

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 unseasonably 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. Tepoteh, G. Bacus Matthews for what happened in Liberia. 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, The Executive Mansion or Leveling of Monrovia is not a pre-condition for attacking a good natured nationally and internationally recognized Liberian Woman who has been and is always on the frontlines and on the ground in fighting spirit to democratically redeem our beloved nation, while some of us are forced into compulsory exiles.

I am in agreement with any far sighted Liberian who are 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 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 BlackAfrican Woman that a BlackAfrican Nation emerges. Because it is from the BlackAfrican Woman that the BlackAfrican King emerges. Because it is from the BlackAfrican Woman that a compromising solution emerges. Therefore, the BlackAfrican Woman must not be viewed as a patronizing philanthropist, but as a full frontline architect of BlackAfrican 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 has both regional, national, and international connections. If fellow Liberians are actually in the business of brain warming their good mental compasses to navigate the directions that I am going with this situation, then this article of prudent and reasonableness will not serve as one of the usual Liberian Double Games on the internet.

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 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.

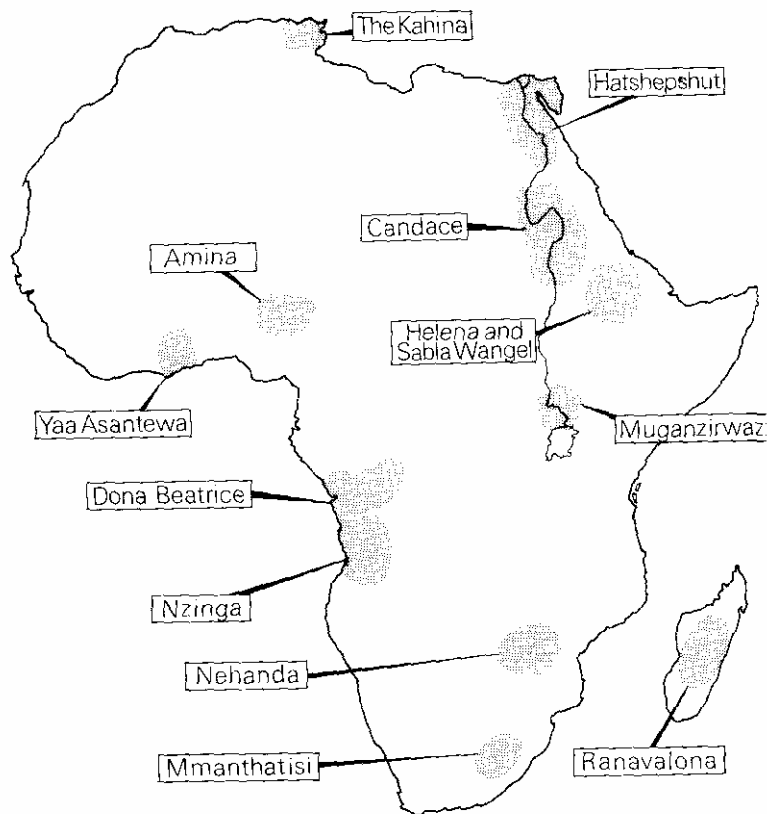
There are many books with men leaderships and empowerment in human history. Because the world is controlled by men. For instance, *The Black Women Leaders in pre-contemporary Southern African History* dealt specifically with nine Black African Women Leaders. It must be pointed out that many nineteenth-centuries, 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 is 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 was a time 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, but men gradually asserted themselves and 'conquered: their 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 been a period of superior status for

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

women. For instance, looking at recent times, historians 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 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 challenge these eurological writers. I say they 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 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).

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.



Map of Africa showing the locations of each chapter

One. Hatshepsut of Egypt

15TH CENTURY BC

RULED ABOUT 1490-68 BC³

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

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

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 Leaderships 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 the birth of Christ, the northern and southern halves of Ancient Egypt had been united to form one country. A country that become 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 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 1115. 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 Hausalan 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 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; SABLAWANGEL 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 an execution was the only way the authorities in Kongo could deal with a woman who had threatened

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

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 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, Ntatisa 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
- Candace of Meroe • Mmanthatisi of the Sotho
- The Kahina of the Mahgreb • Ranavatoana 1 of Madagas
- Amina of Hausaland • Maganzirwazza of Buganda
- The Wangels of Ethiopia • Yaa Asantewa of Asante
- Nzinga of Angola Nehanda of Zimbabwe

The above list was adopted from David Sweetener's Book: Woman Leaders in African History.