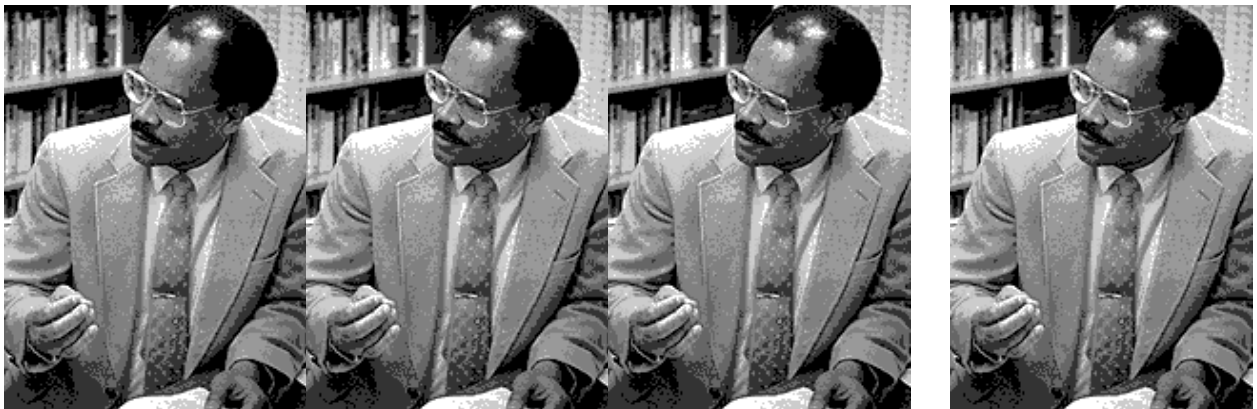


Africology: A Theory of Forces

by

Winston A. Van Horne, Ph.D.
Department of Africology
University of Wisconsin, Milwaukee



Winston A. Van Horne was a professor of Africology. He joined the ancestors on May 24, 2013 at the age of 69. He was born in Westmoreland, Jamaica and began his career at the University of Wisconsin, Milwaukee (UWM) in 1978 where he taught courses in African-American history, political philosophy and urban problems. Prior to his arrival at UWM to chair what was then the Afro-American Studies program, he taught at The Ohio State University and Ohio University in the Center for Afro-American Studies.

As a young man, Van Horne dreamt of becoming prime minister of Jamaica. He came to the U.S. in the late 1960s to study political science at the University of California, Los Angeles (UCLA), where he met his wife-to-be at a party. They married a year after meeting, on Valentine's Day 1970. Two years later he received his doctorate in political science from UCLA.

Some of his contributions include navigating the Afro-American Studies Program to the Department of Africology; chairing the Department of Africology three times and being credited with articulating the word Africology; serving as principal author of the Ph.D. program in Africology; serving on the UWM faculty senate since 1980; and directing the University of Wisconsin's Institute on Race and Ethnicity for ten years. The following is published by permission granted at 1:01 PM, July 28, 2014 by Max Von Horne, the son of Winston A. Van Horne.

Abstract

This manuscript is a product of the long years that I have spent in reflection on the discipline of Africology. I have written previously on africology as a subject-matter discipline and an institutional discipline. In this essay, I am concerned primarily with africology as an institutional discipline covering five hundred generations of Africans and their planet wide descendants, with a special emphasis on the next five generations. In treating africology as an institutional discipline, I, of course, bring its subject matter into play.

In structuring the manuscript, I borrowed the concept of four natural forces from physics to construct four interlocking social forces: the leadership force, the educational force, the resource force, and the behavioral force to ground institutional Africology. I call out that the behavioral force is the strongest and most complex of the four forces, and indicate ways in which it affects the other three forces and is, in turn, affected by them. I end the essay by hypothesizing about the state of the planet on which the fifth of the next five generations of Africans and their global progeny will pass their lives. The hypothesis is empirical, not existential, and so it is open to corroboration or confutation in the period of time that has been specified, even though, unhappily, I shall not be around to observe.

Introduction

Let us begin with the most basic question: What is Africology? This question is akin to asking: What is Physics? What is Chemistry? What is Anthropology? Concerning academic disciplines, the list could go on and on. In response to the questions just posed, one could say: Physics is the study of energy, matter, motion, force, and their interactions. Chemistry is the study of the composition, structure, properties, and interactions (direct or reciprocal action, effect, or influence) and reactions (reverse motion, or action in a reverse direction or manner) of various forms of matter and energy, and the transformations that they can be induced to undergo. Anthropology is the study of the origins and continuous planet wide evolution of the *subspecies Homo sapiens*. And what shall one say of Africology?

Africology is the study of the centrality of Africa in the emanation of *Homo sapiens* as sentient beings capable of constructing concepts of right and wrong (these terms are not used here as solely ethical-moral ones), which guide life-preserving contra life-destroying behaviors that have been and are transmitted trans-generationally, trans-millennially, and universally. It describes and explains the spread of initial Africans across the planet over millennia, and makes known forces that have occasioned the rise, persistence, interaction, and extinction of separate and distinctive groupings of *Homo sapiens*. By their respective subject matters, africology and anthropology bear a striking family resemblance, which also is true of physics and chemistry. In their work, both physicists and chemists engage, say, mass, matter, electrons, kinetic energy, and chemical energy.

Still, lines of demarcation obtained between physics and chemistry that are sufficiently clear to distinguish them as academic disciplines which are also true of anthropology and africology, especially as the latter two are now taught in institutions of higher learning as institutional disciplines.

Just as wherever there is electricity there is magnetism, and the obverse also is true, electricity and magnetism have different defining properties.

In like manner, wherever there is anthropology there also is africology; given the African origin of *Homo sapiens* and its planet wide significance, anthropology and africology have different constitutive attributes. The fulcrum of institutional anthropology remains *Homo sapiens* in planet wide existence across the centuries and millennia. Institutional africology, on the other hand, makes Africa and African-related derivatives over roughly the last five hundred generations (approximately ten thousand years being taken as one generation) of *Homo sapiens* with species-life across the planet its center of gravity.

As an institutional discipline, africology not only describes and explains congeries of phenomena and behaviors throughout what I elsewhere, in an unpublished manuscript entitled *Africology: A Transmutative Hypothesis*, have termed the *Afrispora* (I found it much too cumbersome to keep repeating Africa and the African Diaspora), which is also purposive and prescriptive in making plain patterns of behavior that stagnate, or make better or worse the species-life of individuals and groups. Africology, then, makes no pretense to being grounded in putative value-free inquiry and discourse. Instead, it calls out life-flourishing and life-energizing forces that act ceaselessly throughout the *Afrispora* with four forces: the leadership force; the educational force; the resource force; and the behavioral force. Hence, regarding these four forces, I have borrowed the concept of four fundamental forces from physics, namely, the strong force, the weak force, the electromagnetic force, and gravity. I shall now turn to discuss each of these forces.

The Leadership Force

In *Africology, A Transmutative Hypothesis*, written almost a decade ago, I broached the leadership force, though I did not use the term then. Thus, I have restudied what I wrote, and have made only small, though important changes, and so I repeat here, in part, what was said: “Societies that waste the energy and vibrancy of their youth never flourish. Unhappily, in society after society of the *Afrispora*, youth as well as adults are not usually afforded the sort of leadership that would bring out the best in them. *Homo sapiens* are in substantial measure an imitative creature, and anyone who has ever reared a child from birth through, say, aged [twelve knows this well, and imitation does not cease in the teen years, nor in adulthood,] though it is often masked by more lofty terms. Hence, self-aggrandizing leadership, for example, images itself in those who are led, and when individuals see their leaders fattening themselves at the public trough through exorbitant salaries, luxury houses, cars, boats, servants, body guards, obscene bank accounts, graft under the color of law, special favors for family and friends at the public expense as they lie, cheat, and on and on, they often say:

If so (whatever it might be), we can do it too, without generally considering the societal cost, and thus ethical-moral deficits are created, and the moral fabric of a society is frayed, sometimes to the point of tatters, and a truly nasty situation develops to suggest that it is alright as long as I don't get caught, and if I do get caught, I'll get away with it anyway.

Devoid of moral authority and the moral legitimacy that accompanies it, self-aggrandizing leadership in the public sector of a society often finds it nigh impossible to elicit voluntary sacrifices from the populace at large, and comes to rely ever the more on the coercive apparatuses of the state to secure compliance with its policy directives issued under the color of law. Self-aggrandizing leadership in the private sector is equally nasty. And so, debilitating tensions tend to develop in a society, as individuals, many of whom may well be involved in criminal conduct, come to believe that they should not be held responsible and punished for their behavior by leaders who are out for themselves, and simply use the instrumentalities of their respective offices and roles to cover their own crimes. Self-aggrandizing leadership thus corrupts both the state and civil society by the spread of criminality among the haves and the have-nots, the well-to-do and the less well-off, [criminality from which it perversely and shamelessly absolves itself, even as it excoriates wrongdoers.] Wherever criminality abounds, crime is an issue largely for show. And accordingly, these utterances form a moral bankruptcy, self-aggrandizing leadership wherein criminality generally has no resonance in the populace.

This state of affairs pervades much of the *Afrispora*, and as the potential creativity of the vigor and vitality of youth is wasted in vastly overcrowded ghettos, slums, and prisons, societies become the poorer for the losses they incur. Many of these are the societies that have been impoverished by the excesses and criminality of self-aggrandizing leadership in the *Afrispora*. Thus, all self-aggrandizing and criminal leadership is bad leadership. However, not all bad leadership is self-aggrandizing, nor criminal, and it may simply be incompetence fostering a range of undesired and undesirable outcomes, particularly for individual impoverishment.

Impoverishment is incommensurate with innovation, which is additive to a society in the context of wealth, income, and leisure time. Idle-time and poverty, on the other hand, are subtractive concerning the growth and development of a society. Persistent idle-time is especially pernicious. It:

- (1) wastes intellectual capacity, and a corollary generation of idea-power, thereby reinforcing images and stereotypes of Africans and their descendants as suited more to labors of the body than works of the mind;
- (2) conduces toward laziness, which weighs heavily upon the productive capacity of a society;
- (3) makes individuals readily available for recruitment into all sorts of nefarious activities;
- (4) engenders severe doubts in individuals concerning their own personal value and worth, and in doing so undermines their self-respect, self-esteem, and dignity;

(5) tends to enervate the wills of individuals, and thereby trap them in states of hopelessness and despair regarding any sustained and substantial improvement in the lots of their lives;

(6) provides fertile ground for the germination and growth of envy, jealousy, animosity, and even hatred of those who are perceived to be the efficient cause of their lowly social state, thus exacerbating preexisting societal cleavages or opening up new ones; and

(7) saps the creative and productive energy of a society by dissipating what the ancients called the striving purpose of human beings.

The noxiousness of idle-time is felt most acutely where there are large, young populations. Demographically, in the *Afrispora* the young aged twenty-five and under constitutes the largest segment of the population in most societies. All too many of these youths become ensnared by idle-time, regardless of whether they have much, little, or no schooling, since the societies produce neither enough jobs, nor income, nor wealth to absorb them in legal, legitimate activities, and engender in them morally legitimate behaviors. For middle-aged individuals and elderly persons, idle-time represents the nadir of their lives, especially if they have been accustomed to work and some leisure-time. And so, idle-time is a bane of the *Afrispora*, insofar as it is a contributory factor to the continued powerlessness, marginality, and irrelevance of Africans and their descendants to critical decision making processes pertaining to the framing and implementation of agenda *vis-à-vis* the global political economy. In *Africology: A Transmutative Hypothesis*, I spoke of trans-generational lags. I shall not repeat here what I said there. Suffice it to observe that though bad leadership may not be the efficient cause of trans-generational lags in the *Afrispora*, it is assuredly a substantial contributory factor to them, and the concomitant less-than-ness which bedevil ever so many throughout the *Afrispora*.

If bad leadership is the bane of the *Afrispora* good leadership is the antidote. Therefore good leadership:

(1) is marked by insight and foresight in articulating clear, coherent, convincing, and testable concepts pertaining to what is to be done and how it should be done;

(2) is noted for getting things done well;

(3) inspires emulation;

(4) fosters believability through its trustworthiness and strength of character;

(5) evinces a strong capacity to mobilize individuals and groups to participate in given ranges of activities;

(6) relies far more on persuasion than coercion, and is capable of eliciting considerable, voluntary sacrifices, [as undue uncertainties, insecurities, and anxieties are kept to the lowest achievable minimums];

(7) necessitates a sound fit between the persons who are on-the-lead and the objective realities of the situations in which they execute their roles;

(8) positions the ones who are led to create opportunities for themselves, as well as take advantage of opportunities that are already open to them;

(9) taps the virtues of charisma, and shuns the many vices that all too often attend charismatic leaders;

(10) institutionalizes sound and impartial rules governing succession to office, whether public or private, and acts in conformity with them; and

(11) nurtures environments in which there is a comfortable measure of predictability. Good exemplar leadership is a joy of societies that flourish in given cross-sections of historical time.

It is now a categorical imperative throughout the *Afrispora* that self-aggrandizing, criminal, and incompetent leaders be discarded; and critical leadership roles become filled increasingly by individuals through whom the virtues of 1-11 are made manifest empirically. Without such leadership, the human resources of the *Afrispora* will continue to be distracted, dissipated, underdeveloped, and squandered in the ordinaries of everyday life, never soaring to the dazzling heights of the extraordinary that could well lie within individual's inherent capacities, capabilities, and potentialities. Moreover, material resources will remain undeveloped or underdeveloped or developed in ways that others are the primary beneficiaries of whatever value is added.

As a contemporary institutional discipline, Africology looks backwards (over the past five hundred generations) and forward (toward the next five generations) in time concerning the significance of the attributes of leadership that have been articulated. Teleologically, africology makes use of descriptive and explanatory analysis and synthesis of actions and events pertaining to persons, things, and objects that have been and are life-sustaining, life-enhancing, and life enriching, as well as life-energating and life-destroying in the *Afrispora*. By demarcating patterns of leadership that have advanced, retarded, or stigmatized the growth and development of continental Africans and their planet-wide progeny over the past five hundred generations, africology makes known clearly and distinctly forms of leadership that will be most efficacious or least beneficial over the next five generations. What is being called out is the purposiveness and prescriptiveness of africology.

Africology would be normatively sterile and empirically jejune dull, insipid, deficient, indeed empty were it devoid of clear and distinct purpose(s) pertaining to sound ways and means whereby continental Africans and their worldwide descendants have open to them choices whereby they may act, individually and/or collectively to lead decent lives. Such lives are not trammled by undue injury, harm, interference, or impoverishment, and are undergirded by norms of human decency pertaining to safety, security, and material well-being, food, clothing, shelter, work, health, intellectual development, comfort, and leisure.

Institutional africology is thus purposive and prescriptive, not merely descriptive, analytical or explanatory, and thus, it aims explicitly at the betterment of the human condition.

A fundamental purpose of contemporary africology is the scrutiny of historical space-time to ascertain and call out patterns of leadership that have been of greater or lesser value in fostering the growth and development of continental Africans and their global descendants in specified and specifiable portions of space and slices of time. What contributory factors enabled given patterns to emerge? How did leadership affect the physical, cultural, and social milieu of particular environments in which it was manifested? What efficient cause(s) or contributory factor(s) gave rise to, and enabled, the persistence of life sustaining, life-enhancing, and life enriching leadership, in given cross-sections of historical time? What was the efficient cause or contributory factors that transformed good leadership into bad leadership, and vice versa?

The preceding four questions are essential, grounding ones of contemporary africological scholarship (research and teaching) regarding the significance of leadership over the past five hundred generations for the next five generations and beyond. I have absolutely no doubt that the trans-generational lags which were called out in *Africology: A Transmutative Hypothesis* will persist into the twenty-second century and thereafter the sort of leadership that is an imperative to the undoing of those lags that fail to become an objective and empirical reality throughout the *Afrispora*. Sound concepts of good leadership must be transformed into everyday precepts of leadership. How shall such a transformation be realized? In answering, I return to a proposal that was advanced in the manuscript mentioned above, which I have since thought about and have not changed my mind.

It may well be that good leadership cannot be assured, and so every means should be employed to guard against bad leadership by putting in place fitting and proper structures that function for clearly defined purposes. Accordingly, I propose the creation and institutionalization of *After-Office Councils on Rewards and Punishments* in all societies of the *Afrispora*, which would be peopled by persons of the highest integrity, knowledge and wisdom who would have the legitimate authority to review the performance of heads of state and government, [companies and corporations,] as well as officials with major lines of authority for ministers and secretaries of departments, as soon as the persons demit office. And thus, appropriate rewards and punishments would be executed faithfully with certitude by highly respected, trusted, and relevant authorities meted out by councils.

I know that many persons may well find this proposal to be a concept devoid of empirical grounding and unmindful of the objective realities of the *Afrispora*. [But concerning the republic of his imagination, did not Plato at the very end of Book IX of the *Republic* write: There is a pattern [of the republic and commonwealth] laid up in heaven It makes no difference whether it exists now or ever will come into being. The politics of this [commonwealth] only will be [the guide of a just man] and of none other. Objectively, my proposal borrows conceptually from the *International Criminal Court* in July of 1998 wherein 120 Member States of the United Nations adopted a treaty to establish . . . a permanent international criminal court which was inaugurated in The Hague in March 2003, with jurisdiction spanning the eighty-nine countries that have ratified the Rome Statute of the International Criminal Court.

Now, the Criminal Court exists in the empirical world and not just in the heavens of Plato's republic. It is my earnest hope that both the conscious and the unconscious minds of those who fill leadership roles in the *Afrispora* would always be mindful of possible rewards and punishments that await them upon relinquishing their offices, as they strive to take the sorts of measures needed to break out of the trans-generational lags that beset continental Africans and their planet-wide descendants. Interestingly, all the proposals that have been advanced bring into play what Frederic Skinner calls contingencies of reinforcement, schedules of reinforcement, and aversive consequences. The time is at hand to make leaders experience the joy of pleasurable contingencies of reinforcement and schedules of reinforcement, as well as the pain of aversive consequences.

Having called out crucial attributes and their significance concerning the leadership force, I now turn my attention to the educational force.

The Educational Force

The educational force is enabling. It is a source of power and authority, and transformative of the energy inherent in the potential ability and energy to demonstrate ability, and tangible outcomes. Accordingly, the educational force makes possible ranges and congeries of activities that empower individuals and groups to produce values and valuables, as well as desired and desirable things and objects. It is well to note that the educational force is not intrinsically normative, and therefore, the energy that it generates can lead to both intended as well as unintended outcomes that are undesired, undesirable, and even highly destructive of *Homo sapiens* in life. One need but think of Hiroshima and Nagasaki in relation to the splitting of the atom, and the fears evinced by Albert Einstein and Julius Robert Oppenheimer concerning this development, and the creation of the atom bomb. In its purposiveness, institutional africology strives to guide the educational force by sound normative principles along pathways that will lead to empirically best possible outcomes for continental Africans and their planet-wide descendants over the next five generations, and beyond. What, then, are the defining attributes of and guiding normative principles pertaining to the educational force in institutional africology? In short, they are forces that expand the knowledge base of *Homo sapiens* in what has been termed dark energy, which empirically is not actually dark, but rather an expansion of the universe, and perhaps the entire cosmos continually and endlessly. And in the context of the knowledge bases of continuous expansion, the idea-power of *Homo sapiens* is ever superseding labor-power. Given this empirical fact, the knowledge base of continental Africans and their worldwide descendants must at least keep pace with that of other members of their species if they are not to become increasingly irrelevant to the form, substance/content, and trajectory of human life on earth.

Hence, species-life irrelevance of Africans and their descendants planet-wide cannot but be a major concern of institutional africology as one peers out from the twenty-first century to the twenty-second century and beyond, given that severe educational lags are now a commonplace in human populations.

In *Physics of the Impossible*, the eminent theoretical physicist and futurist Michio Kaku speculates about what he calls Type I, Type II, and Type III civilizations throughout the cosmos, each type being determined by its control and use of energy, and notes that although humans now belong to a Type 0 civilization, we can see the beginnings of a Type I civilization emerging on earth. The Internet is the beginning of a Type I telephone system connecting the entire planet as English is already the number one second language on earth, and I imagine it may become the Type I language spoken by virtually everyone. And Ray Kurzweil, a winner of the Lemelson-MIT Prize for inventors, also a renowned technologist and futurist, hypothesizes that [b]y the mid-2040s, the non-biological portion of the intelligence of our human-machine civilization will be about a billion times greater than the biological portion as non-biological intelligence in 2045 will provide about 10 [to the 35th power of calculations per second], which will literally leave the human brain of today with its estimated maximum calculating speed of 10 million billion per second in the proverbial dust. Indeed, Kurzweil believes that with the current exponential advance of computation, nanotechnology, and genetic engineering, over the next thirty years or so, humans will be able to transcend biology. Here one observes the rise of what is now called trans-humanism, often abbreviated as H+ and the possible emergence of post-humans, which I without the backgrounds of either Chris Impey or Kurzweil, had termed post-humans in the 1980s in one of my courses.

In *The Living Cosmos* (2007), Impey speculated that if self-programming computers [were to] create improved versions of themselves, the progression will accelerate to what Ray Kurzweil calls Singularity, which he thinks will extend immortality to the consciousness of individual organisms. However, the nature of this transition is uncertain, and may lead to a purely computational future where post-humans dispense with biology and become disembodied thought collectives that may lead to machine-human hybrids. We imagine increasingly bionic humans, with skeletons of advanced composite materials, while complex organs like brains and eyes remain biological. The transition might not be a one-way membrane, and thus post-humans could use their advanced capabilities to reinvent biology, evolving fluidly between constructed and natural forms to create possible futures, considering that out in the vast cosmic laboratory, the combined possibilities of biology, engineering, and computation are almost limitless.

Lest one scoffs at what has just been called out, it is well to note that at the University of Wisconsin-Milwaukee, research is now being undertaken on self-healing metals. I brought this research to the attention of the Faculty Senate, noting that when self-healing metals are combined with artificial intelligence, one can readily see the rise of the post-human. Interestingly, my remarks fell on the senators like a lead balloon in a swimming pool filled with water.

What one can discern readily from the observations of Kaku, Kurzweil, and Impey are the coming of major transformations in the subspecies life of *Homo sapiens sapiens*. With just a little discernment, and not too much imagination, one can infer easily their significance for continental Africans in general, and their worldwide descendants in particular, who, for the most part, evince nominally the power of exponentially complex education.

Accordingly, a critical guiding purpose of the educational force in institutional africology must be a continuous and exponential increase in the idea-power of individuals and groups, which makes their subspecies life more and more relevant to societal and cultural evolution on the planet. Put differently, species-life irrelevance is a harbinger of extinction, not necessarily biological extinction, and so the educational force of institutional africology cannot but be coursed away from whatever would occasion the irrelevance of African-denominated peoples.

As idea-power continually supplants labor-power, the educational force of institutional africology must implant and nurture in the young and in the not-so-young hyphenated and non-hyphenated Africans worldwide a discernment of the ever increasing significance of idea-power, and a love of learning both for its own sake, as well as the values and valuables that emanate there from. They also must be made aware of the progressive devaluation of human labor-power, which once was valued most highly. As idea-powered machines come increasingly able to think for themselves or are directed by humans with higher-level idea-power, human-labor power becomes ever the more irrelevant to the production and reproduction of things and objects, goods and services. A mere two generations on, the lives of today's young will not be especially happy ones were they to be merely fillers of jobs grounded in human labor-power. What is being signalled in the path to productive irrelevance concerning values and valuables, goods and services? And it is precisely here that the convergence of the educational force and the leadership force comes into play.

The educational force is both generational and trans-generational in its effects. It does not begin with birth and end with bodily death. Rather, it continues after death through ancestors, and from ancestors into unborn progeny, and from them to those who are born and continue to live into adulthood and old age. The educational force is in large measure contingent on the leadership force, which, in turn, is contingent on the educational force. A reciprocal, contingent relationship thus obtains between the educational force and the leadership force. Although there is no one-to-one correspondence between bad leadership and bad education or good leadership and good education, it is nonetheless the case that good leadership is a substantial contributory factor to a good education, and bad leadership to a bad education. Generational and trans-generational investment in the educational force tends to pay off over the long-term, if not the short-term, in good leadership and the benefits which accrue individually and societally there from. Good leadership is always cognizant of the empirical and universal significance of its grounding in a good education.

Unhappily, over the approximately twelve generations of chattel slavery in colonial America/the United States, the progeny of Africans endured bad leadership regarding their interests and well-being, which was manifested in a constriction of the educational force. In *Africology: A Transmutative Hypothesis*, it was noted that Thomas Jefferson believed African peoples lacked the capacity to be original thinkers and creators [though they did possess the ability to be highly imitative]. In his *Notes on the State of Virginia* he writes: In general, [Africans] appear to participate more in sensation than reflection. . . .

Comparing them by their faculties of memory, reason, and imagination, it appears to me that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous. The moral baseness and empirical (repugnance) of Jefferson's observation aside, it is well to note that insofar as Black people could not readily be found who could comprehend the investigations of Euclid, or who appeared to be dull in imagination, that essential faculty for all creativity in idea and action, the efficient cause of this (wretched) state of affairs (from the vantage point of an African) either was ignored or jettisoned by Jefferson the slavocrat (and most other slave owners). And what was the efficient cause, a social milieu that punished severely Africans for evincing vestiges of independence and striving to acquire even the rudiments of an education, as well as manifesting the barest traces of imaginative minds, but rewarded them for being dull, tasteless, anomalous, and dependent? Thus, how does B.F. Skinner's aversive consequence, contingencies of reinforcement, and schedules of reinforcement resonate here? As a white human parasite (all slave owners over historical time have been/are human parasites) on his Black slaves and their labor-power, Jefferson was a direct beneficiary of the putative dullness, tastelessness, anomalousness, and imitateness that he discerned in Africans. He, like all slavocrats, profited from the social death of his slaves. Yet Jefferson and other members of the slavocratic social order knew well that much of what they pronounced publicly about the African intellect could not be true empirically, since before their very eyes were the works of Africans and their progeny, not the least of which was the cultivation of rice methods and techniques of which the enslaved brought with them from West Africa that made ever so many of Georgia and South Carolina planters rich.

Post-slavery Jim Crowism, Apartheid, imperialism, colonialism, neo-colonialism (external control by one or more metropolises of the affairs of former colonies through local surrogates), and domestic colonialism (internal delimiting of local populations by agencies and agents that structure and undergird relationships of privilege and underprivileged), were most pernicious in relation to the educational force *vis-à-vis* Africans and their descendants. Rather than directing the energy of the educational force to advance the interests, good, and well-being of the young, and concomitantly, their elders, throughout the *Afrispora* through schooling in the most advanced methods and techniques of the natural sciences (physical and biological), the social sciences, the humanities, mathematics, and the professions, most especially agribusiness, engineering, medicine, nanotechnology, and biotechnology, for example, bad leadership all too often has fostered stagnation, and, regrettably, even retrogression. Still, progression is possible through good leadership, and a well-thought-out, imaginative, coherent, sustained, long-term, heavy investment in the education of the young. Were the full energy of the educational force ever brought to bear on the guidance of young individuals, marked transformations in the planetary marginality of Africans and their descendants throughout the *Afrispora* would be highly visible within the next five generations. In this context, it is well for continental Africans and their worldwide progeny to borrow, adapt, and improve upon the best manifestations of the educational force across the planet.

In looking both backward and forward in historical time as it engages the educational force, institutional africology strives to discern, scrutinize, and comprehend the factors that occasioned the emergence, flourishing, decline, and decay of great kingdoms, societies, and civilizations in continental Africa over the past five hundred generations. Purposively, it does so to articulate and delineate patterns of behavior that could be instructive in repositioning, over the next five generations, the standing of those who are loosely called Black people on the planet. Comparative and disinterested descriptions, rigorous, critical analyses, well-grounded explanations, and sound prescriptions are disciplinary imperatives of africology. Tough-minded, inquiry and discourse that subject the peoples, societies, and cultures of continental Africa to close, critical scrutiny for the purpose of ascertaining African derivatives that can be either advantageous to humans in general, and Black people in particular, or devitalizing in the coming post-information, post-biological, and post-human age must be undertaken continually by institutional Africologists.

As human biological bodies become increasingly chipped-up and inorganic rather than organic in their composition, those who merely have organic, biological bodies will be condemned to endless irrelevance and redundancy in the continued evolution of *Homo sapiens*. Class stratifications will reach unheard of proportions and unknown over the past one hundred generations (barring the production, exchange, distribution, and reproduction of resources in ways that block this wretched development), even as the societal significance of race and racism shall have withered away. Thus, insofar as the educational force of contemporary institutional africology as is concentrates on the minds and activities of individuals it should focus on the forms, substances and semantics of immediate human existence without also focusing on the coming transformations pertaining to post-humans, and the all too glaring reality of their existence.

Given what has just been said, a reader might infer, incorrectly, that my primary interest in the educational force of institutional africology lies in the coming of post-human. Of course, I desire to position Africans and their planet-wide progeny for the emergence of post-human on the earth, but my more immediate interest is to see Black people in the United States and elsewhere around the planet thrive and flourish. I am a present-future, local-global man. Though I have a strong and abiding interest in the future and the global, I am especially mindful of needs and wants in the present that are local.

It thus grieved me greatly when I studied with my students in Africology 106-322, *Order and Disorder: The Quest for Social Justice*, in the spring semester of the 2010-11 academic year, an editorial in the *Milwaukee Journal Sentinel* that called out the percentage of African-American fourth graders in the Milwaukee Public School system who could not read at grade level. This is the sort of societal malady which must be engaged by the educational force of institutional africology.

And it is precisely such engagement that the Department of Africology, University of Wisconsin-Milwaukee (UWM), evinces through its course entitled *The School in African-American Life*, which, over the years since it was placed in the curriculum, has been taken by teachers, prospective teachers, and students who desire to study and learn about making schools as effective as is possible in the education of all children, but African-American children in particular.

The example just mentioned is a modest one, but it instantiates powerfully the sort of societal objective toward which the educational force of institutional africology must be directed in everyday life, if it is to be other than just a source and instrument for career advancement. In its engagement with Milwaukee's African-American community for two generations now through outreach pertaining to education, healthcare, involvement in the arts, the mentoring of youngsters, and so on, the Department of Africology stands as an exemplar of the extended classroom of institutional africology, as an educational force. (I once had a dean tell me that the university is not a social work agency, to which I replied that it might not be a social work agency, but it has social work to do, if it is not to be merely a Carthusian cloister. The individual was not pleased by my rejoinder.)

The educational force of institutional africology demands scholars of the first order. The I think, I think, I think; I believe, I believe, I believe; and I feel, I feel, I feel, just will not do. Whether an africological scholar produces grounded theory, that is, theory derived from empirical data that have been studied, or theory developed from thought experiments and corroborated empirically later, which is a commonplace among physicists, Einstein, Werner Heisenberg, Niels Bohr, and Erwin Schrödinger readily come to mind, or hypothesizes from intuitive hunches, it matters not, as long as his/her work is open to critical, inter-subjective scrutiny and corroboration. Cosmic foam is fine in the near vacuum of interstellar space; intellectual foam has no place in africology. Accordingly, scholars who guide the educational force of institutional africology have an enormous responsibility to assure that their works, either consciously or unconsciously, are not driven emotively to satisfy feel-good sentiments in given audiences/communities. I make no mention of such works, but they do exist. What is important is the continuous grounding of africological scholarship empirically with impeccable observations and data, or normatively with rigorous, logical and conceptual arguments that incline individuals toward the leading of decent lives, and therein lies the true educational force of institutional africology.

There is one final set of observations pertaining to the educational force of institutional africology that I would like to make. Students often ask: What can I do with a degree in africology? Over my first decade in the professorate, as I have been in it for over two generations, I was asked the preceding question repeatedly.

I would go to great lengths to answer it dispassionately, and to the very best of my ability. I would say to students (as well as advisers and parents who queried in their behalf) that Black Studies/Afro-American Studies, just two of the names that Africology now subsumes prepared them academically for advanced studies or the work-a-day world just as well as philosophy, or political science, or sociology, or geography, or anthropology, or English, and so on. I told them that when prospective employers came to campus and participated in job fairs, or held small-group meetings, seminars, or workshops, they did not generally ask about the preparation of students in specific disciplines, except in the professions, and narrowly drawn areas such as computer science and atmospheric science, for example. Instead, they were interested in students who had developed the capacity for logical and conceptual reasoning, sound analytical thinking, problem solving, and had evinced initiative, demonstrated a willingness to work hard, had shown reliability and dependability, and were easy to get along with. Concerning the substance of their respective businesses, they just about uniformly said that their future employees would learn it from them.

Students would then say to me that what I have just said was all well and good, but Black Studies/Afro-American Studies was not philosophy, or political, science, or sociology, etc. And though I cannot recall any one of them ever saying so to my face, what they no doubt intended me to infer, which I did, was that Black Studies/Afro-American Studies did *not* have the same academic and social standing of the disciplines just mentioned, either inside or outside of the university. On that score they had me, for I knew well that what they discerned was accurate empirically, though what I told them also was true empirically.

Today, I am no longer disposed to spend the amount of time that I did four decades ago to answer the question: What can I do with a degree in Africology? A number of Black Studies/Afro-American Studies programs have fallen by the wayside over the past forty years, but the standing of the ones that have remained has changed markedly on their respective campuses, especially the few which have evolved into Regent/Trustees approved Ph.D. programs. When I was an American Council on Education Fellow (ACE Fellow, 1983-84) with Chancellor Irving Shain as my mentor at the University of Wisconsin-Madison, every now and then I would ask him about the standing of the Department of Afro-American Studies on the campus. His reply was always, and uniformly the same. Just as there always will be Scandinavian Studies on the campus, there also will be Afro-American Studies, said he. I never have spoken or written regarding my queries about Afro-American Studies at UW-Madison with Shain, but since more than a quarter of a century has passed, I now believe that it is fitting and proper to do so, and envisage no harm being done.

Moreover, in a conversation with Bernard Cohen in the spring of 1984 after he became the vice-chancellor for academic affairs at UW-Madison, Cohen observed that there were excellent and even outstanding departments on the campus, and *every other department* was very good. This means that at the levels of the chancellor and vice-chancellor for academic affairs at UW-Madison at that time, the Department of Afro-American Studies was perceived to be very good. Put differently, Afro-American Studies at UW-Madison had high-level administrative standing. I am in no position to write regarding its faculty standing.

It is at this point that we have the hardest nut of all to crack: Does the educational force of a Ph.D. in africanology have the same standing as the educational force of a Ph.D. in, say, chemistry in the American academy? I doubt strongly that it does. However, does the educational force of a Ph.D. in chemistry have the same standing as a Ph.D. in africanology in, say, Milwaukee's African-American community, or other African-American communities across the country? My hunch is that it does not, given what Africologists in contrast to chemists are expected to do were they to work and build careers within those communities. Expectations shape perceptions, which in turn frame expectations, and so the educational force of institutional africanology in those communities is likely to be perceived to be much greater than the educational force of institutional chemistry. And what of the educational force of institutional africanology at the Ph.D. level in communities that are not African or African-American? Again, I can only offer a hunch, was it not a hunch that enabled Henri Poincaré to untie the Gordian knot of a maddeningly complex mathematical problem on which he was working? Insofar as Ph.Ds. in africanology are grounded in unimpeachable scholarship, and are of the highest academic integrity, the educational force of institutional africanology will work to the advantage of the holders of the degree. They will compel recognition, and in compelling recognition, gain standing, both in the American academy at large, as well as within a range of societies and communities around the planet.

I should like to close this section with a story told by the Christ Jesus in the Gospel according to Luke:

A certain man made a great supper, and bade many: And he sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all, with one *consent*, began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The lord of the household said *compel them to come in* by the power, if not the authority, that he perceived himself to have. The only power that the educational force of institutional africanology has to compel recognition by others is the authority and integrity of the scholarship and conduct of those who configure the discipline. In saying *compel them to come in*, the lord of the household forced himself unto those who otherwise might have resisted his overtures to join him at supper, no doubt in the hope that a time would come when he no longer would have to do so, insofar as the delights of his supper would be sufficient to induce them to come in willingly. In like manner, over the next five generations, institutional africanology shall have built up so much extant value that it will be embraced ungrudgingly by others, who perceive readily that their interests and purposes, good and well-being, are served by it. Wherever the educational force is a significant contributory factor to the building up of extant value, one observes the role played by, and the importance of, the resource force, which I should now like to consider.

The Resource Force

The resource force creates the conditions, both necessary and sufficient, for the existence and persistence of life in general, and the life of *Homo sapiens* in particular. As is true of the leadership force and the educational force, it also is enabling by providing the energy whereby individuals and groups can act to advance personal as well as shared interests and purposes. Were the resource force to dissolve into nothingness and never reappear, unlike virtual particles which appear out of nothing and disappear (instantly) into nothingness, all animate creatures would cease to exist, both in this Universe and parallel Worlds. I leave the scrutiny of other worlds to physicists, cosmologists, and astronomers. My concern is this earth, and more particularly the significance of the resource force for institutional africanology concerning inquiry, discourse, and activities to extend the boundaries of universities.

The first constituent of the resource force that I would like to call out is *time*, which is both a friend and foe of institutional africanology. It is a friend insofar as it projects images from the past and the future on to the screen of the present, which have been or will be helpful to continental Africans and their planet-wide descendants, in not only avoiding pitfalls but also in pursuing paths that enable them to thrive and flourish in the continuous and endless present. It is a foe insofar as it grounds expectations that can be met over the course of its innumerable interlocking cross-sections, but not in any given cross-section that might have been specified. Put differently, existential time is institutional africanology's friend, and corroborative time can be, although not necessarily, a foe of institutional africanology to the extent that it has been used in the setting of expectations that either have not been met, or cannot reasonably be met in the cross-section of time that has been designated.

Consider, for example, a piece in *The Wall Street Journal* of October 13, 2010, which ended by noting that students who graduate with majors in philosophy and African-American Studies should not list them when they apply for jobs, since those majors are basically non-starters with prospective employers. I shall say nothing regarding philosophy, one of the most enduring majors at institutions of higher learning across the planet over the centuries, and even millennia. But concerning African-American Studies, now subsumed by Africology, it is well to observe that as a Black Studies and Afro-American Studies major became a curricular offering in the American academy at the end of the 1960s and the outset of the 1970s, the ones who had pressed hard for it hoped perhaps with the exuberance, optimism, and naivety of youth in the 1960s that prospective employers would give holders of the degree a fair chance to gain employment and advancement, and would not consciously discriminate against them by perceiving the degree to be less-than other degrees. It was hoped that by the 1980s, the holders of a degree in Black Studies/Afro-American Studies, constructed in either the social sciences or the humanities, from a major research university in the American academy such as the University of California, Los Angeles (UCLA), the University of Wisconsin-Madison, The Ohio State University, the University of Michigan, Yale University, and Harvard University, to mention but the barest few, would be perceived within universities, as well as outside of them, to be just as learned, capable, and competent as their peers in other disciplines. Such a happy outcome wasn't obtained in the 1980s, and has yet to become a commonplace as the first decade of the twenty-first century ends. Thus far, concerning africology majors, time, if not a foe, has not been a friend, though it still may become a friend as more and more holders of degrees in africology distinguish themselves in the workforce, and those with Ph.D.s become increasingly renowned nationally and internationally for the distinction of their work over the next five generations.

The horizon of time is thus a critical constituent of the resource force regarding institutional africology. The longer the horizon is, as expectations are framed, and levels of social-psychological comfort are developed and expanded, institutional africology's value, both individually and societally, will be ever the more recognized. And as that value and its many payoffs are perceived readily, reticence towards being educated in africology, or prospective employers shying away from the holders of africology degrees, will dissolve away like a thin film of water on a hot concrete walkway. Contrariwise, the shorter the horizon of time is, the more individuals, prospective employers and others, are inclined to zero in and magnify perceived or perceivable flaws or weaknesses in institutional africology, to the disadvantage of ones who themselves do not evince those flaws or weaknesses, though they hold degrees in africology. It is thus in the interest of those who participate in institutional africology to have expectations of them framed in the longest possible horizon of time, in order to allow this constituent of the resource force to work to greatest possible advantage of those whom they educate, themselves, as well as their departments/programs.

I come now to a second crucial constituent of the resource force, namely, the scholarly integrity of institutional africanology. There is a profound convergence here between the resource force and the educational force. Outstanding africanological scholarship emerges when the resource force interlaces tightly with the educational force. The resource force provides the means whereby the educational force of institutional africanology is made manifest. Was it not John Locke, the father of seventeenth century British liberal political philosophy, who said that it is nigh impossible for those who toil under the noonday sun to produce great scholarly works? The question is rhetorical, for Locke did recognize the critical importance of time, leisure, interest, curiosity, materials, and an inquisitive as well as incisive brain-mind, for the production of works with enduring scholarly value, the practical utility of which may not be evident immediately. Locke was, of course, concerned deeply with the practical application of his work, most especially regarding religious toleration in a deeply divided society religiously. Institutional africanology thus necessitates means whereby the prerequisites and requisites of outstanding scholarship are readily available over time to africanological scholars. Thus, for example, were a graduate student and dissertator in africanology to be interested in the relation between metatropic (requiring dead organic matter for food) factors, iron smelting, and the eventual ruin of ancient Meroe in Sudan, not just for antiquarian reasons but to discern significance that is informative to contemporary humanity regarding their subspecies life, it is the resource force which would engender means whereby that work could be done empirically. The example just cited is not an everyday one, but I have used it to instantiate the scope of africanological scholarship, as well as the imperative of means to undergird that scope.

A third vital constituent of the resource force is administrative and faculty support. In the presentation on the educational force, one observed the high administrative standing that Afro-American Studies enjoyed at the University of Wisconsin-Madison in 1983-84. Such high administrative standing is invaluable to institutional africanology on a number of counts. It:

- (1) allows for the hiring of faculty members either with noteworthy demonstrated performance, or with substantial potential to evince superior demonstrated performance at a later date;
- (2) provides material means whereby faculty and students, particularly graduate students, may do the work of which they are capable;
- (3) builds, and enhances continually, the physical magnetism of the environment in which faculty members study, teach, and carry out their everyday duties and responsibilities;
- (4) reassures faculty concerning their perceived and recognized institutional value;
- (5) engenders feelings of academic belonging and a sense of professional security, insofar as faculty members neither discern nor intuit that the administration dean/provost/chancellor or president always has the sword of Damocles hanging over their heads;

(6) provides a buffer in those instances where faculty elsewhere in a given institution are not particularly hospitable to the interests of africanology, considering that the rise of Black Studies/Afro-American Studies in the American academy in the mid-to-late 1960s and early 1970s was largely the work of students and administrators, and less so of faculties;

(7) brings to public notice the work of given faculty members; and

(8) articulates the scholarly soundness and academic legitimacy of the discipline to supportive as well as skeptical members of Boards of Regents and Boards of Trustees.

Administrative support for institutional africanology is critical, but faculty support is an imperative, for without it administrative support is very likely to wither over time. Faculty support entails that institutional africanology is:

(1) recognized as a sound academic discipline;

(2) rigorous in its scholarly expectations of all who participate in it;

(3) accorded academic respect regarding its faculty members as intellectual peers;

(4) allowed to institute innovative curricular changes;

(5) so well-regarded that its faculty members are invited to participate in noteworthy collaborations, even as they bid others, who come readily, to work with them on projects of mutual interest;

(6) academically worthy of offering degrees, from the B.A. to the Ph.D.,

(7) a telescope through which one peers into both the past and the future regarding continental Africans and their planet wide descendants; and

(8) a continually evolving discipline pertaining to its scope, methods, and techniques of inquiry and discourse, as well as outreach beyond the university. Whenever and wherever strong administrative support is undergirded with robust faculty support, institutional africanology not merely affords career paths for faculty members, but it also opens new frontiers to students whom it equips to present themselves as deserving and worthy additions to society's workforce.

A fourth constituent of the resource force regarding institutional africanology are graduates. Whether they left their respective universities with B.A., M.A. or Ph.D. degrees in the subject matter that is taught, studied, and learned through institutional africanology, individuals with those degrees make known to the world that they are people who have been steeped in the highest expectations of them.

The academic socialization that they received through institutional africology carries over into the workplace, where, as they acquire new job-related subjects and skills, they are able to manifest the curiosity, incisiveness, rigorousness, and openness that they acquired as students. These members of the workforce project images of africology, and are in effect ambassadors of the discipline.

All graduates with degrees in the subject matter of africology serve institutional africology either well or ill by their conduct. Through demonstrated performance in their respective roles, they elevate or diminish africology in the eyes of those who either work with them or know of their work. Whenever and wherever they elevate africology, consciously or unconsciously, intentionally or unintentionally, they open paths to the possibility, and even probability, of new material means flowing into institutional africology.

Long can be the remembrance of one who had happy experiences at the particular institution and in a given department. At times it is not until one's death that those remembrances manifest themselves in the form of material returns to a university or a specific department. I know of a department that teaches the subject matter of africology, though it is not named a Department of Africology, where to the surprise of the chair and faculty a bequest of \$200,000.00 was left to it from a deceased individual who would come by regularly, and was pleased by what was observed. True, what I have just said is anecdotal, and anecdotes do not make generalizations empirical. However, some anecdotes are far more generalizable empirically than others, and what has just been called out is one of them. Institutional africology that imbues students with a desire to grasp its subject matter well, and attracts others to participate in its varied activities, lays the groundwork for short-term and long-term payoffs, material as well as psychological, that rebound to the benefit of both present and future faculty and students, as well as the university at large.

The charm and luster of strong graduates of institutional africology is much to be admired, persistent but unwarranted doubts concerning the scholarly integrity of africology notwithstanding. They enhance continually the resource force's good effects on africology. On the other hand, weak graduates diminish the benefits of the resource force by constricting access to means that otherwise might have been made available to institutional africology.

My colleague Associate Professor Doreatha Drummond Mbalia constructed the epigram: When you study Africology, you study the World. She is, of course, correct indubitably. This perspicacious and profound epigram confounds the stereotype that africology is merely about Black people in general, and Blacks in the United States in particular. But insofar as africology is conflated with Africa and Black people planet wide, and together they are perceived by non-Blacks to be if not inherently less-than, at least not on par intellectually with, Europeans and Asians worldwide, weak graduates reinforce conceptions, perceptions, and images of institutional africology as a mere appendage rather than an integral part of research universities, for example. And insofar as it is perceived to be an appendage, putatively, no sound purpose is served by affording it means that could be directed elsewhere to better effect. Weak graduates thus undercut the resource force in relation to institutional africology by directing means away from the discipline.

Accordingly, the self-interest of those who participate in institutional afriology dictates that they eschew, to the greatest extent possible, producing weak graduates, ones who lack the wherewithal to project robust images of afriology to the world by deporting themselves in ways that evince a well-grounded self-confidence in having elected to pursue afriological studies.

Happily, strong graduates compensate for weak ones. I cannot say with the same empirical certainty that for every weak graduate from institutional afriology there is a correspondingly strong one, as physicists can do regarding matter and antimatter, electrons and positrons, protons and antiprotons, quarks and anti-quarks, neutrinos and antineutrinos, and so on. Nonetheless, benefits emanating from strong graduates position afriology to be recognized more and more over the next five generations as a discipline that one would desire and encourage one's favorite son or daughter to pursue as his/her first choice for a major.

Although Mbalia's epigram is sound concerning the subject matter of afriology, one should ever keep in mind the empirical context out of which institutional afriology arose. The civil rights struggles by Black people in the United States in concert with white allies animated by beliefs and attitudes pertaining to justice, fairness, and fair play over the first four generations of the twentieth century, intensifying in the 1950s and 1960s, opened the path for the institutionalization of Black Studies and Afro-American Studies in the American academy. In its origin, Black Studies/Afro-American Studies extended Black communities into colleges and universities and vice versa. Put differently, a reciprocal relationship obtained between departments and programs in Black Studies and Afro-American Studies on university campuses and Black communities locally and nationally. It is, for example, not by happenstance that in the early 1970s the Department of Black Studies at The Ohio State University, then chaired by Associate Professor William E. Nelson, pushed hard for the creation of a Black Studies Community Extension Center in the Columbus Black community, which it did secure. I know, for I was there as a young assistant professor, and along with Nelson formed the two principal architects of the Center's conceptual framework.

These programs and departments were in large measure perceived as institutional instruments to fill gaping holes in the curricular of colleges and universities regarding the varied and significant roles that Africans and their descendants played in the growth and development of colonial America/the United States as well as the rise and fall of great civilizations. I recall well how oversubscribed was a course on slavery in colonial America/the United States, taught in the 1966-67 academic year by then Assistant Professor of History Ronald Takaki at the University of California, Los Angeles (UCLA), and how the echoes that vibrated from it, largely favorable ones, passed through the campus and on into the Los Angeles Black community (Takaki, now deceased, left UCLA and went on to the University of California, Berkeley, where he became a full professor and an outstanding scholar of Ethnic Studies.) Today, it is noteworthy that when a course, for example Afriology 106-111 Introduction to African-American History to 1865 at UWM, discusses colonial America/the United States as both an enslaved society and as a society with slaves, there is as much echo from it as one taught on particle physics. In the 1960s and 1970s, there was a much more vibrant interaction between Black communities and programs/departments of Black Studies and Afro-American Studies in colleges and universities regarding what we're being taught than now.

Still, African-American communities continue to have a strong interest in the subject matter of africology, and wise departments, centers, and programs where institutional africology exists nurture that interest by engaging in activities that foster reciprocal bonds of attachment (work done by UWM's Department of Africology in Milwaukee's African-American community has been mentioned already). For example, the continued interest in, and support of, the Ph.D. degree in africology at UWM by Milwaukee's African-American community, over the ten years from April 1998 when the proposal for the degree was approved by the Graduate Faculty Council to June of 2008 when the proposal was finally approved by the University of Wisconsin System Board of Regents, instantiates powerfully the significance of community support for institutional africology. That support was not the efficient cause of the degree's approval by the Board of Regents, but it assuredly was a substantial contributory factor, made ever so evident when on Thursday, June 5, 2008, two members of the Board's Education Committee, which recommended unanimously the approval of the degree by the full Board, took the time to recognize former Wisconsin Secretary of State Dr. Vel Phillips, an historical icon in the state, who sat among the supporters of the degree in the audience. The critical observation that emerges from what has been said is that community support is an efficacious constituent of the resource force in the advancement of africology as a first-tier academic discipline in the American academy.

A sixth constituent of the resource force is the support that institutional Africologists provide for one another. Recognizing that institutional africology is usually not among the highest priorities on the campuses of colleges and universities, the cohesion of the faculty is especially important in advancing individual and departmental interests and purposes. This point was emphasized repeatedly by former UWM chancellor, Carlos E. Santiago, as he met with only the faculty of the Department of Africology, after accepting a farewell gift where both faculty members and students were present, just days before he ended his tenure at the university. He observed that as a young faculty member at Wayne State University he had witnessed the deleterious and debilitating effects of fragmentation, and the lack of cohesion among faculty members who taught Latino Studies. He encouraged the faculty strongly to maintain the internal cohesion of the department, and never to allow the germs of fragmentation to take hold. Santiago made it plain that he is ever mindful of the struggles which Latino Studies and African-American Studies confront continually on the campuses of colleges and universities, especially in relation to the allocation of resources.

By preserving the internal cohesion of their units, institutional Africologists position themselves to speak with one, unified voice when they engage administrators and faculty committees across a given campus. This is particularly important in times when tough, and often unhappy, choices confront decision makers regarding who gets what, how, when, and where. In supporting one another through the use of all fitting and proper means, Africologists strengthen their hand in the playing of the deadly serious game of campus politics. Over my long years in the professorate across three universities, I have observed faculty members in Departments of Black Studies/Afro-American Studies/Africology go to administrators to advance their own self-interests, with little or no consideration or care concerning the effect(s) of their conduct on the internal cohesion of their units. Happily, in my personal experience, such individuals soon departed from the units.

In supporting one another, institutional Africologists make each other better scholars and citizens of their universities. By reading the draft manuscripts of one another and making useful comments and suggestions; through conversations in which ideas, concepts, and theories germane to africology are articulated; in opening paths for the national and international recognition of each other; by sharing the belief that when one studies africology one studies the world, but especially the historical and contemporary significance of African peoples throughout the *Afrispora*; and in being comfortable around one another, indeed enjoying the company of each other, institutional Africologists act to abide Santiago's admonition pertaining to unit cohesion, and strengthen themselves to stand as one when untoward opposition comes their way. Accordingly, as a constituent of the resource force, unit cohesion is one that necessitates a sentry's eye and stamina of Africologists, as they act to glue ever more tightly their discipline to the institutional structure of universities.

It is well to observe that many are the factors which tilt against unit cohesion in institutional africology. There is personal ambition, the clash of strong egos, and personal animus; a diversity of disciplinary backgrounds, which if not held in check fosters all sorts of academic fissures; persistent uncertainties pertaining to precisely what is africology; self-doubts regarding whether one should really be in africology; backbiting and the betrayal of confidences; and a lack of respect for the intellectual prowess of colleagues. Happily, some, though not all, of the preceding blockers to unit cohesion will disappear as more and more members of the faculties of institutional africology have their Ph.D.s in africology.

Given the point from which institutional africology started in the late 1960s, it was inevitable that a range of countervailing currents would have arisen pertaining to content and personnel. Many of those currents have now lost their energy, though highly energized ones still persist. It is thus in the interest of institutional Africologists to constantly de-energize unfavorable currents, particularly ones concerning the extent to which the subject matter of africology should look beyond the shores of Africa and the Americas, and who is best suited to offer instruction in the discipline, which, of course, clearly impinge upon unit cohesion.

I come now to the seventh and final constituent of the resource force regarding institutional africology, namely, national and international recognition. Such recognition elevates the standing of institutional africology, which redounds to the benefit of the college or university of which it is a part. Disciplinary recognition signals an acknowledgment of value, esteem, merit, and achievement, which makes what is recognized worthy of admiration and emulation. A nationally and internationally recognized Ph.D. program in a given discipline is magnetized, that it, it attracts students, faculty, and other professionals to it, who bring with them an array of talents and means that are beneficial to the program specifically, as well as the university at large. One of the worst things that ever can be said of an extant Ph.D. program is that the Ph.D. is a degree in name only, which not long ago I heard said by prominent individuals at a major research university of a Ph.D. program in a particular discipline at another university, which, of course, will remain unnamed.

Institutional africology thus has a compelling interest in striving for national and international recognition, especially at universities where the Ph.D. degree is offered. The resource force that energizes recognition:

- (1) opens possibilities and probabilities pertaining to the acquisition of funds to support graduate students, offer undergraduate scholarships, build academic infrastructure, and promote outreach activities;
- (2) stimulates in individuals of stature a desire to be associated with the program, and a willingness to lend their names and even their time to further advance its standing;
- (3) engenders accolades for the university;
- (4) induces good leadership in the *Afrispora* to make use of africanological talent and expertise as they grapple with a range of often intractable societal concerns, issues, and problems;
- (5) opens new and novel pathways to disciplinary innovations; and
- (6) impels participants in institutional africology to feel good about themselves and their work as colleagues.

National and international recognition sets the bar very high in relation to perceptions and expectations of those who are its beneficiaries. The ordinary ceases to be an acceptable norm; only the norm of the extraordinary is permissible. It is no easy matter to acquire such recognition, and once acquired extraordinarily hard work is required to keep it, where it does not merely continue to feed on reputation(s) acquired from long-past achievements. What has just been said is true of ever so many Nobel Laureates? Concerning institutional africology, the acquisition of national reputations by faculty members is not unduly hard, but the gaining of international reputations is vexingly difficult, given the obscurity that continues to veil africology. Expanding instruction in the subject matter of africology internationally is thus an imperative of contemporary institutional Africanists, for such expansion has the potential of carrying in its wake the possibility, and even probability, of making africology a true international discipline empirically, rather than just theoretically.

I should like to close this section with one final observation regarding the resource force. Zephaniah Kingsley, an unabashed and dyed-in-the-wool slavocrat, did not hide the *dependence* of slave-owners on their slaves when he noted that in a November 28, 1829, speech to his state's legislature, Governor Stephen D. Miller of South Carolina observed that [t]he agricultural wealth of the country is found in those states owning slaves, and *a great portion of the revenue of the government is derived from the products of slave labor*. And in one of the truly great trans-centurial, and even trans-millennial, speeches, President Abraham Lincoln in his Second Inaugural Address of March 4, 1865, called attention to all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil. Lincoln in effect took public notice of resources made available to the slavocratic social order by the uncompensated work and labor of Africans and their progeny, as well as the unpaid debts which accompanied the wealth that had been piled.

Now, given that chattel slavery persisted for approximately twelve generations in colonial America/the United States; given that roughly five generations of Black people endured the horrors of *de jure* Jim Crow after the Civil War; and given that only two generations of Blacks in the United States, the ones born since the passage of the Civil Rights Act of 1968, have lived without law and state action limiting unduly their life chances, have all the debts signaled clearly and distinctly by Lincoln been paid in full? There is an old principle of Anglo-American law that there is no inheritance of property until all the debts attached to it have been cleared. If the debts have been paid in full, there is nothing more to talk about here. If they have not, then the matter of resources comes starkly into play in relation to Black people, and by extension to institutional africology in colleges and universities throughout the United States. And so, it is the behavioral force that now engages my attention.

The Behavioral Force

As a small boy, that is, between the ages of five and ten, I was spanked a number of times for being naughty by my Mom and my Dad who adhered strictly to the admonition of her mother that parents should not spare the rod of correction and spoil the child. The rod of correction was never an instrument to beat up a child; its purpose was, rather, to get and hold one's attention through the administration of a few strokes to the buttocks, and thereby redirect his/her behavior. I can recall my Mom saying: 'If you won't do whatever you are going to do before me, don't do it'. And with those words, my mother was signaling to me the imperative of exemplar leadership, though she never used the term, and I would not have understood it anyway.

The critical point being called out is the relationship between the leadership force and the behavioral force, which impels (note I did not say causes, for as an undergraduate and graduate student I learned from Professor Robert M. Yost, one of the great but unheralded philosophers of the twentieth century, to be ever circumspect in using the terms cause and causation) individuals to act in given ways. Moreover, concerning the spankings I received, the educational force was particularly in play. I would hear my grandmother repeatedly say: 'Teach the child well, and when he is old he will not depart from it'.

There is a profound intersection of the four forces in the simple example that I have cited. The leadership force was manifested in my mother's counsel; the educational force in my being taught right from wrong, at least in regard to how my mother conceived of these terms; the resource force in the strap that was the instrument by which the spanking was administered; and the behavioral force in the redirection of my conduct after each spanking. The behavioral force, then, is emergent from the other three forces, and, in turn, bears upon them. I could have rebelled against the spankings (which I did not) and simply refused to yield, even in pain of greater punishment and through the behavioral force negated the intended effect of the leadership force, the educational force, and the resource force. I thus submit that of the four forces the behavioral force is the strongest and most complex, and it is to it that institutional africology has to pay the greatest attention.

Human behavior evinces energy in a variety of forms, and obeys the law of the conservation of energy which, as Leonard Susskind observes, states that although energy comes in many forms . . . [for example], kinetic, potential, chemical, electrical, nuclear, . . . thermal (heat), . . . and . . . can change from one form to another, the total amount never changes. Susskind goes on to note that there is another subtle law of physics that may be even more fundamental than energy conservation. It's sometimes called reversibility, but let's just call it *information conservation*. Information conservation implies that if you know the present with perfect precision, you can predict the future for all time. But that's only half of it. It also says that if you know the present, you can be absolutely sure of the past. It goes in both directions. There is a third law of physics that is crucial concerning the behavioral force, namely the Second Law of Thermodynamics, which states that the entropy of an isolated system either remains constant or increases with time. In this regard, Brian Greene in *The Fabric of the Cosmos* points out that *entropy is a measure of the amount of disorder in a physical system, [and] physical systems tend to evolve toward states of higher entropy, [given that] in physical systems with many constituents . . . there is a natural evolution toward greater disorder, since disorder can be achieved in so many more ways than order. And as, entropy increases . . . energy [is transformed] from useful to useless. Of what relevance and significance are the laws of physics that I have presented to the subject of my immediate concern, namely, behavioral force?*

As one peers in the present into a behavioral mirror to the past and a behavioral telescope to the future, one observes an array of costs attending high entropy, both physical and social, as well as potential benefits of low entropy throughout the *Afrispora*. If I was writing a book rather than an essay, a substantial amount of historical archeology and paleontology would be presented here to instantiate the costs of high entropy throughout the *Afrispora* in the past (it is my hope that future institutional Africologists will make their academic and societally useful mark by instantiating factors that were in play as low entropy and societally useful energy in given slices of historical time throughout the *Afrispora* obtained only to be followed by high entropy and disorder evinced in socially useless energy).

Consider, for example, the primacy of Egyptian civilization over roughly two hundred generations. It was, in large measure, due to the capacity of those through whom the leadership force was manifested to moderate the flow of social energy towards high entropy and its attendant social disorder(s), even when high physical energy was evident in high entropy and its accompanying disorders, such as when the Nile broke its orderly flow to the sea and overflowed its banks, occasioning all sorts of social calamities, as well as physical disasters, that enable the civilization to persist and enjoy the duration in time that it did. Put differently, the behavioral force does not entail a one-to-one correspondence between high physical energy and high entropy (physical disorder) on the one hand, and high social energy and high entropy (social disorder) on the other. High physical entropy can be accompanied by low social entropy, as for example the remarkably low level of social disorder that Haiti has experienced in the wake of the cataclysmic earthquake of January 2010, which took over 230,000 lives.

The resource force, more specifically, goods and services provided by international donors, and the leadership force, instantiated through both official and unofficial agencies, no doubt had a substantial moderating effect, in Port-au-Prince and elsewhere, on the behavioral force, which could have exploded.

How strikingly does the behavioral force at work in Haiti contrast with the behavioral force that was in play over the three months of mass carnage in Rwanda between April and June of 1994 when, according to estimates by the United Nations, 800,000 to one million persons were slaughtered in inter-ethnic barbarity involving Hutus and Tutsis. Low physical entropy was accompanied by high social entropy, as the sheer savagery of social disorders consumed what was, and remains, a physically beautiful slice of the planet. The high entropy of intense social conflict and concomitant disorders can, and oftentimes do, obtain even where low physical entropy would signal otherwise. Intriguingly, low physical entropy can be a stimulus to high social entropy as the self-interests of individuals and groups impel them to clash as they strive to procure and secure for themselves what is desired, or deemed to be desirable. Of course, the worst of all possible worlds is one in which high physical entropy and high social entropy conjoin, and potentially useful energy in the construction of decent and wholesome lives of individuals and groups is transformed into the societally useless energy, occasioning all sorts of corrupt, degenerate, debased, and indecent behaviors.

Given the propensity of entropy to increase over time, thereby inclining the behavioral force toward increasing disorder, an imperative of *purposeful* and *prescriptive* institutional africanology must be the framing of pathways whereby social entropy and, as much as is possible empirically, physical entropy are held constant, if not decreased over time, which is possible in *open systems*. High entropy and its disorder(s) stultify societal growth and development and direct energy in ways that occasion decline and decay. Just as water (potential energy) moving swiftly (kinetic/motion energy) can be used to turn a turbine to produce electrical energy that is socially useful, contrariwise, scarcity at times engenders envy and jealousy, fostering anger and hatred, which are then manifested in the socially useless energy of disorder. Also, just as energy is morphed, that is, changeable from one form into another, for example, kinetic energy into electrical energy, so too behavior can morph from one form into another, for example, hatred into violence (it must be noted that not all forms of disorder are violent). The energy grounding each is simply evinced differently. The purposiveness and prescriptiveness of institutional africanology thus necessitate that information conservation, which unites both past and future in the continuous present, afford continental Africans and their planet wide descendants a sound knowledge base with which to organize their lives individually and collectively in the present, and thereby frame futures that are highly conducive to their global relevance in the future.

Accordingly, africology, institutionally and by subject matter, that does not, in the present, afford sound descriptions, analyses, and explanations regarding past adaptations, maladjustments, and extinctions throughout the *Afrispora* (a mirror to the past) that are helpful in the construction of future behaviors (a telescope to the future) which will be life-sustaining, life-enhancing, and life-enriching on the planet is largely irrelevant socially, and jejune regarding the beneficial effects, both actual and potential, of the behavioral force.

What has just been said becomes even more compelling when one considers the increasing probability that ever more and more individuals of means will be organic-inorganic hybrids, perhaps more inorganic than organic, post-humans. The social significance of such a development, especially were ways and means not to be dispersed sufficiently to allow ordinary humans to participate fully in the advantages that are likely to attend a post-biological state of being, cannot be overstated. Information conservation in the present does not allow ordinary humans to predict the future for all time; it does, however, permit them to make good guesses, and better still, to construct hypotheses and theories regarding the future that are open to close, critical, inter-subjective scrutiny empirically.

If institutional africology is to be relevant over the next five generations and beyond, the behavioral force must be directed by the leadership force, the educational force, and the resource force to construct ways and means whereby Africans and their global descendants do not become what Samuel F. Yette called an obsolete people. In an essay entitled 'The Concept of Black Power: Its Continued Relevance' I wrote as follows, and stand by what I said: 'The fundamental objective of black power is to consolidate the dissipated strength of Black people to the end of their survival as a people, whose capacities, capabilities, and potentialities are developed to their fullest'. In 1971, Samuel F. Yette in *The Choice: The Issue of Black Survival in America* raised the nightmarish specter that as a people, Blacks may not survive. He called attention to what then Secretary of Labor W. Willard Wirtz [in the administration of President Lyndon Banes Johnson] termed the human scrap heap, and wrote:

A people whom the society had always denied social value personality had also lost economic value. Theirs was the problem of *all* black America: survival.

Examination of the problem must begin with a single, overpowering socioeconomic condition in the society: black Americans are obsolete people.

While this is certainly not accurate in a moral sense, nor, at the moment, biologically, it is true . . . in the minds and schemes of those who, with inordinate power and authority, control the nation. While it may not be so true among the general population, mass sentiments against oppression and possible genocide are not sufficiently strong to cause these schemes to fail. Black Americans have outlived their usefulness. Their *raison d'être* to this society has ceased to be a compelling issue. Once an economic asset, they are now considered an economic drag. . . .

Thanks to old black backs and newfangled machines, the sweat chores of the nation are done. . . . Blacks [now] face a society that is brutally pragmatic, technologically accomplished, deeply racist, increasingly overcrowded, and surly. In such a society, the absence of social and economic value is a crucial factor in anyone's fight for a future.

By consolidating the strength of Black people, black power strives to falsify Yette's observation that Black Americans are an obsolete people. There is considerable strength in the communities that make up Black America, and in that strength lays enormous potential power. Regrettably, to date a distressing imbalance between the potential power of Black communities and their actual power in the political economy of American society persists. Black power aims at a substantial and continuous transformation of the potential power of Black people into actual power. Black people will then be positioned to ward off, stymie, limit, and confound behaviors and actions that would occasion the sort of outcome that so alarms Yette. Black people also will be positioned to conceive, initiate, construct, and implement plans, projects, programs, and policies in both the public and the private spheres that expand exponentially the domain of Black participation in society. This is the surest means not only of assuring the survival of Black people, but also of ensuring that they never become obsolete people, insofar as their presence is essential to the very survival of society itself.

Yette's observations are as germane at the end of the first decade of the twenty-first century as they were at the very beginning of the 1970s. In 1971, Yette thought that Black people in the United States were not yet biologically obsolete; but they could become so over the next five generations were developments pertaining to post-humans to obtain, and were Blacks to fail in positioning themselves to be societally relevant. The passages just cited call out exquisitely the significance of information conservation, as well as the relation between the leadership force, the educational force, the resource force, and the behavioral force regarding Black people in the United States, and elsewhere in the *Afrispora*. Without the right kind of leadership to guide the educational force and harness the resource force, the behavioral force will impel Blacks towards their own societal irrelevance and obsolescence over the next five generations in the context of global power, influence, and standing.

The high social entropy with attendant disorders that marked the struggles of Blacks in the United States for a range of civil rights, in the 1950s and 1960s, from which others have benefitted mightily, have given way to the order of low entropy which has prevailed since the mid-1970s. Over the almost two generations since then, Black labor-power has become increasingly redundant and irrelevant, and there has not been a corresponding increase in the idea-power of Black people regarding the political economy and political culture of society.

A sorry effect of this imbalance has been the over-representation of Blacks, especially those who are young, in the jails and prisons of society, and a most unhappy under-representation in corporations, companies, colleges, and universities. Without fitting and proper boundaries and limits set by the leadership force and the educational force, and undergirded by ways and means emanating from the resource force, all too many Blacks have been overwhelmed by the currents of the behavioral force, as they attempt to fit themselves within a low entropy social order in which they are valued more than Yette believed, but less than they ought to be. Of this empirical reality institutional africology must ever be mindful, as it conserves and utilizes information in the present that it has gleaned from looking in a mirror to the past, and peering through a telescope into the future.

When my Mother said ‘watch me’, she intended to have me observe her behavior in the present as a guide for my own behavior in the future. Borrowing loosely from Susskind, I was admonished by my Mother to watch her in order to conserve information in the present about possible future behavior(s) on my part. In this context, the behavioral force is grounded in conserved information about the possible, even probable, future outcomes that may be desirable or undesirable, especially as poorly conserved information in the present disadvantages one regarding the past, as well as the possibilities and probabilities of one’s present and future life chances.

In its purposiveness and prescriptiveness, institutional africology conserves information that is invaluable to continental Africans and their planet-wide descendants as they make use of the behavioral force to affect the form and substance of the leadership force, the educational force, and the resource force. Without relevant information conservation, the behavioral force tends to cancel out the other three forces by putting in play unintended outcomes. For example, in 1966 the then President Kwame Nkrumah of Ghana lacked relevant conserved information regarding the power-play that his generals were likely to make were he to be away from the country, and so he fell victim to a *coup d’état* which not only deprived him of his office, but also kept him away from the land of his birth until his death. The behavioral force undid Nkrumah, his adroit use of the leadership force, the education force, and the resource force to build a new Ghana after British colonial rule, notwithstanding. The behavioral force destroyed his hope of playing a leading role in the evolution of a united continental Africa as one large, highly innovative, productive, diverse, and peaceful civil society and nation-state.

The behavioral force can be wild and ferocious in high entropy disorder, or tame and calm in low entropy order. In both disorder and order it frames images, which may be short lived or persistent. I recall well walking in Westwood Village near UCLA’s campus in the mid-1960s, as the Black Power Movement developed as a counterpoint to the traditional Civil Rights Movement, and images of angry-looking, young Black males, and some females, with large Afro-hairstyles and guns filled television screens, overhearing white individuals say, the niggers ain’t singing no more, a clear reference to the singing that often accompanied civil rights meetings and marches.

And two of the most striking and enduring images from that time are those of Tommy Smith's right arm held high above his head with a clenched, black-gloved fist while around his neck was the Olympic gold medal that he had won in the two-hundred meter race and that of George Foreman holding a small American flag and walking around the ring after he had won the Olympic gold medal as boxing heavyweight champion.

The two radically different images fostered by the behavioral force in Mexico City where the Olympics were held in 1968, were to have consequences that endured for more than two generations. In October 2010, Tommy Smith put his gold medal up for auction on E-Bay, with an initial asking price of \$250,000.00, noting that the image of the clinched black-gloved fist had ruined his life in many ways. In 2010, George Foreman remained one of the most endearing celebrities in American society. Both Smith and Foreman conserved information by scrutinizing the present in regard to the future of American society prior to the Olympics. They no doubt made use of radically different frames of reference, and correspondingly observed very different futures. As high entropy social disorders of the mid-to-late 1960s and very early 1970s gave way to low entropy social order thereafter, Foreman's conserved information was to serve him much better than Smith's. Put differently, Foreman's image associated with low entropy and social order has had a high payoff in relation to the behavioral force; Smith's image, on the other hand, linked with high entropy and social disorder, has had a low payoff (a payoff is not inherently odious either ethically or morally). The relation between entropy, whether high or low, social order and social disorder, information conservation, the behavioral force, image(s), and societal payoffs is of fundamental importance pertaining to the purposiveness and prescriptiveness of institutional africanology. Images signal possibilities, even probabilities. The possibilities and probabilities signaled are often related to cooperation or conflict. When I taught my course on *Urban Violence*, I was fond of showing my students a large drawing in a newspaper of the young Black male wearing an overcoat with his hands in his pockets and smoking a cigarette at twilight, with an elderly white female walking not too far behind him. The drawing showed her to perceive a pistol in his right hand, though his hand actually clutched a pack of cigarettes, and the fright that emanated from her face as she turned to run. Without exception, an intense discussion always followed my displaying the drawing as some Black males spoke of *having experienced* what the drawing signaled. Other students, usually white, articulated what they deemed to be irrational fears among whites of young Black males after dark, and still others, both black and white, mentioned the power of images observed on television and in newspapers regarding young, violent, criminal Black males. Yet, more often than not, such young Black males never had made use of violence or committed a crime.

Images, then, are laden with social messages, which at times carry strong emotive charges. These charges can be positive or negative, and occasion cooperation or conflict. The white female in the drawing had a negative emotive charge, and her immediate impulse was to flee a perceived danger, where no actual danger existed empirically. Such misperceptions are a commonplace not just between individuals but also among racial/ethnic groupings, and from them all sorts of nasty conflicts often arise.

Put differently, erroneous information conserved in the present regarding the future and the past can, and do, engender behaviors that impel individuals and groups to do violence not necessarily to kill, but rather behave in ways that intentionally and/or deliberately harm, injure, damage, and diminish the value of individuals qua individuals to one another. The obverse also is true.

Precise, correct, and sound information conserved in the present concerning the future and the past can, and do, animate behaviors that are life-sustaining, life-enhancing, and life-enriching. Just as negative emotive charges occasion behaviors that foster conflict(s), positive emotive charges excite cooperative behavior(s). For example, we can ask, how well did the international response to the earthquake in Haiti instantiate the empirical significance of positive emotive charges?

And so, in its purposiveness and prescriptiveness institutional africology must assure that, as much as is possible both normatively and empirically, only the most precise, accurate, sound, and well-corroborated information pertaining to the future and the past of continental Africans and their planet wide descendents is conserved in the present. This entails the stripping away of gross inaccuracies, fabrications, and downright falsehoods that have been transmuted into putative truth regarding the life histories of Black peoples throughout the *Afrispora*, even at the cost of the loss of friendships and an array of personal benefits. Thomas Kuhn called out this very point in his *The Structure of Scientific Revolutions* when he observed that in the struggle for paradigmatic dominance all sorts of nasty fights and personal enmities and jealousies oftentimes occur. The behavioral force is thus very demanding in regard to those who pursue africological scholarship institutionally, for the conservation of information which they may deem to be fitting and proper could well run counter to accepted verities by others, as well as their peers in the university.

I should now like to couple two anecdotes of which I have made concerning the behavioral force; one pertains to me and my Mother, the other to the drawing regarding the young Black male and the elderly white female (I like anecdotes, especially ones with the potential for empirical generalization). In both anecdotes, one observes the significance of expectation *vis-à-vis* behavior. My Mother expected me to behave in certain ways in virtue of watching her; the elderly white female expected the young Black male to accost her with a pistol. Their respective expectations framed the behaviors which they evinced. My Mother expected her son to behave in ways that would endear him to her, as well as others; follow the path of decency; act with integrity; and grow to become a man of honor whom others would emulate. She expected her son to become a man of whom she could be proud, and she did say so very often. The elderly white female expected the young Black male to be a criminal who would rob her, and worse, do bodily harm to her. He stood as the antithesis of pride that one would take in another. Whereas my Mother had a high opinion of, and very favorable sentiments toward her son, the elderly white female had a low opinion of, and very unfavorable sentiments toward the young Black male. My Mother had an image of what her son *could be*. The elderly white female had an image of what the young Black male *was*.

These two images framed two radically different expectations and behaviors. The significant point being made here is that images ground expectations, which occasion behaviors that are consistent with those expectations. One expects him to be a criminal, and so he is a criminal; one expects him to be truthful, and so he is truthful. Though both of these expectations may be unsound empirically, the expected will usually behave as though they were sound, even in the face of confounding empirical evidence/data. I recall well a superb professor of political science at UCLA, Charles R. Nixon, with whom I had one of the first three courses that I took as a graduate student, saying that behavior emanating from faulty expectation grounded in attitude was among the hardest to change. A lifetime of study, reflection, and experiences has taught me that he was/is correct. Among the challenges confronting institutional Africology, then, is the construction of social universes in which faulty expectations and behaviors that emanate from them are undone by empirical evidence, even as sound expectations and behaviors that are consistent with them are reinforced by empirical data. This is no easy task, since attitudes are much more difficult to change than beliefs, which are more readily amenable to empirical corroboration and confutation.

Universities may not be social work agencies, but institutional Africologists, as the intellectual-ethical-moral conscience of the *Afrispora*, do have a duty to undertake labors, and advance societal prescriptions, which others may deem to lie outside the domain of true scholarship whatever that might be. The behavioral force thus impels current institutional Africologists to make use of the leadership force, the educational force, and the resource force to articulate constructs, develop frames of reference, and work outside the constraints of disciplinary boundaries to foster throughout the *Afrispora* a range of actions that are life-sustaining, life-enhancing, and life-enriching over the next five generations.

Institutional Africologists cannot by themselves harness the behavioral force and direct it along paths that are most conducive to decent lives throughout the *Afrispora*. They can, though, make a substantial difference regarding the forms that behavior takes. Behavior can, for example, be self-interested or other-regarding. Where it is other-regarding, its primary focus is on what is good, wholesome, decent, and a benefit for others. Contrariwise, self-aggrandizement, for example, which was mentioned in regard to the leadership force, is the very antithesis of other-regarding behavior. It is self-centered, and its self-interest is paramount. But self-centeredness and self-interest tend to make individuals myopic and fail to take into account or ignore costs that may well accompany their behavior. Consider now two examples of self-centered and self-interested behaviors, one involving a high-payoff crime, the other a low-payoff crime.

In our own time at the outset of the twenty-first century, the corroded moral-ethical compass that guided the Wall Street financier Bernard L. “Bernie” Madoff in his diabolical, but nonetheless highly rational and profitable, Ponzi scheme is an archetypal and timeless instantiation of self-centeredness and self-interest. Huge were the returns that he made for his investors, not to mention himself. Madoff’s massive Ponzi scheme, into which more than \$170 billion flowed, according to *NBC Nightly News* of June 27, 2009, was, though, only a prelude to financial and reputational ruin. The indecency of Madoff’s behavior scandalized the minds of untold numbers both in the United States and across the planet. A veil of secrecy enshrouded Madoff’s purported investments, but once the veil was lifted the nastiness of his deceptive behavior was revealed.

“Bernie” Madoff was an arch deceiver, both of himself and others. Outrage, shame, disrepute, and a host of invectives were hurled at him. For the criminality of his behaviour, he was sentenced on June 29, 2009 by U.S. District Judge Denny Chin to one hundred and fifty years in federal prison. Madoff was weakened and exhausted by the indecencies of his self-centered and self-interested behavior as he witnessed the collapse of his financial empire around him. But even as he was weakened and exhausted, so too were the many others who had entrusted him with their financial resources, in some cases their life savings. Many benefitted in the short-run from Madoff’s contemptible lies and deceptive behavior, but over the long-run many, many more were to suffer grief as they were brought to ruin.

On October 31, 2010, the *Milwaukee Journal Sentinel* reported that on the night of April 8, 2009, Antoine Drew, Jr. wanted Jovane Stewart’s gold chains, so he pulled out a handgun, pointed it at the teenager and threatened to shoot him. Drew took the 17-year-old’s jewelry, his cell phone, his shoes, and even his gold teeth covers and split the loot with his accomplice, Harold Cropp. Drew (aged 20) faced up to 40 years in prison and Cropp was looking at as much as 19 years, but neither was sent to prison. Eighteen months later, Drew and three accomplices teamed up to rob a house, a “sweet lick” he called it, near N. 20th and W. Center streets, according to the criminal complaint. As they approached the house, one of the robbers realized he knew the person who lived there and bailed out. The others began to falter. Drew, who had the gun, knocked on the back door, and a man inside refused to open the door. It is unclear exactly what Drew had in mind. But, according to the criminal complaint, he turned around, pointed the gun at his accomplices, and said *he thought the robbery would be easy*, and fired. The shot hit Clemmie L. Johnson, 19, one of the would-be accomplices in the leg who bled to death, and the three survivors with Johnson, Christopher Neal Erby, 17, Untrell Odee, 19; and Deandre L. Smith, 17, each charged with conspiracy to commit armed robbery, which carried up to 40 years in prison. Drew was charged with felony murder, which carries up to 35 years in prison, and being a felon in possession of a gun (which could end up to 14 years in prison). He is being held in lieu of \$100,000 [cash] bail, and he has pleaded not guilty.

There are a number of critically important observations that a disinterested observer can make in regard to the young robbers and would-be robbers. First, they were very self-centered and self-interested young men who failed to take into account the costs of their behavior to themselves, much less their victim and would-be victim. Lacking an inner ethical-moral compass, they computed no moral arithmetic, and so all that counted was their own self-interest. The societal significance of other-regarding behavior had no resonance for them. Second, they probably thought they could get away with their crimes, perhaps either knowing or having observed others similarly situated get way with their offenses. And so, they no doubt thought little, if at all, about the shame, disgrace, embarrassment, humiliation, and loss of respect that would not only attend them once they were caught, but also descend upon their families. Third, they evinced no self-control, being simply out to get what they could get away with. One has to wonder about the sort of upbringing they received, and the norms into which they were socialized. The importance of inculcating children with good habits during their formative years never can be overstated; for children learn bad habits just as readily and as easily as good ones. Habituation, for good or for ill, is an indelible marker of the species that named itself *Homo sapiens*.

Fourth, bad bits of information gleaned in the present about the past might not have been the efficient cause, but was assuredly a contributory factor to their behavior in the present regarding what they deemed to be permissible as a “sweet lick”. Fifth, they had no concept of parental pride as a constraint on their behavior, and if they had, they surely did not exhibit it. Sixth, and finally, they made themselves social pariahs, outcasts, outside their circle of friends and associates in their own community.

Intriguingly, Drew’s low payoff self-centered criminal behavior and Madoff’s high payoff self-interested criminal behavior landed them in exactly the same position, namely, long years to be spent in prison. Though the paths of Madoff and Drew never will cross physically, Madoff, a middle-aged white male of formerly enormous means, will spend the rest of his life in a federal prison, and Drew, a young Black male of nominal means, is destined to spend long years in a state prison as their paths intersect at the point of self-centeredness and self-interestedness, manifested in their baneful brazenness and conceit.

These two exemplars of bad behavior at the high end and the low end of the economic spectrum call out to Africologists the singular importance of instruction throughout the *Afrispora* that impels students to be wary of the lure of self-centered and self-interested behaviors, and discern virtue in the promotion of human decency. Hence, without the guidance and constraint of sound ethical-moral principles in the conserved information spread over their brain-minds, continental Africans and their worldwide descendents will continue to evince behaviors that bear a striking family resemblance to those of Madoff and Drew, though most likely never on the scale of Madoff’s. The educational force must therefore tame the spiritedness and appetite of the behavioral force if it is not to run amuck, and it is here that good leadership will have a vital role to play. And institutional africology, in its purposefulness and prescriptiveness, provides a knowledge base whereby precise information conservation affords leaders tools to engender the sorts of behaviors that advance human decency throughout the *Afrispora*.

Without fitting and proper guidance from the educational force, the behavioral force can impel individuals and groups to squander resources that are available to them. There are a variety of ways in which resources may be squandered; they may:

- (1) be gambled away through cathartic excitement, and the hope of quick and large returns, which usually never materialize.
- (2) lie dormant insofar as individuals recognize their value, possess the means to develop them, but lack the motivation and the will to do so.
- (3) be disposed of at much less than their true value due to greed and the desire for quick and apparently safe return.
- (4) be given away foolishly in the hope of like treatment that never materializes.
- (5) be wasted on extravagance.
- (6) be abused and dissipated through a lack of care.
- (7) thoughtlessly be used up too quickly without recognition of their limitedness.
- (8) and finally, they may be shared by too many, some savers, others spendthrifts, and the later prevail over the former regarding the rate they are disposed of, with little recognition of their limitedness or concern for how long they will last.

During European imperial and colonial times, much of Africa's resources, most especially its human capital, was squandered in the satisfaction of the appetites of colonial overlords in Africa and in the Americas. In the neo-colonial epoch that followed colonialism, again much of Africa's resources were squandered through bad leadership and continuous internal conflicts. Today, as outside powers once again vie for Africa's resources, this time its mineral wealth rather than human capital, a disinterested observer cannot but ponder whether one is observing that 3, 5, 7, and 8 in the preceding paragraph are in play. I render no judgment on this matter. What I do know is that institutional africology can be of enormous assistance to leadership in Africa, as it opens up mirrors to the past and telescopes to the future whereby leaders may utilize conserved information that is invaluable in guarding against impulses of the behavioral force that foster the squandering of resources. Hence, the next two generations of continental Africans will need to be particularly vigilant as the behavioral force is manifested in the competition between Western and Asian powers for their resources, and to be extraordinarily careful not to have those resources squandered.

Competition has many virtues, among them are:

- (1) the articulation of a criteria of relevance;
- (2) the framing and implementation of ground rules;
- (3) the ascription of honor and standing;
- (4) the creation of incentives;
- (5) the stimulation of activity that inclines as well as impels individuals and groups toward greater and best efforts;
- (6) a willingness by individuals and groups to make sacrifices for the purpose of attaining a desired or desirable end/goal/objective;
- (7) the encouragement of individuals and groups to take pride in their labor, work, and the products thereof;
- (8) the offering of rewards for demonstrated performance;
- (9) the enabling of individuals to become conscious of inherent capacities and capabilities they were previously unaware of;
- (10) the development of *esprit de corps* among members of a given unit; and
- (11) the positioning of individuals and groups to be worthy of emulation.

Unhappily, we all live in a world of binaries, and its many virtues notwithstanding, competition also has many vices. Among these are:

- (1) a corrosive rivalry for supremacy;
- (2) an impulse to win by any means necessary, and at all costs;
- (3) a willingness to undo rivals;
- (4) an overestimation of one's capacities and capabilities and an underestimation of those pertaining to one's rivals, which oftentimes leads to one's own undoing;
- (5) a fostering of loathsome self-assertiveness, conceit, and arrogance;
- (6) an indifference to, and even disdain for, rules governing fairness and the principles of fair play;

- (7) ethical-moral blindness to the virtue of other-regarding behavior;
- (8) an absence of ethical-moral constraints;
- (9) a depersonalization of individuals and groups;
- (10) a putrid self-righteousness when one's behavior is called into question; and
- (11) a belief and attitude that since one is better than one's rivals, one has a right to prevail, regardless of the cost(s) that may attend winning.

The binaries of competition make the role of the educational force in guiding the behavioral force most compelling. Seduction by the vices of competition is easy, particularly when costs are obscure or hidden cleverly. Although conceptually there are clear and distinct lines of demarcation between the virtues and vices of competition, empirically they can become quite blurred, as for example, when greed was portrayed as good in the movie *Wall Street*. Desiring to be on the winning side, one may well ignore long-term costs that attend the vices of competition for short-term benefits/gains. Worse, one may deceive oneself into believing that what are deemed to be vices are actually virtues which distinguish winners from losers. Here the behavioral force impels individuals to go with the putative winners, only to learn later on that they not only have erred in their judgment but also have been taken advantage of, for example, in squandering resources that they could have had for use later. It is precisely in this context that the knowledge base of institutional africanology's educational force can be invaluable to Africans, as they strive to guide the behavioral force to work for their benefit, and thwart outcomes that could/would be disadvantageous.

As competition intensifies between Western and Asian powers over the next two generations for continental Africa's natural resources, as well as standing and prestige among, and cooperation by, the peoples of an ethnically, linguistically, and regionally diverse continent, what has just been said is of truly extraordinary significance concerning the interest, good, and well-being of the Africans themselves. In this regard, institutional Africanologists have an invaluable role to play in drawing the four forces together intellectually in ways that are meaningful and helpful to leaders, as well as people in their everyday walks of life. The behavioral force is especially important, for it enables desired and desirable outcomes by the educational force and the leadership force to obtain. Thus, people must be accorded incentives, through the tapping of the resource force, that induce them to behave in ways that not only better their own lives individually, but also strengthens the community and society of which they are a part. Over the next five generations, the behavioral force must be put to work for Africans and their planet wide descendents, and not against them. Purposive and prescriptive institutional africanology must play an indispensable role in making the import of the preceding sentence an empirical reality, and not merely a thought.

Before bringing this section to a close, there is one final set of observations that I would like to make regarding the behavioral force. Drawing upon Bernard Boxill's chapter 'Self-Respect' in his volume *Blacks and Social Justice*, I wrote the following endnote in an essay entitled Universities: The Addition of Human Value, Boxill constructs *self-respect* as a range of rights that one possesses, which it is one's duty to protect and defend in virtue of one's reverence for a morality; *self-esteem* as confidence in one's ability to develop and execute a plan of life, as well as the soundness of that plan; and *dignity* as the possession and exercise of rights which imbue one with feelings of serenity, and brings shame to those who violate them. I stand by what I wrote. Nowhere are self-respect, self-esteem, and dignity instantiated more powerfully than in the clash of competition's virtues and vices.

If one is committed to be guided at all times by the virtues of competition, and this also is true of the other(s) against whom one competes, it is not terribly difficult for both to behave in ways that evince their self-respect, self-esteem, and dignity. However, were one's competitor deem it expedient to make ready use of a competition's vices, one's self-respect, self-esteem, and dignity can give way before onslaughts for which one either is not prepared, or though prepared is simply unable to withstand. This is especially true in regard to dignity, which presumes that others can be shamed and experience painful feelings occasioned by a consciousness of behavior that is unworthy, indecent, harmful, injurious, or unseemly and impels them to express and demonstrate regret. Where such feelings are absent, individuals cannot be shamed when they violate the rights of others. And if they cannot be shamed, the crucial pillar upon which the serenity of dignity rests, crumbles.

Still, one can retain one's dignity even where no feelings of shame are evident when one's rights have been violated, which the serenity of Rosa Parks on the evening of December 1, 1955, makes so plain when she refused to yield her seat on a Montgomery bus to a white male, despite the order and verbal abuse of the bus driver, James F. Blake. Rosa Parks retained her dignity as she affirmed her womanhood and defied *de jure* Jim Crow. Affirmation and defiance, dignified defiance, marked her behavior. She had not planned to take the stand that she did on that particular evening, but once she had taken it, her self-respect, self-esteem, and dignity would not allow her to back down. Many were the unintended costs that accompanied her behavior, but significant also were the benefits that it catalyzed, particularly for others who would not have to experience the sheer nastiness and indecencies of *de jure* Jim Crow as they went about the routines of their daily lives.

The direction that the behavioral force takes is in substantial measure contingent on self-respect, self-esteem, and dignity of individuals. These attributes are not natural one, they are all social and have to be inculcated and nurtured. The leadership force, the educational force, and the resource force are thus all critical in the development of self-respect, self-esteem, and dignity, and by extension, the effect(s) of the behavioral force on individuals and groups. Where individuals lack self-respect, self-esteem, and dignity their behaviors corrode norms of human decency and stultify societal growth and development.

They are subtractive rather than additive regarding the good and well-being of the communities and societies in which they participate. Institutional africology must take cognizance of this empirical fact and make use of the educational force to construct pathways whereby individuals throughout the *Afrispora* are induced to place greater value on self-respect, self-esteem, and dignity and the foundational goods that accompany them, than on the ephemerals of life: praise, awards, fame, glamour, honors, et cetera. Here I end my presentation on the four forces and turn to my concluding observations.

Conclusion

In this manuscript I have looked more through a telescope into the future of institutional africology than in a mirror to the past of the subject matter of africology. In hypothesizing and theorizing about the future one also hypothesizes and theorizes about the past. This is especially true if space-time can indeed curve back on itself. In *The Intelligent Universe*, James Gardner writes: a remarkable property of Einstein's theory of general relativity, is that it allows solutions that have closed time like curves, or CTCs, hypothetical configurations of time and space where gravity is sufficiently strong to bend the space-time continuum into a looping configuration that allows future events to influence the past by permitting, in the words of British mathematician Roger Penrose, a signal to be sent from some event into the past of that same event. It is important for institutional Africologists to know the history, archeology, and paleontology of Nile Valley civilizations, for example, and it is equally important, perhaps more so, that they also know about the sort of computational speed per second, self-healing metals, artificial intelligence, and organic-inorganic hybrids that are likely to abound well before the end of the current century. The four forces that I have discussed position institutional africology as the fulcrum of a knowledge base that can and ought to be utilized expansively by the next five generations of continental Africans and their planet wide descendents as they act to advance their interest, good and well-being in a world where the struggle for dominance and control continues unabated and different forms of life and social organization become a commonplace.

I have emphasized that institutional africology is highly purposive and prescriptive, for it seeks nothing less than the framing of paths whereby the *Afrispora* fosters life-sustaining, life-enhancing, and life-enriching behaviors over the next five generations. Especially close scrutiny has been given to the behavioral force, which is the strongest and most complex of the four forces. Still, in no way can the societal import of the other three forces be minimized. The leadership force and the educational force continue to batter the *Afrispora*. It truly is shameful that Milwaukee, Wisconsin, which is 39.5 percent African American as of 2010, is the fourth poorest city in the United States of cities with populations of 250,000 or greater, and fourth grade students in the Milwaukee Public School system, which is approximately 70 percent African American, can barely read. And it also is disgraceful when leadership struggles over the presidency in Kenya (2007-08) and Zimbabwe (2008), resulting in the killing and maiming of thousands of people.

The leadership force and the educational force in the examples cited above have clearly failed to direct the behavioral force in ways that are fitting and proper. Institutional Africologists cannot be mere bystanders in the face of such tragedies if they are to be true to the purposiveness and prescriptiveness of their discipline as well as people of sterling integrity and decency.

All life is resource grounded. Scarcity and abundance of resources are contractive and expansive of life's possibilities and probabilities. Though a wealthy individual from a developed country on a vacation in a developing country and a poor person in a remote village in that same country may contract malaria, it is more probable that the latter will die from the disease than the former, given the resources that are likely to come into play. The wealthy individual returns home to the embrace of his family; while the poor person's body lies in an earthen grave. The critical point that is being made is that institutional africology and Africologists must be highly attuned to the content, availability, and distribution of resources, as well as with an affordable access to them, as they utilize their knowledge base to participate in guiding the four forces throughout the *Afrispora*.

The planet on which the fifth of the next five generations of continental Africans and their global descendants live will be markedly different from the one on which the current generation lives. The sea shall have covered much of the present dry land. The total volume of clean, pure, fresh water shall have declined substantially. Deserts will have spread out over much of what are today arable lands. Crop failures, increasingly intense hurricanes and tornadoes, as well as monstrous volcanoes will be a commonplace. The rise of organic-inorganic post-humans in the beginning of what Michio Kaku calls Type 1 civilizations, who will be able to harvest planetary power utilizing all the sunlight that strikes the planet, ... harness the power of volcanoes, manipulate the weather, control earthquakes, and build cities on or beneath the ocean will affect profoundly the forms and uses of energy. The value of human labor-power shall have shrunk to the barest minimum. Absent a cataclysmic hit by an asteroid, or devastating reductions in organic sources of life-sustaining kinetic energy, or the use of nuclear energy to destroy a substantial portion of *Homo sapiens*, there will be vast numbers (billions, perhaps as many as fifteen billion, given that one billion individuals were added to the Earth's population between CE 1999 and 2010) of productively redundant and irrelevant people on the planet. Race and racism will be viewed as anachronisms, antiquarian constructs, by post-humans, though remnants of them will persist among ordinary humans, and classes will continue to exist.

As the carrying capacity of the planet decreases continuously and the number of ordinary humans increases exponentially, unimaginably nasty, vicious, and savage conflicts will become a commonplace. And should human life on the planet exceed seventeen billion persons (in 2010 there were seven billion), most of the ones who still use ordinary biological bodies will pass their lives at the bottom of the global social order. Finally, a not yet fully conceived struggle for dominance and control between post-humans and ordinary humans will become an empirical reality, impelling post-humans to effect with extraordinary vigor programs designed to foster the colonization of other planets, both within and without the solar system of which the earth is a part. Their reconfigured bodies will enable them to exist, and even flourish, in environments where ordinary humans would perish instantaneously.

The physical and social world that I have just hypothesized may appear fanciful, but it is coming, if not by the beginning of the twenty-second century, then assuredly by the beginning of the twenty-third century. Robert Yost would make fun of existential claims by saying: One day Gabriel will blow his horn. What I have hypothesized is not existential. By being time-specific, it is open to empirical corroboration or confutation, which of course, I shall not be around in a biological body to observe. And so, institutional africology by subject matter, and Africologists by the purposiveness and prescriptiveness of their roles, must draw together the leadership force, the educational force, the resource force, and the behavioral force without ceasing over the next five generations to prepare individuals and groups throughout the *Afrispora* for the world that will test my hypothesis.

Notes

1. I drew a distinction between institutional discipline and subject-matter discipline in the chapter entitled Africology: Considerations Concerning a Discipline in *Contemporary Africana Theory, Thought and Action*, Clenora Hudson-Weems, ed. (Trenton, NJ: African World Press, Inc., 2007). Incidentally, institutional africology covers the subject matter that is taught in a Department of Africology; institutional Africologists pertain to those who teach, do research, and engage in disciplinary and non-disciplinary service activities.
2. I thank my colleague Professor Jeffrey W. Sommers for suggesting the term *Afrispora* as a replacement for Africspora, which I had used originally.
3. Plato, *Republic*, IX: 592b, in Edith Hamilton and Huntington Cairns, *The Collected Dialogues of Plato* (New York: Pantheon Books, 1964).
4. The International Criminal Court, <http://www.un.org/News/facts/iccfact.htm>, and <http://www.icc-cpi.int/statesparties/allregions.php>. The United States, Russia, China, North Korea, and Israel, among others, are now beyond the Court's jurisdiction.
5. The critical idea in play here is to put those in positions of leadership, ones who exercise substantial power and authority over the populace, on notice that should they exceed the bounds of their legitimate authority or act with impunity, they assuredly will suffer appropriate punishments, up to and including execution, for their misbehavior. Concomitantly, expansive and handsome rewards could await them should they perform with distinction in office. The precise structure, scope, power and authority, and resource base of such councils would be worked out were the idea of their existence to take hold.
6. I write here no treatise on education. My purpose is, rather, to call out the significance of the educational force in institutional africology, particularly regarding the life chances of continental Africans and their planet wide progeny over the next five generations.

7. Michio Kaku, *Physics of the Impossible* (New York: Doubleday, 2008), p. 146. This book is a truly fascinating work regarding energy, matter, and their manifestations and uses throughout the Cosmos. Since 2006, I have been studying books on physics and cosmology, more than fifty thus far, written by Nobel Laureates and other eminent scholars, for the purpose of better understanding my own discipline, africanology.
8. See Ray Kurzweil's Forward in James Gardner's *The Intelligent Universe: AI, ET, and the Emerging Mind of the Cosmos* (Franklin Lakes, NJ: New Page Books, 2007), p. 12. One should read the entire book.
9. See Chris Impey, *How it Ends* (New York: W.W. Norton & Company, 2010), pp. 103-104. Impey is a Distinguished Professor of Astronomy at the University of Arizona.
10. *Ibid.*, pp. 199, 202.
11. Chris Impey, *The Living Cosmos*, (New York: Random House, 2007), pp. 302-303. Regarding singularity in space-time, Stephen Hawking observes, Singularity: A point in space-time at which the space-time curvature becomes infinite. See Stephen Hawking, *The Illustrated A Brief History of Time* (New York: Bantam Books, 1996), p. 242.
12. Concerning the living, ancestors, and unborn progeny, it is well to note that not all of the living become ancestors when they die. Those who have lived decent and honourable lives, ones worthy of emulation, become ancestors immediately after death, and continue to affect the affairs of the living. Those who have led indecent and disreputable lives go into one of two states when they die. If their lives have been nasty but not irredeemably wicked, they dissolve into nothingness, not even virtual particles. If their lives have been thoroughly wicked, when they die they are never truly dead, for they are always dying, but never dead. And as the North African Saint Augustine of Hippo says: Never can a man be more disastrously in death than when death itself shall be deathless. This is the damnable lot of the truly wicked. See Saint Augustine, *The City of God*, XIII: 11, in the *Basic Writings of Saint Augustine*, Whitney J. Oates, ed. (New York: Random House Publishers, 1948), Volume II. I encourage the reader to study and take to heart Augustine's observations on death in *The City of God*.
13. Thomas Jefferson, *Notes on the State of Virginia*, William Pede, ed. (Chapel Hill, NC: University of North Carolina Press, 1954), p. 139.
14. The reference to Black people is not always, and without exception, grounded in skin color. It is, for the most part, a sociological and ideological designation.
15. Kenneth M. Stamp in *The Peculiar Institution* (New York: Vintage Books, 1956), p. 147, writes: [Slave-owners strived] to impress Negroes with their helplessness, to create in them a habit of perfect dependence upon their masters.
16. B.F. Skinner, *Beyond Freedom and Dignity* (New York: Alfred A. Knopf, 1971), p. 37.

17. For a brilliant discussion of the concept of *social death*, see Orlando Patterson (the greatest of all twentieth century scholars of slavery) *Slavery and Social Death: A Comparative Study* (Cambridge, MA: Harvard University Press, 1982); also see his *Freedom in the Making of Western Culture* (New York: Basic Books, 1991). Patterson observes that the slave was a person without power, natality, and honor. . . . Institutionalized marginality, the liminal state of social death, was the ultimate cultural outcome of the loss of natality as well as honor and power (*Slavery and Social Death*, pp. 27, 46).
18. For a superb book on the roles of African slaves and their progeny in colonial America/the United States in the cultivation of rice, see Judith Carney (*Black Rice: The African Origins of Rice Cultivation in the Americas* (Cambridge, MA: Harvard University Press, 2001).
19. See the *Milwaukee Journal Sentinel*, p. 12A, March 26, 2010.
20. Luke 14:16-24, in *The Holy Bible in the King James Version* (Gordonsville, TN: Dugan Publishers, Inc. 1985.) The words consent and then are italicized in the text. The other italics are the author's.
21. For intriguing studies regarding other worlds, see, for example, Michio Kaku, *Parallel Worlds* (New York: Anchor Books, 2005), and Lisa Randall, *Warped Passages* (New York: HarperCollins Publishers, 2005).
22. See *The Wall Street Journal*, October 12, 2010.
23. It has been said that in a Cosmos of binaries, were a person ever meet up with his/her anti-person (anti-self) never shake hands, for s/he would be obliterated instantaneously.
24. It is well to note that the 1966-67 academic year was the first one in which a large number of African- American students were admitted to the institution in the fall quarter.
25. See Zephaniah Kingsley, A Treatise on the Patriarchal, or Co-operative System of Society, in *Balancing Evils Judiciously: The Proslavery Writings of Zephaniah Kingsley*, Daniel W. Stowell, ed. (Gainesville, FL: University of Florida Press, 2000), p. 42. Author's italics.
26. See Leonard Susskind, *The Black Hole War* (New York: Little, Brown and Company, 2008), pp. 86, 126, 86-87. Susskind is the Felix Bloch Professor of theoretical physics at Stanford University.
27. *Ibid.*, p. 87.

28. Sean Carroll, *From Eternity to Here: The Quest for the Ultimate Theory of Time* (New York: Dutton, 2010), p. 32. The First Law of Thermodynamics states that the total energy remains constant in any physical process [energy is always conserved throughout the Cosmos], p.386; the Third Law of Thermodynamics states that one can never reach absolute zero, Kaku op. cit. note 7, p. 263 (that is minus 273 degree Celsius), or approximately minus 459.67 on the Fahrenheit scale, Susskind, op. cit. note 24, p. 96.
29. Brian Greene, *The Fabric of the Cosmos: Space, Time, and the Texture of Reality* (New York: Alfred A. Knopf, 2004), pp. 154-55.
30. Carroll, op. cit. p. 34.
31. Ibid.
32. See Susskind, op. cit. p. 127.
33. Samuel F. Yette, *The Choice: The Issue of Black Survival in America* (New York: Berkley Medallion Books, 1971), pp. 14-15.
34. See Winston A. Van Horne, The Concept of Black Power, *Journal of Blacks Studies* 37.3 (January 2007): 371-73.
35. See http://www.msnbc.msn.com/id/39664178/ns/us_news-life.
36. See Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962).
37. As a graduate student in political science at UCLA in the 1960s, I learned of cost from Professor David Cattell; purpose from Professor David Rapoport; criteria of relevance and prescriptiveness from Professor Charles Nixon; self-interest and other-regarding behavior from Professor Duane Smith; opportunity from Professor Andrzej Korbonski; and from Professor Blair Campbell, never to lead with one's chin.
38. Over historical time, rational and diabolical have been conjoined repeatedly with the greatest of ease.
39. It was reported by federal investigators that for thirteen years prior to his arrest in 2008 Madoff bought no securities with the resources that had been entrusted to him.
40. *Milwaukee Journal Sentinel*, October 31, 2010, pp. 1A, 15A. Author's italics.
41. Bernard R. Boxill, *Blacks and Social Justice* (Boston: Rowman and Littlefield, Inc., 1992), pp. 186-204.
42. Gardner, op. cit. note 8, p. 177.
43. Kaku, op. cit. note 7, p. 145.