

THEME: MAN'S HARMONIOUS CO-EXISTANCE.

TOPIC 1: PEACE.

Peace refers to the liberty to exercise human rights and freedoms. It is thus a state of calmness, harmony, respect of individual human rights and freedoms. It is a situation in which there is no war between countries or groups. On the other hand war refers to times of unrest, conflicts, torture, scarcity and denial of people's human rights and freedoms among others.

CAUSES OF VIOLENT RELATIONSHIPS AMONG YOUNG PEOPLE:

1. The reactionary behavior of the young people. Most young people are not proactive due to the influence of age among other factors and as such as a result of their reactionary nature towards issues; they end up in violent relationship.
2. Violent relationships among young people can be linked to drug abuse. The drugs change their mental chemistry hence paving for violent relationships in form of quarreling and fighting
3. Violent relationships among young people can also be attributed to sexual or love relationships. This can be as result of boys fighting for girlfriends or girls involving in violent relationships for boy lovers.
4. Violent relationships among young people can be as a result of rumoring among them. Some of the rumors are related to sexual relationships.
5. Violent relationships among young people can be linked to greed for material things such as food, money, drinks, and clothes.
6. Violent relationships among young people are a result of age that gives them a lot of psychic's energy. They are easily upset and as such become reactionary.
7. Violent relationships among young people can be related to disagreements related to zik and sports results. For example, many cases of violence among the youth are witnessed sports competitions such as a football watch.
8. Violence among young people is a result of the environment in which the young people grow from. Children raised in a violent home or family or environment are in most cases violent to their fellow young people.
9. Violent relationships among young people today can be linked to jealousy and envy.
10. Violent relationships among young people are a result of unfaithfulness among them. For example, failure of one to clear the debt of another, unfaithful related to sexual affairs etc...
11. Violent relationships among young people can be as a result of disrespect for one another. This can be as a result of upbringing, age and drug abuse among others.
12. Violent relationships among young people may be as a result of idleness since "an idle mind is the workshop of the devil". Some young people during idle time engage in rumormongering of which paves way for conflicts and violent relationship.

CAUSES OF MARRIAGE/FAMILIES INSTABILITIES:

1. The increasing cases of inter-marriages leading to conflicts emanating from tribal differences hence resulting into marriage breakdown.
2. Most young people today do not involve parents into their marriage affairs thus leading to lack of blessings and advice.
3. Women emancipation or rights have caused conflicts due to emancipated women being stubborn, dis-respective to their husbands and less caring among others thus paving way for family conflicts and marriage breakdown.
4. The increasing cases of unfaithfulness attributed to failure of marriage partners to satisfy each other's sexual needs due to being too busy with work, pregnancy, naturally being sexually weak and undermining one another among others causes leading to extra-marital sex.
5. Educational differences of the married partners leading to under looking one another on grounds of formal education and related conflicts thus leading to marriage breakdown.
6. Failure to uphold cultural demands such as payment of bride wealth especially among the Buganda of Central Uganda and circumcision among the Bamasaba of Eastern Uganda among others.
7. Religious differences creating conflicts emanating from religious ideologies. For example, the marriage between a Christian and a Moslem.
8. The practice of witchcraft. For example, finding a woman with love potion that may create conflicts and misunderstanding leading to marriage breakdown.
9. Increasing poverty levels which make it impossible for some partners to provide the basic needs of life for their families leading to conflicts paving way for marriage breakdown.
10. Political party differences creating conflicts resulting from partly ideologies especially during campaigning and elections. For example, F.D.C Party and N.R. in 2011 that left many marriages broken in Uganda due to party differences.
11. Laziness of some marriages partners that lead to failure to provide the basic needs of the family resulting into conflicts that leads to marriage breakdown.
12. Limited respect given to the marriage institution in the modern society due to being brain washed to the extent that those who fail to sustain their marriage are not condemned thus promoting marriage breakdown today.
13. The limited length of courtship today is also partly responsible for the high rate of marriage breakdown as many people get married when they know little about each other and end up failing to stay together hence paving way for marriage breakdown.
14. The high levels of domestic violence which are a result of drug abuse such as alcohol as well as family background. For example, a child who grew up in a family where parents used to fight would definitely be violent in his marriage leading to marriage breakdown.
15. Excessive drinking of alcohol has also contributed to increasing cases of marriage breakdown since a lot of family income is spent on alcohol leading to failure to provide the basic needs of life, more so most alcoholics fail to perform sexually paving way for

cases of extra-marital sex to be practiced by their partners and the related negative consequences.

16. The influence of peer group especially if one is a friend of people who do not value marriage such that they keep giving wrong advices that may pave way for marriage breakdown
17. Poor child upbringing especially those who have grown in the hands of single parenthood may have little ideas about marriage and family life. After all they were not exposed to true family relationship. No wonder "like father, like son, like mother, like daughter" Syndrome.
18. Rural-urban migration is also responsible for the increasing cases of marriage breakdown as many people come to urban areas to look for employment and take long to go back home to meet their marriage partners demands leading to cases of unfaithfulness and the related negative consequences.
19. The problem of rumors generated by the family enemies and relatives who do not wish the marriage to succeed have also contributed to many marriages to breakdown especially for those who listen to rumors
20. Income differences especially if the woman has more money or a better paying job, tends to undermine the husband, besides being arrogant leading to misunderstandings paving way for marriage breakdown.
21. Time allocation of marriage especially under civil marriage when it ends the marriage winds up too.
22. Many young people enter into marriage with no clear objectives, besides having little knowledge of what to experience and when they are exposed to the demanding part of it they end up giving up marriage. More so many young people lack patience and yet patience is very important for the success of any marriage.
23. Differences in the family background between husband and wife. For example, if one partner is from the rural area and another one from the urban area their expectations and interests may not be the same, leading to cases of conflicts that may pave way for marriage breakdown.
24. The influence of the parents of the boy and other relatives may also cause marriage break ups especially if they are not in support of their daughter in law. They talk ill of her and create rumors against her that may lead to conflicts between husband and wife leading to marriage break up.
25. Infertility/barrenness or failure to produce or producing children of the same sex especially girls may lead the man to practice extra-marital sex with intentions of getting children ora boy leading to cases of misunderstanding paving way for marriage break up.
26. The high cases of early marriages today. These face a lot of difficulties because of a weak foundation on which they are built. More so, young people are emotional, which creates misunderstanding leading to marriage break up.

27. The desire of some married people to be free from marriage obligations so that they can enjoy leisure time fully has also led some people to give up with marriage in the modern society.
28. 23. The existence of co-wives creates cases of quarrels and conflicts between husband and wife leading to marriage breakup.
29. Being too committed to work and failing to meet conjugal demands of the marriage partner leading to cases of extra-marital sex that may pave way for misunderstanding among marriage partners leading to marriage break up.
30. Forced marriages have a high possibility of not lasting long especially if one partner is not suitable to the other physically, emotionally and morality.
31. The influence of bad examples from respected people in society e.g. divorce by a pastor, a member of parliament and minister among others acts as an incentive for other people to practice marriage breakdown.

CAUSES OF INSTABILITY IN SCHOOL

1. Poor child upbringing, which leads to lack of respect for teachers, administrators as well as fellow students.
2. Very poor feeding in some schools especially where students are feed on poor quality posho and beans.
3. Peer group influence, which may lead students to organize a rebellion against the school administration.
4. Delayed payments of teachers which may cause disloyalty to the headmaster and sometimes it leads to teachers to organize a rebellion against the school administration.
5. The mentality of 'divide and rule' of some schools heads which may make the side lined group to be disloyal to him/ her.0703 343010
6. Lack of effective communication between head teachers and teachers, teaching staff and students also cause disloyalty due to failure to understand the truth.
7. Disloyalty is also caused by lack of respect to another's rights e.g. through torture and over punishing students sometimes leads to violent strikes.
8. Over drinking alcohol, and abuse of other drugs can also cause disloyalty through releasing secrets as a result of changing ones' mental chemistry. For example, some drunkards discuss marital matters in public thus being disloyal to a marriage partners.
9. Movement in sex immorality also leads to disloyalty in schools e.g. defilement of students by some immoral teachers.
10. Lack of guidance and counseling to students by both parents and teachers at home and at school respectively.
11. Lack of religious commitment among some children also causes some students to be disloyal to their school.
12. Bad examples from some teachers who undermine their fellow teachers and administrators due to unprofessionalism also cause disloyalty.

13. Being too harsh to students especially by some administrators thus paving for violent strikes as a form of disloyalty.
14. The period of adolescence also causes some students to be disloyally to the administration as they are easily upset during this period and are reactionary.
15. Failure to fulfill ones duties as some teachers fail to deliver in class thus causing disloyalty.
16. Too much he telling, by some administrators, teachers etc leading to mistrust.
17. Un-explained and abrupt increment in school fees payment and other school policies including transfer of prominent teachers leading to strikes as an indicator of disloyalty
18. Failure to provide social amenities in schools such as electricity, water etc as well as too much restriction on leisure activities.

CAUSES OF CONFLICTS OR INSTABILITY IN VILLAGES, COMMUNITIES AND THE COUNTRY.

1. Greed for power especially in Africa is a major cause of wars. Many African leaders resort to war due to the need to attain and retain power. This explains the fact that most African leaders come to power through the use of the gun although some pretend to be democrats but the gist of the matter is that many of them are so greedy for power and can do anything to retain it including involving in wars both internal and external with other countries.
2. Many wars in Africa are a result of abuse of democracy through denial of fundamental human rights and freedoms, besides rigging of elections that paves way for those rigged out to resort to the use of the gun to show exit to undemocratic government. This is the most common way of change of leaders in Uganda since independence thus leading to stagnation in the levels of development.
3. War in the world can also be linked to availability of abundant weapons in unlawful hands. For example, the war in Somalia, the war in North eastern Uganda between the Karamajongs and the Uganda people defense forces was fueled by presence of guns in the hands of Karamajongs among other factors.
4. Wars in the world can also be attributed to rivalries among super powers thus supporting groups of fighters against one another. For example, the war between Israel and Palestine, Ethiopia and Somalia, Southern Sudan and Northern Sudan etc... is a result of the influence of the world super powers among other factors.
5. Religious differences have played a big role in causing wars in the world. For example, the war between Israel and Palestine is more attributed to religious differences more than any other factor.
6. The spirit of nationalism making people to defend their nation against external aggression. This explains the occurrence of many inter country wars such as between Ethiopia and Somalia, Israel and Palestine etc...

7. Ethnic differences leading to violence and hatred. The overthrow of the Tutsi by the Hutu in Rwanda in 1959 forced several Tutsi to seek refuge in Uganda, Tanzania, France and Belgium. In 1994, the Tutsi overthrew the Hutu in what was code-named "the Rwanda Genocide of 1994". This created army dominated by Hutu from the great lakes region.
8. Corruption and inefficiency in the central government may also pave way for civil wars aimed at doing away with the corrupt government and create prosperity for the masses.
9. The interference with the affairs of one country by the neighboring countries. For example, wars in Sudan are sometimes linked to the interference of Uganda in the affairs of Sudan and vice versa. The same explain the persistent wars in Democratic Republic of Congo.
10. The determination of Southern rebel groups to achieve nothing less than complete independence from the North and the determination of the central government to protect and defend the territorial integrity and independence of Sudan have paved way for persistent wars in this country-Sudan.
11. The outbreak of natural calamities such as famine and hunger in Southern Sudan and the subsequent failure of the central government to take keen interest in the crisis have fueled the war between the North and South Sudan.
12. The gross abuse of fundamental human rights and freedoms by the government in power in many African states, through arbitrary arrests and detention of political opponents, denial of freedom of press, assembly, association and religious conscience have culminated into civil wars .in attempt to stop oppression from government and champion political, social and economic development.
13. Wide spread poverty and suffering in Northern Uganda, Southern Sudan when the respective centra! governments have done little to alleviate the suffering of the people, makes the people to lose hope in government and hence fight for liberations thus the persistence of wars in those regions.
14. The emergence of militant nationalism in various parts of the African continent have also paved way for wars for example the successive leaders of Sudan have adopted a military strategy towards the South, thus leading to the emergence of militant nationalism in the south as a way of changing the status quo.
15. Racial and cultural differences are also responsible for wars in the world today. For example, in Sudan 75% of the Sudanese people are Arab Muslims who live in the North.

The South is v.'j'-l occupied by several black African groups including the Dinka, Nuer, Shiluk and Zanda. These "^^differences have perpetuated civil wars in the country.

16. Wars in Africa are also a result of the colonial legacy. For example, Uganda was divided by the colonialists in terms of labor productivity and service delivery such that the North was to produce rulers and armed personnel, the South farmers, the Indians and other foreigners, the middle class composed of business people. The mere fact that the Northern lost power to the Southerners in 1986 had to spark off a civil war in attempt to regain power from what they assumed not fit to rule them depending on the colonial arrangement.
17. Wars in Africa also related to power ambitions by political or rebel leaders. For example the 1980s war in Uganda was a result of power ambitions by president Yoweri Kaguta Museveni of Uganda, the war in Sudan was related to power ambitions by the late colonel Garang among other factors. He wanted state power at all costs. He only stopped fighting for a while when he was promised the position of vice president of Sudan.
18. The differences in the levels of development in the country are also responsible for civil wars for example, the differences in development between northern and Southern Sudan. The South has been marginalized and lags behind the North, yet much of the mineral resources endowment of the country is in the south. Severai years after Independence, Southern Sudan has remained backward thus forcing the southerners to fight for economic liberation and authority from the north.
19. The variation in mineral resources endowment among the different regions of the country has led to civil wars. For example, the discovery of oil in Eastern Nigeria paved way for civil wars. The Ibos wanted to get control of their oil reserves in order to use them to transform their region. But the federal government siphoned the oil and the oil reserve without developing the region. This led to conflict over the control of oil reserves and revenue, which made Biafra to attempt to break away.

THE BIBLICAL TEACHING ABOUT PEACE.

1. The Bible encourages forgiveness and reconciliation. It encourages fair treatment of our enemies so as to create a peaceful society (Romans 12:20-21) "...if your enemies are hungry, feed them, if they are thirsty, give them a drink, for by doing this you will make them burn with shame. Do not let evil defeat you, instead conquer evil with good".
2. The Bible discourages revenge to our enemies, as revenge leads to more sin and trouble (Prov. 24:29)"... do not say I will do to him just what he did to me ..."because evil does not solve evil but instead leads to more trouble and suffering to society.
3. We should always try to do good to our enemies, as this is what God requires and would promote peace and stability. "For give us the wrongs we have done, as we forgive the wrongs others have done to us" Mat. 6:12.

4. Christianity encourages praying for our enemies and loving them, as this would make them repent and come back to the flock of Christ (Mat. 5:44) "...love your enemies and pray for those who persecute you".
5. Jesus Christ came to bring peace and reconciliation between God the father and man, man and his fellow man (John 10:10). Real peace involves justice so Christians should treat their enemies justly and always work for justice.
6. The Bible tells us not to accuse our enemies falsely and above all we should treat them justly to champion peace and stability (Amos 5:15) "Hate what is evil, love what is right, and see that justice prevails in the courts".
7. Jesus did not use war and violence as a means of establishing God's Kingdom so should be the modern Christians of Uganda. Jesus advised His followers not to use violence to solve problems (Mat. 26:52) "Put your sword back in its place. All who take the sword will die by the sword" thus violence begets violence thus it should be condemned in the strongest terms possible.
8. Paul in his letter to the Corinthians emphasizes selfish love (agape) even to our enemies so as to promote peace (1 Cor. 13:13) because love is the greatest gift from God.
9. Christians are called upon to sacrifice themselves to bring peace since it is very costly "anyone who wants to come with me must forget self, take up their crosses every day and follow me" (Mk. 8:34).
10. When Jesus was leaving His disciples He gave them a gift of peace. Jesus gave a great commandment of "Love your neighbor as you love yourself" (Mk. 12:31). This command is aimed at promoting peace in the society.
11. As matter of promoting peace, the bible teaches that "if your enemies are hungry, feed them; if they are thirsty, give them a drink" (Prov. 25:21). This definitely will promote forgiveness and reconciliation.
12. Following God's commandments and living by them leads to peace and harmony among people and communities. In exodus 20 God gave the Israelites the Ten Commandments with intensions of promoting a good relationship among them and ensuring that peace prevails among them. In addition he wanted a good relationship to exist between Him and His chosen people.
13. That everlasting peace can be obtained only by walking in the light that the lord God provides (Isaiah 2:1-5). This light of the lord is Jesus Christ the only son of God.

WAYS THROUGH WHICH JESUS PROMOTED PEACE:

1. Through encouraging loving of enemies and praying for them rather than hating them (Mt. 5:43-48) as a demonstration of true Christianity.
2. Through discouraging revenge and instead encouraging forgiveness and reconciliation among worrying individual or faction (Mt. 5:38-48).
3. Through discouraging court accusations and encouraging people always to settle their disputes amongst themselves outside court (Mt. 5:25-26).

4. Through teaching against anger and encouraging people always to have self-control and avoid judging others falsely (Mt. 5:22-24).
5. Through discouraging the use of violence to solve problems but rather love. He advised His disciples not to use swords (Mt. 26:50-53).
6. Through associating with all categories of people such as Samaritans, tax collectors, lepers, and Women among others.
7. Through encouraging respect for authorities and payment of taxes to authorities (Mt. 17:24-27)-
8. Through encouraging His followers to follow the great commandment of love (Mk. 12:31) as this of course promotes peace.
9. Through-encouraging people always to do good things for enemies, as this is what and required and would of course promote peace (Mt. 6:12).
10. Through discouraging divorce and marriage instabilities as marriage is a lifelong covenant (Mk. 10:9-12).
11. Through encouraging people to work for peace as God will call them His children (Mt. 5:9).
12. Through promoting humility and respect for one another. This He did by living a humble life as He demonstrated by washing His disciple's feet (John 13:1-20).

THE BIBLICAL TEACHING THAT CAN BE USED TO PROMOTE PEACE IN FAMILIES AND SOCIETY TODAY.

1. Inviting those involved in sexual misuse to repent and sin no more (John 8:11).
2. Parents bringing up their children with good Christian morals (Ephes. 6:4)
3. Husbands and wives should satisfy each other sexually (1 st Corr. 7:3-5) in order to avoid being tempted to engage into sexual misuse.
4. Discouraging queer sexual behaviors such as prostitution, homosexuality and incest among others as they are ungodly (Lev. 18) and lead to conflicts.
5. Husbands handling their wives with care because they are of a weaker sex (1 Peter 3:7).
6. Married couples always tolerating one another aware of the fact that we are sinners (Romans 3:23).
7. Married couples respecting marriage as a lifelong covenant (Mk. 10:11 -12).
8. People loving one another in line with the great commandment (Mk. 12:31).
9. People should avoid unnecessary judging of one another (Mt. 7:1-2).
10. Wives being submissive to their husbands and husbands respecting and loving their wives (Ephes. 6:21-32).
11. In case of conflicting loyalties, loyalty to God should always prevail (Lk.2:46-50).
12. Loving one another (Mk. 3:31-35).

WAYS HOW PEOPLE STRUGGLE TO PROMOTE PEACE TODAY.

1. Some people engage into debating and promoting good laws that promote peace and harmony in the societies and country at large. For example, the parliament of Uganda and local councils make bylaws meant to promote peace.
2. Some people especially religious leaders such as bishops, priests, reverends, and pastors engage in decompaigning the abuse of human rights and bad laws that pave way for undermining peace and harmony.
3. Some people struggle for peace today through advocating for respect of peoples fundamental human rights and freedom in turn promote peace.
4. Some people struggle for peace through engaging in radio and television talk shows to sensitize the masses about their rights, how to defend them and promote respect for one another and in turn peace in society and the country at large.
5. Some people struggle for peace through praying for it from the lord God the true source of • sustainable peace.
6. Some people struggle for peace through exercising justice and encouraging all society members to promote justice as an epitome of true peace.
7. Some people struggle for peace through involving themselves into politics to engage those who are unjust, corrupt and formulate bad bi-laws that lead to cases of conflicts and wars.
8. Some people struggle for peace through participating in negotiations and peace talks between worrying factions or conflicting parties.
9. Some people struggle for peace through going to courts of law to challenge bad laws and acts of government that can lead to political instabilities and conflicts.
10. Some people struggle for peace through acting as a voice of the voiceless and the oppressed people in communities.
11. Some people struggle for peace through forming NGOs and organizations aimed at fighting for people's human rights and peace in the society. For example, the Uganda human rights commission.
12. Some people struggle for peace through encouraging community members to exercise tolerance, forgiveness and reconciliation.
13. Some people struggle for peace through promoting the true tenets of democracy as an epitome of peace in the country.
14. Some people struggle for peace through raising disciplined children and showing good examples of reconciliation as virtues that promote peace.
15. Some people struggle for peace through writing plays, movies, and singing songs that promote peace and also undermine all activities and practices that lead to abuse of people's peace.
16. Some people struggle for peace through making or joining demonstrations against activities and practices that lead to abuse of peace.

17. Some people struggle for peace through writing articles, stories and books that condemn all activities that cause abuse of peace.
18. Some people struggle for peace through exposing those involved in abuse of peace to the public and authorities so that they are dealt with accordingly.

NOBEL PEACE PRIZE.

The Nobel Prize is one of the six awards in the memory of Alfred Nobel, the inventor of dynamite. Every year the organization gives out six awards for the people "who best benefit mankind through actions" in one of the six subjects; peace, literature, physics, chemistry, economics and medicine.

The peace prize is given out in Norway, but the other prizes are given out in Sweden. This is because Norway and Sweden were one country when the prizes started.

The list of the winners include; Martin Luther king, Sr. Elihu Root, Theodore Roosevelt, Woodrow Wilson, Henry La Fontain, Mikhail Gorbachev, Aung San Suu Kyi, Nelson Mandela, Kofi Annan, Jimmy Carter, Wangari Maathai, Barack Obama, Liu Xiaobo, Juan Manuel Santos and Abiy Ahmed.

The 2018 Nobel peace prize was awarded jointly to Denis Mukwege and Nadia Murad "for their efforts to end the use of sexual violence as a weapon of war and armed conflict". The 2019 Nobel Prize was won by Abiy Ahmed Ali an Ethiopian politician serving as the forth prime minister of federal democratic Republic of Ethiopia since 2nd April 2018. His chairman for both the ruling Ethiopian people's revolutionary democratic front and the Oromo Democratic front (EPRDF) and the Oromo Democratic Party (ODP), which is one of the four coalition member of the Ethiopian parliament and a member of ODP and WPRDF executive committee.

Abiy Ahmed was born in the town of Bashasha, located near Agaro, Oromia by the late Ahmed Ali who was a Muslim, while his deceased mother was Tezeta Wolde, who was an orthodox Christian. Abey is the 13th child of the father who had four wives and the sixths and youngest child of his mother, the fourth of his father's four wives. His childhood name was Abiyot ("Revolution"). The name was sometimes given to children in the aftermath of the Derg revolution of 1974.

He went to a local primary school and later continued his studies at secondary schools in Agara town. According to several personal reports, he was always very interested of his own education and later his life that encouraged others to improve.

He received his first degree, a bachelor's degree in computer engineering, while serving in the Ethiopian defense forces in 2001 from the Micro link information technology college in Addis Ababa; then a masters of arts in transformational leadership earned from the business school at Greenwich University, London, in collaboration with the international leadership institute Addis

Ababa, in 2011. He also holds a master of business administration from the leadership college of management and leadership with Ashland University in 2013.

He completed his PHD in 2017 at the institute for peace and security studies, Addis Ababa University. He is married to Zinash Tayachew, an amhara woman from Gondar. They have three biological daughters and one adopted son. He is a devout Evangelical Pentecostal Christian of the full gospel believer's church. As such, he believes that his "doing God's work when promoting peace and reconciliation".

ELEN JOHSON SIRLEAF.

Ellen was born on 20th October 1938. She is a Liberian politician who served as the 24th president of Liberia from 2006-2018. Sirleaf was the first woman elected head of state in Africa. Ellen was born in Monrovia to a Gola father and Kru- German mother. Her parents were of "Americo- Liberian" descent-meaning that their ancestors had been native to Liberia, but taken as slaves to the Americas, and then once they gained freedom they returned to their native land.

Ellen was educated at the college of West Africa. She completed her education in United States, where she studied at Madiso Business College and Harvard University. She returned to Liberia to work

in various governments as deputy minister of finance from 1971 to 1974. Later again she worked in West Africa for World Bank in the Caribbean and Latin America, in 1979, she received a cabinet appointment as minister of finance, serving to 1980.

After Samuel Doe seized power that year in a coup d'etat and executed Tolbert, Ellen fled to the United States. She worked for Citibank and then the Equatorial bank. She returned to Liberia to contest a senatorial seat for Montserrads County in 1985, an election that was disputed.

Sirleaf continued to be involved in politics. She finished in second place at the 1997 presidential election, which was won by Charles Taylor. She however won the 2005 presidential election and took office on 16th Jan 2006. She was re-elected in 2011. She was the first woman in Africa elected as president of her country. She won the Nobel peace prize in 2011, in recognition of her efforts to bring women into peace keeping process. She has received numerous other awards for her leadership.

In June 2016, Sirleaf was elected as the chair of the economic community of West Africa states, making her the first woman to hold the position since it was created.

Early life and carrier.

Sirleaf was born in Monrovia in 1938. She attended the college of West Africa, preparatory school from 1948-1955. She married James Sirleaf when she was 17 years old. The couple had four sons together, and she was primarily occupied as a home maker. In their early marriage,

James worked for the department of agriculture, and Sirleaf worked as a bookkeeper for an auto-repair shop.

She traveled with her husband to the US in 1961 to continue her formal education and earned an associate degree in accounting at Madison Business College, in Madison, Wisconsin. When they returned to Liberia James continued his work in the department of Agriculture and Sirleaf pursued a career in Treasury department (ministry of finance). They divorced in 1961 because of James' abuse.

Sirleaf returned to college to finish her bachelor's degree. In 1970, she earned a BA in economics from economics institute of the University of Colorado Boulder, where she also spent a summer preparing for graduate studies. She studied economics and public policy at Harvard University's John F. Kennedy School of government from 1969 to 1971, gaining a master of public administration. She returned to her native Liberia to work in the administration of William Tolbert, where she was appointed an assistant minister of finance. Whilst in the position, she attracted attention with a "bombshell" speech to the Liberian chamber of commerce that claimed that the countries corporations were harming the economy by hoarding or sending their profits over seas.

She served as an assistant minister from 1972-1973 in the Tolbert administration. She resigned after a disagreement about government spending. Subsequently, she was appointed as a minister of finance a few years later, serving from 1979 to April 1980.

Master Sergeant Samuel Doe, a member of indigenous Krahn Ethnic group, seized power in a military coup on 12th April 1980; she ordered the assignation of Tolbert and execution by firing squad of all but four members of his cabinet. Sirleaf initially accepted a post in the new government as president of Liberian Bank for development and investment. She fled the country in November 1980 after publically criticizing Doe and the peoples Redemption council for their mismanagement of the country.

she initially moved to Washington, DC, and worked for the World Bank. In 1981, she moved to Nairobi, Kenya to serve as vice president of the African regional office of CM Bank. She resigned from CM Bank in 1985 following her involvement at the 1985 general election in Liberia. She went to work for Equator Bank, a subsidiary of HSBC.

In 1992, Sirleaf was appointed as the director of the United Nations development. Programmes Regional bureau for Africa as an assistant administrator and assistant secretary general (ASA). She resigned from this role in 1997 in order to run for presidency of Liberia. During her time at the UN, she was one of the seven internationally eminent persons designated in 1999 by the organization of African unity to investigate the Rwanda genocide, one of the five commission chairs for the inter- Congolese dialogue and one of the two international experts selected by UNIFEM to investigate and report on the effect of conflict on women and women's roles in

peace building. She was the initial chair person of the open society initiative west Africa (OSIWA) and a visiting professor of management and public administration (GIMPA).

Political career.

Sirleaf returned to Liberia to contest a senatorial seat for Montserrado County in 1985, an election that was disputed. She continued to be involved in politics. She finished in second place at the 1997 presidential election, which was won by Charles Taylor.

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Nobel prize.

She won the Nobel peace prize in 2011, in recognition of her efforts-to bring women into the peace keeping process. She received numerous other awards for her leadership.

In June 2016, she was elected as the chair of the economic community of West African states, making her the first woman to hold the position since it was created.

Awards.

- Recipient of the 1988 Roosevelt institute Freedom of speech award.
- Raph Bunche international leadership award.
- Grand commander star of Africa redemption of Liberia.
- Commandeur deL'ordre du Togo (Commander of the order of Mono)
- 2006 Common grand Award recipient, search for common Grand.
- 2006 Laureate of the Africa prize for leadership for the sustainable End of hunger, the hunger project.
- 2006 Distinguished fellow, Claus M. Halle institute for global learning, Emory University.
- 2006 Awarded Honorary Doctor of Laws from Marquette University.
- 2006 David Rockefeller bridging leadership Award from Synergos.
- 2007 Presidential nodal of freedom, the highest civilian Award given by the United States, awarded to Sirleaf by US president George W. Bush on 5th Nov. 2007.
- 2008 Awarded honorary doctor of Laws degree from Indiana University, Dartmouth College and Brown University.
- 2009 Awarded the EITI Award for "the rapid progress the country has made towards implementation of the EITI".
- 2009 Awarded doctor of humane letters degree from the University of New Jersey.
- 2010 Friends of the media in Africa Award from the African editors union.
- 2011 Awarded Doctors of Laws degree from Harvard University.
- 2011 African gender award.

- 2011 Nobel Peace Award.
- 2012 Indira Gandhi prize for peace; disarmament and development.
- As 2014, she is listed as 70th most powerful woman in the world by Forbes.
- 2018 Won the 2017 version of the Ibrahim prize for achievement in African leadership.

TRADITIONAL AFRICAN WAYS OF PROMOTING PEACE AND HARMONY IN COMMUNITIES:

- Paying fines by offenders to the offended or community.
- Asking forgiveness from the offended person or community.
- Community encouraging reconciliation among conflicting parties.
- Hand shaking and hugging in friendship.
- Discussing the causes and coming up with solutions to the misunderstanding.
- Sharing a meal and drinks thus bear party celebration.
- Taking herbal medicine to cure the source of conflict.
- Moving from un- peaceful place to a peaceful one.
- Promoting blood pacts and respecting the set conditions.

ORGANIZATIONS IN THE WORLD THAT PROMOTE PEACE IN SOCIETY.

1. AMERICAN FRIENDS SERVICE COMMITTEE.

Founded in 1917, the American friends' service committee (AFSC) is a Quaker organization that promotes lasting peace with justice, as a practical expression of faith in action. Drawing on continuity spiritual rights and working with people of many backgrounds, it natures the seeds of change and respect for human life that transforms social relations and systems.

2. INTERNATIONAL COURT OF JUSTICE (ICJ).

The court is the principle judicial organ of the United Nations. It was established by the United Nations charter, signed in 1945 at San Francisco (United States) and began work in 1946 in the Peace palace, The Hague, (Netherlands). The court, which is composed of 15 judges, has a dual role; in accordance with international law, settling legal disputes between states submitted to it by them and giving advisory options on legal matters referred to it by duly authorized United Nations organs and specialized agencies. And where warrant, tries individuals cur;r: the gravest crimes of concern to the community: genocide, war, crimes, and crimes against humanity.

4. INTERNATIONAL PEACE INSTITUTE (IPI).

Is an Independent, international not- for profit think tank dedicated to managing risk and building hence to promote peace, security and sustainable development. To achieve its purpose IP! employs of policy research, strategic analysis, publishing and convening.

5. WORLD COUNCIL OF CHURCHES (WCC).

This is a fellowship of 349 churches from nearly all Christian traditions in more than 120 countries seeking unity, a common witness, and church service.

The WCC initiated the decade to overcome violence (2001-2010) churches seeking reconciliation and peace; a global movement that strives to strengthen existing efforts and networks for preventing and overcoming violence, as well as inspire the creation of new ones; overcoming violence.

The WCC also initiated the accompanying churches institutions of conflict project that accompanies churches faced with religious intolerance, discrimination and conflict and advocates for religious cooperation, human dignity, sustainable values and just relationships. It emphasizes those aspects in all religions that help people to live their individual faith with integrity while living together in mutual respect and mutual acceptance of each other's faith.

6. RELIGIONS FOR PEACE.

This is the world's largest and most representative multi-religious coalition that works to advance peace. The global religions for peace network comprises a world council of senior religious leaders from all religions of the world: six regional inter-religious bodies and more than seventy national ones, and the global women of faith network and global youths network.

7. AFRICAN COUNCIL OF RELIGIOUS LEADERS.

The mission of the African council of religious leaders is to advance African multi-religious cooperation in support of peace and sustainable development. The ACRL also works to highlight support and connect the work of the African national inter-religious councils affiliated with religions for peace

8. CATHOLIC PEACE BUILDING NETWORK.

This voluntary network of practitioners, academics, and clergy and laity from around the world seeks to enhance the study and practice catholic peace-building, especially at the local level. The CPN aims to deepen bonds of solidarity among catholic peace builders, share and analyze "best practices" expand the peace-building capacity of the church in areas of conflict and encourage further development of a theology of a just peace.

9. TRADITIONAL AFRICAN UNDERSTANDING OF PEACE.

Peace can be defined either negatively or positively. Negative peace is the absence of violence. Positive peace is the presence of reconciliation and co-existence on the basis of human rights and justice. Social solidarity is vital to achievement of positive peace. It means that members of society share a common concern for the welfare and well-being of each other.

In Africa many indigenous peace building traditions emphasize the importance of social solidarity. One such tradition is a world-view called "Ubuntu" which is followed by communities in eastern, central and southern Africa. The idea behind ubuntu is that all humans are interdependent. We are human because we belong, participate and share in our society. In ubuntu societies, maintaining positive social relations is a collective task in which everyone is involved. Key lessons for promoting peace and social solidarity which can be drawn from the ubuntu tradition are

- Public participation is important in the peace building process because it promotes social solidarity.
- It is important to support both victims and perpetrators as they go through the difficult process of making peace.
- Acknowledging guilt and remorse, and granting forgiveness, are valuable ways of achieving reconciliation,

It is important to refer constantly to the essential unity and interdependence of humanity.

It is important to live out the principles which this unity suggests; empathy for others, sharing common resources and working comparatively to resolve common problems.

In practice, promoting social solidarity means confronting corruption and promoting power sharing, inclusive government and the equitable distribution of resources. To enable indigenous approaches to play a significant role in reconstruction of Africa, education and training programmes based on African cultural values should be established from government and civil society actors. The traditional approaches to peace should, however, be combined with modern values such as gender equality so that all members of society are included in peace building.

Traditional African education used to be holistic instead of merely cognitive; this holistic approach of developing the whole human being was the mechanism to promote structural peace.

Traditional Africa had an inbuilt mechanism for controlling violence. This instrument was education notably, African education aimed at developing the total man and making him/her a responsible member of community. The curriculum includes physical, spiritual and moral development of citizens. The thrust of the moral education was solidarity.

WAYS HOW PEACE AND HARMONY WAS MAINTAINED IN TRADITIONAL AFRICA.

1. Through communal ownership of resources like land, water and forests among others. This eliminated conflicts that would arise out of greed for ownership of such resources as the case is in the modern societies especially in urban areas of Uganda.

1. 2 Through punishing those who were involved in cases of injustices and violating set rules and regulations. For example, those involved in sexual misuse in most societies were forced to pay fines and in some cases, they would be excommunicated from society.
2. Through reconciling conflicting parties through tribal or clan meetings, where the one believed to be in wrong was obliged to pay a fine. The whole exercise of reconciliation would be concluded by eating and drinking by the entire community. This practice was common among the people of northern Uganda especially the Acholi people through the practice of Mato oput. Some of the characteristics of Mato oput include the slaughtering of a sheep which is provided by the offender and a goat that is provided by the victim's relatives. The two animals are cut into halves and exchanged by the two clans, followed by the drinking of the bitter herb "Oput" by both clans to "wash away the bitterness". Drinking of the bitter herb means the two conflicting parties accept 'the bitterness of the past and promise never to taste such bitterness again".
3. The payment of compensation follows the ceremony. The victim or his/her family is compensated for the harm done, for example, in form of cows, cash, or goats. It is believed by many Acholi people that Mato Oput can bring the healing in a way that the formal justice system cannot. It does not aim at establishing whether an individual is guilty or not, rather it seeks to restore marred social harmony in affected community.
4. Through rewarding those who exercised justice in the community with leadership positions such as being clan leaders and chiefs among others.
5. Through strictly observing traditions and customs of the society. For example, the practice of blood pact among the Batooro and Banyoro of western Uganda. This practice however is dying out today due to the fear of contracting HIV/Aids.
6. By leaders serving the community according to the general consensus of the community. This they would do through consultations and having representations at various levels.
7. By exercising and encouraging compensation for one another. For example, in case one's animals destroyed some one's garden, it was a prerequisite that the owner of the animals pays compensation to the owner of the crops.
8. Through discouraging tribalism and other sectarian tendencies that were detrimental to community cohesion and development
9. Through discouraging revenge and instead promoting forgiveness and reconciliation among conflicting parties. This is in line with Jesus' teaching in Mathew 6:12.
10. Through settling family conflicts at a family level and it was unacceptable to release family matters to the public except sometimes elders would be invited to settle family matters whenever they reached a crisis level. For example, marital disorders.
11. Through a belief that any form of injustice was punishable by God who directly kept an eye on every one and as such every community member tried to behave well to avoid being punished by God.

12. Through public confession where the offender was obliged to explain and confess to the public promising not to commit the crime again and ask for forgiveness from the offended.
13. Through promoting respect for one another as well as the customs and beliefs of the community.
14. Through communal sharing especially the bear party celebration that promoted unity and harmony among society members through acting as an avenue of reconciliation for those involved in a conflict.
15. Through communal working such as communal grazing, hunting and harvesting among others. This promoted harmony in the society.

THE ROLE OF BLOOD PACT IN PROMOTING PEACE IN TRADITIONAL AFRICA.

1. It promoted respect for one another in the fear of negative consequences for violating the promises made during the blood pact making hence promoting peace.
2. It promoted loyalty for one another for those involved in it hence promoting peace in the community.
3. It was associated with communal sharing and merry making hence promoting peace in the community.
4. It promoted friendship not only among the two people involved in the blood pact but also their children, relatives, and friends hence promoting security and peace for the community.
5. It promoted trust for one another a member of the blood pact was more trusted than even a relative hence promoting peace in the community.
6. The fear of the negative consequences of going against the promises of the blood pact such as dying by a swollen stomach made individuals involved to remain faithful to each other hence promoting peace in the society.
7. Blood pact promoted care and concern for those involved in it, their children and other relatives. The members of the blood pact would not steal from each other and would not do anything harmful to each other or their relative's hence promoting peace.
8. Blood pact activities promoted community togetherness, unity and solidarity hence promoting peace in the community.

IMPORTANCE OF BEER IN PROMOTING PEACE IN TRADITIONAL AFRICA:

1. It strengthened a spirit of togetherness among community members since even strangers were allowed to participate in bear party celebrations. This made community members to develop friendship for one another, besides understanding each other.
2. Through bear party celebrations, the unmarried were able to attain marriage partners. For example, an excited parent would give away her daughter for marriage to a member of the bear party. This was very common among the Banyankole (Bahima) of western Uganda and Banyoro among others.

3. It was away through which educative information was passed on to the community members. For example, cultural values would be passed over to the young people during bear party celebration.
4. It promoted friendship and solidarity among community members as it involved sharing, repentance and reconciliation, besides jokes and fun.
5. It helped to impart discipline among community members. For example, among the Lugbar one would not speak without the permission of the bear party chairman and if he did his straw would be pulled out of the pot thus promoting discipline and respect for authority.
6. They encouraged raising morally upright children in society. The king for instance would appoint into leadership positions individuals who were exemplary in terms of good morals loyalty and hardworking so that society members would learn from them.
7. They trained and organized community members especially men into groups or teams that fought against the enemies of society hence promoting peace. For example, the king's army in Tooro and Bunyoro kingdoms was called "Abarusuura".
8. These even tried to resist the colonial army in Uganda under the leadership of the great king Kabalega. Cultural leaders in traditional Africa played a role of mobilizing community members towards community activities such as hunting down dangerous animals such as a leopard, lion, tiger etc terrorizing the community, hence promoting peace in the community.
9. Cultural leaders in traditional Africa promoted cultural values and practices such as the blood pact, beer party celebration and marriage among others which in turn promoted peace in society,
10. Cultural leaders such as Kings held in trust communities properties such as land.They helped to overcome cases of conflicts in the community resulting from greed and individual ownership of property thus promoting peace in society.
11. Cultural leaders promoted peace in society through encouraging dialogue and negotiations among warring or conflicting factions.

THE GOOD PRACTICES OF PROMOTING PEACE IN TRADITIONAL AFRICA THAT CAN BE APPLIED TODAY.

These include the following;

1. Punishing community members who violated the rights of others for no good reason and breaking the law.
2. Encouraging hard work of community members to discourage immoral ways of earning a living.
3. Organizing community meetings to impart moral values and practices among community members.'

4. The practice of communal sharing and communal working of which promoted unity, togetherness and love among others in the community.
5. The practice of encouraging raising disciplined and moral upright children in society.
6. Recruiting disciplined people into the security forces and training very well to prepare for external aggression and suppressing insecurity issues in society.
7. The practice of dialogue and negotiations among conflicting individuals and communities.
8. The practice of beer party celebration and promotes friendship and peace in the community.
9. The practice of mobilizing community members toward :community activities and welfare.

AFRICAN TRADITIONAL WAYS OF SECURING RECONCILIATION.

Reconciliation is a process by which two or more people regain their lost friendship and harmony.

The traditional African reconciliation took the following process;

1. Identifying the disagreement or conflict between two people or communities
2. Informing the elders or leaders in the community.
3. The elders or cultural leaders talk to the people who are involved in the conflict and call them to the meeting.
4. Members of the community and family members are invited to a reconciliation meeting.
5. All people who know anything about the conflict are asked to participate and share what they know about the issue. This makes it easy to reach a solution.
6. In the meeting, one elder presents the issue as he tells the people present about the conflict.
7. The two or more people involved in the conflict are given enough time, at a time to explain their complaints.
8. Members present in the meeting may ask questions for clarifications and also give their advice about the issue.
9. During the process, the conflicting members are asked to forgive one another and reconcile. Once it is agreed, the leader will the two to shake hands, or embrace each other as a sign of reconciliation. The people present cheer and praise their new relationship.
10. After forgiveness, there would be slaughtering, roasting of a goat, sheep or cow. This would be accompanied by drinking of beer, singing, dancing and fun to celebrate the restored relationship.

IMPORTANCE OF RECONCILIATION.

Reconciliation is important for people who live or work together in any given community in the following ways;

1. It brings about unity among the people.
2. It creates joy among the people who witness it and those once involved in the conflict.
3. It creates peace among the people who were once in a conflict and the community at large.
4. It promotes security among the people that once had a conflict.
5. It enables the people once in a conflict to work together as a team hence leading to success.
6. It brings about forgiveness among the once conflicting members, their relatives and friends.
7. It brings back friendship between people once conflicting and hating each other.
8. It reduces cases of revenge that are associated with the evils of fighting, murder and witchcraft among others.
9. It leads to development as people agree to work together for better results which would not be possible during the conflict.
10. It pleases God to see His people reconciling and living in peace and harmony.

WAYS HOW PEACE IS MAINTAINED AMONG YOUNG PEOPLE.

1. Through encouraging them to follow rules and regulations. For example, those at school are encouraged to follow school rules and regulations of which in turn promotes peace among the young people.
2. Through encouraging them to live Godly ways by respecting God's commandments such as the commandment of love among others.
3. Through elders such as parents and teachers punishing those who violate the rights of others and bring about disturbance of others' peace.
4. Through engaging them in activities that keep them busy. For example, in the school environment they can be engaged in games and sports.
5. Through encouraging them to report to the elders and those in authority those who cause violation of rights and undermine peace.
6. Through parents and other elders imparting into the young people the virtues of love, respect, and care, concern for one another, forgiveness and reconciliation among others.
7. Through encouraging parents to raise children in a peaceful environment and serving them as good role models, hence promoting peace in the family and the community at large.
8. Through providing the young people with guidance and counseling by parents, teachers and other elders in the society.
9. Through encouraging them to participate in religious activities such as celebration of the Holy mass, church choir and doing charitable activities to the less privileged among others.
10. Through encouraging them to exercise repentance, forgiveness, and reconciliation in case of conflicts

WAYS HOW PEACE IS MAINTAINED AMONG MARRIED PEOPLE AND SOCIETY IN GENERAL.

1. Through exercising repentance, forgiveness and reconciliation in case of conflicts and misunderstandings among married couples and the society members in general.
2. Through encouraging sex satisfaction among married people as a tool of reconciliation among them and hence promotion of peace (1 Cor. 7:3-7).
3. Through the church leaders such as pastors, priests, reverends and elders among others provide counseling to married couples and other society members in regard to sexual challenges, control of anger and how to solve problems amicably.
4. Through encouraging married couples to fulfill their roles and duties in the family. For example, the man to fulfill his duties as the head of the family by providing for it.
5. Through encouraging hard work among married couples and other society members so as to overcome poverty that is partly a source of misunderstandings and conflicts in the family and the community at large hence promoting peace.
6. Through discouraging queer sexual behaviors such as prostitution, adultery, fornication and incest among others as they are not only un-Godly but are a source of conflicts and misunderstandings at the family level and the community at large.
7. Through organizing married meetings and conferences to impart in them the right attitudes and values concerning marriage, besides discouraging sexual immorality among them as it is the major source of conflicts among married couples.
8. Through organizing youth conference for the youths and impart in them good morals and discipline of which in turn would promote peace not only in families but in the society at large.
9. Through challenging parents to bring up their children with good Christian morals and discipline (Ephes. 6:4) of which is an epitome of peace in society.
10. Through organizing community meetings such as LC meetings to sensitize community members on the ways of promoting peace and to solve conflicts within the society that would definitely lead to promotion of peace.
11. Through punishing community members who violate the rights of others and disturb their peace. For example, those involved in theft, fighting and sex misuse among others.
12. Through discouraging the misuse of drugs and alcohol that are partly responsible for the high rate of immoral activities in society that equally lead to undermine peace.
13. Through encouraging Christians to engage into Christian marriages and maintain their marriage vows. Those involved in sexual misuse should repent and sin no more (John 8:11).
14. Through the church condemning those who violate the rights of others and cause abuse of peace in society without fear of favor.
15. Through encouraging society members to participate in activities that can bring about peace in society such activities as attending LC meetings, church meetings, participating in elections and offering themselves for elective positions among others.

16. Through reporting to authorities those suspected to be abusing or a source of a abuse of peace in society. For example, suspected rebels, thieves, murderers etc.
17. Through encouraging justice in society in order to obtain true peace and ever lasting peace i society.
18. Through encouraging activities in society that can promote friendship, unity and togetherness For example, practicing community celebrations, community games and sports among others.
19. Through government departments such as the police and the courts of laws effectively doing their duties. For example, the police patrolling communities and apprehending those suspected to cause violation of other people's rights and abuse of peace.
20. Through discouraging misuse of authority and power at all levels.
21. Through discouraging corruption and other immoral practices In society that are the major source of disruption of peace.