

Let the record reflect that I am in concurrence with Dr. Fahnbulleh's far sighted analysis and support of Mrs. Ellen Johnson-Sirleaf's 1990 statement on the euphemistic statement "Level Monrovia, We will rebuild it".

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There has been many myopic and off base attacks on Mrs. Ellen Johnson Sirleaf by many paranoid local Liberian/Africanized political apprentice or armatures at home and on the Diaspora as they have been attacking Dr Amos Sawyer, Dr. Fahnbulleh himself, Dr. Tipoteh, G. Baccus Matthews for many political reasons, especially when it comes to some of the precipitating factors of the April 12, 1980 and has what happened in Liberia. Based on my concepts of modern leadership phenomena, I think these accusers are right because as a leader, you are always subject to scrutiny, accusations and blame games. However, in the case of Mrs. Ellen Johnson Sirleaf's statement, Dr. Fahnbulleh rightfully articulated? His articulation can be paraphrased (thus, the reaction and the so-called statements of Mrs. Sirleaf in times of frustration, desperation, and the quest to eradicate a despotic unconscious species that are destroying the conscious species (like Charles

Taylor and Samuel K. Doe), destroying material things are insignificant to do the job. Therefore, if a potential common enemy resides in The Executive Mansion and ordering the massacre of thousands of people, euphoric articulation of an armless frustrated individual or politician saying that “ Leveling of The Executive Mansion or Monrovia “can not serve as a pre-condition for attacking, defaming a good natured nationally and internationally recognized Liberian Woman (Mrs. Ellen Johnson Sirleaf), who has been and is always on the frontlines and on the ground in fighting spirit to democratically redeem our beloved nation and its people, while some of us are forced into compulsory exiles.

I am in agreement with any far sighted Liberian who is in support of woman political leadership as it reflects on Mrs. Ellen Johnson Sirleaf who has never given up the fight for the total liberation of Africa in general and Liberia in particular.

This Black/African Liberian woman is unafraid to take on rebel factional leadership in political challenges. This is necessary because Conflict is an increasing threat to national and international security and a major challenge to development. It is significant to acknowledge that civil conflict has impoverished countries in every major region of the world, with specific emphasis on Africa. Civil Conflict has wiped out the achievements of decades of economic and social development. In case of Liberia which is the main objective of this article, the 25 years civil conflict not only wiped out the achievements of decades of economic and social development, but destroyed thousands of lives, the physical assets of the country, and disrupted trade links which devastated the fabric of the Liberian society. The Liberian violent conflict leaves a legacy of militarized, guerilla warfare predominantly male

leadership culture; predominantly male divided political Liberian societies, widespread predominantly displacement of women, and predominantly decimated women institutional capacity. For many Liberians, dealing with devastation of war is a bitter experience that will never be forgotten and Liberian women must be the alternative reconstructive political mechanisms in Liberia, as a prelude for Liberia's redemption in the 21st century.

I am with all of my professional expertise, intellectual, and cultural ethics in support of Women Leadership in Africa and the world in general and Liberia in particular. Therefore, I am in support of Mrs. Ellen Johnson Sirleaf as President of the Republic of Liberia. Reasons: Because the ultimate redemption of Black African People specifically the Liberian people, their cultures, and their institutions can never be securely possible without the total manageable Leadership ingenuity of the Black African Woman. Because it is from the Black African Woman that a Black African Nation emerges. Because it is from the Black African Woman that the Black African King emerges. Because it is from the Black African Woman that a compromising solution emerges. Therefore, the Black African Woman must not be viewed as a patronizing philanthropist, but as a full frontline architect of Black African Nation's redemption from the evils of the universe.

In my reasonable conceptualization of this free will of expression and my empathetic and excruciating yearning for the peaceful livability of our people from a prolong genocidal civil conflict, women's political leadership in Liberia at this time will be the necessary preconditions for rebuilding, democratizing, and bringing

industrialization back to Liberia once again. In the case of Mrs. Ellen Johnson Sirleaf, the global women political leadership forum, both in Europe and the Americas will , in some positive instances share some degree of sympathy with her because of her war devastated nation and decided to assist her financially for the rebuilding of Liberia. Mrs. Sirleaf, as I know her, she has both regional, national, and international connections. If fellow Liberians are actually in the business of brain warming their good mental capacity building in an effort to navigate the directions that I am trying very to get across with this situation, then this article of prudent and reasonableness will not serve as one of the usual Liberian “Double Games” of myopic internet intellectualism.

Why Woman for Liberia’s Political Leadership as a 21st century’s Liberian redemption? A Chinese saying observes that “**Women Hold Up Half the Sky.**” Yet for many years scholars, Third World governments, and Western development agencies appeared strangely oblivious to women’s role in the modernization process. Many confused Liberians chauvinists of early studies of political and economic changes in the Less Developed Countries usually said little or nothing about women’s issues of empowerment. A case study of Liberia.¹ In the past two to three decades, however, two factors have contributed to a new understanding of women in developing nations: (a) The emergence of feminist or gender-related social science research, (b) and the growing recognition by policy planners that women play a distinct and important role in national development. Gender-related economic and political analysis is instructive in the same way that analysis of ethnic groups or

¹ See Howard Handelman, The Challenge of Third World Development, Third Edition. Strayer University, Pearson Custom Publishing, Prentice Hall, 2003

social classes are. To begin with, Third World women, specifically many African /Liberian women are often relegated to particular occupations. For the intended purpose of intellectualizing our African/Liberian communities, in the context of Black/African Women Leaderships as the case study of my support for Mrs. Ellen Johnson Sirleaf, Black-African Women's Leaderships prior to contemporary marginalization of Black African Women, demonstrates to the world that Black African Women were once political leaders of nations that need to be made explicit. There are many books with men leaderships and empowerment in human history. Because the world is controlled by men. For instance, The Black Women Leaders in pre-contemporary Southern African History dealt specifically with nine Black African Women Leaders. It must be pointed out that many nineteenth-centuries, male personalities about whom considerable information exists, had not been possible to give such uniformed treatments to Black African women. The most unorthodox chapter, on Candace, is actually an account of the present state of our knowledge concerning the Black African Women Leaders of Meroe. It was felt that it was important to include Meroë, even though no single individual stands out. The first Black African Woman Leader in this study is Queen Nzinga of Angola. She was of immense importance in the history of her time and region and yet we know far less about her than we do of, say, Ranavalona of Madagascar, in pan-African terms a lesser figure but of undoubted significance in her country's recent history.

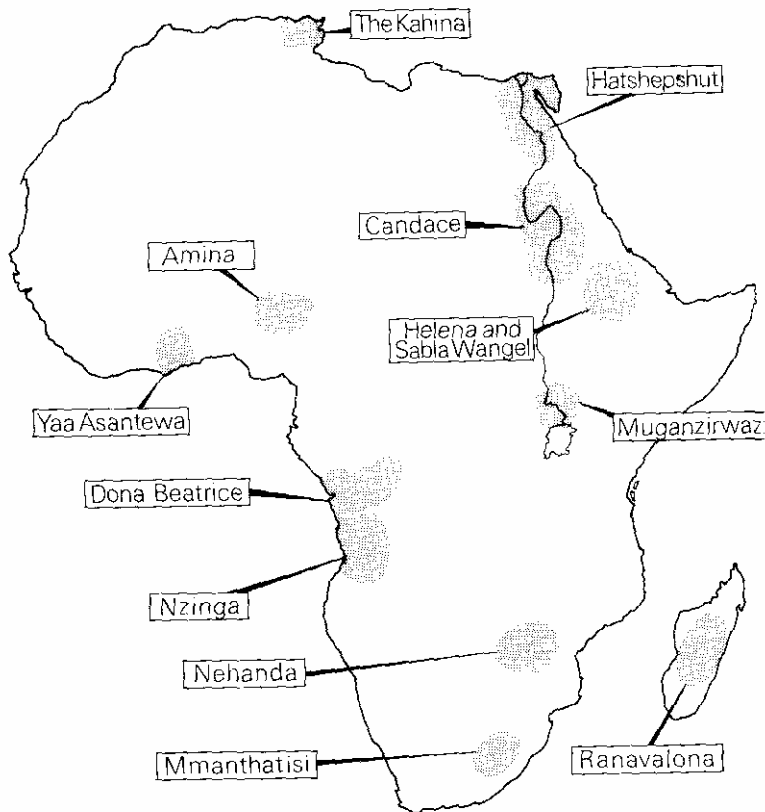
It is also essential to elucidate our minds of theories about matriarchal societies. Certainly many historians reveal in their writing a UN lying assumptions that there were no times when women were dominant in Black African societies. Over and

over again when reading about the remote history concerning pre-historic Black African people, one learns that their legendary first ancestors were women. And often the author will remark that this probably indicates that the society was dominated by women in those days. This assumption found its fullest expression in the nineteenth century when a theory known as 'The Golden Age of Matriarchy' was formulated. According to this theory, the earliest human societies were ruled by women, especially Black/African women. But when Europeans robbed Black African Queens, Kings, Chiefs, and elders of their traditional leadership, the Europeans invaders preferred Black/African men to gradually assert themselves to European supervised powers and 'conquered: their Black/African female counterparts. The evidence most often quoted for the theory was religious, since in many parts of the world there are myths in which a goddess, often a female fertility figure is replaced by a god, usually a warlike male. There is no reason to interpret these myths as records of actual events or as straightforward truthful accounts. It is more like that such stories were meant to emphasize the fact that man acquired a superior status to woman rather than implying that there had not been a period of superior status for women. For instance, looking at recent times, historians most of whom are not Black/Africans, have pointed out that many societies have senior female figures as a sort of second-in-command to the head male, usually a queen-mother or royal sister and they claim that is evidence that women have been displaced and pushed down from the leading position. ² It is however, true that there is a remarkable similarity in the status of: queen motherland king's sister in

² For more information, see David Sweet man; Women Leaders in African History, published in 1984 by Oxford Printed and bound in Great Britain by Biddles Ltd, Guildford and King's Lynn.

many different societies across the whole of Africa. But the theory of ‘The Golden Age of Matriarchy’ is really only a baseless assumption, a hangover from the last century, with no concrete evidence to support it due to, in many instances, Eurological intervention and interpretations. In these contemporary periods, Eurological Anthropologists have insisted that the theory is false and that all evidence available indicates that since the earliest time, man has always ruled. I emphatically, adamantly, tenaciously, and uncompromisingly challenge these Eurological writers to the detriment of my Blacologically Scholarship. I say in this open faction, that these Eurological writers and so-called specialists and experts are lying. These Eurological Anthropologists insisted that no true matriarchal societies have ever been known to exist anywhere on earth. I once again say these are lies and I challenge these Eurological Historians with my professional principles of Blacologically Scholarly Truth Telling and Openly Revealing. These are only true in Europe and the Western Hemisphere by virtue of the recent history of feminism (women Movement in 1920s and was intensified in the 1980s to the year of the women in the 1990s. (Dr. Sirleaf 2005).

See exhibit#1: A classical map of the continent of Africa and locations of great Queens and women political leaders and worriers:



Map of Africa showing the locations of each chapter

One. Hatshepsut of Egypt

15TH CENTURY BC

RULED ABOUT 1490-68 BC²

Ancient Egypt was Africa's first great civilization. It was a land of powerful kings; yet at the height of its power when its empire had spread north into the Middle East and south into Nubian, it was ruled by a Black-African woman, a Queen by the name of Hatshepsut, she was one of the most extraordinary powerful Black-African/Nubian women in the ancient world, including Europe, Asia, and the rest of

the world. The Princess Hatshepsut was the daughter of the Black-African-Nubian pharaoh or king of Egypt by the name of Thutmose I. Her two elder brothers died during their father's reign and when he died, the third brother became Thutmose II in 1493 BC. He married Hatshepsut to strengthen his right to the throne and they ruled jointly for eight years. But the young pharaoh died in his early thirties and his only male descendant was the six-year-old son of one of his concubines. Hatshepsut was now the single most powerful Black-African Nubian in Egypt and although the boy was proclaimed pharaoh, as Thutmose III, she was still regent and the effective ruler in Egypt...

It is imperative to articulate that Black-African-Nubian women in Egypt had held high positions of Leadership before as regents or as strong wives of weak Black-African Nubian Men Rulers. Hatshepsut, the first Black-African-Nubian frontline fighting leader, becomes the most powerful woman to dominate the country since it had come into being. About 3,100 years before Europeans, before the birth of Christ. The northern and southern halves of Ancient Egypt had been united to form one country, a country that becomes Africa's first great civilization. More than a thousand years earlier groups of Black-African Nubian people had settled in the long thin valley of the Nile and planted crops in the silt left after the river flooded every year. Here they created settled communities each worshipping different gods. They regarded their leaders, Black-African-Nubian Women as god-like, believing their powers ensured that the Nile would flood and the crops grow. Because of the richness of the land along the banks of the Nile, two or even three harvests a year

³ Map and historic background adopted from David Sweetman's book on Women Leaders in African

were possible. Under the leaderships of these great Black-African-Nubian Women, there was great enough wealth to support groups of priests and artists, as well the Black-African-Nubian male sectional rulers, their armies, and the nations as a whole. Eventually, great rulers arose after others who conquered those around them until Egypt was united under one man, pharaoh, the king.

Queen Candace: of Meroe' (3RD Century BC to 2ND Century AD About 284 BC-AD115.

Africa's second great civilization was Meroë. Whereas Egypt had few great Black-African-Nubian women leaders. Meroe had many, so many in fact that the outside world believed it never had a king. Because there were many Black-African-Nubian Women Leaders as Queens. Despite the meager historical evidence concerning Meroë, we know of seven of these queens by name and have some knowledge of others. An account of them and the state they ruled is one of the most fascinating stories from Africa's past... The Roman historian Strabo who recorded these events states that the leader of the Kushites was a Queen Candace. This was her name that was referred to elsewhere. In the Bible, the Acts of the Apostles tells of the visit of a man of Kush to Jerusalem. 'A man of great authority under Candace' (Acts 8:27). He was apparently in charge of the queen's treasury and while in Jerusalem he was converted to Christianity. Much later, in about AD 61, the Roman Emperor Nero also sent an expedition to Kush, and the writer Pliny in his Natural History records that the land was ruled by Black African Nubian Queen by the name of Candace, indicating that there was a succession of queens of that name. But all these

historians made the same mistake, for the word 'Candace' is a corruption of the Meroitic title 'Kdke', which was borne by all royal consorts: king's wives, queen mothers as well as ruling queens. It is believed that there were at least five ruling queens of Kush at Meroë, but as no two reigned in succession and as visitors went on recording that the country was ruled by 'Candace', even when there was a man on the throne, women may have frequently held power as they did in Egypt as chief priestess or king's sister.

.Queen Bartare

The first ruling queen, Bartare, was the third ruler to be buried at Meroe and this rise of a woman to full power, probably between 284 BC and 275 BC at the time when the move to Meroë seems to have been completed, indicates that the royal women were somehow involved in this changeover. Perhaps it was a move to weaken the authority of the priests at Napata or to emphasize a change from the Egyptian-looking north to the African south. But this is only guess work: all we know for certain of Bartare is that she was buried in one of the three pyramids in the city's southern cemetery.

Queen Amanikhatashan

After Natakamani and Amanitere there are no more important building activities, and the end of their joint reign marks the end of the golden age and the slow decline that brought an end to Meroe. The kingdom survived for another three hundred years, so its end was slow and peaceful - a fading away. Trade with the outside world went on, as we know from the reign of the last queen whose name survives, Amanikhatashan, who probably reigned from AD 83 to AD 115. Lamps imported

from the Mediterranean area have survived from her reign. Two very fine ones were found in her pyramid, with handles in the form of a centaur (a mythical creature (half-man, half-horse)).

Amina of Hausa land

15TH OR 16TH CENTURY

The Hausa men of West Africa are proud and independent, yet, their most famous ruler and greatest warrior was a Black West African woman by the of Queen Amina. Queen Amina said to have created the only Hausa Empire and to have led into battle a fierce army of horsemen. Indeed, so powerful is the memory of her exploits that songs of her deeds are still sung today. By the end of the eighth century AD, Arab explorers were aware of a great civilization to the south of the Sahara. This was Ghana, situated in an area further west than present-day Ghana. The beginning of ancient Ghana's power roughly coincides w spread of Islam in North Africa. From that time, over the next 1, 500: years, the great states of the western Sudan rose, flourished and fell, each passing on to the next the mantle of power, each state centered a little further east—Ghana, Mali, Song hay, Kanem Bornu, Sokoto. In the midst of these, the seven states that make up Hausa land into being around AD 1050. Before the separate Hausa states established, this area of West Africa was ruled by a dynasty of Black West African Nubian Queens—seventeen in all. There are many legends about Amina as she is usually known, though her full name was Aminatu. The tales of her exploits made her one of the most famous Black West African-Nubian women, second only to Nzinga of Angola. Because much of the early written material about her is contradictory. Some historians cautiously believe that she be just a legend. However, despite the contradictions, she is mentioned in three of the four main sources for the history of the Hausa. ⁴The Abuja Chronicle and Infaku'I Maisuri of Sultan Muhammadu Bello both describe her as a daughter of the ruling house. Moslem chroniclers tried to marginalize her power as usual and often out women rulers or lessened the significance of their actions. The Kano

⁴ See The Abuja Chronicle and Infaku'I Maisuri of Sultan Muhammadu Bello.

Chronicle describes her as a strong Black African Woman ruler who flourished in early fifteenth century...

Helena and Sabla Wange!

Of Ethiopia 16TH CENTURY HELENA D.1522; SABLA WANGEL D.1568

The sixteenth century was a time of crisis in Ethiopian history; that the country survived near destruction was due to the resourcefulness and courage of the Empress Helena and her successor Sabla Wangel.

Nzinga of Angola: ABOUT 1581-1663

Both within Angola and elsewhere throughout Africa there is a growing literature about Nzinga as well as a wealth of oral stories and myths. So powerful is her legend that a prehistoric imprint of a footprint on a rock in the natural fortress of Plunge Andongo near the Cuanza river is known as Queen Jinga's footprint, as if her very feet could mark solid stone.

Dona Beatrice of Kongo: ABOUT 1682—11706

In 1706 in Sao Salvador, the capital of the kingdom of Kongo in what is today Angola. A young woman was led out in a public

square and burned to death, her baby in her arms. The cruel execution was the only way the authorities in Kongo could deal with a woman who had threatened their very existence. Known to the people as Dona Beatrice and the reason that the king and his foreign advisers feared her was that ordinary people believed that God had

spoken to her—His message was that Kongo should be reborn, free of the Europeans whose slave trade had reduced it to misery.

Mmanthatsi of the Sotho ABOUT 1781—1835

Sometime in the years between 1780 and 1782 a daughter was - born to one of the wives of Mothaba, the chief of the 5th, one of the two main branches of the Sotho-speaking peoples who lived in what is now the Orange Free State in the Republic of South Africa. The girl, Monyale, was married to Mokotjo, chief of the senior Sotho group, the Tlokwa. The event had probably been planned early in her life as the two groups were closely knit. Mondale's new mother-in-law, Mbabane, was also her aunt. As the daughter of a chief, Mondale became Molotov's 'great wife', senior to the other two wives, and she bore him two future chiefs, Sekonyela and Mota. It was after the birth of their daughter, Ntatisé that in accordance with custom Monyale's name was changed to Mmanthatsi, the name by which she is known to history.

Mmanthatsi is unusual in that she led her people herself during one of the greatest crises in southern African history. Her husband, Mokotjo, had died in 1817, probably of illness, and she found herself faced with a succession struggle. Her eldest son, Sekonyela, was only about thirteen years old; he had not yet been circumcised and was not immediately eligible for the chieftainship. Her brother-in-law, Sehalahala, seemed set to inherit, but Mmanthatsi was determined to prevent this and persuaded the elders of the group to accept her as regent. Women rulers were rare among the Sotho but not unknown; her mother-in-law Mmamane had ruled in Mokotjo's name for a time and certain sections of the Sotho had women regiments led by chiefs' daughters.

Ranavalona I of Madagascar RULED 1828—1861

Ranavalona was the wife of King Radama I of Madagascar, the vast island off the east coast of Africa whose inhabitants are a Mixture of Bantu peoples and waves of immigrants from south-east Asia. During the thirty tumultuous years of her reign she was able to stem the tide of European power and keep foreigners at bay. At her death on 16 August 1861 they began the penetration her nation. It was almost a century before her people could regain their independence. Queen Ranavalona I was ill for seven months. As his health declined, plans were made to choose a successor.

Muganzirwazza of Uganda ABOUT 1817—1822

Of the four great kingdoms in what is today Uganda— Ankole, Uganda and Busoga—the cattle-raising Bunyoro were at first the leading group. But by the last century when the first visitors left us written records it was the farming Baganda whose power the others feared. Despite their rivalry the Bunyoro and Baganda had many things in common, particularly in the way they chose their kings. Each clan sent a wife to the king and from among the male children a new king was chosen who belonged to his mother's clan and would one day be buried on their land. So by this 'chance' method no king's clan was set up; all the clans were equal for the new king would in turn take a wife from each clan, any one of which might produce the next king. Among the Baganda it was the kabaka's mother, the namasole, who came

second in the system of government, after her was the katikiro, the prime minister. She had control of the royal women as well as her own chiefs and lands. If the new kabaka was still young she would rule on his behalf; if he died young she would be a member of the council who chose the next king.

Yaa Asantewa of Asante ABOUT 1840/60-4921

In their attempts to subdue the various lands that were to make up their West African empire. The British found few people as difficult as the Asante of Ghana. For nearly a hundred years, first British traders, later the British government, attempted to break the power of Asante. Yet even in the end, when they were so weakened that a British victory seemed certain, the Asante still held back an army equipped with deadly modern weapons for a short final period of independence. When all seemed lost, their power broken and their king exiled, the Asante put themselves under the command of a woman, Queen Yaa Asantewa, who led them in their last desperate attempt to keep the foreigners at bay. To understand why they did this it is necessary to understand the importance of the Golden Stool to the Asante nation and to appreciate the role that royal Black West African Nubian women have played in its history.

Based upon the brief analysis of Black African-Nubian Leadership, it is essential to mention that Black African-Nubian Women have played a far more central role in Africa than Eurological history books often suggest. The below listed names are some of Black-Africa-Nubian greatest Women Leaders in preindependence Nubian land.

- Hatshepsut of Egypt
- Dona Beatrice of Kongo

- Candac' of Meroe • Mmanthatisiof the Sotho
- The Kahina of the Mahgreb • Ranavatona 1 of Madagas
- Aminaof Hausa land • Maganzirwazza of Buganda
- TheWangelsof Ethiopia •YaaAsanreWaoLMAatf4
- Nzinga of Angola Nehanda of Znnbah

The above list was adopted from David Sweetener's Book: Woman Leaders in African History. The actual objective of the article is intellectualizing our communities and the forgotten world that women were leaders before and they can become redeemers of the human species to note:

The ultimate redemption of BlacAfrican People, their cultures, and their institutions can not be securely possible without the total manageable ingenuity of the BlacAfrican Woman. Because it is from the BlacAfrican Woman that a BlacAfrican Nation emerges. Because it is from the BlacAfrican Woman that the BlacAfrican King emerges. Because it is from the BlacAfrican Woman that a compromising solution emerges. Therefore, the BlacAfrican Woman must not be viewed as a patronizing philanthropist, but as a full frontline architect of BlacAfrican Nation's redemption from the evils of the universe.

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The world's most powerful women

Germany has ushered in its first female chancellor, the US is gearing up for an all-woman presidential battle - so, wonders Mary Dejevsky, is sex no longer a political issue? Plus, Anne Penketh introduces the exclusive club of female national leaders

Published: 23 October 2005

Angela Merkel's confirmation as Germany's next chancellor has been a struggle every inch of the way. It's taken more than three weeks of hard bargaining, even though her party had won the election. It's also required her to sacrifice a large part of her electoral manifesto, and left her presiding over a cabinet in which her majority amounts to her one casting vote. With Merkel's elevation to the chancellery, however, comes one immediate and undisputed privilege: membership of the world's most exclusive club. Even now, in the 21st century, the number of national leaders who are women is only just into double figures.

Ever since her prospects of taking Germany's top job were first mooted, Merkel has been adamant that she should not be compared to Margaret Thatcher. "I'm a physicist, she's a chemist," she began briskly when I asked her the obvious question earlier this year. But the comparison is unavoidable. Margaret Thatcher - who has just celebrated her 80th birthday - has set the standard by which all who come after her shall be judged.

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Helping Visionary Liberian Leaders Gain Democratic Power: Why Mrs. Ellen Johnson-Sirleaf is to be that Visionary President of Liberia?

By:

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Sent to the Liberian Daily Observer on October 8, 2005 for publication.

Ladies and Gentlemen, fellow Liberians. This is just my personal analysis about our prospective and anticipated disparity in Liberia after 25 years of genocidal civil conflict. I

do not like what I am reading, hearing, and smelling from Liberia. Do you want to tell me that the end result of 25 years of genocidal civil conflict is Opong Weah? Do you want to tell me that Opong Weah is the 21st Century spoke person for Liberia? It appears that we will be returning to the Samuel K. Doe/Charles Taylor type of regimes if this happens. Opong Weah is not educated, 95% of our people are not educated enough to know the political and international ramifications for post conflict reconstruction, rehabilitation, and recoveries of Liberia. Our Liberian people see Mr. Opong Weah as a social entertaining character who has brought to them some degree of social motivations on the football field in the past. Therefore, our people think that this uneducated and inexperienced young boy can and will bring development to Liberia if he becomes the President. As a Liberian scholar, I do not see any future for Liberia if Opong Weah becomes president. As a Liberian Cultural Scientist (Blacologist), I predict Mr. Opong Weah's leadership as a flashback of the Doe/Charles Taylor regimes. I want to come home and bring most of my followers to help our people and to create jobs. But I can not come home and effectively function under a Samuel K. Doe/Charles Taylor type of regimes. Mrs. Ellen Johnson Sirleaf will be Liberia's redeeming factor with the exception of Opong Weah. I do not know Mr. Opong Weah but I think that he can serve our country in different capacity but not as president at this time. The international community and the western world will take Liberia as a "joke" and will not regard but will marginalize Liberia's intellectual voices. As a Liberian and a Liberian scholar, teaching and residing in the nations' capital and center of the world's decision making location, Washington, DC., many dignitaries and U.S. Government Officials both black and white have told me that this is the last chance for Liberia to select a reasonable and well informed individual who will put Liberia back on the map of international personality.

From 1980-2003, I have always advocated for woman leadership in Liberia. Why? Because we as men in political leadership in recent decades have done the worst to create genocidal civil conflict. In the context of the Liberian Presidential Elections 2005, I want to go on record by articulating that Mrs. Ellen Johnson-Sirleaf will be the appropriate Liberian redeeming factor based on the below listed observable, authentic, historical, and academic analyses:

- A. Because the ultimate redemption of Black African People, their cultures, and their institutions can never be securely possible without the total manageable ingenuity of the Black-African Woman. Because it is from the Black African Woman that a Black African Nation emerges. Because it is from the Black African Woman that the Black African King emerges. Because it is from the Black African Woman that a compromising solution emerges. Therefore, the Black African Woman must not be viewed as a patronizing philanthropist, but as a full frontline architect of Black African Nation's redemption from the evils of the universe.
- B. Because Mrs. Ellen Johnson Sirleaf has the national and international connections that Liberia requires at this emergency state of affairs.
- C. Because the international community, specifically the United States and Great Britain will support Liberia's reconstruction under a female Presidential Leadership and Mrs. Ellen Johnson-Sirleaf meets the qualification.

- D. Because the world body does not trust male Presidential Leadership in Liberia at this time when corruption, exploitation, embezzlement, and mistrust are the only languages spoken in Liberia under men leadership, specifically from 1980 to the present.
- E. Because when Mrs. Ellen Johnson Sirleaf becomes President of Liberia, she will have free pass to the White House for help. She will have free pass to the United States Congress for help. She will have free pass to Parliament for help. The Kennedy family will help Mrs. Ellen Johnson Sirleaf due to her long professional, scholarly, diplomatic, and fraternal solidarity that exists with the Kennedy Family.
- F. Because Mrs. Ellen Johnson Sirleaf is educated, matured, skillful, committed to the cause of the Liberian people and she is not afraid of challenges even at the detriment of her life.
- G. Because Mrs. Ellen Johnson Sirleaf will be the educated visionary President, she will be the Liberian visionary family value President, she will be the visionary all inclusive President, she will be Liberia's first visionary female President for democratic and pluralistic democratic President for all Liberians.
- H. Because she will be the visionary president who will see that all Liberians in the Diaspora, and international donors, industries, businesses, and professional Liberians and African-Americans to come to Liberia for development and create jobs for our people.
- I. Because Mrs. Ellen Johnson Sirleaf will clean Liberia, she will bring healthy clean drinking water to the Liberian people, she will bring sustainable health care facilities to the Liberian people, she will bring electricity to Liberia and not only Monrovia, she will bring life to the Liberian people, she will bring security and safety to Liberia, she will make Liberia an enabling environment for peace and economic democracy for all Liberians.

If the alternative becomes factual, and non inclusive in the new leadership, Liberia will once again return to the Samuel K. Doe/Charles Taylor Regimes. Liberia's intellectual and scholarly history will continue to be deteriorated by virtue of an uneducated, inexperienced, and politically immature boy is the president of Liberia. Once again, I do not know Mr. Opong Weah but I played professional football in Liberia and I do indeed know that the Liberian government does not educate its footballers. If Liberia does in recent history, then Liberia did not treat Mr. Opong Weah right in the context of education and preparation for political leadership. I am not inferring that it is only educated individual that is qualified to become President in the world, but Liberia is very much strategic and competitive at this time to have OPong Weah to lead its people to post conflict recovery. Mr. Opong Weah can serve Liberia in a different

capacity that commensurate with his talent that can be resource generating, reconciliatory generating, democratically generating, and cultural pluralistically generating, but not as Liberia's president.

The writer, Dr. Amos M.D. Sirleaf is fully responsible for the content and implication for this publication 2005 USA.

Ellen Johnson-Sirleaf: Attitudes of Gratitude; The Birth of An Old Nation in a New Era with a Renewed Mind-Election 2005.

The Great October Elections in Liberia 2005: The Doctrine of Free and Fair Elections are not pre-conditions for Democracy : A Case Study of Post-Conflict Resolution, Democratic Presidential Leadership for Reconciliation, Rehabilitation, Reconstruction, Recovery, and Women Empowerment for the Redemption of Liberia

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Abstract:

The years 1990, 2000, 2001` and 2003 were particularly hard for former dictators of the world, this includes Africa, specifically Liberia. For instance, the former president of Yugoslavia, Slobodan Milosevic, arrested months earlier by Serbian authorities, was put on trial at the United Nations International War Crimes Tribunal in The Hague (Netherlands). The father of Serbia genocidal war against Bosnia and its attacks on the Serbian province of Kosovo, Milosevic became the first and only European Eastern Bloc nation head of government since World War II to face charges of human rights violations before an international court. Haiti, J. Batrand Aristeed was alleged to have been democratically elected and he was supported by the United States government, under Bush-I and Clinton Administrations. Under Bush-II, Aristeed was forced to seek exile in an unknown Central African Nation. Samuel K. Doe of Liberia, who was supported by the Ronald Reagan Administration having robbed the 1985 Elections and was declared as democratically elected. Doe was one of the causes of the demise and abuse of post independence Africa's Democratic civilization in generally and Liberia in particular. Charles Taylor, a rebel once again forced the 1987 Liberian elections,

President Jimmy Carter and others advocated that Charles Taylor was a democratically elected President of Liberia. The Liberian people once again returned to tyranny under Taylor until 2003, when President Bush-2 once again forced Taylor in exile in Nigeria. These events capped nearly three decades of transitions from authoritarian to democratic government throughout the world. Post-Charles Taylor Liberia's Conflict Management and Resolution Dimensions must redefine "Democracy" from the 21st century perspective to reflect The Great October Elections in Liberia 2005.

Introduction:

As we see sweeping democratic changes around the world, the years 1990, 2000, 2001, and 2003, were particularly hard for former dictators of the world, including Liberia.

1. For instance, Slobodan Milosevic, the former President of Yugoslavia, was arrested months earlier by Serbian authorities and was put on trial at the United Nations International War Crimes Tribunal in The Hague, the (Netherlands). The father of Serbia, and his genocidal war and attacks against Bosnia and the Serbian province of Kosovo, Milosevic, the head of government, became the first and only European Eastern Bloc nation to face charges of human rights violations before an international court since World War II.
2. J. Batrand Aristeed of Haiti was alleged to have been democratically elected and was supported by the United States government under the Bush-I, and Clinton Administrations. Under Bush-II, Aristeed was forced to seek exile in an unknown Central African Nation.
3. Charles Taylor, a former rebel leader of Liberia, is another failed African leader, who again forced his way into office after the 1997 Liberian Elections, under the watchful eyes of President Jimmy Carter and those who advocated that Taylor was a democratically elected President of Liberia. This forced the Liberian people into tyranny under the ruler ship of Taylor until 2003, at which time, President George W. Bush II, forced Taylor in exile in Nigeria.

4. Indeed, the late Samuel K. Doe of Liberia, was also supported by Ronald Reagan Administration, having robbed the 1985 Elections and was declared a democratically elected leader.

It must be articulated that we as scholars of Africa/Liberia in World Affairs must be aware that the doctrine of free and fair elections are not the pre-conditions for democratic leadership. Because a genuine democratically Elected Presidential leadership entails a building of a nation based on selflessness, an equitable dispensation of justice, equality, freedom, equal opportunity and the full participation of women and all, in the nations' affairs. In my opinion, some (if not all), democratic elected leaders, particularly the African leadership has failed to perform these democratic obligations thus subjecting the masses of the African people to further humiliation. Obviously, the demise and abuse of Africa's post independence and democratic process are attributable to the failure of many African leaders including Charles Taylor and Samuel K. Doe of Liberia.

It is saving to say that the concepts of Free and Fair Elections and democratically elected presidents in Africa in general and Liberia in particular, these events have capped decades of transitions from authoritarian rule to semi- democratically elected governments throughout the world. Of course, in the context of the doctrine of free and fair elections,

a democratically elected president, based on our experiences as African scholars and Africa's political Historians, must not be viewed as a pre-condition for democracy. However, the post-Charles Taylor Great October Elections in Liberia must redefine "democracy" from the 21st Century perspective, so as to reflect on the "2005 Great October Elections in Liberia". This is absolutely essential based on the mere fact that as we look back to reflect our recollections, we see and remember the starving and hopeless faces and the emaciated bodies of our Liberian brothers and sisters, while the world sat back and watched. Case of the 1994 Genocide in Rwanda.

Justifying Authoritarian Leadership under the doctrine of Democratically Elected President and Free and Fair Elections: The Liberian Case Study (1985 &1997).

In the midst of democracy's current worldwide advance, it seems hard to believe that not long ago, freely elected governments and flourishing civil societies were often seen as unattainable or even undesirable in many African nations.

Modernization theorists frequently claimed the newly emerging states of Africa and Asia were not sufficiently developed, economically or socially, to sustainable political democracy.' And dependency theorists declared that democracy was unlikely to emerge in Liberia because powerful industrialized nations were allied with local political and economic elites to bolster unrepresentative government.

Some scholars worried that levels of mass political participation were out stripping many African governments' capacities to accommodate society's political demands.

Unless Third World political institutions could be strengthened, many African

political and cultural observers warned, political unrest threatened to derail economic and political development. Given the dangers of social disorder, some analysts and Third World specifically African leaders used this argument to justify authoritarian rule as a necessary precondition for stopgap. Only with more advanced socioeconomic modernization, it seemed, could Post Conflict Liberia's Visionary Liberian Leadership produce citizens capable of effective political participation. Increased education and literacy will be seen as necessary to expand post conflict Liberian society's political knowledge and develop effective political participation. We now know that countries emerging from a protracted genocidal conflict like Liberia, are unlikely to establish stable, democratic government unless these nations have risen above the bottom ranks of post conflict poverty (as expressed by GNP per capita) and have reached a literacy rate of at least 50 percent."

In addition to raising literacy, modernization also enlarges the size of the middle class and the organized (unionized) working class, both of whom are essential factors of a more stable and inclusive democracy." But an obvious chicken-and-egg quandary presented itself. If socioeconomic modernization is necessary to establish post conflict Visionary Liberian Leadership and democracy, how can a democratic government be the agent of modernization in post 2005 Visionary Liberian Leadership? This presentation will attempt to provide some answers such as: (1) this couldn't; only be implemented by a strong and stable authoritarian government—such as General Augusto Pinochet's dictatorship in Chile or South Korea's various military governments in Africa. (2) Jump-start modernization can

be produced by civilian transparency and decentralized government. Only later, when the country was ready, like Liberia's anticipated post 2005 visionary mission, should dictatorships, (i.e., Samuel K. Doe and Charles Taylor) give way to democracy." However, other scholars noted another obstacle to democratic government in the developing world, specifically Liberia. They argued that many LDCs, held back by authoritarian traditional values, lacked a democratic political culture and that democracy would have to be preceded by modernization of social and culture values." It must be mentioned that many Third World leaders insisted that not only would it be difficult to establish democracy in their countries, but that it was not even desirable at that periods of their development. In Africa, like Liberia, many first-generation, postcolonial leaders treated single-party systems, banning or restricting opposition political parties. These citizens argued that ethnic tensions in their country made competitive election risky because they would prompt different political parties to represent. Restrictions and ethnic biases of trading tribes or clans, further polarizing the country's democratic electrical process. Other leaders or governing nations were influenced by Marxist-Leninist ideology, more circular at that time than now. These African leaders maintained that poverty, tribalism, and dependency at home were so severe that an all-powerful state linked to a "Vanguard party" (one that knows what is in the best interests of the people) was needed to lead the country forward. Later, as many of these governments failed miserably; military dictators took their place, claiming that civilian rulers were too corrupt or too weak to govern effectively. In the Middle East, similar justifications were used for one-party or military rule. More recently,

Islamic fundamentalist governments in Iran, Sudan, and Afghanistan have prohibited political opposition groups whom they regard as infidels. While many Latin American nations had democratic or semi democratic governments in the 1950s and early 1960s, during the two decades that followed, a series of military coups installed repressive governments in most of the region. These new authoritarian leaders often justified their rule.

Leadership as Factors in Sustainability or Prolongation of the Ideas of Democratic Capacity Building and Growth in Post 2005 Visionary Liberian Political Leadership .

It becomes essential to address this serious subject by Applying variants of the Great Man Theory of History to the ideas of democratic policy reform in Post 2005 Visionary Liberian Political Leadership. An extreme variant of the view that Post Conflict Political Leadership is instrumental in improving policy and accelerating democratic and economic growth is the "Great Man Theory of History". In an African context, specifically Liberia from the post-conflict Charles Taylor political leadership, this would require the emergence of leaders who (a) are motivated to launch their countries onto an internationally acceptable democratic and economic growth path. (b) The leaders have the charisma and other qualities required to impose their political, social, economic, cultural, and development agenda in the face of vested interests and voter inertia. Yet, according to the Theory, such leaders emerge as random events over which the outside world, including the international financial institutions (IFIs) and others, can have little influence or manipulation on them. In its most simplistic form, the Theory asserts that the course of history (or at least major segments of it) is determined by the random

appearance of charismatic leaders, who rally as much political support as they require from interest groups and a population at large to move the political, social, cultural, educational, Health and Safety, Security and Safety, and the natural resources and economy forward to the benefit of the nation and its people. Before adapting the Great Man theory to the question of policy reform and growth in Africa, specifically Liberia, it is helpful to (I) review alternative hypotheses about the factors underlying adoption and non adoption of democratic reforms leading to accelerated cultural growth, and then (2) consider what role Great Men (or Women) have played in the Liberian political lives. Perhaps the most systematic effort to analyze the implementation of post conflict democratic policy reforms representative of Liberian consensus is their ultimate powers to put Liberia back on the map of modernization of democratic Institute for International Economic development.

Post- 2005 Liberian Presidential Leadership and *Political Economy of Policy Reform* from a 21st century perspective:

When do leaders merit the characterization of "Visionary"? According to my personal philosophy of visionary in the context of post-conflict Liberian political leadership,(1) a post conflict 2005 Liberian Presidential Leadership must be judiciously executives and ethno-culturally conscious with strong black nationalistic and culturally conscious with commitment to the mission, objective, and actionable goal orientation.(2) A visionary Liberian Leadership must have a vision of where the leadership would like Liberia to go (even if this [is] not always combined with any clear sense of how to get there, and a willingness to take risks, but their must be a Liberian political leadership vision as a road map. It must be mentioned that the Politics of Cultural Pluralism and Ethnic Conflict has

been post-Cold War Liberian conflicts dynamics. Because these conflicts seem to be a threat to future Africa's post Cold War democratic capacity building as a case of Liberia from 1980-2003. The 25-years Liberian civil conflict , in many instances, as confused, misdirected, unfocused, unspecific, and useless as it has been, the conflicts were more likely to be between or amongst the people rather than states over issues related to inclusion. Because the masses of the people were economically , socially, and materially deprived. These social illness germinated into culture, ethnicity or religion implications. To sight some brief historic instances, from 1915 to 1916, in the midst of World War I, the new governing regime in Turkey massacred some 1.5 million Armenians who had been living within that country's borders. Some 30 years later, as Britain relinquished power over India, it divided that "jewel in the imperial crown, into two nations, largely Hindu India and Muslim Pakistan. The religious communities in each country then turned on each other savagely, with a resulting death toll of perhaps one million.

More recently, or in 1994, Hutu villagers in the African nation of Rwanda massacred some half-million of their Tutsi countrymen while the world spearheaded by the United States sat and did nothing. Also, in the former country of Yugoslavia, Serbian militias initiated "ethnic cleansing" of their Muslim and Croat neighbors, killing and raping untold thousands more. During the twentieth century, violent confrontations, civil wars, and genocidal activity were frequently motivated by religious conflict (India, Northern Ireland Lebanon), tribal animosities (Nigeria, Rwanda), racial hatred (South Africa), and other forms of ethnic animosities. Continuing ethnic tensions in Macedonia, Kashmir (India), and the Congo in the early years of the twenty-first century seem to confirm

Mahabun ul Haq's prediction in the quotation above, that wars between "peoples"—ethnic, religious, and cultural groups—will continue wars between nation-states.

To be sure, many political analysts since the time of Karl Marx (1818-1883

Have insisted on the primacy of class as the basis for political conflict in both

industrialized and developing nations. But significant as class conflict has been,

no cleavage has more sharply, and oftentimes violently, divided nations in

modern times than has ethnicity. "Cultural pluralism [i.e., ethnic diversity" argues

Crawford Young is a quintessentially modern phenomenon." argues **Crawford Young**,

"is a quintessentially modern phenomenon." It has been closely linked to the growth of

the middle class and the emergence of politicians who articulated nationalist or other

ethnic aspirations while mobilizing workers and peasants behind that ideal.' Of course,

ethnic minorities have been victimized by violence for hundreds of years. One needs only

look to the nineteenth-century frontier wars between White settlers and Native Americans

in the United States, South Africa, the Liberian foundation, and Chile and the Palestinian

situation, to identify just few examples. And contrary to common perception, the level of

ethnic protests and rebellions within states has actually diminished somewhat since the

start of the 1990s, after rising steadily for the previous 50 years. Alarmist warnings

notwithstanding, the world has not been crumbling into a maze of small ethnically based

states. Still, as we begin a new century, the level of ethnically based internal conflict is

still far higher than in the decades prior to the 1990s, in marked contrast to the dramatic

decline in wars between nations during that period. Indeed, over the past 50 years, the

most frequent arenas for violent conflict have not been wars between sovereign states, but

rather internal strife tied to cultural, tribal, religious, or other ethnic animosities. Any listing of the world's most brutal wars in the past few decades would include ethnically based internal confrontations in Liberia, Somalia, Sierra Leone, Bosnia, Kosovo (Serbia), Rwanda, Congo, Ethiopia, Sudan, Lebanon, and Indonesia (East Timor), Haiti, Nigeria, The Ivory Coast, among other. At least 15 to 20 million people have died in ethnic violence since World War II. Most recently, the collapse of Soviet and Eastern European communism has released a torrent of pent-up ethnic hatreds in Azerbaijan, Armenia, Georgia, Chechnya, the former Yugoslavia, and other parts of Central and Eastern Europe. Particularly since the end of the Cold War, the world's attention has focused increasingly on ethnic clashes.

Warfare between Serbs, Croats, Bosnian Muslims, and Kosovo's in the former Yugoslavia, separatist movements among French-speaking Quebechois, racially based riots in Los Angeles, Basque terrorism in Spain, and Protestant- Catholic clashes in Northern Ireland all clearly demonstrate that interethnic friction and violence can erupt in Western democracies as well as in former communist countries to reflect on their Third World allies. But ethnic conflict has been particularly widespread and cruel in Africa, Asia, and other parts of the Third World—in part because countries in those regions tend to have more ethnically diverse populations, and in part because their political systems are generally less capable of peacefully resolving tensions. A recent study determined that there are some 275 “minorities at risk” throughout the world (ethnic groups facing actual or potential repression), with a total population of slightly more than one billion (about one-sixth of the world's populations) scattered in 116 countries. Approximately 85 percent of those

at risk live in the Less Developed Countries (LDC) While Asia has the highest absolute population of ethnic minorities, Sub-Saharan Africa has the highest proportion of its population at risk (some 36 percent), followed by North Africa and the Middle East (26 percent). All of the factors identified as key to the success of economic reform in the recent literature are, in fact, dependent on effective political leadership. These include the government's level of understanding of economic issues, its commitment to reform, the insulation of key technocrats, and its ability to build coalitions on behalf of reform. These are some of the modern aspects that must be highest point of visionary Liberian leadership during post 2005 Presidential Leadership this research is articulating.

How can Post-Conflict Liberian Presidential "Visionary" Leadership accelerate Democratic growth in Post 2005 Liberia?

A recent paper by senior officials of the International Monetary Fund provides a familiar catalog of policy improvements needed to accelerate growth in a typical African economy. **In "Africa: Is This the Turning Point?", Fischer, Hernández-Catá and Khan (FHK 1998)** give as first priority raising the rate of private investment. To achieve this, and thereby raise productivity and growth, they listed eight conditions. In the course of structural adjustment programs supported by the IMF and the donor community, most African countries have registered progress in fulfilling each of the conditions. However, the threshold of sustained growth has not yet been crossed, and in most countries, more remains to be done on each point. The eight conditions are relegated to post conflict Presidential Liberian Visionary Leadership policy and guidelines that must be the road map:

- **Maintaining a stable democratic , political, social, safety and security, health and safety, women empowerment, and an enabling macroeconomic environment;**
- **"Far-reaching improvements in governance to avoid capricious interference with private activity and to develop and maintain a transparent and stable legal and regulatory environment", thereby reducing investors' risks;**
- **Trade liberalization;**
- **Privatization;**
- **Civil service reform;**
- **Banking reform;**
- **Liberalization of the agricultural sector; and**
- **Improving labor market flexibility and competitiveness.**

FHK nowhere refer explicitly to quality of leadership—perhaps this is too much to expect of an institution that has to tread a fine line between advocacy and diplomacy. However, we find the quality of leadership to be implicit in FHK's reference to improved governance, and in a separate statement that sustaining the recent rise in Africa's growth "depends on whether policymakers take above the requisite actions." The author is a staunch member of the school of avocation for equality and justice . It must be mentioned that I claim no total originality of all the materials that composed this study. I am not also saying —that no African economy can accelerate and sustain growth without following some variant of the Asian

model that accelerated growth in the agricultural sector while reorienting activity towards the global economy and initiating export of labor-intensive manufactures. On the other hand, I accept the lessons of countries such as Korea, Malaysia and Singapore that strategic intervention by the national leadership can engage and energize domestic entrepreneurial talent, increase an economy's attractiveness to foreign investors, and help make entry into export markets profitable. If Liberia emulates the above development in post conflict 2005 Presidential Leadership visionary, Liberia will once again be placed on the global map of modernization of Africa democracy and women empowerment with high concentration of reinstallation of the U.S. Dollars and awaiting the evaluation of the EURO.

Towards a clearly defined, manageable policy agenda for Post Conflict 2005 Visionary

Liberian Political Leadership

Undoubtedly most African chief executives are aware of East Asian role models and would be delighted if history were to credit them with inaugurating their country's path to industrialization. However, they perceive such a plethora of hurdles, both domestic and foreign—the latter including 'dumping' by Asian competitors, as well as industrial country import quotas—that they don't know where to start, and end up doing little beyond paying lip service to the need to industrialize and export. What do we suggest a "visionary" Liberian leader might do to promote policies that will accelerate his/her country's growth? In the first place, he/she has to eschew the personal rent-seeking that is now ubiquitous. He/she has to recognize that the example set by a corrupt chief executive permeates all branches and layers of government, from top to bottom in the executive, legislature and judiciary, and undermines growth by engendering "capricious

interference" with private activity. Documented examples from Africa are too numerous or voluminous to cite. Deleterious rent-seeking in Africa is not limited to raiding the treasury or central bank or shaking down contractors. Taking control of the estates being vacated by colonial owners, founder-president Hastings Kamuzu Banda and his associates in Malawi's political elite lost interest in an agricultural policy oriented towards the rural masses.

In suggesting restraint, I am not trying to impose the Spartan (and unattainable) condition that a chief executive or minister limit his/her compensation to the nominal salary that most African politicians feel can safely be listed in a published budget. Obviously, additional compensation in cash and kind will be channeled through nominally unrelated appropriations. It is when a leader draws rents exceeding a reasonable estimate of the opportunity cost of his/her time and effort that the title "visionary" becomes inappropriate. Unfortunately the converse to this rule does not hold—that is, the perceived honesty of a chief executive is no guarantee against a society being permeated with corruption like Liberia. The leading case is the late President Julius Nyerere, who showed that imposition of an ideology tantamount to states can institutionalize rent-seeking in a country that gained independence with a fair chance of keeping it in check. Secondly, the leader has to perceive the need for his/her country eventually to comply with the eight conditions cited by FHK. As they admit, this is a long agenda, and in the short run no African country will satisfy most of the policy conditions of today's NICs. Moreover, as regards the governance condition, not all the countries qualifying as NICs represent attractive models, even if expansion of the middle class,

concomitant with rapid growth, has spurred institutional development and government accountability in several Asian and Latin American countries.

Some readers will accuse me of the narrow-minded view that "visionary" leadership in Africa is tantamount to adherence to IMF, World Bank and other donor conditional ties. My r answer: let these readers point to any low-income country that has sustained rapid growth of per capita GDP without making significant progress on most of FHK's eight conditions, or where fulfillment of some other condition (apart from the obvious restoration of law and order) has proven to be more important than those on the list. Furthermore, there is no need to adjust within the explicit framework of an IMF/Bank program. Indeed, resultant growth is likely to be faster and less subject to interruption if a government has the discipline to promote adjustment without Breton Woods support. While trying to foster institutional checks and balances that will eventually reduce opportunities for large-scale plunder, in the short run a visionary African leader can accomplish much by getting a few things right—a realistic exchange rate, moderate inflation, minimal levies on agriculture—and then focusing on a handful of activities that will respond quickly to his/her intervention. So the question is: what are these activities, and what concrete steps by the leader will have a growth impact in the short run? Our answer was anticipated by the preceding country anecdotes. The first priority is to get started on labor-intensive manufactured exports. Here a "visionary" leader can and will pull the available levers in the bureaucracy and civil society to counter "capricious interference", convince foreign and domestic investors of the priority that he/she attaches to promoting exports, and satisfy them that his/her country offers a profitable environment in which to produce and sell. Since a single act of support will rarely

suffice, the leader must monitor the situation and be prepared to sustain his/her intervention as long as necessary to create a stable and secure environment for investment.

A Precautionary Introspection:

I do not infer that to be interpreted as saying that, to qualify as "visionary", post conflict Liberian leadership or chief executive must busy him- or herself pursuing every instance where a businessman (or woman) calls the president's office to complain about a brush with the bureaucracy. In the excitement of early days in office, some leaders have tried to do this, and there are no cases where a sustained increase in political democracy, industrial and economic investment, output and exports can be attributed to such behavior. Indeed the effect can be per versed if the leader develops personal attachments and dislikes that bias government's posture. At the same time, his/her attention is diverted from weightier issues of political and macroeconomic stability. What am I saying is that a post conflict 2005 "visionary" Liberian leader will identify transactions that are strategic from the viewpoint of establishing an enabling environment for agricultural expansion and manufactured exports? He or she will ensure that he or she is informed speedily of blockages, and will intervene rapidly and firmly to overcome them. This in turn presupposes establishment and support of a modest organization that will monitor strategic areas, alert the leader to problems, help design corrective measures, and follow up on their implementation. Such a structure might be as modest as an export facilitation task force, proactive dispute management task force, governmental Corruption Task Force, Work Force Discretionary Task Force, Women Empowerment

Task Force, Police and Government Law Enforcement Agency Brutality Task Force, and Equality Employment Task Force.

Preconditions for Emergence of new "Visionary" Liberian Leaders 2005

If the quality of top leadership has been a serious impediment to policy reform and accelerated growth in Liberia in the past, what are the chances of significant improvement in the foreseeable future? Strong, Post 2005 Political Visionary Leaders do not emerge like Venus from the sea, in Liberia, Africa, or anywhere else. All leaders, from "visionary" types down to the most venal kleptocrats, are products of social structures, i.e. organizations and networks. What needs to be done so that Liberia's social structures will identify and promote leaders who will entrench reforms and accelerate the growth human resources development growth? As economists we challenge our social science colleagues—sociologists, anthropologists, political scientists—to help answer this question. The literature on blacologically perspective of leadership is rich. (See Black/African Spirituality, a prospective book on the Black Bible by Dr. Sirleaf 2005.) Most conceivable scenarios have been thoroughly explored in the special collections of the Black/African Bible. The difficulty has arisen in translating the analysis into practice as yet. However, there is a future prospect for amelioration. Several of Blacologically thinkers have consented to the perpetual situations in which political, social, cultural, economic mismanagement and predation by corrupt Eurological African national leaders have stimulated the formation of broad coalitions that have risen up in frustration and outrage to the end results that eradicate by throwing those rascals out" will be absolutely essential. For instance, Ghana in the late 1970s, Zambia in 1990, Madagascar in 1991. Liberia in the 1990s and 2003). But in many countries, specifically Liberia, such

uprisings were e long overdue. Nigeria is a dynamic society, yet had not Gen. Abacha succumbed to a heart attack, one wonders how long it would have taken his suffering people to overthrow him. The recent events in Niger show that leaders can be overthrown. Whether this will improve leadership or simply provoke another round of violence is yet to be determined. Historically, most of the successful popular coalitions have been too short-lived to create a power base for "visionary" individuals. Post Conflict 2005 Visionary Liberian Leadership will be the 21st century model for sustainable democracy of post-dictatorial regimes (1980-2003).

How (if at all) can outsiders can contribute to Visionary Liberian Political Leadership from the 21st century perspective?)

This is a difficult question. Overt encouragement, by outsiders, of leaders identified as "visionary" exposes them to attack by xenophobes and/or anti-reform interests, and risks lessening any chance they might have had to affect policy. *In cases of corrupt, non-visionary leadership like the Liberian Transitional Leadership under Bryant, (a) withholding support awaiting a transparency as the first rule is, obviously, (b) and to refrain from encouraging leaders who epitomize anti-growth policies and behavior. A recent **World Bank study of 56 aid-receiving countries in five developing regions (Burnside and Dollar (BD), 1997) found that, over the period 1970-93, donors' strategic interests significantly influenced the allocation of aid, biasing flows in the direction of client countries irrespective of the quality of their economic policies.***

Moreover, the aid enhanced the longevity of these countries' leaders, and long-term incumbents were resistant to economic reform. The role of leaders with military backgrounds, demonstrated by the above scenario, has certainly been enhanced by the provision of military aid. Indeed, any fungible component of aid has likely led, if only indirectly, to increasing the resources at the military's disposal in order to seize and retain power. Another BD finding is that, in countries with poor policies, aid has not accelerated economic growth, whereas in low-income countries with good policies, aid has increased the per capita GDP growth rate by roughly one-third. Africa accounts for 21 of BD's 56 countries, and half their subset of 40 low-income countries. The measure of donor interests is crude, assigning dummy variables to four countries/country groups, namely (1) Sub-Saharan Africa as a whole, perceived as a focus of European strategic interest, (2) the franc zone (French interest), and two objects of US interest, namely (3) Central America and (4) Egypt. The dummy variable for Africa turns out to be insignificant.

A more disaggregated study valuing donor strategic interests in Africa country-by-country would likely find the relevant variable significant. The cold war helped leaders such as Kaunda, Mobutu, Moi, Mugabe, Samuel K.Doe of Liberia, and Siad Barre to attract a disproportionate share of aid, notwithstanding poor policy regimes, and strengthen their hold on power by playing geopolitics. Even if the greatest of the African kleptocrats, Mobutu, is no longer around, there are still many lesser Mobutus. To be sure, with too few viable alternatives as yet emerging from indigenous social structures, donors cannot avoid asking themselves: if we withhold support from kleptocrat X, what is the likelihood of his or her being replaced by leadership of even lower quality, or by a situation of quasi-anarchy with virtually no leadership at all (. Sierra Leone).

Cognizant of Supplementation of) pro-active political opposition

Out of diplomatic nicety, the Breton Woods institutions, one quarter of whose members are African governments, have been reluctant to threaten the positions of corrupt national leaders by publicizing evidence of corruption to which their staffs have access, and imposing related conditional ties. The non-government organization Transparency International (TI), currently the main international voice against macro corruption in low-income countries, was established by ex-World Bank officials frustrated by the obstacles that staff lawyers posed to an active Bank posture in this area. The World Bank and IMF have recently been somewhat more forthcoming. Examples, featuring collaboration with once equally timid bilateral donors, include the ultimatum over Zambian cabinet ministers, and insistence on legal action by Kenya against the Goldenberg perpetrators. In our view, donor support of TI and similar private initiatives could and should be carried further. The ending of the cold war has freed up intelligence assets that could help uncover and expose the best hidden and yet most important class of data, namely, transfer of bribery proceeds to numbered bank accounts and illicit acquisition of other foreign assets.

Helping Post Conflict 2005 Visionary Liberian Political Leaders Implement Political, Social, Economic, and Cultural Modernization and Democratic Reforms

The relevance here of BD's study depends on the extent to which an African country's pursuit of good policies overlaps with "visionary" leadership. BD's policy index has three components that this study wishes to embrace:

1. **The Sachs-Warner dummy variable for *trade openness*, where an "open" economy's average tariffs on machinery and materials are 40% or less, the black market exchange rate premium does not exceed 20%, and pervasive government control of key tradable is absent;**
2. **The level of inflation is a proxy for *monetary policy*; and**
3. **Quality of *fiscal policy* is measured by the budget surplus and government consumption, both relative to GDP ("good" policy is defined as one standard deviation away from the sample mean— towards a positive surplus and lower government consumption).**

⁵A World Bank paper (WB 1998c) serving as background to BD (1997) uses the term "sound economic management" interchangeably with "good policies".

"Management" has a greater connotation of "leadership" than does "policy". In a society with strong institutions and a broad consensus regarding economic policy, "visionary" leadership by a president (or other senior official or small group of officials delegated by the chief executive) is less vital for achieving respectable

⁵ A World Bank paper (WB 1998c) serving as background to BD (1997) uses the term "sound economic management" interchangeably with "good policies". "Management" has a greater connotation of "leadership" than does "policy". In a society with strong institutions and a broad consensus regarding economic policy, "visionary" leadership by a president (or other senior official or small group of officials delegated by the chief executive) is less vital for achieving respectable economic performance

economic performance. One needs look only as far as the US—not all recent presidents could be characterized as "visionary" leaders. On the other hand, African countries are not yet characterized by strong national institutions and broad policy consensus. Hence "visionary" leadership by a single individual with political power, or a small coterie to whom he/she delegates power, is critical to institutional development as well as to adopting and sustaining policies that will accelerate an African country's economic growth. So we return to the question: how best can outsiders encourage such leadership? ⁶One way is to help the leader formulate and implement his/her policies, once he/she has assumed power. WB (1998b) summarizes the record here. Donors have long provided aid subject to policy conditional ties—structural adjustment lending (and grants) that started around 1980 embodies this approach. Sachs (1994) cites eight countries (none of them in Africa, to be sure) where aid was a critical input in the reform process, helping "good governments to survive long enough to solve problems." By contrast, Rodrik (1996) argues that just as many cases can be cited of countries where aid enabled governments to delay reforms that impending economic collapse would otherwise have forced on them.

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This divergence in country experiences poses an into

This divergence in country experiences poses an interesting dichotomy in regard to the connection between aid giving and "visionary" leadership in Africa. On the one hand, a case can be made for awarding the title of "most visionary leader of all" to one who believes traditional public foreign aid has impeded his/her country's development by creating a dependency relationship detrimental to adoption of pro-growth policies, as well as to mobilization of domestic talent and resources. Such a leader will be more inclined to devise an aid/debt "exit" strategy than to persuade donors to augment the aid flow.

He/she will be more interested in foreign direct investment than official development assistance (ODA). In the event such leaders appear in Africa, the outside world can be most supportive by helping design the strategy and arranging the resource flows needed to provide breathing space. Above and beyond this, outsiders can engage in dialogue with the majority of leaders regarding the merits of adopting and pursuing an aid/debt exit strategy. At the same time, we do not begrudge the title of "Visionary" to a leader who believes the selective and efficient use of ODA can accelerate a healthy growth process by underwriting a larger human and physical capital stock than could otherwise be supported. Such a leader will devise and pursue a strategy to attract aid, which includes, among other things, pursuing reforms consistent with broad donor conditional ties.

Another requirement for making outside support for reform effective is to phase disbursements under an aid instrument—notably the quick-disbursing variety comprising budget or balance of payments support—such that fulfillment of conditional ties can be assessed frequently and disbursements withheld if reforms are not implemented adequately. This has two advantages: firstly, it strengthens the hand of reform-minded leaders in implementing reforms over local opposition, secondly, it saves the donor

money if it turns out the country leaders are not serious about reform. Sachs (1994) also argues, again from non-African examples, that reform programs that succeeded in accelerating growth, whether or not supported by aid, have generated political momentum prolonging the lives of several "good" governments. Moreover, in institutional environments stronger than those found in most of Africa, success has imparted irreversibility to reform, so that formerly anti-reform leaders have ended up sustaining the reforms once they came to power. Thus, insofar as aid contributed to reform's success, it has helped make "visionary" leaders out of politicians formerly beholden to anti-reform interest groups.

Helping "visionary" Liberian leaders gain power: Why Mrs. Ellen Johnson-Sirleaf is to be that Visionary President of Liberia?

A. Because the ultimate redemption of Black African People, their cultures, and their institutions can never be securely possible without the total manageable ingenuity of the Black African Woman. Because it is from the Black African Woman that a Black African Nation emerges. Because it is from the Black African Woman that the Black African King emerges. Because it is from the Black African Woman that a compromising solution emerges. Therefore, the Black African Woman must not be viewed as a patronizing philanthropist, but as a full frontline architect of Black African Nation's redemption from the evils of the universe.

B. Because Mrs. Ellen Johnson Sirleaf has the national and international connections that Liberia requires at this emergency time.

C. Because the international Community, specifically the United States and Great Britain will support Liberia's reconstruction under a female Presidential Leadership and Mrs. Ellen Johnson-Sirleaf meets the qualification.

D. Because the world body does not trust male Presidential Leadership in Liberia at this time when corruption, exploitation, embezzlement, and mistrust are the only languages spoken in Liberia under men leadership.

E. Because when Mrs. Ellen Johnson Sirleaf becomes President of Liberia, she will have free pass to the White House for help. She will have free pass to the United States Congress for help. The Kennedy family will help Mrs. Ellen Johnson Sirleaf due to her long professional, scholarly, diplomatic, and fraternal solidarity that exists with the Kennedy Family.

F. Because Mrs. Ellen Johnson Sirleaf is educated, matured, skillful, committed to the cause of the Liberian people.

G. Because Mrs. Ellen Johnson Sirleaf will be the educated visionary president, she will be the Liberian visionary family value President, she will be the visionary all inclusive President, she will be Liberia's first visionary female president for democratic and pluralistic democratic president for all Liberians.

H. Because she will be the visionary president who will see that all Liberians in the Diaspora, and international donors, industries, businesses, and professional Liberians and African-Americans to come to Liberia for development and the creation of jobs.

I. Because Mrs. Ellen Johnson Sirleaf will clean Liberia, she will bring healthy clean drinking water to the Liberian people, she will bring sustainable health care facilities to the Liberian people, she will bring electricity to Liberia and not only Monrovia, she will bring life to the Liberian people, she will bring security and safety to Liberia, she will make Liberia an enabling environment for peace and economic democracy for all Liberians.

By: Dr. Amos M.D. Sirleaf

Professor and Vice President of Blacology Research and Development

Institute, Inc.

Can outsiders increase the chances of "Visionary" Political leaders taking power in the first place?

In theory, if donors withhold aid from the corrupt, non-"visionary" leaders so prevalent in Africa today, the resulting disruption to the economy makes it more difficult for such individuals to remain in power, whether they are voted out in a system that permits relatively free elections, or forced out in a *coup d'état* or popular uprising. In practice, things often do not work out this way; witness the many disappointing leaders who manage to hang on to power notwithstanding persistent economic crisis—even, in Kenya and Zambia, following restoration of multi-party electoral competition under donor pressure, and specifically in Zambia's case, despite the removal of the failed chief executive. Arriving at a perception that "visionary" opposition leaders are likely to attract greater aid and thereby, as well as in other ways, improve economic performance, a well-informed public should award those leaders more votes, or take greater risks to support them in an uprising. But not many electorates in Africa (or in most other developing countries, for that matter) can yet be described as well informed in the sense of anticipating the eventual gains from liberalization and other components of economic reform. Moreover, after years of sustained economic failure, most African populations are risk-averse, as is evident in the variety of "coping" strategies widely used to raise the prospects of economic survival. **WB (1998b)** gives four rules of thumb for effective donor intervention "under difficult conditions", apart from (and sometimes as a substitute for) financial transfers. All of these imply support for "visionary" leaders, short of holding a press conference where a panel of donor representatives calls on Country A's public to replace the current leadership with individuals X, Y and Z.

1. ⁷"*Find a champion...*there are likely to be reform-minded elements in the community and even in the government. If aid can find and support these reformers, it can have a big impact."
2. "*Have a long-term vision of systemic change.*"
3. "*Support knowledge creation...* Reformers often need to develop the details of reform through innovation and evaluation... For reform to take root requires a demonstration that it works." Aid should finance and evaluate innovations.
4. "*Engage civil society.* In highly distorted environments the government is failing to provide supportive policies and effective services... Support civil society to pressure the government to change or to take service provision directly into its own hands..."

Once more out of diplomatic nicety, the World Bank is excluded from publishing names and other particulars of situations in which the Bank and other donors have

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applied such measures and thereby succeeded in dislodging corrupt, non-"visionary" leaders. Suffice it to refer back to our earlier Table 1, which suggests that progress has been slow. Moreover, included in the table are a number of one-time opposition leaders who switched once they took power. Like aid, honesty, integrity and commitment are fungible. Fomenting change is an imprecise and precarious activity.

The Long Run—Human Capital Formation and Democratic Institution Capacity Building in Post-Conflict Liberia.

It is an article of faith in the development community that increased investment in education will generate a more enlightened electorate and strengthen a country's institutions of governance, along with the capacity of its socio-political structures to produce strong, "visionary" leaders. This notwithstanding the fact that estimates of the internal rate of return of educational expenditure in Africa, based on differential earnings during graduates' working lives, have tended to decline over time. Thus, to the extent donors invest in education in Africa, they are incidentally helping to build leadership capacity in the long run. Some observers, including many associated with United Nations agencies other than the Breton Woods institutions, argue that education has suffered under donor-funded structural adjustment programs obliging governments to curtail budget deficits. This is contradicted by a recent IMF study, which reports that African countries participating in ESAF and HIPC programs recorded an average 1.0 percent per annum increase in real per capita education spending since the year preceding the respective programs, during the period 1986-97. Education indicators also improved

modestly in African program countries, illiteracy declining by 2.8 percent per annum, gross primary school enrollment rising by 0.1 percent per annum and secondary enrollment by 0.6 percent per annum.

Whatever the weight of the evidence, the authors are convinced that the majority of African governments undertaking structural adjustment would soon have found themselves with less real resources to use in all sectors, including education, had they failed to deal with fiscal and international payments imbalances.

Concluding Statement:

The main issue addressed in this paper is whether the quality of national leadership is relevant to evaluating the progress of African countries towards sustained economic growth. We inquire whether it is conceivable (I) that "visionary" leaders, comparable to individuals who helped launch economic growth in other regions, could have appeared in Africa in the past, have appeared recently, or may be expected to appear in the foreseeable future, even if only randomly and in very small numbers. And (ii), once having appeared, whether they could have made pro-growth policies difficult to reverse (or will do so in future), giving domestic and foreign investors the necessary confidence to expand productive capacity, create jobs, produce competitively and export.

If not, then analysis of leadership as a distinct factor cannot contribute to understanding and prediction about Africa's growth prospects. Instead, we should stick to interest-group analysis, asking in what circumstances "gainers" from liberalization and policy reform more generally will acquire the political power necessary to institutionalize those processes. Few, if any social phenomena are adequately explained by a single hypothesis.

So also the policy failings underlying Africa's poor economic performance are fully explained neither by the shortcomings of leadership alone, nor solely by interest group dynamics. In a society with fragile institutions and unstable coalitions of interests, a strong, visionary leader has the potential to mold the coalitions in order to implement policies that, in promoting growth, will maximize any reasonable social welfare function. *Ceteris paribus*, the greater the power and stability of the interest groups anticipating harm from market-oriented reforms, the harder it is for the leader to assert him or herself. Conversely, the stronger and more visionary the leader, the better he/she will be able to manipulate and compensate the groups, while nurturing budding interest groups that anticipate net benefits from the reforms. Our research leads us to believe that large number; possibly most African countries have been ruled by leaders who had sufficient power to implement reforms had they been motivated to do so. However, their motivation led them in different directions. As a result, policy reforms have been implemented haltingly, with frequent reversals. In a sense, this outcome represents the triumph of groups "interested only in aggrandizement and the appeasement of their hangers-on— family members, friends, and associates whose political support is bought by sharing the loot. to the extent that this is true, it follows that:

- (1) Shortcomings of national leadership in post conflict Liberia's economic redevelopment policy can be prolonged if Liberia return to the U.S. Currency, will represent a highly difficult relevant issue in Liberia;**
- (2) The relative dearth of pro-growth leaders (like President Tolbert, in my view,) has been and continues to be extremely costly to the**

populations of most African countries; specifically Liberia in the context of stability and democratic leadership, and

(3) This dearth is an issue meriting research that goes beyond traditional interest-group analysis or self seeking Liberian political antagonism.

The key question that the author wishes that demands further research: is that, are there anything specific to the current Liberian socio-political , cultural, ethnic, and environment that retards the emergence of post 2005 Liberian Visionary Leadership with qualities such as those identified with Harberger's "heroes" or others cited in our literature review on Africa?

My argument is that outsiders, notably donors, exercise variable influence over the settings that nurture post conflict 2005 Liberian "Visionary" leadership. So far, this influence has proven to be asymmetrical, in the sense that donors have contributed much more to helping corrupt, non-"visionary" leaders hold on to power, than they have contributed to nurturing "visionary" pro-growth leaders. Case in point, Br. Bryant, Chairman of the Liberian Transitional Government. As long as the World Bank's concepts of "a long-term vision of systemic change" can be interpreted to encompass preparation of an aid/debt exit strategy, I believe the Bank's rules of thumb for effective donor intervention in support of growth policy can do double duties as guidelines for outside nurturing of "visionary" leaders in Liberia.

Nevertheless, historic and impractical observation and experience cautions against optimism that the guidelines will yield quick results in the post 2005 Liberian Visionary Leadership. In addition to nurturing from outside, one must hope that

Liberia's evolving social structures of prolonged civil conflict with a comprehensive and culturally conscious democratic organizations and pluralistic social , economic, and cultural networks will ultimately provide opportunities for more "visionary" Liberia' leadership or individuals with the power to assert themselves over incumbent positive visionary Liberians leaders. It may also not be amiss to hope that outright luck for post conflict 2005 Presidential leadership will favor the random appearance of a few more strong, "Visionary" leaders to assist the capacity building process and strong democratic decentralized nation building attitudes than have recently graced the landscape of the past political leaderships failure to accept political defeats and yet join to build their nation. This is an archaic and remote idea that must be done away with based on the 21st century perspective of post 2005 visionary Liberian leadership for modernization of industrious and collective democratization of one nation and one people's nation building. The concepts of Total involvement for (Liberia comes first) for higher highest.

Beyond The Troublesome Present Liberian Isolated Ethnic Discrepancies: The Significance of Ethnic Pluralism in Post Conflict Reconciliation and Recovery of Liberia: The Case of the Mandingo Muslim Ethnic Groups and The Liberian Civil Conflict;

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(Ethnicity Reinforces Our Diversity Not Our Hindrance) "... I find it farfetched and misleading for any educated Liberian to suggest that ethnicity or tribalism is responsible for the civil crises in Liberia..."(Syurulwa Somah, Ph.D. (January 17th 2005)

Introduction:

The first popular idea about Black Africa and Islam, is also the first major misconceptions about Black Africa and Islam from Eurological, Euro-African, Euro-Christian Missionaries imperialistic agents perspectives. Also, the notion of Black

Africa as Dark Continent and its savage original occupants, is a parochial European idea which somehow gained currency because Black Africa and its people were the first exploited and last of the continents of the world to be opened to the gaze of the outside world of so-called modernization and development. And because Black Africa was the first exploited and the last to experience the full impact of European people's ideas and techniques which were marked a feature of world history from the sixteenth century till the early twentieth century. It is essential to articulate that at the beginning of the so-called modern period of history in view of Europeans, however, Black Africa was far from the most backward of the continents on planet earth. For instance, the Australians, when they were discovered by Europeans, they were still living as hunters and gatherers, and were using stone tools comparable with the Neolithic or Middle Stone Age cutlers abandoned by Black Africa and by most Europeans discoverers and people from three to six thousand years before. Throughout the Northern third of the continent of Africa, most of them belonged to the urbanized civilization of Islam¹. Even in the Southern, two thirds of the continent most of the Black African peoples were organized into states and communities along Islamic-Black African traditional integrated and assimilated lines of solidarity, powerful enough to deter European-Christian invaders. It is however, significant to point out some of the reasons why Europeans became incapable and could not easily and accessibly go inland and seize the gold mines and other significant natural minerals of West Africa; (1) the Black Africans in the inland (the rural areas) were already well enough organized through Islamic lines of Black/African tradition (2) the Black Africans were already rudimentarily skillful enough to exploit those resources for themselves and (3) the Black Africans were able to keep the overland trades in their own hands. It was in large measure the progress already made by the Early Black Africans in earlier centuries that enabled them to resist the so-called modern age because of their Islamic-Black African traditional solidarity value system which entails communalism, collectivism, and each one teach one doctrine. Based upon this end, the purpose of this paper is to acquaint our Euro-Western-Christian Missionaries and Euro-Christian Africans believers in general, and our westernized Christian Liberians brothers and sisters and friends of Liberia in particular about the significance of Islam to humanity, and the impact on the Black African peoples during their historic trying times. Also, the significance of Ethnic Pluralism in collective consciousness of development in post-conflict Liberia's reconciliation, reconstruction, and recovery lies in our common pigmentations as Black/African people first and foremost. It is therefore imperative to keep in mind that this topic, Islam and Its Political Development in Liberia; The case of the Liberian Muslim Mandingo Ethnic groups and the Liberian civil conflict is a restructured version of one of my internet publications in 1991. I am using parts of this publication to suit the present Liberian ethnic situation.

To actually discuss Islam and the Liberian Muslim Mandingo Ethnic Groups, it becomes imperative for an intellectual reason, to discuss a brief historic background of the last prophet-Muhammad. This is necessary because of the Liberian Mandingo Ethno-cultural values of Mohammedanism. Because during the Liberian 25 years genocidal civil conflict, The Liberian Muslim Mandingo Ethnic Groups, many Vai Ethnic Groups who are also Islamized through Mohammedanism, were arbitrarily killed for being Mandingos and or Muslims. Graphically, during this tragic periods in Liberia, any ethnic faction

wearing attires look like and similar to a Muslim-Mandingo traditional spiritual attires were killed. Many of our Liberian Mandingo Ethnic groups and other Islamized Liberian ethnic groups even went to the extend and changed their names to avoid being seen and recognized as a Mandingo or Muslim by their common ethnic enemies with the guns and at the check points across the country. To avoid many misconceptions and prejudicial viewings about Islam, Muslims, Mandingos Ethnic Groups in Liberia, and other ethnic groups who are Muslims not to be seen as “Terrorists” in the world, a **brief historic background of the prophet Mohammed will some how help to actually define and reevaluate ourselves and to reconsider some of the ways we view Islam and our fellow human beings who are Muslims and Mandingo Ethnic Groups in Liberia in particular, and the international community in general.** Therefore, it was in the drowsy stillness of Mecca afternoon that Muhammad was born in a small house at the foot of Jebel Abu Qubays on the city's eastern outskirts. Muhammad's mother Amina belonged to the Zuhrah Clan of Quraish. His father Abdullah was a member of Banu Hashim Clan. But weeks before Muhammad was born, Abdullah had died on his home from caravan journey to Gaza. And so Muhammad was born fatherless. The year Muhammad born was about 570, although the date has never been historically established. Traditionally it is known as "The year of the Elephant"². Because in or around that year, an Ethiopian army attempted unsuccessfully to capture Mecca with the aid of a war elephant, which year the Prophet Mohammed was born.

There are several major similarities of the prophet's birth and background to that of many people in the world, especially in the so-called Third world countries, specifically Black African nations; such as: (a) being born without a your biological father, like the researcher whose father was deceased when he was just born (b) being an orphan, which many Black Africans can relate from their early child hood; just like the prophet Mohammed (c) being send away from home to learn traditional Islamic disciplines (i.e.), the Holly Quran, like the researcher and many Black African Muslim Liberian Mandingo Ethnic Groups, and other Liberian Ethnic Groups who can also relate to the birth and up bringing of the prophet Muhammad. The relevance of the prophet's brief historic background to this research is not to negate any prophetic ritualistic missionaries existence. Since this research is about “making it plain” to reveal to mankind in doubts of the prophet Mohammed, Islam, and Muslims, especially our westernized Christian Africans brothers and sisters, this is to objectively demonstrate that there is a proximity of Islam and humanity as it relates to oppressed people of our one world. Muhammad did not have a formal education, in terms of learning how to read and write. As matters of historic facts, there were no formal schools in those days in Arabia. In fact it was not even considered an asset for men to write or read since these were functions performed by paid scribes who acted as secretaries when needed. Learning and knowledge were kept in man's minds and passed down verbally from generation to generation. On the continent of Africa, specifically Black Africa during the old days; a child's education depended on the wisdom, knowledge, courage, inspirations, and blessing from his parents and the elders of the villages. Such was the case of the prophet and such was and is the case with many Black Africans, especially those traditionally inclined Black Africans.

To clearly comprehend the role of the prophet Muhammad, is to account for the historic significance of Islam, Muslims, and the Mandingo Ethnic Groups to Black African solidarity in recent history, experiencing the weight of Christianity as Black African, and its historic instrument of cultural devastation; Black African Liberian Mandingo Ethnic Groups and other ethnic groups and people can not afford to give up being who they are and believing whomsoever, whatsoever; as long as they do not use their belief systems to hurt others as in the case of the misconceptions of the good religion of Islam. As a matter of fact, one of the great religious appeals of Islam is its simplicity. Islam approaches to God is direct-man/human standing before God with no intermediaries. Its disciplines regarding prayers and fasting established a bond between religious adherents. Its appeals also lies in Islam's basic philosophy, consistently practiced down the ages, that all men, human beings are brothers and sisters and equal before God, regardless of race, color, or station in life. Looking back on the history of Black Africa, one can say that Africa has made progress, taking into consideration of its struggle to maintain its racial disparity and self, and its people; its spiritual connectedness to the Almighty creator; and having gone through all of the European/Arabs exploitative exercises through religions, Black Africa and its people have made an ameliorating progress through some of their exploitative agents such as Islamic culture of Black African tradition and philosophy. Therefore the Muslim Mandingo Ethnic Groups and The Liberian Civil Conflict has created a paradigm of contemporary contextualization of post-conflict groups dynamics. This demands that good and legitimate Liberian scholars and other objective scholarly thinkers must view Liberia microscopically and historically and address her as been harmonistically unique on the continent of Africa due to its history which seems so far removed from the supposed mainstream negativities of Black African political development, as to exempt it from comparative analysis of other relatively negative Black African historic experiences. It must be pointed out that there are differences between Liberia and most other African countries. These differences are fundamental. For instance, many scholars have argued that Liberia has never had a foreign colonial rules, it has not experienced a populist movements aimed at driving out foreign colonizers and stripping away alien cultures. Well, it seems safe at this time, therefore to articulate that the above political, and historic analytical declaration about Liberia, by those myopic and limited research rush to judgments scholars, must not be viewed as compliments, political, social, and modernization of Westernization of inclusiveness on the part of Liberia. But rather, let all of the above mentioned pseudo nationalistic civil credibility be viewed as ridicules and national degradations. Those who know the emergence of Western American Plantations of colonialism, will directly come to comprehend Liberian history from a free, unbiased, and objective thinking perspective, will come to intellectualize the world community that Liberia was and is a qualified, certified, and declassified legitimate Eurological Western African Colonial Nation of imperialism and imperialist base. For instance, early history of Liberia was about Liberia isolationism from the rest of Africa in general, and Black Africa in particular. Because Liberia as we know was under the direct hegemonies and custodianship of The United States of America due to its repatriate African-American connections to that region. This, in many instances, did not and had not served in the best interest of Liberia herself in the Black African community." The most obvious domestic consequences of Liberia's membership in the international organizations revolved around the government's

treatment of the original occupants , the Black/Africans at the time. This research is once again geared towards bring peace and reconciliation amongst all of the Liberian ethnic groups. Notwithstanding, in the philosophy of Blacology-Cultural Science, causes and effects theories are relatively relevant mechanism in investigating social, cultural, and conflict in culturally conditioned phenomena nations and its people.

In Liberia, the first opposition to European rule was of course that of the initial refusal of many earlier indigenous occupants of the land-Liberia and their concepts of nonnegotiable settlements of freed African-American returnees from America to their land. As usual, resentful of the new mould into which the American Colonization Society vehemently sought to force the indigenous to succumb, early ethnic oppositions were mainly characteristics of the more remote areas of Liberia. During these early days of American Colonization Society; the cohesion of a traditional society at times was so strong that in the end the colonial government had to compromise with it. In such cases, traditionalism may still be politically relevant even today in Liberia; as the American Colonization Society became more firmly established through some scattered conflict with some indigenous ethnic Liberians. As the economic and social climate also began to change, so new types of opposition began to emerge admits traditional lines. Some of these were not overly political. Thus on the Coaster land areas of Liberia where the settlers had already gained grounds, where Christian missions has already permeated in some fabric of some ethnic indigenous Liberian society, and has preceded the colonial administration. The formation of compulsory Christian Churches in Liberia under the pseudo so-called modern civilization, which beliefs and practices learnt from the missionaries were often colored to suit local ways and early Black/African ethnic values. The compulsory members,(i.e.,) the already exposed Black/African indigenous ethnic groups of such Christian doctrines, religious philosophies, and the ritualistic churches occasionally break out into blind revolts against the European administrators and settlers, who generally regarded the Black/African indigenous ethnic groups with suspicions and hostility. One of the typical examples of this was in "the 1915 rebellion led by John Chilembwe in Nyasaland. Also in different contextual frame works, the Mau Mau movement among the Kikuyu Ethnic Groups of Kenya in 1952- 1956 was perhaps as much a psychological and -religious as a political reaction to alien pressures."⁴ It must be mentioned that Islam also gained colonial control and interest in Liberia. Among the people of Liberia first influenced by Islamic colonialism during this period were the Mandingos, the Vais, the Gola and other Liberian ethnic groups. It is mindfully imperative to point out that the researcher himself belongs to the Muslim Mandingo, vai, kpelle ethnic groups of Liberia, and speaks many of the indigenous Liberian languages including the Mandingo, Vai, and kpelle languages. As a matter cultural, ethnic, religious, spiritual, and Black/African solidarity, I am a member of the Liberian ethnic groups. Therefore, I belong to all of the ethnic factions in Liberia in particular, Black/Africa in general. Nineteenth-century African-American settler-Liberian indigenous ethnic relations can still be recalled by living Liberia. The Vai and the Mandingoes ethnic groups have always been known for their independence and advance culture, especially the Vai ethnic groups. Historically, Vai ethnic groups developed their own script in the nineteenth century. In the context of the Liberian Mandingo ethnic groups, although there are many possible explanations for the advancement of Islam in

Liberia by the Liberian Mandingos Muslim ethnic groups. (1) their inseparable traditional African solidarity, (2) their strong economic and entrepreneur spirit, (3) their articulation against the infiltration of the American Colonization Society in. It is however, seemed to me that one of the major essential reasons for the above outlined is that the Liberian Mandingo Islamic ethnic education was based on moral, cultural, and indiscriminate Islamic discipline.” Many Liberian Mandingo ethnic groups of Muslim Islamic historians and scholars, historically felt with some justification that Western education was simply an instrument to be used for the purpose of converting them and the rest of the non-Christian population to Christianity.”⁵ Such has been the case with Mandingo Muslims in the pre-dominantly Western cultural assimilated society of Liberia Liberia. There were more than quarter of million Muslim Mandingo ethnic groups in Liberia prior to the civil conflict which started on December 24, 1989. If the truth must prevail, so be it. The Liberian Mandingo ethnic groups have been historically very instrumental in the social and economic booming of Liberia, and yet, very isolated from the Liberia political mainstream. Even though, the Mandingo are generally dispersed in small communities with their economic development in the country, their former political domination of much of West Africa and diamond mining have afforded them a special prestige under different colonial leadership. For instance, the African-Americans were resettled from the United States, Caribbean and captured British Africans ships coming from the Congo.

In 1821, the United States Government again chartered another vessel, the "Nautilus", to carry a group of African Americans to Sierra Leone. This mission was lead by four white Americans: J.B. Winn and Ephraim Bacon represented the American Government; and Joseph R. Andrus and Christian Wiltberger represented the ACS. Andrus and Bacon visited various coastal areas, including present day Liberia, but were unsuccessful in consummating a treaty with the indigenous people. When they returned to Sierra Leone, the fever hit the delegation. Bacon, who was accompanied by his wife, immediately returned to the United States. Andrus and Winn remained in Sierra Leone with their wives and subsequently died from yellow fever. Captain Robert F. Stockton of the United States Navy acquired the first real estate for African-Americans in Liberia. He was a native of New Jersey, and was later elected United States senator from that state. Faced with a series of failures and mounting cost, the ACS turned to the United States Government for help. In a favorable response, President Monroe ordered Captain Robert F. Stockton of the United States Navy to the West Coast of Africa. In December, Captain Stockton arrived in Sierra Leone in his newly commissioned vessel, "The Alligator," and proceeded to Cape Montserrado with Dr. Eli Ayres, the ACS agent, to negotiate for land. In a series of incidents, on present day Bushrod Island, Captain Stockton forced King Peter and other indigenous rulers of the cape, at the barrel of a gun, to sign a treaty, which ceded land from the indigenous people to the African-American settlers. After the departure of Captain Stockton, the Dey, Golah, and Vai warriors formed an alliance and attempted to forcibly evict the African-Americans from the land. On hearing about the imminent threat to their existence, Dr. Eli Ayres appealed for help from the Mandingo King Saobosu, (He was also called, King Sao, King Boatswain; his real name was "Sao", the "Bosou" was the way his people pronounced "boatswain") of the Mandingo Kingdom of Bopulu, the most dominant indigenous Liberian Mandingo leader in the region. Saobosu was a Mandingo king and a devoted Moslem. He married a Golah woman, who bore him four sons, including Momoru Sao who ruled Bopulu in the 1860s. This union with a non-Moslem was necessary for

Sabosu because all the children he had by Mandingo women died. Early in his career, Saobosu served on European vessels as a boatswain, where he got his name. Saobosu was a devout Moslem who had no use for infidels. From his kingdom 100 miles in the interior, which his people called Bokoma,(Bokoomu) he raided towns and villages from Cape Mount to Grand Bassa, a distance of almost 200 miles, and sold his victims into slavery.

During the 1822 crisis and when the settlers reported their case to King Boaswin, the Yancy History and its question and answer IQ Lessons that was taken by almost all Liberian students in the 60s, will interpret as saying **“Quote his decision to King Peter”** Have you sold your land and accepted payment, you must take the consequences and let the American have their lands immediately. Whosoever is not certified with my decisions let them me so.”To the African-Americans, I promise you protection," I promise you protection. If these people give you and further disturbances, send for me; and if they obliged me to come to quite them, I shall do so, by taking their heads from their shoulders, as I did old King George's on my last visit down to the Coast to settle disputes." Shortly after King Sabsu departed for Bopulu, the Dey, Golah and Vai warriors attacked the Liberian settlement. The first major battle occurred in the morning, on Monday, November 11, 1822, while the colony was under the leadership of Jehudi Ashmun, a white American from Champlain, New York. In a series battles, no clear winner emerged, until the British Governor in Sierra Leone intervened and consummated an uneasy peace treaty between both parties. It is imperative to articulate that the Liberian Mandingo Muslim ethnic groups have always stood for justice and contribution to national, human, and social development. As matters of historical records, the Liberian Mandingo Muslim ethnic groups have served under two of the last Americo-Liberian presidents. Williams V.S. Tubman and William R. Tolbert as chiefs, in the central legislature, and in the central government administration. Because they are Muslims, however, majority have not rarely attained high position in the Liberian government. It is hypocritical to see that the Liberian Mandingo Muslims ethnic groups risked their lives among their fellow indigenous ethnic Liberians during the early Liberian settlement by protecting the settlers' interests; yet the . Liberian constitution does not provide for an official state religion, but the Christian inheritance of the early settlers has made membership in one of its denominations, usually protestants, "a sine qua non" for political leadership. Yet, as peripatetic traders, and in their symbolic relationship, the Liberian Mandingo Communities close to larger Monrovia city municipalities, such as Gbarnga, Nimba County, and Voinjaman, the Muslim Mandingo ethnic group have played important roles in commerce and as communicators of so-called alien cultures in the eyes of some Liberians compensatory opportunists.

Many non-Muslims and non Mandingo Liberians, and Liberian scholars can attest to the facts that most of the economic development through local, national, and intra-state Liberian commerce, are done by the Liberian Mandingo Muslims business people. More capital taxes are collected by the Liberian government from the Liberian Mandingo Muslims business community along with the Muslims Lebanese business community. It necessary to point out that we Liberians have not invested more developmental interest in our country through vigilant taxations and voluntary contributions. But Liberian Mandingo Muslims business people whom the statuesque deems alien based on their cultural commitment, and solidarity, which defers them from the mainstream-assimilated

cultures, are one of the strengths of Liberia's social, economic, political, and cultural indicators. The negations of the Liberian Mandingo Muslims Ethnic Groups by common enemies of the Liberia people in particular and reflections of Liberia as replica of an other uncivilized tribal hegemonies, cannibalism, and dogs eat dogs African/New Guineasm. This cultural hypocrisy is in many instances, master minded by Christian European settlers and other African hit groups determined to see Liberia entirely come to be a matter of uselessness, needlessness, and lost cause. Their techniques of presenting mistaken notions that the Liberian Mandingo Muslim Ethnic Groups are aliens to Liberia, are aflame with changing the actual causes of the 25-years of the Liberian genocidal civil conflict to the cause of violent ethnic clashes. In actuality, interethnic conflict is not a Liberian phenomena. These phenomenon are mostly pronounced in the Indian subcontinent the Middle East, Southeast Asia, and portions of Africa. As a matter academic reference, it is less common in Latin America and the Far East. In fact, many developing countries such as Argentina, Uruguay, and Nepal, for example, either lack substantial ethnic minorities, thereby eliminating the possibility of internal conflict, or have arrived at relatively stable, if not always just, relations between ethnicities. This is also applicable to contemporary vision of Bolivia Ghana, and Thailand. Thus, while this research focuses on the most important issues of Liberia ethnic reconciliation, unification, and solidarity as our history reflects prior to the emergence of Samuel K. Doe to present; as unstable cases in order to illustrate the obstacles that ethnic conflicts often present to political and economic development, The Liberian Mandingo Muslim Ethnic Groups situation at present, should not give national and international observers and the readers the false impression that Liberians are riddled with ethnic conflict.

What is the actual definition of Ethnicity?

As a culturally diverse Black African Cultural Scientist and international humanist, although it will be absolutely difficult for me to define ethnicity precisely. However, it must be embraced at the outset that , certain common qualities set ethnic groups apart. Most analysts agree that ethnic identity is a social construction, (ie.), a way that certain groups have come to view themselves as distinct from others over time. Each ethnicity "share a distinctive and enduring collective identity based on a belief in a common descent and on shared experiences and cultural traits." While usually having a basis in fact, these identifies and histories are often partly created, or at least embellished, by entrepreneurial politicians—intellectuals or journalists who gain some advantage by "playing the ethnic card." The real or imagined common historic traditions, and values not only unite the group's members but distinguished them from other cultures with whom they come in contact, and at times they encourage group conflict." Thus, J. E. Brown's cynical definition of a "nation" can be applied to many other ethnic identities: "A group of people united by a common error about their ancestry and a common dislike of their neighbors." In times of great change and uncertainty (including national independence or subsequent rapid economic modernization), ethnic intellectuals and politicians are likely to create historical myths that give their ethnic group a sense of security in the face of perceived challenges from other groups. In the words of Vesna Pestic, a Serbian intellectual and peace activist, ethnic conflict is caused by the "fear of the future, lived through the past." Pakistanis in Uganda, Chinese in Malaysia, Kurds in

Iraq, Hmong in Laos, or highland Indians in Ecuador may each join together in political organizations, business groups, social clubs, and mutual-benefit societies. This does not necessarily mean that these ethnic groups are socially homogeneous or politically united. In fact, they are often divided by factors such as class, ideology, or religion. For example, Sri Lanka's Tamil minority is divided between those who have lived in the country for centuries and those brought from India in the nineteenth century to work the coffee and tea plantations. These sub groups are, in turn, split by caste. Indian Muslims and Nigerian Ibos are divided by class. And African Americans may be Protestant, Catholic, Muslims. Argues Crawford Young, "Is a quintessentially modern phenomenon."⁸ It has been closely linked to the growth of the middle class and the emergence of politicians who articulated nationalist or other ethnic aspirations while mobilizing workers and peasants behind that ideal.' Of course, ethnic minorities have been victimized by violence for hundreds of years. One needs only look to the nineteenth-century frontier wars between White settlers and Native Americans in the United States and Chile to identify just two examples. And contrary to common perception, the level of ethnic protests and rebellions within states has actually diminished somewhat since the start of the 1990s, after rising steadily for the previous 30 years. Alarmist warnings notwithstanding, the world has not been crumbling into a maze of small ethnically based states: Still, as we begin a new century, the level of ethnically based internal conflict is still far higher than in the decades prior to the 1990s, in marked contrast to the dramatic decline in wars between nations during that period. Indeed, over the past 50 years, the most frequent arenas for violent conflict have not been wars between sovereign states, but rather internal strife tied to cultural, tribal, religious, or other ethnic animosities. Any listing of the world's most brutal wars in the past few decades would include ethnically based internal confrontations in Bosnia, Kosovo (Serbia), Rwanda, Congo, Ethiopia, Sudan, Lebanon, and Indonesia (East Timor). At least 20 million people have died in ethnic violence since World War II. Most recently, the collapse of Soviet and Eastern European communism has released a torrent of pent-up ethnic hatreds in Azerbaijan, Armenia, Georgia, Chechnya, the former Yugoslavia, and other parts of Central and Eastern Europe. Particularly since the end of the Cold War, the world's attention has focused increasingly on ethnic clashes.

Warfare between Serbs, Croats, Bosnian Muslims, and Kosovars in the former Yugoslavia, separatist movements among French-speaking Québécois, racially based riots in Los Angeles, Basque terrorism in Spain, and Protestant-Catholic clashes in Northern Ireland all clearly demonstrate that interethnic friction and violence can erupt in Western democracies as well as in former communist countries and Third World nations. It is safe to say that ethnic conflict has been particularly widespread and cruel in Africa, Asia, and other parts of the Third World. In part, because countries in those regions tend to have more ethnically diverse populations, and in part because their political systems are generally less capable of peacefully resolving tensions. A recent study determined that there are some 275 "minorities at risk"⁹. Throughout the world (ethnic groups facing actual or potential repression), with a total population of slightly more than one billion (about one-sixth of the world's populations) scattered in 116 countries. Approximately 85 percent of those at risk live in the Less Developing Countries (LDCs). While Asia has the

⁸ Argues Crawford Young, "Is a quintessentially modern phenomenon."⁸

⁹ See *Sociology of Developing Countries*.

highest absolute population of ethnic minorities, Sub-Saharan Africa has the highest proportion of its population at risk (some 36 percent), followed by North Africa and the Middle East (26 percent). This research specifically focuses on discouraging ethnic conflicts in Liberia. Because the most protracted and extreme conflicts between ethnic groups in the developing world has not helped the advancement of modern political advancement. There are factors that band Black Ethnic groups together to be more powerful than those that separate them. The major one is their common racial solidarity of just being Black/African). Unlike the Ibo peasants of Nigeria who generally identify more closely with businesspeople from their own ethnic groups than they do with fellow peasants from the Hausa or Yoruba ethnic. Cynthia Enloe has noted, "Of all the groups that men [women] attach themselves to, ethnic groups seem the most encompassing and enduring." Sometimes ethnic classifications were artificially imposed initially by outsiders. In the Belgian Congo, for example, White colonial administrators, missionaries, explorers, and anthropologists erroneously lumped together people of the upper Congo region into a nonexistent ethnic groups (or ethnicity) called the Ban gala. After a number of decades, the 'myth of the Bangala' took on a life of its own, as migrants from the upper Congo settling in the city of Kinshasa joined together politically under the ethnic banner that had been externally imposed on them.

Similarly, the classification of "Colored" once used to denote racially mixed South Africans was an artificial construct established by the White regime. And while Ecuadorians, Nicaraguans, Cubans, and Mexicans generally feel little in common with each other when they live in their home countries, they become a new ethnic group called "Latinos" or "Hispanics" when they immigrate to the United States and are viewed as a homogeneous mass by their "Anglo" neighbors. Once individuals begin to accept the group label imposed on them, however, even those externally created ethnic classifications become politically relevant. This has been the case of the Liberian Mandingo Ethnic groups. Many of these ethnic groups have their own social clubs, soccer teams, schools, or cemeteries. Another relevant example situation can be the insecure Peruvian Indian who recently arrived in Lima from her rural village, or the Hausa seeking a job in Lagos, ethnically based social clubs are often invaluable for finding employment, housing, and friendships in an otherwise cold and inhospitable city, in the threatening environment associated with modernization and social change, "fear, anxiety and insecurity at the individual level can be reduced within the womb of the ethnic collectivity."

At the same time, however, ethnic consciousness usually creates barriers between groups. Antireligious or interracial marriages, for example, may be frowned upon. In countries such as Canada, Malaysia, and Trinidad, ethnic divisions are managed relatively amicably and peacefully More frequently, however, they are not. In multi-ethnic countries such as the United States, India, Liberia, and the Congo, common consciousness and culture bind together certain religious, caste, tribal, or racial groups while creating barriers to other ethnicities. If the world were composed of relatively homogenous nations such as Uruguay, South Korea, or Denmark, ethnically based wars might continue between states, but there would be no internal strife based on communal antagonisms." In other words, the underlying cause of most internal ethnic conflict is that

boundaries for nations (distinct cultural—linguistic or ethnicities”. The very use of the term (Tribe), especially as applied to African cultures, is far controversial. Many anthropologists and political scientists find it arbitrary unhelpful. They note that cultural anthropologists who first worked in Africa and parts of South Asia, and Australia-New Zealand frequently assumed that social characteristics of the small groups of people they were studying, automatically be extended to larger units they called a (Tribes) (In this regard, Taken from “The Challenge:of Third World Development”, Third Edition by Handelman, wrote previously about the upper Congo’s “myth of the Bangala.”)¹⁰ Critics point out that the term is sometimes used to describe groups in Africa as large Nigeria’s 15 million Yorubas, a population that elsewhere in the world would be called a nationality. Hence, many scholars prefer the term ethnicity to tribe. Many repentance racist and uneducated scholars, however, still refers to ethnicity in Black Africa as tribal groups for the simple r rather the term is familiar to most colonial readers and has long been used by many Eulogical scholars of ethnic politics and by numerous political leaders in Black Africa and Asia. example, in describing the problems of his own country, former Ugandan President, Milton Obote lamented “the pull of the tribal force”.

In tribe describe sub national groups, particularly in Africa, that share a collective identity and language and believe themselves to hold a common lineage. For instance, In India, Vietnam, Burma, and other parts of Asia, tribe refers to non literate peoples, such as the Laotian Hmong, living very traditional lifestyles in relatively isolation from modern society. The term has also been used, of course, in regard to North American Indians as well as the lowland (Amazonian) India: South America. In none of these regions do we use the term pejoratively. Intertribal conflict has frequently sparked violence in Sub-Saharan /Black Africa” affecting more than half the countries on that continent at one time or another. Nigeria, Ethiopia, Rwanda, Burundi, Uganda, Sudan, and Congo (Zaire),among others, have been torn apart by civil conflict that were largely, or at partially, ethnically based. In Liberia, Angola, and Mozambique civil conflict initially fought over other issues were aggravated by overlapping ethnic tensions. From the time of its independence, Nigeria experienced antagonism between the Muslims in the North and the peoples of the South and East. With 50 percent of the country’s population, the Hausa-Fulani and other northern tribes were a dominant political force, resented by southerners such as the (Ibo, Yoruba), who considered them backward. Northerners, in turn, feared the influence of the more modern and commercially successful Ibo people who prevailed in the East. Each of the three major ethnic groups (Hausa-Fulani, Ibo, and Yoruba) prevailed in one region of the country, casting a shadow over smaller tribes in their area. Each major tribe, in turn, feared being dominated by the other.¹¹.

¹⁰ “The Challenge:of Third World Development”, Third Edition by Handelman, wrote previously about the upper Congo’s “myth of the Bangala.”)

¹¹ see. Each of the three major ethnic groups (Hausa-Fulani, Ibo, and Yoruba) prevailed in one region of the country, casting a shadow over smaller tribes in their area. Each major tribe, in turn, feared being dominated by the other.¹¹

It must be pointed that in every quest for Western European infiltration or settlement in every and any developing and underdeveloped country, there will be many strategic mechanism that are synonymous with the Willie Lynch Theories or the Rwand's colonial dynamics (the HUTU and TUSI).

According to an essay appearing in "Brother Man- The Odyssey of Black Men in America- An Anthology" Lynch was a British slave owner in the West Indies who came to the United States to tell American slave owners how to keep their slaves under control. It is believed that the term "lynching" is derived from Lynch's name.

"Gentlemen, I greet you here on the bank of the James River our Lord one thousand seven hundred and twelve. First, I sha the gentlemen of the Colony of Virginia, for bringing me here help you solve some of your problems with slaves. Your invi me on my modest plantation in the West Indies where I have with some of the newest and still the oldest methods of contr

Ancient Rome would envy us if my program were implemen boat sailed south on the James River, named for our illustriou whose version of the Bible we cherish. I saw enough to know problem is not unique. While Rome used cords of woods as c standing human bodies along its highways in great numbers y using the tree and the rope on occasion. I caught the whiff of hanging from a tree a couple of miles back. You are not only valuable stock by hangings, you are having uprisings, slaves away, your crops are sometimes left in the fields too long for profit, you suffer occasional fires, your animals are killed.

Gentlemen, you know what your problems are: I do not need I am not here to enumerate your problems, I am here to intro method of solving them. In my bag here, I have a fool proo controlling your Black slaves. I guarantee everyone of you th correctly it will control the slaves for at least 300 hundred method is simple. Any member of your family or your overs

I have outlined a number of differences among the slaves: an differences and make them bigger. I use fear, distrust, and en purposes. These methods have worked on my modest plan West Indies and it will work throughout the South. Take this

list of differences, and think about them.

On top of my list is "Age", but it is there only because it starts with "A": the second is "Color" or shade, there is intelligence, size of plantations, status on plantation, attitude of owners, whether they live in the valley, on hill, East, West, North, South, have fine hair or is tall or short. Now that you have a list of differences. I shall give you an outline of action-but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect and admiration.

The Black slave after receiving this indoctrination shall carry it out and become self re-fueling and self generating for hundreds of years and thousands. Don't forget you must pitch the old Black male vs. the young Black male, and the young Black male against the old Black male. You must use the dark skin slaves vs. the light skin slaves and the female slaves vs. the dark skin slaves. You must use the female vs. the male vs. the male vs. the female. You must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves must depend on us. They must love, respect and trust only us.

Gentlemen, these kits are your keys to control. Use them. Have your slaves and children use them, never miss an opportunity. If used intelligently over a year, the slaves themselves will remain perpetually distrustful of the gentlemen."

April 30, 2002 -- I think that the Willie Lynch theory was used to control the slaves in America. This "Willie Lynch" mentality is still being passed out by African Americans today.

I think that many Whites still use these measures to keep African Americans in a distrustful, destructive mindset.

I would like to see our schools start to deprogram African Americans. It should start with early childhood education. I think that this white supremacy thinking among Blacks must be addressed, and that it should be addressed.

Some people say that they don't believe a Willie Lynch existed, but I don't know if the actual person existed, but I am certain that the deliberate brainwashing did exist, because it, and drugs has a lot to do with it. It destroyed the African American race in this country. [Pat M...](#)

September 13, 2002 -- I write this response with love. I read the "Willie Lynch Speech", the information regarding its authenticity and the comments from others who read it. I was more disturbed by the comments than by the actual speech. How can we question the validity of our authenticating accounts of our own history? To suggest that white people - should be buoyed in any way by a false/flawed, pat...

"historical" account is insulting!!

There are traceable (i.e. documented) historical accounts from which we can learn our history if we choose to look for them. There are many scholars who have devoted a significant portion of their lives to gathering verifiable information for us all. Their work deserves our attention and mention our gratitude and respect.

Relying on schools and dubious historical accounts to educate our children actually falls within the tradition of the "Willie Lynch School." Too often we make the mistake of expecting schools and media to educate our children and teach them their history - despite repeated promises that will never be done to our satisfaction, if it is done at all.

If the story was written as a representation of what slavery had become, then it should have been presented as such. Hence - if the value of the story is debatable, that should always be stated up account. No one needed to teach early European Americans how to oppress. They knew how to oppress their homelands to flee oppression and fully understood it by the time they reached these shores.

Do not sell yourselves or your children short! Don't set a plate on your dinner table and claim it's a delicacy, just admit that you are the cook. Lies and inaccuracies (where present) do not an education make. Much Love, Odge

October 20, 2002 -- Unfortunately for the black racists who took their nourishment from this clumsy fraud, the first people to be "lynched" were white conservatives. Specifically, they were English Tories who came to the American colonies to undermine the revolution. One Charles Lynch presided over extralegal "courts" at which these unfortunates met their doom, giving birth to the phrase "Lynch law" and, ultimately, "lynching." This is surely the most pathetic and ridiculous fraud of its kind since the "Protocol of the Elders of Zion." Cordially,
Williamson

May 20, 2003 -- I have seen the speech, with exact duplication in a number of places. This alone is somewhat suspicious, as most speeches of this type seem to have been recorded verbatim at the time unless the text was also written in a document such as a letter or in a newspaper.

Also, the text is anachronistic. The other information accompanying the speech in reference to "William Lynch" is flawed. The speech is attributed to William Lynch, but the given date is 1712. I think, over time, the names of Lynch have become confused. Indeed, the second Lynch have

existed. The first, Charles Lynch, lived in the 18th century in Massachusetts and his neighbors terrorized Tories, plundering their property. His name apparently became associated with physical violence against people (often whipping or tarring and feathering). The earliest references I can find to the term "lynching", which have evolved from the phrase "lynch law". The second Lynch, who is purportedly a vigilante who lived in the 19th century. The "Lynch" is the reference used, for example, during the Million

There has been much debate about this, some of it scholarly, but I'm unencumbered by empiricism. I'm including a link (below) to a scholarly exchange on this subject. If someone has more definitive information, I would also appreciate receiving it. We are about to use "speech" as the basis for a social studies lesson on investigation and secondary sources and propaganda.

Thanks, Ava

May 22, 2003 -- The Willie Lynch (will-he-lynch) letter is a hoax. The term 'lynch' is derived from a Virginia judge named Lynch who loved to hang people who appeared before his court. By the way, was he on the James River? The so-called Willie Lynch' has no genealogy or biographical history. As Goebbels noted: Tell a big enough lie and people will believe it. That is the Willie Lynch story, a big fat lie. [W](#)

September 3, 2003 -- Any idiot could see at a glance that the material is a modern day hoax. Does it sound like it was written by a person in 1712? No, it sounds like it was written by some affirmative action candidate plagiarizing something out of a white man's [Hall](#)

November 3, 2003 -- The Willie Lynch doctrine, rather written by Willie Lynch or not, describes measures taken by institutions to control Black Americans. This doctrine may or may not have been written in the 1700's. However, its use is evident throughout history ...e.g. v. 60's...Gangster Rap Music..90's... the Judicial Oversight Demonstration Initiative in 2000. All of these initiatives involve social engineering designed to foster distrust, envy and conflict within the Black community by making illusions real...Is not this the essence of the Willie Lynch doctrine? [Email](#)

October 4, 2004 -- I graduated from Memphis State University in 1960 with a double major in English and French and a minor in American History with enough hours in American History to have declared it as my major. Among the courses I studied were courses in Social and American History and History of the Old South. I was not raised to be a Black nationalist, I supported the Civil rights movement of the 60's, and I believed in the equality of men of all colors. I first saw the speech credited to Willie Lynch yesterday. Not only did the language fail to ring true, the

failed to match the attitude of the times. My immediate reaction to the document was to get online to look for a connection between the speech and urban legends because having such a speech from someone of the times and imagination presented as true or a representative of the times is a form of racism. If future generations are given details of Jeffrey Dahmer's crimes as representative of 20th century American life, they will believe that we, their ancestors, were cannibals. Jane

April 28, 2005 -- I have doubts about the authenticity of the V... letter based on semantics alone, after reviewing the argument... Spellman College Professor, Dr. William Jelani Cobb --

¹²http://www.jelanicobb.com/portfolio/willie_lynch_is_dead.

Interesting direct quotes:

- Considering the limited number of extant sources from the 19th century, if this speech had been “discovered” it would be the subject of incessant historical panels, scholarly articles, and books. It would literally be a career-making find. But the letter was not “discovered,” but rather it “appeared” – bypassing the traditional historical circuits and making its way via internet directly into the canon of American racial conspiratorial.
- In the first paragraph, he promises that “Ancient Rome would be us if my program is implemented,” but the word “*pro*” did not enter the English language with this connotation until the late 19th century. At the time of this speech it was used to reference a written record of theater events.
- Two paragraphs later he says that he will “give an outline of action,” for slave-holders; the word “out-line” had appeared 50 years earlier and was an artistic term meaning a sketch. It didn’t convey its present meaning until 1759.
- Even more damning is his use of the terms “indoctrination” and “self-refueling” in the next sentence. The first word did not have its current connotation until 1832; the second didn’t even appear in the language until 1811 -- a century after the purported date of the speech. More obviously, Lynch uses the word “*Black*” with an upper-case “B” to describe African Americans more than two centuries before the word came to be applied as a common racial identifier. (Webmaster note -- We substituted the word “Black”.)-- Dwayne Brown

The many articles, publications, writings, and speeches are some of the justifications and causes of our artificial divisions as Black/African people. These artificialities of divisions by outsiders and enforced by insiders, has had a profound implication on how we think about one another, feel about one another, and see one another. In the context of the Liberian Mandingo Muslims Ethnic Groups in recent history of Liberia. The Willie Lynch Theory becomes an essentially a magnificent instrument in the destruction of weak and uneducated Black Africans. This, of course, had created disguised in many instances, conspicuous and inconspicuous divisions amongst the Liberian ethnic groups. It is however save to say that the settlers, who themselves were victims of the Willie Lynch Theory in the United States, under took to emulate the same techniques as follows: (1) they took sides with relatively friendly and submissive Liberian Ethnic Groups such as some of the Liberian Mandingo Ethnic Groups and others ethnic groups depending on the regions and condition, (2) they armed some of the ethnic groups against the others for their survival, (3) they despised and detested the un submissive Liberian ethnic groups, The early Krus, Grebos, Golas and Vais are some of the un submissive Liberian ethnic groups, (4) they denied these un submissive, unrelenting and uncompromised early Liberian ethnic groups legal, social, economic, and political representations, (5) they dispatched their colonial soldiers to collect taxes from them. The Liberian Muslim Mandingo Ethnic Groups were receptive to the African-American Settlers and their agents in spite unmentioned of the Mandingo Ethnic Groups in the Liberian Constitution, the historic contributions made by the Liberian Muslims Mandingo Ethnic Groups of business people, the business Muslims people to the Liberian government altered the minds of some policy makers within the Liberian government, by legislating a proposition to include more Liberian Muslim Mandingo Ethnic Groups in the political fabrics of Liberia, since many Mandingo parents have sent their children to Western schools and have acquired high western-Islamic education for the purpose of fitting within the so-called Americanized-Liberian society. The Muslim Mandingo Community has become in recent times as an agents of economic save-haven for the Liberian government during economic crisis.

Yet, this has however been one of the major precipitating factors that have ignited the fire of discontent and created an inter-ethnic antagonism against the Liberian Muslim Mandingo business people and their communities in Liberia. The Liberian Muslims Mandingo communities have supported all political leaderships that existed and still exists in Liberia for the possible following reasons. (1) for patriotic Liberian Muslim Mandingo Ethnic nationalism, (2) for political, social, cultural, and religious recognition, and (3) for the safety and security of their businesses, just like the Jews in the United States. When the genocidal civil conflict broke up in Liberia on December 24, 1989, the Liberian Muslims Mandingo Communities were the centers of genocidal focus, by other Liberian ethnic groups that had had a long historic animosity against hard working, ethnically homogeneous business Muslim Mandingo ethnic groups. One might like to ask why the Muslim Mandingo and the Muslim Mandingo business ethnic groups were targeted by almost all of the Liberian warring factions, miscarrying over 6000 Liberian Muslims Mandingo Ethnic Groups during the intensification of the Liberian civil conflict? Some of the major answers would be as follows: (1) because of their Islamic

solidarity, (2) because of their national and international business mechanism, (3) because of their persistence economic supports for an existing Liberian government whom others detest, (4) because of their abrupt economic porosities and permeability within the fabric of the Liberian society, (5) because of their communal proximity with one and sharing and transforming people to progress, and (6) because of their voluntarism and love for humanity. The researcher is with the ultimate conviction that the forces that are either in Liberia and, or out of Liberia and who have divided the Liberian indigenous groups in recent history, have been mightier than those which tended to unite them. But with the excruciating circumstances experienced by the Liberian Mandingo Muslims and the Mandingo ethnic communities in Liberia during the civil conflict, and because of the indiscriminate sufferings of all Liberians and friends of Liberia during the 25 years conflict, will show as a source of inspiration to all Liberian ethnic groups that salvations for all Liberians lies in our cultural, ethnic, religious, and social pluralism and solidarity. Because The source of the Liberian civil conflict which was Samuel K. Doe, did affect every segment of the Liberian society, and the Liberian ethnic groups; even Doe's own Krahn ethnic groups, many did not go along with his programs; therefore, his process of over throwing should been a unilateral revolutionary undertaking by all affected ethnic groups it was assumed to have been. But the warring factions from all sides did massacre the Liberian Mandingo Ethnic Group. It some times appeared to the researcher and many Liberians that the situation in Liberia, in reference to the causes and effects of the civil conflicts but not be a forgotten and forgiven history. But I must submit to you all my fellow Liberians, our historic painful and excruciating circumstances must come as a forgiven human tragedy but must not be a forgotten human experience so as to lead us to lessons well thought, well practiced, and learned. It is essential at this time to avoid an expository style of expressions by reflecting that, I must be emphatically elucidative as the researcher, and wish to express in this research, relevant to the 1989-1991, 1991-2003 atrocities of the warring factions of all sides against the Islamic-Muslim Mandingo ethnic groups of Liberia, both business and self-employed Muslims who did not have any political inclination nor political connections with the Doe's government; but were massacred because; (1) they were Muslims, (2) hard working, (3) pay taxes to an existed political structure in Liberia more than any ethnic groups, (4) because of their wide spread economic solidarity amongst each Mandingo Ethnic Muslims, and Muslim Mandingo Liberian Ethnic groups, (5) their dominant micro-macro business expansionism in Liberia. Adam Mohammed Sirleaf, the youngest of four brothers, met his death on September 19, 1990, by an alleged government soldier dressed in an American style of military out fits, with an American made M-16 weapon currieries by the Doe's military. Personal Note: The last time my wife and I talked with my brother was in 1989, at the embryonic stages of the civil conflict to let us know that they were killing Mandingo people, and that we should send some money so that they can escape to Guinea. I told him that it will take too long for the money to get to Liberia, therefore, they must take our old mother, Ma-Massah- Dorley Sirleaf along with other relatives out of Liberia by any means necessary. 1991, when telecommunication systems were once again reopened in Liberia, the first called was that my brother was killed during the civil conflict, my older sister and her husband also died along with my cousin who was shot in our village when

the rebels were burning our villages. All Muslim towns, villages, farms and properties were destroyed by all warring factions in Liberia, especially the (NPFL) the National Patriotic Front Of Liberia. The significance of sharing this excruciating memories is to validate the historic atrocities perpetrated by Christian oriented ethnic groups in Liberia, which led to an emergence of various scattered Liberian Mandingo-Muslims Ethnic Groups rebel factions to avenge the death and destruction of their properties, and for the protection and inclusion within the political process in Liberia..

It is imperative to propound that out of evil comes good, and that the terrible ruin and misery of the Liberian civil conflict, which devastation of the Liberian Muslim Mandingos and the Liberian Muslims Communities, and Liberians holistically, may only be an inauguration of a new source of inspiration to all Liberians in the world, and a new era of vision and direction for the Liberian Islamic-Muslim Mandingo Communities, in an area of politics, economic, education and an un abated struggle for the total inclusion of the Muslims in the political mainstream of Liberia. It is with this conviction that I have buried my feelings to write this research with an open mind that readers and observers will come to realize how humanity is to-day face with biggest catastrophe. Muslims all over the world have been in many ways victims of this situation. The cry for a " New World Order" is universal, especially in the Western World, more especially the United States under the leadership of President George Bush the I. Under the impression that by its unprecedented material advancement and unthought-of conquest of Nature, it has reached the acme of perfection. Unfortunately, the world is still, in my believe a state of chaotic condition, every weak nation, its people, and its political, cultural and religious believe has been the victims of the tyranny of its more so-called powerful and advanced neighbors. "The sense of right and wrong in international relations has completely vanished before the passion for national aggrandizement, and this mentality rules the world from end to end."⁶ The United States and its coalition 1990 attack on a little Muslim nation as Iraq, the United States 1985 attack on a Muslim nation as Libya, and many direct and indirect Western infiltration of Muslim nations are attributes to Christian hypocrisy in the world of humanity. If ever there were doubts on the minds of Liberians and other concerned friends of Liberia as it has and will always be, the United States leadership under President Bush I, made it abundantly clear that nothing⁷ was more fundamental to American action abroad than its principles, its traditions, its world. In addressing the Iraqi crisis, George Bush was never forceful, and never more a leader, than when he stated that "America has never wavered when her purpose is driven by principle." It is henceforth ambiguous and perplexing for the researcher to try to comprehend the George Bush I, administration's policy towards Liberia.

This is a country that was founded on a Christian principle, yet, massacred its natives in a quest for wnership; this is a country that repatriated its freed African-Americans and armed them to forcefully gain settlement in Liberia by annihilating its indigenous people, yet, under the pretext of Christian philosophy. In a country where thousands of people have died as a result of horrifying old power struggle among two early warring factions prior to the Gulf war, and the tottering government of Samuel K. Doe, the U.S. own made puppet dictator; and remained unprepared to do a simple thing that might help resolve the

conflict, as it has done for many, by publicly and unequivocally forcing Doe out of power and out of Liberia like his son, George W. Bush II has done in 2003 with Charles Taylor. It is wise to express that historically speaking, there has never been a successful conflict resolution of third world countries under a Republican Administration of the U.S. leadership. This is true because George Bush I, Administration maintains that the Liberian civil conflict was a limited importance and that it would be unwarranted to interfere in its internal affairs. Moreover, the White House and the State Department have indicated that quietly, and through diplomatic channels, it has intimated to Doe that he must resign. The Administration went far as to discuss educational alternatives for Doe outside of Liberia and that helicopter would be made available should he (Doe) decides to leave Liberia.

In testimony before the House Subcommittee on Africa, Herman Cohen, Assistant Secretary of State for Africa, stated that at no point has the administration specifically asked Doe to resign. The U.S. administration had been sending mixed signals to Doe and he consistently and conveniently interpreted to mean that he still had the backing and support of the U.S. As the situation got out of hand, the United States decided to take the position that Liberia civil conflict was "an African problem requiring African solution7." The Liberian conflict became an African problem, yet, it has been the direct manifestation and recalcitrance of the U.S. government to pay specific heed to the Doe's regime they put to power; that has caused the human and material devastation in Liberia today. The U.S. reluctance to save Liberia from the suicidal regime of Doe could have implied the followings: (1) the government of Samuel K. Doe was manufactured by the United States, (2) many of the Liberians that were killed were mostly insignificant indigenous Liberian ethnic groups, (3) majority of those indigenous Liberian ethnic groups who were massacred by the warring factions were Muslim-Mandingo and Muslim ethnic groups. Even in one of the Christian churches in Liberia where 600 Liberians were massacred when they were seeking refuge; yet, the U.S. never attempted to intervene. What does the U.S. Administration under George W. Bush I, mean by "The New World Order"? Does it mean vanquishment of one Muslim nation by the West will be the remedy for future aggression? No! for the West has done nothing to eliminate the mutual hatred of the atrocities they created in the world, specifically the case of the

Liberian civil conflict. President George W. Bush II, must be commanded for taking the position he took in liberating my country and my people from Charles's atrocities. If President George W. Bush II, were in the White House in 1994, the genocides in Rwanda could not had happened. White people do not look at themselves as racially seperated ethnic groups as first priority. Secondly, they look at themselves as humanbeings in a dominating factor of their race).

STOPPED *You are aware, my young friend, that you live in an age of light and knowledge; -- an age in which science and the arts are marching onward with gigantic strides. You live too, in a land of liberty; -- a land on which the smiles of Heaven beam with uncommon refulgence. ... the mighty struggle for independence is over; and you live to enjoy the rich boon of freedom and prosperity which was purchased with the blood of our fathers. These considerations forbid that you should ever be so unmindful of your duty to your country, to your Creator, to yourself, and to succeeding generations, as to be*

content to grovel in ignorance. Remember that "knowledge is power;" that an enlighten and virtuous people can never be enslaved; and that, on the intelligence of our youth, rest the future liberty, the prosperity, the happiness, the grandeur, and the glory of our beloved country.

This research attempted to elucidate Islam and its political development in Liberia, the case of the Muslim Mandingo ethnic group and the Liberian civil conflict. The roles of the Muslim Mandingo ethnic group and the Muslim business communities in the political, economic, social and educational arena of Liberia, despite their potentials in these areas, yet, there still exist an exclusion of the Mandingos from the political mainstream of Liberia. The historic background of Islam in Africa and Muhammad, the prophet's

brief historic background was also elaborated.

The major variables of this research are: (1) the mistreatment of people of Islamic religious believers by people of Christian orientations, (2) the misconceptions of Islam,(3) the naivety of the West to vision the total failure of Christianity. If unification be the true basis of humanity and human civilization as a whole, then I believe Islam is undoubtedly the greatest civilizing force the world has ever known or is likely to know. Thirteen hundred years ago, it was Islam that saved the world from crushing into an abyss of savagery, that came to the help of a civilization whose very foundations had collapsed, and that set about laying new foundations and rearing an entirely new edifice of culture and ethics synonymous with that of African traditional ethics and culture. A new idea of unity of the human race as a whole, not of the unity of only Europe or the so-called United States. Islam did not only magnanimously unite the Arabs world but every where it touches, Islam, according to an English writer: "A more disunited people it would be hard to find till suddenly the miracle took place. A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible-namely the union of all these warring factions".

Islam did not only cement together the warring tribes of Arabia, or one country to another, but it established a brotherhood of all the nations of the world, joining together even those which had nothing in common except their common humanity. "Islam solves identity problems".⁸ It obliterated differences of color, race, language, geographical boundaries and even differences of culture. It united man with man, man with God as such, and the hearts of those in the far east began to beat in unison with the hearts of those in the farthest west. Indeed it proved to be not only the greatest instrument, but the only force uniting humanity, because whereas other religions had succeeded merely in unifying the different elements of a single race or a single nation, Islam actually achieved the unification of different races, tribes, colors and ethnic factions in Africa more especially Liberia, amongst the Muslim-Mandingos, the vairs, the Golas, the Gbandis, even amongst the Kpelle ethnic groups. Islam has not only made the different human races a single race but united different nations into a single human nation. In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to man a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate

to take their place. Such as been the case with the African continent, more especially the Liberian civil conflict.

It seems than that in my view, the great Christian civilization, which for thousand years aspired to construct good relationship amongst mankind, was likely to return in these days of our time to that condition of barbarism where they created conflicts in every tribe, sect, towns, villages, governments, and the people against the others, and law and order were unknown... The old tribal sanctions has lost their power...The new sanctions created by Christianity were working division and destruction amongst the people instead of unity and order. In Arabia, it was among these people of the fighting tribes that the man was born like you and I who was and did unite the whole known world of the east and south, the prophet Muhammad; those Africans who followed him, some went by the ways of Africa, more especially Liberia and those Africans were the Muslim-Mandingo ethnic groups. I am convinced that through evil, comes good, the devastating experience of the Liberian civil conflict of the Muslim Mandingos and the Muslim Communities, will conscientize young educated Liberian Mandingos to push for an expeditious political inclusion into the Liberian political main streams. And Islam solidarity amongst the African people, will be today and tomorrow slogan that will lead the Liberian people to victory, with the help of Allah's inspirations in the formation of the UNITED LIBERATION MOVEMENT OF LIBERIA FOR DEMOCRACY; a movement that is determined to liberate the Liberian people, the Islamic Communities and the Muslim Mandingo Communities from the perpetual atrocities of the Charles Taylor National Patriotic Front of Liberia and its defected Independent National Patriotic front of Liberia, under the savage ruler ship of Prince Y. Johnson. It is important indeed to pay keen heed to Dr. and Professor Batran,s question in class on October 21, 1992; when he asked members of his class, Why is it that Muslims are labeled (fundamentalist) violent and terrorists? I wish to make an attempt in trying to answer, by giving some factors that have precipitated these hypothesis. (1) Christianity and Islam are interwoven, but some modern historic policy-makers of East, West, North and South with all degree of self aggrandizing attitudes, have come to make us realize that Christianity poses a detrimental effect on Islam and Islam does the same to Christianity, (2) the economic Super Powers have used their will, might and power to sandwich these problems creating personal interest, (3) the oppressed who do not understand the games of the powerful have been the ones to bear the burden. Such has been the case with the jihad war and other religious, ethnic conflicts in the third world most especially so. The West in my views, have been able to dramatically play a successful role in this, through missionaries, peace corps, international release agencies and the World Health Organization. These agencies serve as mentors, tutorial counselors, moderators, mediators and imperialist agents for total indoctrination of the oppressed. At the final analysis, the creation of opposing traditional view points will emerge among the people who do not understand the games; resulting their communities to engage in anarchy, chaos, dissolutions, disappointments, frustrations and aggression complete the vicious circles. Also Muslims responds to stimuli have great degree of biological and psychological effects and may also be genetic in its nature, taking into historic account of the land struggle (Palestine), also mutation in the hot temperature, (i.e.). the desert and many factors can account for the behaviors of modern Islam in this violence world we live in. But we as Muslims must persist on viewing the

world as a peaceful place for mankind in the eyes of "Allah" and his prophet Muhammad, that we all must live in solidarity in the spirit of brotherhood and not only to be our brothers keepers but our brothers'-brothers. And that "God also expects man to be generous with his wealth and not niggardly. This is one of the chief points to be considered in the judgment. In particular the rich are expected to take steps to help the poor and unfortunate."9. President Ellen Johnson-Sirleaf , New Birth and Architect of our Democracy through our collective effort, will build new bridges among our culturally, ethnically, and religiously distorted previously good natured Black/African/Liberian solidarity.

Abstract.....1

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**The Great October Elections in Liberia 2005: The Doctrine of Free and Fair
Elections are not pre-conditions for Democracy : A Case Study of Post-Conflict**

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