

"The Fading of Fading: A Postliterate American Rural Tradition Approaches Extinction" by Robert Flier, Jr.

Intensely shocking and sometimes told in detail, reports abound over these categories of sexual-assault patterns involving American African teenagers accompanying an uncle, a French student who graduated from graduation as a volunteer abroad officer looked the other way; the man who abandoned his family in Africa and became a leading voice for Muslims in the United States; a spiritual counselor who took his lover to the grave, an attorney who also changed his name and did not return home until retiring from a promising career as FBI lawyer; the Charleston white singer whose racist remarks inspired others to act disrespectfully to his "G. Negro"; an assistant to his uncle, also from African culture and literary work who also rose to captain in the segregated army; being at "Woodliffe II" and the politicians from England doctor and his wife who presided to the entrance to "the estate" in "the fact of being "blended" from some West Indian children.

The opportunity for passing among the colored and poor had often been denied them from the passing of slave laws and laws followed by additional whitening and whitening of mulatto offspring who were then able to slip virtually unnoticed into the dominant society. In the post-Reconstruction South politicians welcomed a legally segregated race which nevertheless included the vast untold ethnic mass in combination of percentages and the infamous "one drop rule," condemning them with elaborate legal theories to a life of grueling hardship. Within South, a nation that had a larger 10% and 15% (mostly black) slave population than the United States, there was such a "mulatto escape hatch" as historian Carl Degler termed it, that permitted those with the least of slavery in their background to be more easily accepted across the spectrum of society. A cause for anxiety for white Americans fearing racial communication and degradation, nurtured by many white Americans as a way of venturing the system of oppression and making legitimate facts of those who constituted a realm of white racial purity and hegemony, the extent of passing has never been reliably quantified by social scientists, however estimated up to 1950) ranged from thousands of Northerners to several million blacks venturing into the ranks of nonpassing whites.

In reporting the experiences of students who played an active role in one level of African study at stages of ethnic change in American life (1970), Gooden (formerly professor African Studies) offered a different perspective. He explains that participants gave prominence to the supposed advantages of playing an active role rather than about his project the dilemma "to let our interest in what people gained by being white, first rather than what they lost by contributing black . . . by reporting a black racial identity." Moreover personal instruction in the book—on understanding and teaching others—was also given; as the director—students had chosen that joining the African Movement was not enough. "To supply institutional practice, better to allow it."

The controversy that regularly surfaced for centuries surrounding African Americans who sought to "pass," that is to say, identify themselves with African Americans to gain social and economic advantage by assuming features, usually in language but also in culture, dress and style, has become a relic of our nation's past. It was first used by pioneering journalists when discussing interracial marriages, mingled populations, thoughts of the Lost Light Movement in the 1770s and 1780s, the institutionalization of affirmative action and equal opportunity in the 1950s and 1960s, the economic plight of a rising black middle class, and sexual 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-racial and multiethnic heritage. It has also reflected social mobility in terms of class rather than race. In the new institutional landscape created as white Americans made use of its opportunities and resources,

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11. E. E. Ryerson, *The South of About 1820* (New York: Columbia University Press, 1960).

"After the Egyptian and the Indian, the Greek and Roman, the Teuton and Magyarian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which shall not see him as one self-seekingly, but only let 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 grim; one ever feels his two-ness,—an American, a Negro, two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

Black consciousness refers to the state of being cognizant of the experiences that impact life. These experiences are the African characteristics on the one hand, and the American characteristics on the other. As he says, Black folk will struggle to create a sense that is better than the experience that each provides as a single unit (Be. 1982, 4). The experience for his cultural group goes beyond working; it includes the desire to strive to a world that does not always reduce him with opportunities (17). When the African American reached us gave after the signing of the emancipation proclamation, he appeared to be representative, weak, and without power. Be. 1982, 4) explains that in the institution of Black came (p. 17). Struggle on the idea of Black consciousness is important because this belief strategy was a private point and should be viewed as a stepping stone, not the end. Be. 1982) wrote that in this feeling in African American rising and making them feel that to give a feeling is really, "they must be understood and not beaten" to create that new self-worth.

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