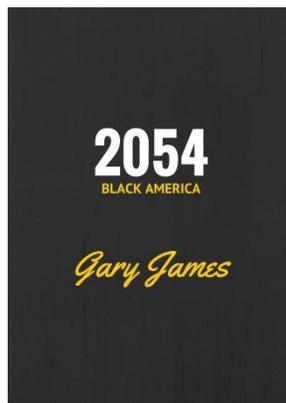


# 2054



## Prologue

Future events in the world and the destiny of human beings are intriguing and fascinating topics, and this curiosity has engaged the imagination for millennia. Prophetic speculations and assertions continue to be advanced by various religions and spiritual disciplines predicting global developments and future of the human species. Judeo-Christianity is the most popular religion in America and the western world, and there is substantial theological scripture and thought, regarding foretold world events. In this regard, the Holy Bible is the unequivocal authority associated with the Judeo-Christian prophecy and events to come.

2054 is not an exposition of biblical, prophetic or religious thought and commentary of what will occur during that year. 2054 is particular to the United States of America in terms of historical context, beginning in 1854, and including 1954, with a social and political analytical extrapolation to the referenced future period. We begin with 1854, which is the year that the Republican Party, was established as an anti-slavery political initiative. And the book highlights 1954 in the context of the Brown vs. Board of Education Supreme Court decision. The Brown vs. Board of Education decision was a catalytic factor that inspired the modern civil rights movement. Therefore, 2054 is the bi-centennial year since the founding of the abolition political movement, and the centennial year of Brown vs. Board of Education Supreme Court decision.

The novel observes the two dynamic social and political historical events as critical junctures in the journey of former enslaved Africans from emancipation, Reconstruction, black codes and Jim Crow, civil rights movement, black political leadership, to the advent of President Barack Obama. The storyline observes black American electoral and community politics, socio-economic movement activities, popular education, and America's secular and religious sensibilities. In the wake of the two term of America's first black president and in conjunction with the history of Reconstruction and modern Civil Rights era and state of the community at large. It may be timely and useful to explore future prospects for the black "race" such as it is...

Without equivocation, the history associated with the anti-slavery movement, and the Brown vs. Board of Education decision was directly related to the popular perception about “race” as defined by the science and scholarship of the period. Prior to the founding of the United States of America, and more specifically during the “age of discovery” “age of reason” and “age of enlightenment” the advent of the “Negro race” occurred. “Negros” were defined as less than a human being, and classified in the category of a beast of burden. Hence, enslaved Africans were not human beings they were property to be used, bought and sold...

The enslavement of Africans as free laborers in the New World was an enterprise designed by colonial European masters, and the plantation system in the Caribbean was a kick-start to its development and advancement. Some of the products derived from slave labor included, sugar, rum, tobacco, cotton which established the economic wealth in the colonial countries that financed the industrial revolution. The economy of the 13 colonies was based on the free labor of enslaved Africans. In the framework the plantation system the enslaved Africans had no opportunity for freedom and economic self-reliance. The enslaved and their progeny were relegated to bondage in perpetuity. As the result of the definition of blacks as less than human and equivalent a beast of burden, there was no possibility to achieve their God given potential. Many argue that the United States of America was born with a congenital disease vis-à-vis, slavery, and the disease has metastasized over the centuries. The malignancy of America’s congenital disease was codified by way of the 3/5 clause in the US Constitution.

Slavery in America was abolished in 1865, by way of the Emancipation Proclamation, but race continues to be a complex and overriding issue and remains the subtext of virtually all aspects of society in the second decade of the 21<sup>st</sup> century. Substantial social and political advancement of the “Negro race” occurred during the period of “Reconstruction” following the civil war. And 100 years later in 1965, the storied successes of statutory and legislative achievements of the movement in terms of the Civil Rights and Voting Rights Acts, respectfully, was a second chapter of social and political advancement of the freed enslaved Africans. But despite the achievements in the 19<sup>th</sup> and 20<sup>th</sup> centuries, the Negro in general remains economically marginalized and socially segregated. The black consciousness and African pride movement began to advance the community forward during the early 1970s and the most salient and enduring outcome of the black is beautiful movement was the demise of the word, “Negro.”

Iconic leaders in the black community during civil rights and black power era, such as Minister Malcolm X, and Rev. Martin Luther King Jr. both referenced the “Negro race.” But, subsequent to their assassinations in 1965 and 1968 respectively, the emerging black consciousness movement ultimately removed word “Negro” from the popular lexicon replacing it with black, or African American. The centuries old scholarship and pseudo science that established the concept of multiple races relegating the “black race” to the bottom of the pecking order was discredited, debunked and “Negro” was discarded from popular use. The word Negro is no longer used in the common vernacular but the pejorative “nigger” continues to be used among a segment of the majority community.

But, recently scientific data was widely published that affirmed and confirmed the fact that all the people living on the planet today can be traced to a common female ancestor, who lived millennia ago in East Africa. Accordingly, there are no biological differences among human beings, hence there is only one human race comprised of various cultures, ethnicities, customs and traditions. In spite of unequivocal scientific evidence that refutes the multiple race hierarchy, the idea of racial distinctions continues to animate the prejudice, bigotry and discrimination in certain quarters of the popular culture. Retrograde race ideas and stereotypes continue to be articulated and promoted with phrases such as, racial equality, racial justice, tolerance among the races, and bi-racial and multi-racial people, are all purported to be central to a much touted meaningful, and substantive **conversation on race**. Interestingly enough all of the politically correct terms are in fact extensions of the race mythology, by way of sublime and subtle social-political propositions.

Elected officials, educators, news media, and the public in general, are all vociferous promoters of the bygone race formulation, and sophisticated propositions, albeit unwittingly. Moreover, electoral politics, housing, education, employment among other American structures and systems are organized based on the conventional ideas pertinent to the race hierarchy. Our research and observations are advanced here as, food for thought, because it would be presumptuous for us to believe that there will be any substantial change or corrective action undertaken by the relevant parties. On the other hand the prevailing trajectory of America points to a time in the foreseeable future wherein the confusion surrounding the human race and its familial relationship may be reconciled.

There are many moving parts connected to the 21<sup>st</sup> century race question... In many settings, venues and scenarios the race question and associated issues continue to be the 800 pound gorilla in the room. But, due to the politically correct narrative and rhetorical gymnastics, the efficacy of race as reality is ignored. Alternatively, the issue of race is modulated and glibly offered up as a need for a broad based and meaningful race conversation. The various race conversations that have thus far occurred, amount to a circular exercise, touting the virtues of racial tolerance and equality of among races. Also, amendments to the 3/5 clause of the US Constitution are often sighted as having successfully settled the issue.

The odyssey of African Americans from emancipation from enslavement to the second decade of the 21<sup>st</sup> century, with the documented social and political achievements during the 19<sup>th</sup> and 20<sup>th</sup> centuries, is paradoxical and a profound conundrum... Despite centuries of achievements, the oldest and arguably the most numerous ethnic minority in the United States, black folks remain the political, economic and social weakling, with more elected officials and less political leverage than other ethnic and political minorities in America.

There is any number of reasons why the general social, political and economic status quo remains in place for the black American community at large. A major reason for the political power deficit that plagues the at large black American community is the way we do electoral and

community politics. Therefore, the political gains achieved during the 19<sup>th</sup> and 20<sup>th</sup> century could not be enforced or sustained. But in addition to the sophomoric approach to the elective political process, structural, systematic and institutional racism is a contributing factor. What is more insidious is the sophisticated discrimination that continues to undermine the practical way forward, because of the psychological impact of the pseudo-science and scholarship that justified the fallacious multiple race idea.

Hopelessly, black folk continue to do electoral politics the same way, which amounts to playing a game of political checkers. The fact remains that electoral politics is not a game of checkers it is more similar to a game political chess. The game of checkers has pieces with the same value, move the same way and requires little study in order to be a competitive player. On the other hand, the respective pieces in the game of chess have different values, move in different patterns, plus in order to be a competitive player one needs to study the game and develop a level of mastery. Therefore, in order for the black American community to advance, achieve and sustain improvements blacks need to study and develop a mastery of the electoral political process and begin to do community and electoral politics in a more effective way, going forward.

But apart from the required level of political sophistication and organization that has thus far eluded the popular imagination of the at large black community there is the general tendency for black folk to engage the political process by tradition, habit and a herd mentality which is insufficient, and in affectual. As a result of this political practice, the black vote is used as a pawn in the game of political chess, and black voters continue to demonstrate an emotional relationship with the Democratic and Republican Parties. While the political shortcomings in the way African Americans have done electoral politics in the 19<sup>th</sup> and 20<sup>th</sup> centuries can be readily seen, invisible impediments to black folk being perceived as on par with other “races” is an obfuscation of the fact that there is only one race of human beings. Structured, institutional and systematic racism is the villain that continues to undermine sustained social, political and economic ascendancy of the black community at large. The elimination of racism in America is a Herculean feat and there is apparently nothing discernible on the horizon capable of achieving the objective.

The race paradigm is an invisible force that animates the emotions of the purveyor as well as the recipient of the discrimination and bigotry. The racism is conveyed verbally, by way of attitude, disposition, body language and inflection is pervasive. Additionally, racism permeates structures, systems, and institutions that enable, enforce and reinforce subjective outcomes. And apparently, there are no consequences associated with making gratuitous racial epitaphs against blacks, and no practical remediation of structural, systematic or institutional racism can be expected. At the end of the day, black Americans are often perceived as being clinically paranoid and frustrated by their self- imposed poverty and victimhood by way of white oppression.

W.E.B. Dubois, during the early 19<sup>th</sup> century asserted that race was the central problem in America, and during the 20<sup>th</sup> century, the Kerner Commission Report of 1967, authorized by

President Lyndon Johnson, outlined that there are two America's, one black and the other white. The recommendations of the presidential commission were never implemented. Currently, here in the 21<sup>st</sup> century race remains one of the prominent domestic issues in America, and the black and white race divide is widening along with the economic gap. The race paradigm is intrinsic to the founding of the United States of America, and the application of the race paradigm with its free labor feature was a major factor in the economic wealth of the United States and Western Europe, by way of the industrial revolution. Moreover, the race paradigm was enshrined in the U.S. Constitution and race hierarchy is structured in the systems and institutions that represent the American brand.