

The Significance of Ethnic Pluralism in Post Conflict Reconciliation and Recovery: A Case Study of the Liberian Muslim Mandingo Ethnic Groups Beyond the Troublesome Present Ethnic Discrepancies. An Isolated Incidence; 1980-2005

By: Dr. Amos M.D.Sirleaf

Professor, (Blacology) Cultural Science Research and Development Institute, Inc.

¹(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..."(Syrulwa Somah, Ph.D. (January 17th 2005)

Abstract:

The Denial or Ignorance of Black Cultural Consciousness , Ethnic Sensitivity, and its Consequences of Ethnic Pluralism, and National Solidarity in Liberia, will reincarnate an unrepentant cultural of hate. This, of course, will serve as a source of continuous Post Conflict Disparities among the Liberian people. Therefore, the call for an urgent National Black/African-Liberian Cultural Consciousness and Ethnic Solidarity as a mechanism for Resolution and Reconciliation will be a necessary and effective actionable initiative for the survival of Liberia and the Liberian people. Ethnic Solidarity to articulate some persistence awareness of Blacology and Blackness into the Liberian population will absolutely remedy some of the isolated post conflict disparities on religious, ethnic, and cultural conflict in Liberia.

It is save to articulate that Blacologically, the end of the Cold War precipitated Western and Eurological Cultural Scientists to contemplate on new processes and dynamics of change and modernization of development around the globe, specifically (1) Asia, (b)Africa and (c) Latin America. Case in point, when President Tolbert became president of Liberia in 1991, he strategized many developmental road maps through theories and applications. For instance, The "Total Involvement For Higher Heights", From Mat to Mattress, and Humanistic Capitalism". In the context of the end of the Cold War, many theories have surfaced regarding 'The Nature of Cultural Evolutionary Changes and the impact of these evolutionary changes on Black African People's environment and their cultural universe. There are basically two main schools of thought and each has many subdivisions based on emphasis given to particular variables or factors in a given cultural landscape relevant to this subject. The most dominant since 1945 has generally been (1) The Imperialistic Capitalist and Eurological model developed by American Eurological Cultural scientists. These Eurological and Imperialistic Capitalistic Scientists observed development from their prospective in what came to be defined by them and called by them as the "Third World" Nations at best, and now increasingly at west, they redefined it as the "South," or the people below

¹ ¹(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..."(Syrulwa Somah, Ph.D.

life's imagination. As a journey from agrarian ways of looking at and dealing with social and physical reality, Black/African people have always seen themselves as such. To this school of thought, the differences between the Eurological concepts developed countries and the Third World Nations or the South lie in the following variables: (a) The Culture of Mental habits; (b) The Culture of Fidelity, (c) The Culture of Primordial ways of looking at and handling economy of affection. In the context of Liberia in particular, one of the historic disparities that has affected Liberia from the time of its inception can be summed up as follows: (1) The lack of technological know-how in an effort for the Liberians to exploit their own natural resources; (2) The lack of sense of individuality as Black/African people for cultural and ethnic solidarity; (3) The lack of political and economic structures to deal with the problems of governance and capacity building of an autonomous and self-sufficient and self reliance nation

. The rival school was the basic Marxian's theory and school of thought which was exported by the former Soviet Union and China. Their approach to the whole question of development was that the developing countries could liberate themselves from the grip of the "global capitalist stranglehold" only when they took the path of non-capitalist development. Such a path, according to the above school thought, allows the developing countries to pre-empt the rise of class struggle for the limited natural and other resources available to that society. In their view, the developing countries could only secure a brighter future when they control the means of production in their countries and through (a) central planning, (b) effect the desired changes in the welfare of the average citizens. This model was replicated in various forms and under different guises on the African continent specifically Liberia. During the last fifty years of African independence, there many Black/African political, economic, and developmental architects for the designing road maps. Among some of the theorists and architects of the road maps were: (1) The Consciencism of the late Kwame Nkrumah of Ghana, (2) The African Socialism of President Leopold Sedar Senghor of Senegal, (3) The Ujaama of President Julius Nyrere of Tanzania, (4) The African Humanism of President Kenneth Kaunda of Zambia, (5) The Total Involvement for Higher Heights, The Humanistic Capitalism, and The From Mat to Mattress" by the late President Tolbert of Liberia, (6) The Open Door Policy and The Unification Policy, by the late President William V.S. Tubman of Liberia.

Regardless of how one may feel about all these -isms of the Black/African World, the fact remains that at the time of decolonization, all the leaders around the Third World nations were groping, sometimes clumsily, sometimes skillfully for answers to the question of economic development and social transformation in their respective countries. Each one of them was baffled by the new problems after the nationalist drive for independence; each of them looked for a model appropriate for his society; and each felt that he could shop around the world for models of economic development and then creatively put forth his own recipe for African rapid economic development. They were all encouraged in this delicate task by the authors of the different theories listed under the two contending schools identified above. According to Daniel Lerner, one of the great sources of inspiration for those modernizing elites of the Third World, the modernization process leads to **"the passing away of traditional society."** Writing in the context of Middle Eastern societies, he came to the conclusion that, what the peoples of this area

accept as their old ways of doing things would give way to new mores. These new ways of thinking and doing things would alter the nature and character of the society. As old structures collapse under the full weight of modernizing forces, the mindset of the descendants of the ancestors would similarly undergo radical and drastic shift. To Lerner and his colleagues in the field of Modernization Studies, modernization has a powerful way of impacting on a country and its people. It does not only alter the physical environment because of the introduction of heavy machinery and the cutting down of trees to make room for factories and plantations where raw materials are grown and then shipped abroad for profit, but it also effect mental changes in the way the modernizing peoples see and relate to their social reality.

The purpose of this paper is threefold. The first is to look at the phenomenon of cultural change in post-colonial Africa. The second is to identify the forces responsible for the maintenance of cultural autonomy in the post-colonial African society and to examine the manner in which they have been aided or hindered by the development process. Working on the assumption that some social and cultural forces are not necessarily in favor of uncontrolled development because of the perceived negative consequences for their societies, this paper tries to understand the cultural consequences of development and the manner in which this phenomenon records the subtle and not-so-subtle battles between the advocates of the two schools of thought identified above. The third and last objective of this study is to offer my conclusions regarding the cultural consequences of the development process in Africa.

A. The Nature of Cultural Change in the Post-Colonial African States:

When we look at the recent history of Liberia, starting with the wind of political conflict along with a 25 years of genocidal civil conflict, and change at the time of independence and ending with the collapse of the Soviet Union and its Marxist allies in Africa, we find that evolutionary Ethno cultural change has manifested itself in Liberia and in a variety of ways. But before we proceed to the inventory of cultural changes identifiable in individual African countries, let us define our terms. What do we mean by culture and how does it impact negatively or positively in the economic development of Black/African countries specifically post conflict Liberia. In this paper the term culture is defined as a human enterprise which has three components, namely, (a) the material base, (b) the value base, (d) and the institutional base. A. **The material base of a culture** embraces all material embodiments of the spirit and ideas of a particular society. B. **The value base**, on the other hand, refers to the total body of values which determines the relative significance of all things and all deeds within a given social universe. C. **The institutional base** refers to the processes and conditions which are instrumental in the self- definition and self-advancement of a given society. Working with such a definition of culture, one could argue that the colonization of Africa was a serious challenge to Black/African Cultural Autonomy. Not only did the Black/African Leaders, elders, chiefs, women, and men lose control of their political destiny, but they also find themselves violated in many other ways. But regardless of one's quorum about the historical record, the fact remains that colonial rule ushered into Black/Africa a trend of

developments which many of the leaders were not clever enough to foresee at the time of independence. When we indeed analyze the impact of the imperialist colonial experience on the culture and society of Black/ African peoples around the continent, we see that the reactions from the Black/African peoples vary from region to region and even from one part of a country to the other. These differential reactions are the results of a number of factors in individual countries. Since political might has been the most critical factor in any transition from one form of government to another. It should not surprise us to learn that the imperial regimes of the colonial powers were autocratic and the people over whom they ruled, did not play any part in the decision-making process. **(STOP)** Because of the nature of the colonial state one could identify three types of role which the colonial powers succeeded in creating for their African wards. In those countries where a tradition of kingship was known and practiced by the Africans, the colonialists did not only seize power from the legitimate rulers but they established a new order which gradually undermined the political and cultural authorities of the traditional African leadership. Honored and accepted by their peoples because of their perceived roles as representatives of the ancestors and the spirit world, these traditional rulers gradually found their authority weakened before the very eye of their peoples. Because they were increasingly dependent on foreign powers, these traditional African rulers became demystified, and like the naked emperor they became objects of derision among Africans no longer at ease under their leadership. Under French colonial rule, the traditional rulers who refused to play by the rules of the colonial game were booted out and docile collaborators put in their place. Thus, in much of the old French Empire in Africa it was not uncommon to encounter a person of slave origin claiming chiefly titles. This consequence of the colonial encounter was not only politically devastating but culturally unacceptable in many African circles. Hence the secret war between the overpowered defenders of the old regime and the beneficiaries of the new colonial order. This type of power transfer by virtue of serious and significant material and mental changes brought about by the colonial power, led to the enthronement of many faithful Africans in the service of the colonial power. Some of these new leaders within the colonial system were faithful servants of colonial officers, others were Africans drafted into the French army and later appreciated for their loyalty and service to France. This group of political actors in the colonial drama included many from British Africa where the Lugardian arrangement called

Indirect Rule served as a modus vivendi between African leaders and the European power.

This marriage of convenience between the colonial power and the weakened African leaders was in the early years confined almost exclusively to the rural areas of the French colonial empire. A different arrangement existed in the four communes (Dakar, St. Louis, Goree Island and Rufisque) where the people were supposed to be more “civilized” by virtue of their extended and direct exposure to French civilization and culture. With respect to British Africa we can argue that, though indirect rule was different in many respects from its French counter-part, its impact on African society was still culturally detrimental to African autonomy because it took away political and economic decision-making until the very end of colonial rule.

The second political arrangement worked out by the colonial

powers of France and Britain, was the induction and incorporation of fairly well educated Africans into the colonial government. This process of cooptation was developed to give some political space to Africans who accepted the colonial order in the first place and were willing to join the game of colonial politics with little or no reservations. This acceptance of the colonial order had serious implications for the cultural question of legitimacy and autonomy. By accepting the colonial order the Africans, regardless of their traditional claims, became willing or unwilling partners in the reshaping of their cultures. ° Over a period of one century the material, valuational and institutional bases of African societies began to change. The demystification of defeated African rulers and the gradual enthronement of the Westernized Africans further complicated the processes of change. No longer the beneficiaries of indigenously organized and locally orchestrated changes, the colonized Africans became step-brothers to the foreign innovators. This mystique of the foreign man and woman of knowledge has serious implications for the post colonial state. It has not only created a pathological case of xenophilia, which values things foreign not for their efficacy but simply because of their foreignness. This negative consequence of development during the colonial period became magnified when power was transferred to the third group of political actors during the last phase of the colonial period.

This third group of Africans who entered the political system at the tail end of the colonial period were different from both the traditional rulers retained by the colonizers and the middle class leaders who claimed to speak on behalf of Africans prior to the eruption of the nationalist movements. Unlike the former they made little or no pretense about deriving legitimacy from the ancestors of pre-colonial days. Again, unlike the traditional rulers within the colonial system, they claimed familiarity with Western ways and clamored for the right to represent and speak for the masses of the New Africa. Unlike the Westernized collaborationist leaders of the middle period, the nationalists called for political, economic and cultural independence. In their view, the cultural authenticity (Negritude) and the political unity (Pan-Africanism) of the African peoples would never come about unless and until the control of the colonial state fell into their hands. It was indeed against this background that the first generation of African leaders came to power. It was in this context that charismatic nationalist leaders, such as Kwame Nkrumah, urged their fellow Africans to seek the political kingdom. In Nkrumah's view, the African peoples would not exercise much influence in the world unless and until they were in full control of their political systems. This attitude towards power had serious consequences for African development because it instructed Africans to accept the primacy of politics and to recognize the subordination of the cultural to the political. In retrospect, we can urge that the present state of affairs in the African countries is the result of this prevalent view among the governing elites of Africa. By linking the primacy of politics to the notion that things foreign are the best status symbols, many of this generation of leaders in Africa complicated the processes of social and cultural change in their societies. Such complications led, and continue to lead, many Africans into this dark world of cultural alienation. They also undermine local cultural autonomy and create a state of cultural schizophrenia. This psychological and psycho-cultural pathologies have not been seriously faced by the African leaders and intellectuals.' As a result of the emphasis on the primacy of politics and because of the

fascination with things foreign, cultural changes in many African societies are not always deeply rooted in the local soil or home-grown. The political dependency of the ruling elites, whether military or civilian, mortgages the legitimacy of the regime and weakens its ability to lead by example the multitudes of citizens who are much removed from the fashions and styles of living of the more developed countries. In order to understand the cultural consequences of economic development during the post colonial period, we now move to the examination of some of the examples drawn from several parts of the African continent.

DEVELOPMENT AND ITS CULTURAL CONSEQUENCES IN POST-COLONIAL AFRICA

When we look at the post-colonial record of many African states we notice that the forces of development became more visible and their impact more favorably accepted by the general masses in the African continent. Two things have accounted for this state of affairs. The first relates to the noticeable change of attitudes towards the state. No longer seen as the instrument of foreign colonizers, the state now becomes a national cow whose milk is no longer diverted to the European metropole and accessibility to it is open to those who support the new African rulers. The second thing that accounts for this state of affairs in the post-colonial period is the African leadership's extension of the state function beyond the question of law and order. Forced to deal with realities of greater incorporation into the international free market system, and determined to gain acceptance and recognition in the emerging global order, these leaders in the first generation of independence added a development component to their definition of the state. By adding a development component to their understanding of the role of the state in post-colonial Africa, the African leaders sanctioned changes in the material, value and institutional bases of African societies. This decision to sponsor and promote changes in the material well-being of the masses has both political and cultural consequences for their respective societies. Politically, the new leaders of independence could not effect changes in the lives of their fellow countrymen and women unless and until these peoples, themselves, accept the program of action of their leaders and enthusiastically embrace what is being offered. Culturally, changes in the society could come about only when the agents of change and targeted objects of change are united in what is done. It is indeed in this realm of values that much difficulty is faced by the agents of change. In the African context culture is usually based on, if not defined by, one or all of the three religions in the continent. In order for us to understand the cultural consequences of development for Africans living in the post-colonial era, we must identify the three religions that exercise considerable influence among them. They are Islam, Christianity and Traditional African Religion. Each of these three faiths embraces a large body of men, women and children. The first two religions are world religions whose belief systems are universally shared with other peoples elsewhere in the world. Traditional African religion, however, is unique and peculiar to African societies. Although aspects of its beliefs may be shared elsewhere in the world, it is deeply rooted in African history, African psychology and African political and economic thought of the pre-colonial period. In many African societies the arrival and adoption of Islam and Christianity have not necessarily led to the total eradication of traditional African ideas. In fact, in the African continent what Kwame Nkrumah called

the three strands of thought exercise considerable influence on attitudes towards the world and changes within that world.

By traditional African religion, we mean the belief system developed in the old Africa which defines the nature of the universe for the African and explains how, why and when he comes to this life and what he is expected to do here below in the sublunar world.

Though there is no total consensus among all the ethnic groups in Africa, African students

of religions and African political and social thinkers in the post- colonial period have been able to identify a common denominator which subsumes all the essentials of traditional African religion. The role and place of this traditional religion in the development of Africa is

not widely discussed among those working in the field of development. The role of this belief system in the post- colonial African state is evident in four areas of life: 1) land tenure; 2) family planning; 3) Relationship between elders and 4) the concept of time and its impact on practical activities of men in society.

In examining the cultural consequences of development in the societies across the continent, social scientists would find various reactions to development, depending on which of the three belief systems exercises greater control in the lives of peoples within an African country. In the remaining parts of this section of the paper we look into the cultural consequences of development in the four areas identified above. Working on the assumption that social changes impact negatively or positively on a given culture, we analyze the problem from the perspective that any transformation of a social system directly and indirectly affect the material, institutional and valuational bases of that society.

Land tenure and land use in the old Africa were inextricably linked to the African's world view. Even though colonial rule and the material transformation that accompanied this experience in Africa changed some of the African attitudes towards land and land use, there is still strong evidence that traditional African beliefs affect the development of these lands. In the post-colonial period many of the African leaders tried to advocate and advance some form of African socialism. Working on the assumption that the communalism of the old Africa was very similar to the tenets of socialism as developed in Europe, these leaders saw an opportunity for the rapid transformation of African society into African socialism by the effective manipulation of traditional beliefs. Hence the advocacy of African socialism by Kwame Nkrumah, Leopold Sedar Senghor and Julius Nyerere. Though these men differ in their respective interpretations, they all agree that the old African belief systems provided the necessary arguments for the imposition of a socialist order in the post colonial societies of their continent. Traditional African beliefs, they would argue, make it easier for them to convince their fellow Africans about the need for a socialist dispensation in the post-colonial period. Indeed, it was this kind of logic and thinking that led former Tanzanian President Julius Nyerere to assert that socialism was nothing new to the African and that the idea was already in place in his society long before the European set foot in the continent. But if these leaders argue that traditional African beliefs lend intellectual and moral support to their socialist claims, there is certainly some evidence to show that not everything about these belief systems agrees with or reinforces the kind of socialism advocated by the first generation of African leaders.

The question of land tenure and land use has remained a major of contention between traditionalists who wish to see the status quo maintained and the modernizers who are willing to take lands from peasants and give them to the rising petty bourgeoisie

are increasingly drawn from the bureaucracies or the private sectors which is increasingly dominated by the international capitalist system. But if the modernizers are convinced that the small plots of land controlled by their peasantry could be better to use through mechanized farming or through the creation of larger units of farms for the better endowed farmers, the reality

African societies makes it dangerous and unwise to advocate such policies. Two examples from recent African history illustrate the difficulties faced by African leaders in their drive to accelerate

pace of economic development and social transformation in their countries. During the early 1960s, the government of the late Kwame Nkrumah of Ghana tried to give Accra a facelift by announcing

policy of urban renewal. This was designed to evacuate those Ghanaians who were living in a certain section of Accra which the government felt was unhealthy and unsafe. Since this area was classified by the colonial authorities during earlier times as "Crown Lands", that is, lands taken from the Africans during the colonial conquest and considered part of the British realm overseas, the Nkrumah regime thought that it could easily dislodge these inhabitants of the ghetto of Accra and go about the business

building more attractive housing in the area. This decision of the government was resisted by the Ga speaking people of the area and a major political confrontation developed. The residents of the dilapidated area refused to move out on the grounds that the site was the place their ancestors were buried. Leaving such a piece of real estate is like walking out on your spiritual protectors. This is a grave act of betrayal and those Africans who still hold on to their ancestral ways are quite reluctant to follow government action in this matter.' Writing on a group (The La Dagba) which shares almost the same belief system as the Ga people of Accra, Jack Goody offers this reflection on their attitudes towards the land and the ancestors: "As ancestors they continue to belong to the same property-holding corporation that they belonged to in life and are entitled to share in the gains that accrue to their descendants. Because of this notion of property, the end of one's life here below does not terminate membership. African politicians faced with the urgent task of building structures to bring Africa into the twenty-first century have to deal with these belief systems. Some have been able to maneuver their way through; others, either because of political sloppiness or due to lack of determination, have failed to minimize the role of traditional African beliefs in the field of economic development. Though the Nkrumah campaign failed to materialize because his government was overthrown before the realization of his urban planning campaign came to a successful conclusion, another African leader managed to face the same challenge and won. This was President Leopold Sedar Senghor. In the early 1970s, President Senghor was faced with a serious problem of appropriating land from the Lebu people of Dakar for the construction of a national project. Being the oldest residents of the city of Dakar the Lebus have traditionally been respected by all Senegalese politicians when it came to matters relating to land use in this part of the country. Even though almost all of them are today Muslims, elements of the old Africa still dominate their consciousness. When President Senghor decided to tear

down their graveyard and use the available land for a national project, the entire community was up in arms. The Senegalese government was certainly on a collision course with this community over the appropriation of land belonging to them. Where Nkrumah failed, President Senghor succeeded. The Senegalese President defused the dangerous political dynamite by employing the old African technique of consultation with the elders. He secretly convened a meeting with all the major leaders of the Lebu people and convinced them not only with words but also with gifts. After having effected this scheme, the Senegalese President let the elders defuse the explosive situation for him. This was a major act of Senegalese diplomacy for as he himself maintains in his poems, the African is closely tied to his land. Bernardo Bernadi captures the spirit of African man with regard to his feelings and attitudes towards the land in the following words: The ties with whatever spiritual power and with the ancestors, which the Africans sense through their land, are indeed mystical, but they are very real, to the point of causing deep

which may even become explosive and violent. —

This assessment of the African attitudes towards the

deeply rooted in the African past. Policy makers through

continent have at one time or the other faced some form of opposition or resistance to their policy of land tenure or

use. Though President Julius Nyerere wrote many articles and essays defending his ujamaa in the late sixties and seventies, there is significant evidence to show it is a total failure.

The frank and honest president has himself admitted this sorry state of affairs in his country. Why did Ujamaa fail in Tanzania? Was it the result of African ineptitude? Or was it the result of the paradoxical situation which developed when a Tanzania professing self-reliance became the favorite beneficiary of international donors? Though the jury is still out on the real causes of failure in Tanzania, I am inclined to make a tentative conclusion that a significant part of the failure was the coerced villagization of the ujamaa experiment. Unwilling to pay adequate attention to the belief systems of the diverse ethnic groups of Tanzania and enthusiastically trumpeting the claim that all Africans share the communalist notions of the new leaders advocating socialism, the ilks of President Nyerere wittingly or unwittingly committed a serious blunder of moving peasants from their original homelands. Though useful community facilities and services were provided to these uprooted peasants, the separation from their ancestral lands could not be compensated by creature comforts identified with this illusive stage called development. The literature on Tanzanian development is replete with data pointing to the dissatisfaction of the peasants. Many of those relocated reluctantly moved because of the fear of government reprisals. Perhaps the fate of ujamaa could have been very different had there been sufficient study of the belief systems of the Tanzanian peasantry and a program of effective social psychological mobilization mounted by the government in Dar es Salaam.

But if land use and land tenure have been bones of contention between African post-colonial governments and the different communities in their states, the question of family planning posed another obstacle to the planners. Unlike the land question on which the two major World religions have not been too much of a nuisance to the authorities, family planning has remained problematic. Both the Muslim and the Christian Catholic in Africa refuse total government control of this matter. Here the three religions agree on

the principle that the state does not give or take offspring. Children, advocates of these three religions contend, are gifts from God and He will surely provide for his creatures. It is this kind of reasoning that is responsible for the slow pace of family planning in many of these African countries. Those who are still followers of the Traditional African Religion argue that having children is the insurance policy for the perpetuation of the clan and the community. Not totally convinced about the efficacy of contemporary Western medicine and still fearful of the wrath of the ancestors, this body of human beings see birth control and family planning as just another trick from the White World.

Although the Muslim and Christian Africans do not necessarily share the conspiratorial theory of family planning and birth control, they maintain the same position of resistance on the grounds that such practices go against the teachings of their religion. For the Muslims, resistance to these national

policies could be dampened by the propaganda campaign of the government through the effective and skilful use of the Friday Prayer *Ichutbah* of the Imams. In modernizing societies where the leaders have effective control of the Muslim religious leaders this method is carried out. This strategy has proven partially successful in Egypt during the Nasser years even though later on, the rise of Islamic fundamentalism stalled it. In West Africa the governments have tried to employ the services of young Arabists whose exposure to the Arab World made them amenable to the modernizing programs of the government.

Among African Catholics family planning and birth control have been received with mixed reactions. Devout African Catholics who listened attentively to the teachings emanating from the Vatican share the same attitudes of hostility to these practices as their co-religionists elsewhere in the Catholic World. Others who are less affected by the Pope's peripatetic

lectures on birth control and family planning have tended to be receptive to the modernizing efforts of secular African governments. Because of this diversity of opinions on and attitudes towards these two important issues in African society, it is too early for any analyst to make a definitive statement on the role and place of religion in the African attempt at solving the ever-present problem of family planning and birth control.

Africa's religions also affect the nature of the relationship between the elders and the younger generations of Africans. In the old Africa the traditional religion provided for the submission of the young to the old and the respectful and gracious exercise of leadership by the elders. This pattern of leadership continued with some changes throughout the colonial period. What is significant about the post-colonial period, however, is the manner in which the privileges conferred upon the elders by ancient Africa are being subverted and gradually taken away by the young whose claim to privilege is largely due to their mastery of a foreign culture and a foreign language. This shift in African attitude, which is still restricted and limited by

certain forces in African society, could augur well for the rapid development of African countries. However, such a development could be disastrous if the African leaders fail to create the necessary structures that would still reward old age but allow younger men and women with skills and knowledge to rise to the top; without any hindrance. Though Muslims and Christians do

appeal to their scriptures to support the position of the elders in their communities, their deference and sense of respect for the old is very different from the old African feeling and attitude. Owing to these differences in attitudes I now assert that the role of religion in the definition and maintenance of the African sense of

respect for the elders will continue even if Islam and Christianity replace effectively the Traditional African Religion (TAR). The reason for this assertion is that in both of these two traditions the elders are respected. Thus the message of deference and respect for elders is now translated into the languages of Islam and Christianity respectively.

But if land tenure, family planning and respect for elders have remained issues to be dealt with by the African leadership in the post-colonial period, then the question of time and one's relationship with time becomes a more serious and demanding issue. In his controversial but widely read book on African religion and philosophies, Professor John Mbiti has argued that the African concept of time is different from that of the West. He claims that to the traditional African there were two components of time, namely Sasa and Zamani. The Sasa refers to the present and the Zamani to the past. Working with this scheme the Kenya-born theologian argues that this African conception of time affected the manner in which Africans dealt with history and society. Although I have taken Mbiti to task in my *Islam, Christianity and African Identity* (1984), where I argued that the African does not have only a two-dimensional view of time, it should be stated that the diversity of the African continent makes it very important for students of African philosophy and African development to take note of the different conceptions of time across the continent. If one takes Mbiti's understanding of the African concept of time, then the question of planning becomes problematic. This is so because such a conception leads one to the feeling that planning for the distant future is speculative and does not have any immediate practical consequences.

When we look at the Islamic and Christian conceptions of time we realize that these two world religions in their own ways have sanctioned man's activity on this earth. To the Muslim man should and must see the whole earth as a garden and a masjid (mosque). His relationship with nature is that of a khalif (vicegerent) who has the awesome responsibility of earning a living without endangering fellow humans and without jeopardizing the ecological balance between all the elements contained in the world. Although some segments of the Islamic faith have been described as fatalistic by Western scholars, the Muslim belief in the hereafter and a meta-temporal day of judgement together set the stage for a positive Muslim attitude towards benefiting from the good things of his world. It is indeed in this context that one should read the most widely recited Muslim prayer which calls on God Almighty to grant him success in this life and success in the next. It is also in this context that the Holy Prophet of Islam is daily quoted in the Muslim World as saying: "Live as if you will be here forever, but also live here as if you will pass away tomorrow." These two hadiths (sayings) of the Muslim Prophet graphically capture the Muslim conception of time and those Muslims who are neither deterministic nor fatalistic have acted out their role in human societies in the most effective way. One can argue that they have employed their religion to make the best of nature without necessarily inflicting damage to their eco-system.

The Christian faith also provides the African with a new conception of time. Like Islam, Christianity teaches the African that there is a life after death, that his post mortem existence will not be like that of the ancestors and that his deeds will be judged by the Creator. On the question of time, the Christian African learns that there is a dimension beyond Sasa (the Present) and history assumes greater significance because God himself in the person of Jesus Christ came to this earth over nineteen hundred years ago. This Incarnation of God makes this life important and the individual human being has a mission to do good and to prepare his life for the hereafter. Acting upon the passages in Genesis urging man (Adam) to spread over the earth and multiply, Christians have taken the whole earth as their estate. As custodians they go about the business of making the best use of it. Being imbued with the teaching that each man must work hard to earn God's grace and mercy, and determined to lead a life of righteousness, the Christian faces the world with confidence and industriousness. This message of the Church has found its way into Africa and the post-colonial Africans who had earlier been exposed to the teachings of the missionaries, now entered the circles of the world community with a new understanding of man's role and place in the universe. This new sense of self-importance and of unlimited opportunities here below has created an atmosphere of hope among the African Christians. The African Muslims, who share with these Christians a variant form of the Abrahamic message, also look into the future with optimism. As a result of this state of mind in the New Africa, economic development will continue to receive overwhelming African support, although there will continue to be obstacles from obscurantist beliefs either from the Traditional African Religion or from reactionary interpretations of these two World religions.

In concluding this paper one cannot avoid the main point raised in my analysis. First of all, it should be pointed out that the role and place of culture in the development of countries in Africa, Asia and Latin

America did not receive much serious attention among economists and other social scientists engaged in development programs. The conventional wisdom represented by men like the late Daniel Lerner, argued for a unilinear history in which societies move from agrarian to more industrialized economies. Such scholars contended that Africa, Asia and Latin America were not as developed as the West because the peoples of these lands are still predominantly agrarian and the necessary conditions for the economic transformation of their societies are yet to be present for structural changes to take place. Furthermore, they argued that the functional differentiations that accompany the structural changes are prevented from developing because of the persistence of traditional values. In the minds of these social scientists, modernization has eluded most of these countries because neither their economies nor their peoples have undergone the necessary changes for the societies to be called modern. The continuous presence of primordial loyalties in the daily lives of these peoples militates against the emergence of a rational mode of social and economic existence. Owing to this pervasive acceptance of the logic of modernization, many of those writing about development in Africa paid little or no attention to the cultural consequences of development.

Another conclusion to be made here is that the definition of culture offered in this paper emphasizes the material, institutional and valuational bases of this human enterprise. Our application of it in the discussion on cultural consequences of development in Africa has led us to the appreciation of the multiple forces acting within the African physical and social environments. Our study demonstrates how the continuing vitality of certain traditional African ideas affect the implementation of certain public policy decisions. The examples drawn from Africa's religious experience show how and why family planning did not receive enthusiastic endorsement. The experiences

presented here leads us to the conclusion that governments that are seriously committed to the development of their peoples must come to terms with local cultures. The only way out for them is to develop stronger appreciation of these local cultures and formulate policies in light of their new understanding.

The third conclusion of this study is that, though local cultures do matter, there is still the conventional wisdom that development comes to an area where the people have learned to shed a great deal of their old habits. This "passing of traditional society" approach to development has been useful. However, it should be stated again that its greater emphasis on the transformative powers of modern structures has tended to dismiss the utility and vitality of the old culture(s). As a result of this attitude, no serious attention has been given to the study of traditional cultural values and their relationship with the development process. Our study shows how the African

policy makers failed or succeeded in their implementation programs because of the manner in which they handled delicate issues of culture, religion and ethnicity. From the evidence presented we can conclude that development does have serious consequences for the culture of a society in transition and the manner in which these consequences are dealt with depend largely

the agents of change and the degree of popular support their programs enjoy in the larger society.

The fourth conclusion is that the cultural consequences of development in Africa do have political implications and policy makers in the continent are sometimes aware of them. However, so long as donors and the scholars involved in development studies deny or ignore the relevance of these cultural factors, chances are Africans will continue to be the victims of a xenophilia

that is reinforced by the political culture of the colonial and post-colonial periods. This is to say that the development process will be undermined by the present African preoccupation with things foreign without paying serious attention to the effective and meaningful domestication of the theory and practices of modernization. As long as these attitudes exist among the policy makers and the larger African society, chances are any home-grown development that is deeply rooted in the history, culture and psychology of African peoples will be stymied. The way out of this predicament is for policy makers to develop a better understanding of their cultural landscape as they are presently doing with their ecological system -

The first popular idea about Black Africa and Islam, is also the first major misconception 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 discovers 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 and did 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 measures 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 arbitrary 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 weigh 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 believe 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/Chief Boaswin, in accordance with 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" Having 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 Africans/New Papua-Guinea Cabalism. This cultural hypocrisy is in many instances, had been 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.”² 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 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 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

² Argues Crawford Young, “Is a quintessentially modern phenomenon.”²

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”³. 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 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

³ See Sociology of Developing Countries.

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.”)⁴ 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 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

⁴ “The Challenge:of Third World Development”, Third Edition by Handelman, wrote previously about the upper Congo’s “myth of the Bangala.”)

over smaller tribes in their area. Each major tribe, in turn, feared being dominated by the other .⁵.

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 in Lord one thousand seven hundred and twelve. First, I shall thank gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation to my modest plantation in the West Indies where I have experimented with the newest and still the oldest methods of control of slaves.

Ancient Rome would envy us if my program were implemented. I sailed south on the James River, named for our illustrious King of the Bible we cherish. I saw enough to know that your problem is not slaves. While Rome used cords of woods as crosses for standing human beings on its highways in great numbers you are here using the tree and the gallows on occasion. I caught the whiff of a dead slave hanging from a tree ten miles back. You are not only losing a valuable stock by hanging slaves, but having uprisings, slaves are running away, your crops are sometimes ruined, fields too long for maximum profit, you suffer occasional fires, and your people are killed.

Gentlemen, you know what your problems are: I do not need to

⁵ 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 .⁵

not here to enumerate your problems, I am here to introduce you to the art of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed properly will control the slaves for at least 300 hundred years. My method is so simple that any member of your family or your overseer can use it.

I have outlined a number of differences among the slaves: and I will use these differences and make them bigger. I use fear, distrust, and envy for my own purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple list of differences, and think about them.

On top of my list is "Age", but it is there only because it starts with the letter A. The second is "Color" or shade, there is intelligence, size, sex, size of the plantation, status on plantation, attitude of owners, whether the slave live in the hills, East, West, North, South, have fine hair, coarse hair, or is a woman. Now that you have a list of differences. I shall give you an outline of how to use them but before that I shall assure you that distrust is stronger than trust, and stronger than adulation, respect, or admiration.

The Black slave after receiving this indoctrination shall carry out the plan and become self re-fueling and self generating for hundreds of years. You must use 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 light skin slaves against the dark skin slaves. You must use the female vs. the male, and the male against the female. You must also have your white servants and overseers distrust the slaves. It is necessary that your slaves trust and depend on us. They must be afraid of us and trust only us.

Gentlemen, these kits are your keys to control. Use them. Have your children use them, never miss an opportunity. If used intensely and properly the slaves themselves will remain perpetually distrustful. Thank you.

⁶ See November 3, 2003 -- The Willie Lynch doctrine, rather written by Willie Lynch or not, describes measures taken by institutions to control African Americans. This doctrine may or may not have been written during the 1700's. However, its use is evident throughout history ...e.g. welfare in the 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](#)

⁷ See the William Lynch Speech: April 28, 2005 -- I have doubts about the authenticity of the Willie Lynch letter based on semantics alone, after reviewing the arguments given by Spellman College Professor, Dr. William Jelani Cobb -- http://www.jelanicobb.com/portfolio/willie_lynch_is_dead.html⁷ Interesting direct quotes

gentlemen."

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

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

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

Some people say that they don't believe a Willie Lynch existed. I don't know if the actual person existed, but I am certain that this type of brainwashing did exist, because it, and drugs has almost destroyed the African American race in this country. Pat Mc Allister

September 13, 2002 -- I write this response with love. I read the "Speech", the information regarding its authenticity and the e-mails from others who read it. I was more disturbed by the emails than the speech. How can we question the validity of authenticating our own history? To suggest that we - as a people - should be buoyed by a false/flawed, patronizing "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 Black historians who have devoted a significant portion of their lives to collecting and preserving this information for us all. Their work deserves our attention - not to 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 of Education". Too often we make the mistake of expecting schools and media to educate our children and teach them their history - despite repeated proof that this can never be done to our satisfaction, if it is done at all.

If the story was written as a representation of what slavery has become, it should have been presented as such. Hence - if the validity of the story is debatable, that should always be stated up front. Nobody needs to teach early European Americans how to oppress. They left their homelands in oppression and fully understood it by the time they reached the Americas.

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

October 20, 2002 -- Unfortunately for the black racists who take credit from this clumsy fraud, the first people to be "lynched" were white conservatives. Specifically, they were English Tories working in the colonies to undermine the revolution. One Charles Lynch presided over extralegal "courts" at which these unfortunates were sent to their death. The birth to the phrase "Lynch law" and, ultimately, "lynching." This is the most pathetic and ridiculous fraud of its kind since the "Protocols of the Elders of Zion." Cordially, Kevin Williamson

May 20, 2003 -- I have seen the speech, with exact duplication in a number of places. This alone is somewhat suspicious, as very few speeches of this type seem to have been recorded verbatim at the time unless they were also written in a document such as a letter, a handbill, 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, two men may have become confused. Indeed, the second Lynch may not have even existed. The first, Charles Lynch, lived in the 18th century in Virginia. His neighbors terrorized Tories, plundering their property. Eventually, the 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 seems to have evolved from the phrase "lynch law". The second Lynch, Willie Lynch, was a vigilante who lived in the 19th century. This "Willie Lynch" reference used, for example, during the Million Man March.

There has been much debate about this, some of it scholarly, some of it unencumbered by empiricism. I'm including a link (below) to a discussion/exchange on this subject. If someone has more definitive information, please let me know. We also appreciate receiving it. We are about to use this "speech" as a social studies lesson on investigating primary and secondary sources and identifying propaganda.

Thanks, Ava

May 22, 2003 -- The Willie Lynch (will-he-lynch) letter is a hoax. The word 'lynch' is derived from a Virginia judge named Lynch because of the way he treated people who appeared before his court. By the way, where is the original? The so-called Willie Lynch' has no genealogy or history or biography. As Goebbels noted: Tell a big enough lie, people will believe it. The Willie Lynch story, a big fat lie. Walter Dean

September 3, 2003 -- Any idiot could see at a glance that the "Lynch letter" is a modern day hoax. Does it sound like it was written by a person of color? No, it sounds like it was written by some affirmative action candidate plagiarizing something out of a white man's library. Helen Hall

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

October 4, 2004 -- I graduated from Memphis State University with a double major in English and French and a minor in history with a concentration in American History to have declared it as a third major. Among the courses I studied were courses in Social and Intellectual History and History of the South. I was not raised to be a racist. I supported the Civil rights movement in the 60's, and I believe in the equality of men of all colors. I first learned of the Willie Lynch doctrine yesterday. Not only did the language of the document 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 document and urban legends because having such a speech from someone whose imagination presented as true or a representative of the times presents a danger. If future generations are given details of Jeffrey Dammer's crimes as representative of 20th century American life, they will conclude that we, their ancestors, were cannibals. **Jane**

April 28, 2005 -- I have doubts about the authenticity of the Willie Lynch letter based on semantics alone, after reviewing the arguments of Spellman College Professor, Dr. William Jelani Cobb --
⁶http://www.jelanicobb.com/portfolio/willie_lych_is_dead.htm
direct quotes:

- Considering the limited number of extant sources from which this speech had been “discovered” it would’ve been the most incessant historical panels, scholarly articles and debates to have literally be a career-making find. But the letter was never found but rather it “appeared” – bypassing the official historical record making its way via internet directly into the canon of American conspiratorial.
- In the first paragraph, he promises that “Ancient Rome if my program is implemented,” but the word “*program*” did not enter the English language with this connotation until 1837 – in this speech it was used to reference a written notice for a program.
- Two paragraphs later he says that he will “give an outline” for slave-holders; the word “out-line” had appeared only in the 17th century earlier and was an artistic term meaning a sketch – it did not have its present meaning until 1759.

- Even more damning is his use of the terms “indoctrinated” and “refueling” in the next sentence. The first word didn’t carry that connotation until 1832; the second didn’t even enter the lexicon until 1811 -- a century after the purported date of Lynch’s speech. 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 ethnic identifier. (Webster’s). We substituted the word for “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 safe to say that the settlers, who themselves were victims of the Willie Lynch Theory in the United States, undertook 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 safe-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 Mandingos 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 the Muslim Mandingo 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 another 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, these common unanimous and indiscriminate shared infliction of an unforgettable but forgivable painful memories 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.

Based on contemporary analysis of the some causes of the ethnic disparity as one of the sources of the Liberian civil conflict, Samuel K. Doe administration is the defining moment which did affect every segment of the Liberian society, and the Liberian ethnic groups. It was observed on so many times that Doe's own Krahn ethnic groups, many did not go along with his programs of ethnic exclusion. Therefore, his process of over throwing should been a unilateral revolutionary undertaking by all affected ethnic groups which was assumed to have been the case. Unfortunately, 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 must never 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 9, 1990, by an alleged government soldier dressed in an American style of military out fits, with an American made M-16 weapon carried by the Doe's military at the time. **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 my 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 unabated 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 nothing was more fundamental to American action abroad than its principles, its traditions, its world. In addressing the Iraqi crisis, George Bush I. 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 ownership; 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 Goerge 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. From the Eurological perspective, 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).

As a Liberian /African Conflict Management and Resolution specialist, I am cognizant so You are aware, and of my fellow Liberians and young friends, that we are living in an age of light and knowledge; -- an age in which science and the arts are marching onward with gigantic strides. In Liberia, we once lived in a relatively land of liberty too; -- a land on which the smiles of Heaven beam with uncommon refulgence. From April 12, 1980, the mighty struggle for political, social, cultural, intellectual, and pro-democratic collective organizational independence movements were over. Even the acts of living and enjoying the rich boon of freedom and prosperity which was purchased with the blood of our fathers all were lost effective April 12, 1980-2003. 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 that you are first and foremost a Black/African before anything else. Remember that knowledge of yourself is a mighty power and the cause of ignorance is your inability to know yourself as Black/African people first and foremost. The Liberian people must never be enslaved by their lock of (self); and that, on the intelligence of the Liberian people emerging from 25-years of genocidal civil conflict, rest the future liberty, the prosperity, the happiness, the grandeur, and the glory of our beloved country and one another as Black/African people in one Liberia as one Liberians.

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". 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 that 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 mainstreams. 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. 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 terroristic? I which 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 judgement. In particular the rich are expected to take steps to help the poor and unfortunate everywhere on the glob."9

“Humanity is Without Excuse”

The greatest challenge that continues to confront humanity is their lack of ability to live civilly among each other in an organized society. For centuries, the same age-old war of religion has persisted. When God decided that He wanted a people to worship Him, He chose the nation of Israel through the seed of an impotent man named Abraham whose wife was barren. God promised Abraham and Sarah a son, but the more time that passed since the promise was made, the bleaker their reality became of conceiving a child. Sarah thought that God would fulfill His Plan through a surrogate, so she gave her husband to her maid. Hagar was the servant that gave birth to Ishmael, the first son of Abraham but not the one that God had promised to provide. Herein lay the seed-bearing origin of the present-day territorial problems between the Israelites and the Palestinians. For thirteen years, Ishmael was treated like a son and an heir because Abraham thought that God had fulfilled His promise by delivering his son through Hagar, but this would not be the case. Neither Abraham nor his wife trusted God to deliver their son because they were both nearly a century old, but God would confirm His promise by directing Abraham to name the son of His covenant with him *Isaac*.

The birth of the promised child ignited much emotion between these two families. Hagar had begun to act superior to her mistress. Ishmael was jealous of his brother. Sarah expelled them from the camp. Yet, God blessed Ishmael, made him fruitful and into a great nation, but He kept His Covenant with Isaac. Life is saturated with uncertainties – some beyond our control, and others within our control. Ishmael could not help the mess he had been born into, but one day he grew up. Blaming others will never resolve conflict. Taking control of the circumstances we are able to change is the way to manage conflict. Everyone has choices and must decide whether to live above the conditions of their decision or below it. The God of the Bible offers solutions. He forgives our sins and shortcomings and offers new life – a changed way of thinking and behaving and a changed attitude toward Him and others. You do not have to continue living a life of turmoil just because your parents got caught up in their issues, and you got caught in the middle because someone made the choice to proceed ahead of the Plan of God for their life and made a mess of yours. Certainly, the soul of humanity is flawed with a sinful past, but regardless of which option you choose, you are held accountable for what you know. It is that way with all of us. Thus, humanity is without excuse.

Isaac would pass the seed to his twin sons, Esau and Jacob. It was Jewish custom for the first-born son to possess the birthright, blessings, and inheritance of the father, but that did not happen in this case. Esau was entitled to the inheritance by virtue of being the first-born son, but Jacob would end up with the privilege. The promises that God made to Abraham to bless him and make his name great, make of him a great nation, to bless those that would bless him, and to curse all those that would curse him were passed along by Isaac, but the seed was multiplied through Jacob. Hence, it was through these three patriarchs: Abraham, Isaac, and Jacob that the nation of Israel felt it had an intermediary and connection to God. When they prayed, they addressed God as the God of Abraham, the God of Isaac, and the God of Jacob, which became widely known for His mighty works as the God of Israel. The nation of Israel may have had problems with the God that they could not physically see, but their responses would not go unchecked in the Sight of God.

Surrounded by nations that worshipped idols and practiced immorality, Israel found itself frequently torn between their allegiance to God and their devotions toward things that God abhorred. Particularly during their Egyptian captivity, they were constantly exposed to the idolatrous religious conditions and practices. Israel was in enemy territory without a means of escape, and after being bound for four hundred years, they were not trying to run away. Many of them may have lost any hope of ever being free again, but just as many, if not more of them died and were buried in a foreign land. It was because of their disobedience that they were taken captive in the first place, yet God is a Great Deliverer. He raised up a man named Moses and trained him exclusively for the job of bringing the Hebrews out of Egyptian bondage, and the only condition attached to their deliverance was that they would worship God at Mount Sinai. When the Israelites were between the armed forces of Pharaoh and the Red Sea, God opened the Red Sea and allowed them to pass through to the other side while consuming in the sea the Egyptian

army that pursued them. During their exodus, some of the recipients of freedom complained and murmured against Moses and that displeased God. Many of them perished in the wilderness. Sometimes, we need to be delivered from our lacks of understanding and the proclivity to do things our own way regardless of how right we believe that we may be as opposed to yielding to God. We need to be delivered from traditional ways of thinking whenever they serve to place limitations upon our lives, hinder our potential, and stunt our spiritual growth and development. We need deliverance from ourselves, yet humanity is without excuse. Who knows you better than the One Who made you?

God has a plan and a purpose for everyone He created, but everyone will not realize their purpose because everyone is not following His Plan. Failing to follow the Plan of God will land one on an alternate path. No one person or single religious entity knows the all of the truths concerning God. He remains a mystery, and in His Infinite Wisdom, God has chosen to keep some things from us. Thank You, Lord! Whether for our own protection or to safeguard others, God has elected not to reveal certain reasons for some of His Actions because He is Sovereign. Some people, however, believe that they can reason everything out, but that is not reality. Life is full of uncertainty with and without God, but life with God is also filled with the confidence in knowing that God is always with you to show you what you need to do, to tell you what you need to say, or to teach you what you need to know when facing obstacles, trials, or trouble, but this privilege belongs only to those who have committed their lives to Him. God does not choose people like we do. He looks into the heart of a person and weighs the attitude, motives, and intentions behind their words and actions. Go back to Esau and Jacob for a moment. The inheritance rightly belonged to Esau, but he did not value it. One day when Esau was hungry, he bartered his birthright for a bowl of soup. Many of us have wondered how God could favor the deception, fraud, and trickery that Jacob used to obtain the birthright and why God would allow him to keep it. Only God really knows the answer. One thing is certain though. There are consequences for sinful behavior. My elders used to say, "What goes around comes around." You will reap what you sow, and how you handle yourself during those times will define who you really are and determine whether you are truly suitable for the inheritance that God has stored up for you.

As the story concludes, Jacob had grown weary of living a selfish life. He feared that he would die at the hands of his relatives before actually coming into the privileges associated with birthright and blessings. He desired to make peace with his brother and wanted his uncle Laban to stop hunting him. Whether we like it or not, God can do whatever he wants to do to whomever He wants to do it whenever He wants to for as long as He wishes, and what we think about it does not matter. Jacob struggled with his inner tendencies to continue in a wayward lifestyle, but when he surrendered to God, he received the Peace of God and was reconciled with his brother and united to their extended families. Throughout the Bible, God had repeatedly warned Israel to stay away from false gods, false prophets, false teachers, and to shun everything that would impede their relationship with Him. God gave them instructions and commandments and informed them as to what was healthy, wholesome, and sacred for them. Instead, they collected idols,

married outside of their nationality, listened to false prophets, became indoctrinated by false teachings, lived immorally, and began taking on the identity of the idolatrous nations surrounding them. That was not what God had in mind for them. God desires for His people to reflect His Character.

So God created man in His Own Image, in the Image of God created he him; male and female created He them. (*Genesis 1:27*)

For I Am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I Am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I Am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I Am holy. (*Leviticus 11:44-45*)

The Scriptures declare that God is Love and that we should love God with all our heart, all our soul, and with our entire mind. In addition, we are to love our neighbor as ourselves. (*Matthew 22:37-40*) God wants us to “be” what He calls us to be and to “do” His Will, but religious people practice what they ought to “be.” Nothing is wrong with religion, but religion should not be the end within itself. There has to be something more than simply going through the motions of religious ritual. Abraham was a religious man, but he also “believed God” and “was called the friend of God.” (*James 2:23*) Friends are attached by affection or esteem for one another. God gives His Love to those who truly love and believe in Him and to those who worship God in spirit and in truth. The problem with the world is religion, more specifically, religion without relationship. Christians promote the love of God, but Islam holds that God is impersonal and not knowable. Where is the love in that? Relationship requires communication and courtship. Christians would argue that God is approachable and friendly.

Surely, you have had dreams of utopia and speculated as to how much better the world would be if we could all just get along, and just as your imagination began to take you places, you realized it was only a dream. It would be wonderful if everyone in the world believed in the Almighty God and Creator of the universe. We would definitely find heaven right here on earth, but whether we have faith in God or do not believe in God, humanity is without excuse. The problem with being one nation under God from the Islamic perspective is that worship would have to be made public, regulated, and monitored. Perhaps, this is a side-effect of having an impersonal god. The United States was borne out of protests to similar mandates under the Church of England, and we will not tolerate church-states and government regulated worship. God forbid. People should be free to worship God as they please and develop their own personal relationship with him. If a person does not want to be a Christian, then that matter is between the individual and God. Although Christians may be saddened by the fact that a soul is hanging in the balance, no defender of the faith is going to destroy a life hoping to save a soul. It does not make sense. Existing documentation of other religious authorities that support the reality that God “is the moving force of love in the universe, the desire for unity with all the beloved.”⁸ (*Mary Pat Fisher: Religion and Philosophy,*

⁸ (*Michael DeCicco of Severn, The Sun: Sunday, July 3, 2005*) The onslaught of secularization in America and other parts of the world has religious fanatics on the offensive.

5th Edition, page 27) If a person does not want to be a Moslem, then the rejection is taken personally from an Islamic perspective. Radical Islam preaches a “convert-or-die” philosophy. Where is the love in that? Violence in the Name of God is never appropriate for Christians. To have a cause that you believe strongly enough in to die for may be commendable, but to murder those who do not believe in your cause is purely unadulterated hatred. Orchestrated attempts to silence the voice of religion in American government continue to position Islam as the global voice of religion. The news media has portrayed the church as “suddenly and secretively plotting ways to further enmesh religion into our town squares and courthouses. Religion has been a large part of public life since our nation was founded.” (*Michael DeCicco of Severn, The Sun: Sunday, July 3, 2005*) The onslaught of secularization in America and other parts of the world has religious fanatics on the offensive. The problem with Islam is that they do not know where their duties begin and end. It is a thin line with them between exercising their own worship rites and infringing upon the religious rights of others. That is not their business, and it takes matters too far. They will stand in the Judgment with the rest; everyone will give an account to God of their lives on earth. The difference between Christianity and Islam is the difference between love and hate. Unjustified hatred is sinful. This violent role of Islam is an increasing threat to every nation in the world, especially America. Persecution of Christians and Christianity will not solve this problem of religion.

The remedy for the problems in this world resides in loving people for all the right reasons. Where love is lacking, your best efforts will suffer. All that you would have done would be in vain without love. For example, anybody can give without loving, but nobody can love without giving. Those who are seen giving are thought to be generous and kind, but if they gave for the sake of being seen giving, they defeated their efforts because their motives were wrong. If they gave to get something in return, their motives were not pure. God honors your offering when you give because your heart has been touched, and you just have to do it. Nobody can love without giving because they are driven by compassion to help someone. When love is the motivation for whatever is said or done, there can be no loss. God only works through the love in the hearts of people – never through evil. Therefore, religious conviction and relationship with God is a personal matter between an individual and their Creator, Sustainer, Redeemer, and Savior of their soul -- not anyone else. In view of all that has been presented, religion can be seen as the very element that maintains the propensity to unite a civilization while serving to separate it. Our spirituality has the potential for uniting us in all bonds of love,

⁹ (*Mary Pat Fisher: Religion and Philosophy, 5th Edition, pages 41-42*)

harmony, and mutual respect. But often it has served instead to divide us by creating barriers of hatred and intolerance. (*Mary Pat Fisher: Religion and Philosophy, 5th Edition, pages 41-42*)

Make the decision to love me religiously. Love each other and love humanity religiously. Love religiously all that God has given for the benefit of civilization. If there were religions without rituals, then there would be one less barrier to separate the people. If there were places of worship without walls, then there would be one less barrier to separate the people. If there were just one universal law that everybody could follow that would benefit the whole of humanity, then there would be no excuse for religious sects and denominations that have only served to segregate the people. When love is the heart of your reasons for taking an action, then the processes of reconciliation and restoration are initiated and healing can begin. Stop hating and hurting yourselves and other people. Religion without relationship with God is ridiculous. Relationship is a matter of the heart. Love dwells in the hearts of men and women whose relationship with God is nurtured. There is no justification for lack of love. God is in all, through all, and above all. Start healing and helping someone today because humanity is without excuse.

ISLAM

“There is No god, but God”

I. The Name of Islam:

The word ***Islam*** is defined as the complete and trusting surrender to God. *Islam* means submission to the will of Allah. The Islamic Society of North America defines *Islam* as:

An Arabic word which means peace, purity, acceptance and commitment. As a religion, Islam calls for complete acceptance of the teachings and guidance of God. (*Fisher: Religion and Philosophy, Custom Edition, page 369*)

II. The Followers of Islam:

The followers of Islam include **MUSLIMS** / **MOSLEMS** and the four major factions that they represent.

A Muslim is one who freely and willing accepts the supreme power of God and strives to organize his life in total accord with the teachings of God. He also works for building social institutions that reflect the guidance of God. (*Fisher: Religion and Philosophy, Custom Edition, page 369*)

The Four Major Sects of Islam:

Differing opinions concerning certain issues among Muslims has caused division within Islam. The lack of agreement is the reason for Islam having groups within itself. Every Muslim belongs to one of the following sects, religious denominations, or political party sects.

- **SUNNIS:** consist of the largest sect of Islam and make up approximately 80% of all Muslims worldwide. They believe that Muhammad died without selecting an heir and left the matter to be decided by the (*ummah*), Muslim community. They regard the first four of his successors as “rightly guided caliphs” and as the golden age of Islam. The successor to the Prophet is considered as leader of worship and the administrator of the sacred law of Islam -- *Shariah*. The teachings and practices of Shariah govern everything in the lives of Muslims “from how to conduct war to how to pray.”

Controversy arose as to who should succeed Prophet Muhammad after his death, and the community became divided. Abu Bakr, Umar, and Uthman were the first three *caliphs* elected to lifetime appointments by their comrade the Prophet. The fourth successor, ‘Ali, a relative of Muhammad’s, was rejected as leader and assassinated by a fanatical member of his own party. When the fifth caliph, Umayyad Mu’awaiyya, appointed his son Yazid successor, the grandson of the Prophet, Husayn, rebelled. Yazid and his troops massacred Husayn and his family in the desert of Karbala. From this martyrdom, opposition claiming legitimacy to leadership arose in the form of the Shi’ite party.

- **SHIATES:** are the most radical sect of Islam. They feel that Prophet Muhammad affirmed ‘Ali as his rightful successor with the following words: “Whoever I protect, ‘Ali is also his protector. O God, be a friend to whoever is his friend and an enemy to whoever is his enemy.” Their allegiance lies with the prophet’s close relatives, including Husayn who was martyred during his struggle against human oppression.

- **SUFIS:** are the liberal and mystical sect of Islam. They resist legalism and intellect as a path to God but regard longing for the One God as the correct way to God. Sufis believe “that the world is a book filled with “signs” – divine symbols and elements of beauty that speak to those who understand.” Early Sufis deepened their piety through asceticism based on inner detachment rather than withdrawal from the world. The idea was to keep your head to the sky while keeping your feet on the ground -- live with feet on the ground and head in the heavens. ¹⁰(*Fisher: Religion and Philosophy, page 375-378*)
- **AHMADIYYAN:** sect of Islam is strong in the United States. The missionary efforts of this Ahmadiyyah Movement from India has been instrumental in its publications and English translations of the Qur’an to assist African-American converts learn Arabic. By the end of the 20th Century, this sect had established branches in thirty-eight American cities as part of its global family of ten million members, complete with social service programs. (*Fisher: Religion and Philosophy, page 399*)

III. The Conversion to Islam:

Shahadah – is a public confession. “*La ilaha ill-Allah Muhammad-un Rasulu-llah*” means “There is no god but God, and Muhammad is the Messenger of God.” That is absolute monotheism. Shahadah is the phrase chanted in the ears of infants by traditional Muslims. Only One Absolute Reality exists, and eternal unity is that reality. More than 90% of Muslim theology dispenses with the implications of unity, even though the One God is referred to by ninety-nine names.

IV. The Founder of Islam:

Prophet Muhammad was born about 570 CE. He is regarded as the last of a series of prophets who have come to restore the true religion. At the age of forty, he received a revelation of the Qur’an by the Angel Gabriel. Islam began with the migration (hijrah) from Mecca to Medina in 622 CE.

V. Salvation Requirements of Islam:

“The Five Pillars and Jihad”

Muslims consider the Five Pillars as the Commandments of God and must do their best to strive to fulfill them. (*Fisher: Religion and Philosophy, page 382, 384-386*)

- (1) Statement of Creed: (the Shahadah)
- (2) Daily Prayer: (five times a day) – [rising, noon, afternoon, sunset, bedtime]
- (3) Zakat is Almsgiving (2 ^{1/2} % of wealth to the needy and 1/5th % of income to the Inman)
- (4) Fasting: (especially at Ramadan commemorating the first revelations of the Qur’an).

¹⁰ (*Fisher: Religion and Philosophy, page 382, 384-386*)

- (5) Hajj is the Pilgrimage to Mecca whereby Muslims are expected to attend at least once.

Jihad means “striving,” not holy war as it is often mistranslated. The Greater Jihad is the internal struggle against the lower self between wrong and right, error and truth, selfishness and selflessness, hardness of heart and all-embracing love -- the forces that prevent God-realization and the outer barriers to establishment of the divine order. The Lesser Jihad is the “safeguarding of one’s life, faith, livelihood, honor, and the integrity of the Muslim community.” (*Fisher: Religion and Philosophy, page 388*)

VI. The Doctrine of Islam:

A) GOD: The name of God is Allah, which is the focus and sole authority in Islam. Allah is the One True God. He is not personal or knowable. God is omniscient “and has intelligently created everything for a divine purpose, governed by fixed laws that assure the harmonious and wondrous working of all creation. Humans will find peace only if they know these laws and live by them.” (*Fisher: Religion and Philosophy, page 359, 372*)

B) ANGELS:

- 1) The Chief Angel – Gabriel
- 2) The Fallen Angel – Shaitan

C) SCRIPTURES:

- 1) **Torah of Moses** is known as the Pentateuch or the law books, which consist of the first five books of the Bible, which are sometimes known as the Five Books of Moses. Christians stand in agreement.
- 2) **Psalms of David** is a collection of songs and prayers that express the heart and soul of the writer. An entire range of human experiences are honestly voiced as David pours out his true feelings and emotions, reflecting a dynamic, powerful, and life-changing friendship with God. He confesses his sins, expresses his doubts and fears, asks God for forgiveness, asks God for help in times of trouble, and praises and worships Him in spite of what he is going through. Christians stand in agreement.
- 3) **Gospel of Jesus** is the proclamation of the good news in that the life, death, and Resurrection of Christ makes manifest the Kingdom of God to all whom believe in the sin-atonement sacrificial death of Jesus on the cross. Christians stand in agreement.
- 4) **Holy Qur’an** (Koran) is the sacred book of Islam that contains the life story of Muhammad for teachings of his “model” character.
- 5) **Hadith** is the officially endorsed literature containing the stories of the sayings and actions (*Sunnah*) of Prophet Muhammad.

D) PROPHETS: (The Greatest)

- 1) Adam: First man. No childhood, family, or friends. Avoided responsibility; hid.
- 2) Noah: Only follower of God left in his generation that found favor with God.
- 3) Abraham: Followed God by faith on God's Promises to bless him; make him great.
- 4) Moses: God spoke to Moses and used him to deliver Hebrews from slavery.
- 5) Jesus: Prophet, Priest, and King; Perfect Example, Sacrifice, and Perfect Servant.
- 6) Muhammad (Seal of the Prophets) Last and ultimate authority in prophetic tradition.

E) DAY OF JUDGEMENT:

The day on which all of humanity will be raised from their graves in a bodily resurrection and assembled for a final accounting of their deeds, according to the Qur'an. (*Fisher: Religion & Philosophy, page 373*)

F) TRIP TO THE ISLAMIC HOLY CITY OF MECCA:MAYBE (Once) IN ONE'S LIFE TIME.

Mecca is the birthplace of Muhammad. Muslims migrated from Mecca to Medina. When the city of Mecca declared war on Medina, they were unable to conquer the city and were forced to retreat. In 630 CE, Prophet Muhammad and his great body of followers marched victoriously into his native land without resistance, and the people of Mecca converted to Islam. Mecca is the site of pilgrimage for Muslims.

VII. The Mission of Islam:

¹¹The mission of Islam is to improve society by eliminating oppression and corruption, "Inviting to all that is good, enjoining what is right, and forbidding all that is wrong." The Prophet's task is to call the people back to faith and create an impartial moral order in the world as the personification of God's Commandments. (*Fisher: Religion and Philosophy, page 366-367*)

"Comparing The Two Main Religions"

Characteristics	Christianity	Islam
Doctrines:		

¹¹ The mission of Islam is to improve society by eliminating oppression and corruption, "Inviting to all that is good, enjoining what is right, and forbidding all that is wrong." The Prophet's task is to call the people back to faith and create an impartial moral order in the world as the personification of God's Commandments. (*Fisher: Religion and Philosophy, page 366-367*)

▪ Atheistic		
▪ Evil Is Divisive and Must Be Fed; Evil Cannot Survive Alone		✓
▪ Follows One's Own Way		✓
▪ Follows the Teachings of Christ	✓	
▪ Follows the Teachings of Revered Men		✓
▪ Love of God	✓	
▪ Monotheistic	✓	✓
Religious Perspective:		
▪ Faith	✓	
▪ Functional		✓
▪ Material		✓
Religious Agenda:		
▪ Aims to Live in Harmony and Peace	✓	
▪ Creates New Social Order of Equality for all People		
▪ Denounces Christianity and Other Religions		✓
▪ Philosophy of Superiority and Religious Dominance		✓
▪ Recruits Racist and Separatist Group (blacks only)		✓
▪ Serves Humanity	✓	
▪ Spreads the Gospel	✓	
▪ Wages War Against Other Religions		✓
Religious Hierarchy:		
▪ Abraham		✓
▪ Angels		✓
▪ God		✓
▪ God the Father, God the Son, and God the Holy Spirit	✓	
▪ One Prophet: Elijah Muhammad		✓
▪ Patriarchs and the Prophets	✓	
▪ Revered Saints, Masters, or Scholars	✓	✓
God is Recognized and Worshipped by This Name:		
▪ Allah (not personal or knowable)		✓
▪ God (Personal and Knowable)	✓	
▪ W. Fard Muhammad (incarnate)		✓
Religious Symbols:		
▪ Bible	✓	
▪ Cross	✓	
▪ The Qur'an		✓
Atonement:		
▪ Belief Only in God (not in the atoning work of Jesus)		✓
▪ Through Religious Acts		✓
▪ Through Relationship with God in Christ	✓	
The Need for Salvation and Redemption:		
▪ A Penalty for Transgressions	✓	✓
▪ Almsgiving, Tithes, and/or Offerings	✓	✓
▪ Circumcision	✓	✓
▪ Concept of Sin	✓	
▪ Devotion to God	✓	
▪ Death in Holy War Guarantees Salvation		✓
▪ Man Justifies Himself		✓

▪ Need for Salvation and Redemption	✓	
▪ Pilgrimage to Mecca (at least once)		✓
▪ Salvation Can Be Found In Any Religion		✓
▪ Salvation Found in Works of the Law		✓
▪ Salvation Found in the Grace of God Through Faith	✓	
▪ Shahadah: Public Confession		✓
▪ Submission to Allah and Religious Tradition		✓
▪ The Five Pillars and Jihad		✓
Rituals:		
▪ Bowing	✓	✓
▪ Chanting or Recitations	✓	✓
▪ Fasting	✓	✓
▪ Kneeling	✓	✓
▪ Meditation on God	✓	
▪ Prayer	✓	✓
Rejections:		
▪ Condemnation of Idol Worship	✓	✓
▪ Denies the Deity of Jesus Christ as the Son of God		✓
▪ Denies God's Grace Through Christ on the Cross		✓
▪ Rejects Certain Foods		✓
▪ Rejects Empty Ritualism / Hypocritical Practices	✓	✓
▪ Rejects Ingestion of Intoxicants		✓
▪ Sex Outside of Marriage	✓	✓
▪ Sexually Provocative Apparel and Behavior is Forbidden		✓
Religious Equality:		
▪ Exclusive of Others		✓
▪ Inclusive of Others	✓	✓
▪ At Peace with Other Religions	✓	
▪ At Peace with Other Specific Religions		✓
▪ This Religion is the Religion of Truth	✓	✓
▪ Wages Holy War on Other Religions		✓
Religion Encourages Ethical Lifestyle:		
▪ Compassion for the Poor	✓	✓
▪ Duty of Care & Unconditional Love for Humanity	✓	
▪ Seeks to Convert Others to Their Religion	✓	✓
Religious Tolerance:		
▪ All People Are Equal Regardless of Color, Culture, Ethnicity	✓	
▪ Avoid Causing Pain or Death to All Life	✓	
▪ Avoidance of Misconduct		
▪ Fights Against Injustice	✓	
▪ Respect for All Life	✓	
Women in Religion:		
▪ Have Rights: Divorce, Inherit Property @ 50%, Make Will ...	✓	✓
▪ Polygamy Allowed for Men Capable of Supporting Wives		✓
▪ Treated Like Low-class Citizens		✓
▪ Treated Like Property of Men		✓
▪ Women Aren't Allowed to Preach in Some Churches	✓	

REFERENCE WORKS.

- 1. For some discussion of this school of modernization see the following studies: a) Daniel Lerner, *The Passing of Traditional Society* New York: Free Press, 1955; b) Lucien Pye, *Politics, Personality and Nation Building* New Haven: Yale University Press, 1962; c) Karl Deutsch, "Social Mobilization and Political Development," *American Political Science Review* vol. 1 No. 3, 1961 and Robert Nisbet, *Social Change and History* London: Oxford University Press, 1969; Lloyd I. Rudolph and Susanne H. Rudolph, *The Modernity of Tradition* Chicago: University of Chicago Press, 1967.**
- 2. This school of thought drew its inspiration from the writings of Karl Marx, Lenin and Mao Neo-Marxist academics in the West have developed variations of the Marxian argument about class struggle to explain the African situation. For an example of this point of view, see Peter C.W. Gutkind and Immanuel Wallerstein, (eds.) *Political Economy of Contemporary Africa* 2nd. edition, Beverly Hills, California: Sage Publications, 1985.**
- 3. Kwame Nkrumah, *Conscientism* London: Pan Books, 1970.**
- 4. Leopold Senghor, *On African Socialism* translated and edited by Mercer Cook, New York: Praeger, 1964.**
- 5. Julius Nyerere, *Freedom and Unity East Africa*: Oxford University Press, 1969; *Idem.*, *Freedom and Socialism* New York:**

1968.

6. **Kenneth Kaunda, *Zambia Shall Be Free* London: Heinemann, 1961; Idem., *A Humanist in Africa* London: Longsman, 1966.**

7. **For a United Nations reaction to the whole question of development and the theories identified with it, see the UNESCO publication entitled, *Different Theories and Practices of Development* Paris, France: UNESCO, 1982. In this document we have the analyses of the theories and practices of development by academicians from different perspectives and from different parts of the globe.**

8 • **This definition of culture is borrowed from the discussion of the subject matter by noted Ghanaian philosopher, William E. Abraham. See *The Mind of Africa* Chicago: University of Chicago Press, 1962, Chapter 1.**

9. **For some interesting and useful discussion of the colonial policies and practices of the European powers, see Robert O. Collins, *Problems in the History of Colonial Africa* Englewood Cliff, New Jersey: Prentice Hall, 1970; Prosser Gifford and Wm. Roger Louis, eds., *The Transfer of Power in Africa Decolonization 1940-1960*, New Haven: Yale University Press, 1982.**

10. **Immanuel Wallerstein, "Elites in French-Speaking Africa: The Social Basis of Ideas," *Journal of Modern African Studies* Vol. 3, No. 1, May, 1965, pp. 1-33; Au A. Mazrui, "The English Language and Political Consciousness in British Colonial Africa," *Journal of Modern African Studies* Vol. 4, No. 3, (November, 1966), pp. 295-311; Rudolf Von Albertini, *Decolonization: The Administration and the Future of the Colonies. 1919-1960* Garden City, New York: Doubleday, 1971.**

11. For some discussion of Negritude, see the following works by President Leopold Sedar Senghor: a) "Negritude and African Socialism, "St. Anthony papers, Vol. 15, London: Chatto and Windus, 1963; Idem., "Socialism is a Humanism," in Erich Fromm, ed., Socialist Humanism Garden City, NY: Doubleday Press, 1965, pp. 53-67. For scholarly examinations of Negritude and of the writings of Senghor, see Sylvia Washington Ba, The Concept of Negritude in the Poetry of Leopold Sedar Senghor Princeton: Princeton University Press, 1973; Irving Leonard Markovitz, Leopold Sedar Senghor and the Politics of Negritude New York: Atheneum, 1969; Janet G. Vaillant, Black. French and African Life of Leopold Sedar Senghor Cambridge, Mass.: Harvard University Press, 1992.

12. For some perspectives on Pan-Africanism, see Kwame Nkrumah, Africa Must London: Heinemann, 1963; Jabez Ayodele Langley, Pan Africanism and Nationalism in West Africa 1 Oxford, England: The Clarendon Press, 1973; Imanuel Geiss, A History of Pan-Africanism in America. Europe and Africa New York: Africana Publishing Co., 1968; C.O.C. Amata, Inside the OAU: Pan-Africanism in Practice London & Basingstoke: Macmillan Press, 1986.

13. See Kwame Nkrumah's Africa Must Unite where he forcefully and enthusiastically urged his fellow Africans to seek the political kingdom and unite their countries into a United States of Africa.

14. One recent attempt at understanding the cultural issues relating to the African condition is Ali A. Mazrui's A World Federation of Cultures New York: Free Press, 1976; idem, Cultural Forces in World Politics London: James Currey Limited, 1990.

15. For Nkrumah's ideas on the matter, see his Consciencism

Chapter 1. Also see, John Mbiti's African Religions and Philosophy New York: Grove Press, 1961; Ali A. Mazrui, IM Africans: A Triple Heritage New York: Little Brown Press, 1986.

16. One of the earliest attempts to address the conflict of cultures between Africans on the verge of modernization was M. Glucicuan, Custom and Conflict in Africa Oxford: Basil Black- well, 1955.

17. See my "Religion and Development in Africa, A paper presented at a symposium held at the headquarters of the African Development Foundation, October, 1986.

18. Quoted in Nyang, o cit. p.5.

19. Ibid

20. Quoted Sri Nyang, Ot. Cit. p.6.

21. For some discussions on the Tanzanian experience, see Thomas 3. Sierstaker, °Self-Reliance Sn Theory and Practice in Tanzanian Trade Relations," in John Ravenhill ad., Africa in Economic Crisis New York: Columbia University Press, 1986, pp. 213-253; Goran Hyden, Beyond tl in Tanzania Berkeley, California: University of California Press, 2980; Fentu Cheru, The Silent Revolution in Africa London: zea Press, 1Q89.

22. For elaborate discussion on these ideas, see John Mbiti, Ot Cit

23. See Nyang' a Diem. chrisitanity and African Identity Brattleboro, Vermont a Mnana Books, - Chapter 1.

24. For a similar statement of the Muslim Woridview and its implications for development, aee David Beckmann, Ramgopal Agarwala, Steven Eurmester end trail Seragaldin, ads., fljg Momma

Reflections at the World Essays on Values & Development Cabin John, Maryland: Seven Locks Press, 1991, pp. 5-73.

25 • For one of the earliest statements of the Christian (Catholic) position on development was Denis Martin's "Christianity and Development in Africa, Cross-Currents Vol. XL, No. 1 (Winter, 1965), pp. 19-32. See also Joseph Blomjous, "The Church in a Developing World," Cross-airrents pp. 287-300. For one the earliest statements of liberation theology and development, see Gustavo Guti.rrez, "Liberation and Development," Vol. XXI, No. 3 (Summer, 1971), pp. 243—256.

26. F.A. Arinze, Sacrifice In Ibo Religion (Ibadan; Oxford University Press, 1970).

27. N.S. Booth (ed.) African Religions, A Symposium (New York; NOK Publishers, 1977)

28. C.I. Ejizu, OFO, Igloo Ritual Symbol (Enugu; Fourth Dimension Publishers Ltd. 1986)

29. A. Ekwunife, Consecration In Igbo Traditional Religion (Enugu; SNAAP Press, 1990)

30. E.Ikenga-Metuh, God And Man In African Religion (London; Geoffrey Chapman, 1981)

31. ---- Comparative Studies of African Traditional Religions (Onitsha; Imico Publishers, 1987)

32. J.S. Mbiti, African Religions And Philosophy (London; Heinemann, 1990 ed.)

33 ----- The Prayers Of African Religion (New York; Orbis Books, 1975)

- 34. C. Gaba, Scriptures Of An African People; The Sacred Utterances Of The Anlo (New York; NOK Publishers, 1973)**
- 35. M.A. Onwuejeogwu, An Igbo Civilization, Nri Kingdom And Hegemony (London; Ethnographica, 1981)**
- 36. A.G. Leonard, The Lower Niger And Its Tribes (London; 1905, Frank Cass, 1968 edition)**
- 37. B. Ray, African Religions, Symbol, Ritual And Community (New Jersey; Prentice-Hall, 1976)**
- 38. A. Shorter, African Christian Theology (London; Geoffrey Chapman, 1975).**