution on War, Revolution and Peace, Stanford, California.

Professor Mazrui is married and has five sons (Jamal, Al'Amin, Kim Abubakar, Farid Chinedu and Harith Ekenechukwu). Dr. Mazrui is a Kenyan. One of his sons is also Kenyan and four are U.S. citizens.

Dr. Mazrui was President of the African Studies Association of the United States (1978 to 1979) and Vice-President of the International Congress of African Studies (1979-1991). He is also Vice-President of the Royal Africa Society in London. Dr. Mazrui has been elected an Honorary Fellow of the Ghana Academy of Arts and Sciences, and member of the College of Fellows of the International Association of Middle Eastern Studies. In 1979 Dr. Mazrui delivered the prestigious annual Reith Lectures of the British Broadcasting Corporation (named about the founder Director-General of the BBC, Lord Reith). The lectures (entitled *The African Condition*) have since been repeatedly reprinted by Cambridge University Press. Lincoln University in Pennsylvania, USA, has elected him an Icon of the Twentieth Century. Morgan State University in Baltimore, Maryland, has extended to him the DuBois-Garvey Award for Pan-African Unity. In 1999 he gave the Eric Williams Memorial lecture sponsored by the Central Bank of Trinidad and Tobago. Dr. Mazrui has been received by Heads of State in Africa, the Muslim world and elsewhere.

In 1998 Professor Mazrui was elected to the Board of Trustees of the Oxford Centre for Islamic Studies, England, and to the Board of Directors of the National Summit on Africa, Washington, D.C.. The year 1998 also marked the publication of the first comprehensive annotated bibliography of all Mazrui's works (printed and electronic) from 1962 to 1997 [The Mazruiana Collection, compiled by Abdul S. Bemath, and published by Sterling in New Delhi and Africa World Press in New Jersey]. Another book entitled The Global African: A Portrait of Ali A. Mazrui, edited by Omari H. Kokole, had also been published by Africa World Press in 1998.

Dr. Mazrui's television work includes the widely discussed 1986 series *The Africans: A Triple Heritage*, (BBC and PBS). A book by the same title has been jointly published by BBC Publications and Little, Brown and Company. In 1986 the book was a best seller in Britain and was adopted or recommended by various Book Clubs in the U.S.A., including the Book of the Month Club. Dr. Mazrui has also published hundreds of articles in five continents.

The wide range of journals in which Dr. Mazrui has been published since 1990 alone include International Affairs (London), Internationle Politik (Bonn), East African Journal of Peace and Human Rights (Kampala), Kajian Malaysia (Penang), International Journal of the Sociology of Language (Berlin), Islamic Studies (Islamabad), Foreign Affairs (New York), Revue Africaine de Developpement (Abidjan), International Journal of Refugee Law (New York), and International Political Science Journal (Oxford).

Ali Mazrui is widely consulted on many issues including constitutional change and educational reform. Dr. Mazrui has been involved in a number of UN projects on matters which have ranged from human rights to nuclear proliferation. He is also internationally consulted on Islamic culture and Muslim history. He is editor of Volume VIII *(Africa since 1935)* of the UNESCO General History of Africa (1993). He has also served as Expert Advisor to the United Nations Commission on Transnational Corporations. Professor Mazrui has served on the editorial boards of more than twenty international scholarly journals. He won the Distinguished Faculty Achievement Award of The University of Michigan, Ann Arbor, and the Distinguished Africanist Award of the African Studies Association of the USA. He is a member of the Royal Commonwealth Trust and the Atheneum Club (London) and the United Kenya Club (Nairobi). Dr. Mazrui's services to the Organization of African Unity and the African Union include membership of the Group of Eminent Persons appointed in 1992 by the O.A.U. Presidential Summit to explore the issues of African Reparations for Enslavement and Colonization. He was also among the Eminent Personalities who advised on the transition from the OAU to the African Union (2002).

APPENDIX II.
ACKNOWLEDGEMENTS

For my fifty years as a part-time Westerner, and forty years as a full professor, I am of course indebted to dozens of colleagues, friends, relatives, and other personal and professional benefactors. But in this Newsletter I will only mention those colleagues who have helped me in the last twelve months in Administrative, Secretarial, and Managerial roles:

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

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

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For my mobility between SUNY-Binghamton and Cornell-Ithaca, I am particularly indebted to my colleague Amadu Jacky Kaba and his comfortable car! Jacky and my wife Pauline are the wheels of my existence in the State of New York!

William Mayaka in Kenya, James N. Karioki in South Africa, and Thomas Uthup in the United States have been major sources of academic documentation and information.

Parts of this Newsletter were edited and rewritten by James N. Karioki, and published in the CITY PRESS, a South African newspaper in Johannesburg. Other parts were edited by Michael Ngonyo Hindzano of Jomo Kenyatta University of Agriculture and Technology and published in the university's own Newsletter, AGRITECH NEWS.

I am of course also greatly indebted to my immediate family and to my extended family across three continents. My gratitude also to my esteemed colleagues in the Universities to which I am affiliated, to my students, and to my graduate assistants from semester to semester.

Ali Mazrui's first International Prize awarded by the Lady Mayoress of Manchester, England (1958-59).