

# WHAT SO ★ PROUDLY ★ WE HAIL

*The American Soul in Story, Speech, and Song*

## **Race Holding, from *The Content of Our Character***

SHELBY STEELE

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*Unlike Stephen Carter, who probed the deep reasons why he chooses to affirm his blackness out of love and kinship, Shelby Steele (b. 1946), in this second selection from his provocative 1990 book, *The Content of Our Character: A New Vision of Race in America*, explores a different—and, to him, more troubling—psychological aspect of self-identifying by race, what he calls “Race-Holding.” Steele claims that “race does not determine our fates as powerfully as it once did, which means that it is not the vital personal concern that it once was.” For this reason, he suspects that the holding up of race is a psychological shield against “what we do not want to see in ourselves.”*

*What does Steele mean by “integration shock”? What does he mean, exactly, by “race-holding,” and what, according to Steele, is its psychological basis? Why does he find fault with it? At one point, he says that people “choose to believe in their inferiority, not to fulfill society’s prophesy about them, but for the comforts and rationalizations their racial ‘inferiority’ affords them.” What does he mean? Could he be right? What is the point of the story he tells about himself at the end? What, according to Steele, are the responsibilities of blacks, if they are to succeed in the “struggle to achieve our full humanity”? Do you find his arguments compelling? Why or why not?*

I am a fortyish, middle-class, black American male with a teaching position at a large state university in California. I have owned my own home for more than ten years, as well as the two cars that are the minimal requirement for life in California. And I will confess to a moderate strain of yuppie hedonism. Year after year my two children are the sole representatives of their race in their classrooms, a fact they sometimes have difficulty remembering. We are the only black family in our suburban neighborhood, and even this claim to specialness is diminished by the fact that my wife is white. I think we are called an “integrated” family, though no one has ever used the term with me. For me to be among large numbers of blacks requires conscientiousness and a long car ride, and in truth, I have not been very conscientious lately. Though I was raised in an all-black community just south of Chicago, I only occasionally feel nostalgia for such places. Trips to the barbershop now and then usually satisfy this need, though recently, in the interest of convenience, I’ve taken to letting my wife cut my hair.

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I see in people's eyes from time to time, and hear often in the media, what amounts to judgment of people like myself: You have moved into the great amorphous middle class and lost your connection to your people and your cultural roots. You have become a genuine invisible man. This is a judgment with many obvious dimensions, many arrows of guilt. But, in essence, it charges me with selfishness and inauthenticity.

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At one point I romanticized my situation, thought of myself as a marginal man. The seductive imagery of alienation supported me in this. But in America today racial marginality is hard to sell as the stuff of tragedy. The position brings with it an ugly note of self-insistence that annoys people in a society that is, at least officially, desegregated.

For better or worse, I'm not very marginal. In my middle-American world I see people like myself everywhere. We nod coolly at stoplights, our eyes connect for an awkward instant in shopping malls, we hear about one another from our white friends. "Have you met the new doctor at the hospital . . . the engineer at IBM . . . the new professor in history?" The black middle class is growing. We are often said to be sneaking or slipping or creeping unnoticed into the middle class, as though images of stealth best characterized our movement. I picture a kind of underground railroad, delivering us in the dead of night from the inner city to the suburbs.

But even if we aren't very marginal, we are very shy with one another, at least until we've had a chance to meet privately and take our readings. When we first meet, we experience a trapped feeling, as if we walked into a cage of racial expectations that would rob us of our individuality by reducing us to an exclusively racial dimension. We are a threat, at first, to one another's uniqueness. I have seen the same well-dressed black woman in the supermarket for more than a year now. We do not speak, and we usually pretend not to see each other. But, when we turn a corner suddenly and find ourselves staring squarely into each other's eyes, her face freezes and she moves on. I believe she is insisting that both of us be more than black—that we interact only when we have a reason other than the mere fact of our race. Her chilliness enforces a priority I agree with—individuality over group identity.

But I believe I see something else in this woman that I also see in myself and in many other middle-class blacks. It is a kind of race fatigue, a deep weariness with things racial, which comes from the fact that our lives are more integrated than they have ever been before. Race does not determine our fates as powerfully as it once did, which means it is not the vital personal concern it once was. Before the sixties, race set the boundaries of

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black life. Now, especially for middle-class blacks, it is far less a factor, though we don't always like to admit it. Blacks still suffer from racism, so we must be concerned, but this need to be concerned with what is not so personally urgent makes for race fatigue.

I have a friend who did poorly in the insurance business for years. "People won't buy insurance from a black man," he always said. Two years ago another black man and a black woman joined his office. Almost immediately both did twice the business my friend was doing, with the same largely white client base.

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Integration shock is essentially the shock of being suddenly accountable on strictly personal terms. It occurs in situations that disallow race as an excuse for personal shortcomings and it therefore exposes vulnerabilities that previously were hidden. One response to such shock is to face up to the self-confrontation it brings and then to act on the basis of what we learn about ourselves. After some struggle, my friend was able to do this. He completely revised his sales technique, asked himself some hard questions about his motivation, and resolved to work harder.

But when one lacks the courage to face oneself fully, a fear of hidden vulnerabilities triggers a fright-flight response to integration shock. Instead of admitting that racism has declined, we argue all the harder that it is still alive and more insidious than ever. We hold race up to shield us from what we do not want to see in ourselves. My friend did this at first, saying that the two blacks in his office were doing better than he was because they knew how to "kiss white ass." Here he was *race-holding*, using race to keep from looking at himself. . . .

Once race-holding is triggered by fear, it ensnares us in a web of self-defeating attitudes that end up circumventing the new freedoms we've won over the past several decades. I have seen its corrosive effects in my own life, and in the lives of virtually every black person I've known. Some are only mildly touched by it, while others seem incapacitated by it. But race-holding is as unavoidable as defensiveness itself, and I am convinced that it is one of the most debilitating, yet unrecognized, forces in black life today.

I define a *holding* as any self-description that serves to justify or camouflage a person's fears, weaknesses, and inadequacies. Holdings are the little and big exaggerations, distortions, and lies about ourselves that prop us up and let us move along the compromised paths we follow. They develop to defend against threats to our self-

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esteem, threats that make us feel vulnerable and that plant a seed of fear. This fear can work like wind on a brushfire, spreading self-doubt far beyond what the initial threat would warrant, so that we become even more weakened and more needy of holdings. Since holdings justify our reticence and cowardice, they are usually expressed in the form of high belief or earthy wisdom. A man whose business fails from his own indifference holds an image of himself as a man too honest to be a good businessman—a self-description that draws a veil over his weakness.

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For some years I have noticed that I can walk into any of my classes on the first day of the semester, identify the black students, and be sadly confident that on the last day of the semester a disproportionate number of them will be at the bottom of the class, far behind any number of white students of equal or even lesser native ability. More to the point, they will have performed beneath their own native ability. Self-fulfilling prophesy theory says that their schools have always expected them to do poorly, and that they have internalized this message and *done* poorly. But this deterministic theory sees blacks only as victims, without any margin of choice. It cannot fully explain the poor performances of these black students because it identifies only the forces that *pressure* them to do poorly. By overlooking the margin of choice open to them, this theory fails to recognize the degree to which they are responsible for their own poor showing. (The irony of this oversight is that it takes the power for positive change away from the students and puts it in the hands of the very institutions that fail them in the first place.)

The theory of race-holding is based on the assumption that a margin of choice is always open to blacks (even slaves had some choice). And it tried to make clear the mechanisms by which we relinquish that choice in the name of race. With the decline in racism the margin of black choice has greatly expanded, which is probably why race-holding is so much more visible today than ever before. But anything that prevents us from exploiting our new freedom to the fullest is now as serious a barrier to us as racism once was.

The self-fulfilling prophesy theory is no doubt correct that black students, like the ones I regularly see, internalize a message of inferiority that they receive from school and the larger society around them. But the relevant question in the 1990s is why they *choose* to internalize this view of themselves. Why do they voluntarily perceive themselves as inferior? We can talk about the weakened black family and countless other scars of oppression and poverty. And certainly these things have much to do with the image these students have of themselves. But they do not fully explain this self-image because none

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of them entirely eliminates the margin of choice that remains open. Choice lives in even the most blighted circumstances, and it clearly lives in the lives of these black college students.

I think they *choose* to believe in their inferiority, not to fulfill society's prophecy about them, but for the comforts and rationalizations their racial "inferiority" affords them. They hold their race to evade individual responsibility. Their margin of choice scares them, as it does all people. They are naturally intimidated by that eternal tussle between freedom to act and the responsibility we must take for our actions. To some extent all of us balk in the face of this. The difference is that these students use their race to conceal the fact that they are balking. Their "inferiority" shields them from having to see that they are afraid of an all-out competition with white students. And it isn't even an honest inferiority. I don't think they really believe it. It is a false inferiority, *chosen* over an honest and productive confrontation with white students and their real fears—a strategy that allows them to stay comfortably on the sidelines in a university environment that all but showers them with opportunity.

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"I'm doing okay for a black student," a student once told me. "I'm doing well considering where I came from," I have told myself. Race allows us both to hide from the real question, which is, "Am I doing what I can, considering my talents and energies?"

I see all of this as pretty much a subconscious process, fear working on a subterranean level to let us reduce our margin of choice in the name of race. Consciously, we tell ourselves that we are only identifying with our race, but fear bloats our racial identity to an unnatural size and then uses it as cover for its subversive work. The more severe the integration shock, the more fear cover is needed. . . .

Some years ago I made a mistake at a neighbor's cocktail party that taught me something about personal responsibility. I went to the party for the thinnest of reasons—mere politeness—though the afternoon was hot and I was already in a peevish mood. The event would have been problematic even if I weren't the only black at the party. But I was, and on this afternoon I *chose* to make note of the fact, though it was hardly a new experience for me. As I strolled through the sun-baked patio, avoiding people more than engaging them, I held this fact more and more tightly until I came to believe it had a profound meaning I needed to understand. After a while I decided that others needed to understand it, too.

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In the sixties, black and white liberals often engaged in something that might be called the harangue-flagellation ritual. Blacks felt anger, white liberals felt guilt, and when they came together, blacks would vent their anger by haranguing the whites, who often allowed themselves to be scourged as a kind of penance. The “official” black purpose of this rite was to “educate” whites on the issue of race, and in the sixties this purpose may sometimes have been served. But in the eighties, after a marked decline in racism and two decades of consciousness-raising, the rite had become both anachronistic and, I think, irresponsible. Nevertheless, it suited my mood on this hot afternoon, so I retrieved it from its dusty bin and tried to make it fashionable again.

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A woman at the party said how much she liked Jesse Jackson’s rhetorical style. Was “style” the only thing she liked? I asked, with an edge to my voice. The woman gave me a curious and exasperated look, but I pushed on anyway. Soon I was lecturing six or seven people around me: I told them that racism had been driven underground in the sixties and seventies, where more insidious strategies for foiling the possibilities of black people had evolved. I pointed to the black unemployment rate, the continued segregation of many schools, housing discrimination, and so on. Soon I saw that the old harangue-flagellation ritual was firmly back in place. I was shaming these people, and they nodded at what I said in a way that gratified me.

But at home that night I felt a stinging shame, and even weeks later the thought of that afternoon made me cringe. Eventually I saw why. For one thing, I was trading on my race with those people, using the very thing I claimed to be so concerned with to buy my way out of certain anxieties. . . . I was race-holding in response to the integration shock I felt in this integrated situation. I had begun to feel vulnerable, and I hit those people with race before they could hit me with it. . . . On some level I doubted myself in relation to these whites, and my insecurities drove me into an offense that was really a defense. The shame I began to feel, though I could not identify it at the time, was essentially the shame of cowardice. I felt as though I’d run away from something and used race to cover my tracks.

This shame had another dimension that was even more humiliating than the cowardice I felt. On the patio I was complaining to white people, beseeching them to see how badly blacks were still treated, and I was gratified to see their heads nod as though they understood. My voice contained no audible whine, but at least some of what I said amounted to a whine. And this is what put the sting in my shame. Cowardice was a common enough fault, but whining was quite another thing.

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The race-holder whines, or complains indiscriminately, not because he seeks redress but because he seeks the status of a victim, a status that excuses him from what he fears. A victim is not responsible for his condition, and by claiming a victim's status the race-holder gives up the sense of personal responsibility he needs to better his condition. His unseen purpose is to hide rather than fight, so the anger and, more importantly, the energy that real racism breeds in him is squandered in self-serving complaint. The price he pays for the false comfort his victim's status is a kind of impotence.

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The difference between the race-holder who merely complains and the honest protestor is that the latter keeps the responsibility for his condition in his own hands. The honest protestor may be victimized, but he is not solely a victim. He thinks of himself as fully human and asks only that the rules of the game be made fair. Through fairness, rather than entitlement, he retains his personal responsibility whether or not society is fair. His purpose is to realize himself, to live the fullest possible life, and he is responsible for this, like all men, regardless of how society treats him.

Personal responsibility is the brick and mortar of power. The responsible person knows that the quality of his life is something that he will have to make inside the limits of his fate. Some of these limits he can push back, some he cannot, but in any case the quality of his life will pretty much reflect the quality of his efforts. When this link between well-being and action is truly accepted, the result is power. With this understanding and the knowledge that he is responsible, a person can see his margin of choice. He can choose and act, and choose and act again, without illusion. He can create himself and make himself felt in the world. Such a person has power.

I was neither responsible nor powerful as I stood on my neighbor's patio complaining about racism to these polite people. In effect I was asking them to be fully responsible for something blacks and whites *share* responsibility for. Whites must guarantee a free and fair society. But blacks must be responsible for actualizing their own lives. If I had said this to the people at the party, maybe they would have gone away with a clearer sense of their own responsibilities. But I never considered it because the real goal of my complaining was to disguise a fear I didn't want to acknowledge.

The barriers to black progress in America today are clearly as much psychological as they are social or economic. We have suffered as much as any group in human history, and if this suffering has ennobled us, it has also wounded us and pushed us into defensive

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strategies that are often self-defeating. But we haven't fully admitted this to ourselves. The psychological realm is murky, frightening, and just plain embarrassing. And a risk is involved in exploring it: the risk of discovering the ways in which we contribute to, if not create, the reality in which we live. Denial, avoidance, and repression intervene to save us from this risk. But, of course, they only energize what is repressed with more and more negative power, so that we are victimized as much by our own buried fears as by racism.

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In the deepest sense, the long struggle of blacks in America has always been a struggle to retrieve our full humanity. But now the reactive stance we adopted to defend ourselves against oppression binds us to the same racial views that oppressed us in the first place. Snakelike, our defense has turned on us. I think it is now the last barrier to the kind of self-possession that will give us our full humanity, and we must overcome it ourselves.

Steele, Shelby. "Race-Holding." From *The Content of Our Character*. New York: Harper Perennial, 1991, 21–35. Copyright © 1990 by Shelby Steele. Used by permission of the author.



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