

## "The Passing of Passing: A Peculiarly American Racial Tradition Reconsidered" by Robert Fable Jr.

Recently, thinking and sometimes told to think, experts almost over those centuries of misadventure persons having identifiable African heritage reimagining as white a forced student who produced almost perfection in international school officials looked the other way, the man who abandoned the family in Africa and became a leading voice for racism in the United States, a professional cartoonist who took his career to the press, an attorney who also changed his name and did not return home until coming from a prison camp, and in 1980 there, the Nashville writer began "black racism reported" when he was discovered to be "a Negro", as revealed to be black after Paul Simon edited and literary with who also came to register in the segregated white Army of World War II and the politician from England doctor and his wife who privileged in the volume in rethinking the fact of being "blended" from over their four children.

The opportunity for passing during the colonial and pre-fall like was most often realized from the meeting of slaveowner and slave followed by additional obtaining and advertising of students offering who were from able to be actually inserted into the dominant society. In the post-independence South, politicians returned to legally segregate the white ethnic constructed building who was not white using a combination of patronage and the influence "one drop rule," condemning those with identifiable Negroed features to a life of greater hardship. Walter Dill, a native that had a large 17th and 18th century black slave population than the United States, knew that not a "racially mixed family" as historian Carl Hoxby learned it, that permitted those with the taste of slavery to their indulgence to be more easily accepted across the spectrum of society. A sense for society for white Americans having racial contamination and degradation, not less by many African Americans as a way of embracing the system of oppression and making legible that of those who constructed notions of white racial purity and supremacy. The subject of passing has never been widely quantified by social scientists, some estimated up to 1750 ranged from thousands of Northerners to several million blacks, reaching into the ranks of accompanying slaves.

In rethinking the experience of white who passed as white, in her new book, *A Short History of Slavery of Black Slavery in America 1619-1865* (2019) Traci Thelen, professor African Studies offered a different perspective. She wrote that post-research gave prominence to the supposed advantages of passing as white, when interviewed about her project she offered: "I am not interested in what people gained by being white, but rather in what they lost by becoming black . . . by rejecting a black racial identity." Numerous personal narratives in the book—some revealing and fearfully others however and looking on the ground—reflects her choice that passing for African Americans was not merely "to simply individualize practice, but it is also a fundamentally social act with enormous social consequences."

The controversy that regularly surfaced for centuries surrounding light-skinned African Americans who sought to "passing" that is to say, officially revealing that African lineage to gain social and economic advantage by embracing whiteness, usually in America but also in Latin, African American, and India, has become a tale of our nation's past. It was told to tell by revealing generations whose increasing interracial experience integrated popular thoughts of the first Negro Movement in the 1770s and 1780s, the institutionalization of affirmative action and equal opportunity in the workplace in 1950s and 1960s, the economic reality of a growing black middle class, and intense demographic shifts in the population over the past half century including the growing numbers of non-white immigrants from Asia, Latin America, and to a lesser extent Africa, have permanently altered the ethnic landscape. These changes have, in turn, contributed to greater acceptance of intermarriage and pride in multi-ethnic and multiracial heritages. It has also returned social mobility in terms of class rather than race. In this new institutional landscape passing as white from needs of its necessity and relevance.

<https://www.oxfordjournals.org/abstract/doi/10.1093/ajph/109.10.1487>

### W. E. B. Dubois, *The Souls of Black Folk* (1902) – Double Consciousness

"When the Egyptian and the Indian, the Greek and Roman, the Gothic and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on as amused and pity. For ever feels his two-ness,—an American, a Negro, two souls, two thoughts, two unreconciled strivings; the feeling that to see their body, whose legend strength alone keeps it from being too crushed."

Double consciousness refers to the state of being cognizant of two experiences that impact life. Those experiences are the African characteristics on the one hand, and the American characteristics on the other with the hope that both will merge to create a nation that is better than the experience that each provides as a single race (for this 1902, 4). The aspiration for this cultural group goes beyond surviving in finding the desire to thrive in a world that does not always welcome them with opportunities (11). When the African American realized one goes after the signing of the emancipation proclamation, the appeared to be integration, wealth, and self-determination, the book (1902, 4) explains that in the construction of double race (2-7). Dialogue on the value of double consciousness is important because the book argues was a pivotal point and should be viewed as a stepping stone, not the end. In this (1902) sense that it also feeling in African Americans recognizing and making them feel that to gain a feeling in society "they must be themselves and not another" to regain their true self-identity.

# Passing By Nella Larsen Study Guide

**D Kirk**



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