Towards Understanding Transnational Blackness: A Counteractive Role of Family in 21st Century African American Novel

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Abstract

This study investigates the counteractive role of African American families in bringing intercultural modifications to racial discourse, changing race discussion, and opposing racial hierarchies and ethnic destiny by positively socializing race among African American community as portrayed in Toni Morrison's God Help the Child. *The primary objective of this research is to investigate the way African American families shape their children's personalities and identities beyond Afro-American victimized status and stereotyped racial barriers as well as instilling the concept of transnational blackness in the community. This study incorporates the concept of transnational blackness as a sub-culturally resistant, counter-hegemonic, and progressive manner of searching beyond African Americans' cultural particularism for a new identity in mainstream nationalism. The qualitative content analysis technique is used to examine the selected text in the light of a theoretical framework developed with reference to postmodernism. The study concludes that African American families socialize race in a positive perspective among family members, which results in decolonizing traditional blackness often associated with a sense of repression and inferiority in the novel.*

Keywords: Transnational Blackness, Pluralism, self-development, positive socialization, esteem, identity, mainstream nationalism.

1. Introduction

Despite the progress that man has made in different spheres of life, Bigotry and xenophobia persist even in the most developed nations of the world. Although America is a cosmopolitan country, minorities face prejudice

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based on culture, class, gender, and ethnic origin. In this setting, the motivating role of African American families, which is not typical in other groups, is tremendously important and regarded as crucial to the success and freedom of the community. These enslaved people attempted to cope with this dangerous position after seeing police protection for whites, integration, and defense of white families solely, harassment, unemployment, apprehending black suspects, and blatant rejection of blacks in many institutions and social structures. As African Americans attempt to remove racial divisions to gain freedom and integration in society, race-based segregation became a challenge for them. Many factors played the role in assisting African Americans in overcoming these challenges and embarking on a new journey of identity formation which includes political struggle, economic growth, internal decolonization, the changing world scenario after WWII, and the role of various black power movements.

This study highlights the African American families emancipatory role and tries to illustrate that it is the determinant of their success, since it inspires community members and instills positive attitudes in them. These families influence their learning through socializing racial discourse positively within the community and inculcate the idea of transnational blackness by employing diverse techniques and modes of resistance against current racial hierarchies. African Americans own the history of strong familial bonds in Africa that are disrupted to maintain slavery in America; yet, once reunited, these families give social, moral, and emotional support to combat systemic racism and discrimination. McAdoo (2007) states, "The strong family tradition among blacks, thus survived the slave system, then legal segregation, discrimination, and enforced poverty" (p.8). This study examines the 21st century African American novel that portrays African American families socializing race positively among children, resulting in the decolonization of traditional blackness often associated with inferiority and low standards; and reconstruction of revolutionary blackness that defines new identities, generates love for blackness and increase chances of mainstream success. This journey transforms racial blackness discourse that is defined as "the limited examination of (black) nationalism" (McCarthy & Tealsey, 2008, p. 41), into a transnational blackness dialogue which is "always sub-cultural resistant, counter-hegemonic, and progressive in very specific ways" (p.41). This struggle leads the community to the mainstream

"to rise to the challenge to speak that which has not been spoken" (p. 4). Black Nationalism is often interpreted regarding their cultural particularism associated with the sense of repression and inferiority by white racists creating gaps in African Americans' "psyche that are spaces where mindless complicity, self-destructive rage, hatred and paralyzing despair enter" (Hooks, 2015, p. 4). In the past, African American families were purposefully split to maintain slavery. These families overcame poverty, segregation, and discrimination, and their contribution to freedom and revolution is notable.

African American families play an important role in the survival and freedom of the community. They do not achieve this by deviating from tradition; they socialize race to build new character and identity, while reinforcing their cultural roots and allowing them to fly high in pursuit of their aspirations. Hall (1996) cited in Hooks (2015) states, "it is a matter of, "becoming" as well as "being" it belongs to the future as much as to the past" (p. 6). African American families instill a sense of racial pride in their children by transforming interracial hate into a joy of being black among the community members. Handel further defines the process of racial socialization as it "includes the growing emphasis among African Americans on teaching children about their heritage and history" (p. 100). In American racist settings, the idea of flying high becomes impossible to achieve because of xenophobic and racial attitudes of the society but the positive role of African American families achieve it by socializing race positively in which "parents attempt to prepare their children for the realities of being Black in America" (p. 90). The process of racial socialization created a sense of security and love for blackness "giving children positive messages about being black and coping with racism" (p. 100). Racial socialization focuses on the older generation's message to the younger generation. A son learns from his father's experiences and prepares to deal with racism; nevertheless, this study examines the experiences of a son gained in a racist environment, which is useful in positively transforming the message of race because "racial socialization themes often resonate with

the dominant societal ideology of success, although the underlying message is one of overcoming racism" (p. 101), therefore, This positivism, as well as the process of racial socialization, aids them in combating systemic racism and instilling the concept of transnational blackness in the community. This research paper uses the term 'transnational blackness' to describe the idea of thinking and desiring differently and viewing blackness through a revolutionary lens. Bell Hooks (2015) asserts that it is a chance for those who dare to live with self-determination and "it is not the issue of "us" and "them", the issue is one of the standpoints" (p. 4). The process of dismantling whites' constructed image of blackness and reconstructing it beyond the act of resistance into the sense of dominance is known as transactional blackness. It is a modern classification of blackness that deviates from whites' and blacks' racial essentialists.

'Transnational Blackness' is also used in this paper as the synonym of postmodern blackness that is defined as "an emancipatory response to the system of white supremacy" (Dubey, 2003, p. 159). As an alternative to Black Nationalism, which is exclusive of pluralism, the concept is proposed for emancipatory aims and the construction of new plural identities. Therefore, to fulfill this purpose, Handel (2006) defines racial socialization as a process in which "parents usually teach their children about racism—that they should expect it and learn to cope with it—and they try to instill in their children the messages of self-acceptance, racial pride, and racial solidarity" (p. 100). As the family plays such an important part in the process of racial socialization, therefore, the unit of the family is addressed in this study.

Toni Morrison, in her novel, highlights family issues and creates such characters who positively address them to overcome racial hierarchies and pave the way for their success. She tells the story of a mother who kicks her daughter, Lula Anne, out of the house because of her blue-black skin. Lula Anne tries and tries to win her mother's love, but she is unsuccessful. Her mother wishes that she should not call her mother because she will be mocked. Lula Anne, in the end, starts a business and seeks truth and justice in society against a woman and children who are often abused and rejected. She happily wins her freedom and space in society. The experience of such child is also considered in this paper while analyzing the family's adoption methods to combat persistent racism. All these themes are explored in *God*

Help the Child by 21st century African American novelists to attain its stated goals. The study employs postmodern theory as a theoretical framework to analyze the collected data to answer research questions.

1.1 Statement of the Problem

The 21st century African American writers and Post-modern theorists trace enigmatically subsisting racism in a rapidly changing American society. In this context, Minority groups need new paths to success and require opportunities for freedom of the victims of systematic inequities. To address this issue, this paper investigates the counterproductive role of African American family institutions in instilling transnational blackness and positively socializing race among the community in contemporary America in Toni Morrison's *God Help the Child* pertaining to Postmodernism as a theoretical framework. The paper also explores the way African American writers and community use the institution of family to deconstruct the negative images of traditional blackness and replace it with a revolutionary blackness to create a new identity and chances of success mainstream nationalism in postmodern America as portrayed in the selected text.

1.2 Research Objectives

i. To analyze the counteractive strategies and modes of resistance that African American families employ against existing racial hierarchy as portrayed in the selected novel.

ii. To examine the role of African Americans' family institution, in the selected novel, that inculcates transnational blackness in their community.

1.3 Research Questions

i. What are the various strategies and modes of resistance that African American families employ against existing racial hierarchies as portrayed in "God Help the Child"?

ii. How do African Americans use the institution of family in "God Help the Child" to inculcate transnational blackness in their community?

1.4 Significance of the Study

The current research paper is worth reading to understand the high rate of impoverishment and discrimination experienced by African American population as well as help in reframing their identity and future by exploring the counteractive role of the family institution in modifying racial discourse and socializing race positively among the community as portrayed in the selected novel. African Americans are important communities that contribute to the enrichment of American culture and society. Studying African American writers allow us to gain a deeper understanding of current American society, its impact on them, and their contributions to the society. This research paper allows readers to evaluate their past, forecast their future, and create it by identifying new forms of revolution, self-esteem, and success of African American community. Similarly, Pakistani culture views the family system as helpful, and it may strengthen the need for and importance of the family institution as well as use it as a source of inspiration and motivation for social integration.

2. Literature Review

African American families play crucial role in socializing positive messages that have substantial impact on the community's social and economic conditions. In this context, the institution of family occupies a central position in the community that is considered "the basic social unit in the organization of human society and a primary context for the development and socialization of society" (McLoyd, Hill and Dodge, 2005, p. 3). The role of African American families is unavoidable in the development of the community and is classified into two categories: 'Deficit Model' and 'Adaptability Model.' Hill (1993) presumes, "the crises they experience are innate rather than external" (p. 98). He concentrates on these families' internal concerns and deficiencies claiming that all these issues are personal and result from the community's poor framework. This idea is also well-

known among other scholars including (Staples 1997, Engram 1982, and Syndrome 1993). The culture of "blaming the victim" is well-known among these scholars. They argue that low income, particularly in places where poverty is high, is due to ills that have affected black families. Similarly, Staple (1999) feels that the matriarchal structure is the most common and plausible foundation for African American families' deficit model. Taylor (1998) focuses on the second concept of African American families' flexibility and resiliency to solve this issue. He says that this is due to the social and economic conditions that exist in society. The model helps us to understand the internal issues and problems of African American families.

Adoptability, on the other hand, is a component of the holistic perspective that encompasses the counteractive strategies of African American families. In contrast to White families, Black families are constantly on the move. These families, according to traditional viewpoints, are weakened and incapable of moving or organizing to challenge racial hierarchies. This concept is beneficial to the social policy's success. Family mobilization ensures that policies can be carried out properly. Hill (1993) states, "social policies design to reduce poverty and welfare dependency will not be effective if they are based on the erroneous premise and notion that low-income families are state and monolithic" (p. 12). The solution also shows "credibility to the adaptive argument that black families have coping behavior, property, resources, support network, and self-help techniques" (Briscoe, 2000, p. 101). This is also true of African American families while being extremely disturbed, can respond rapidly to these disturbing components and overcome problems created by both external and internal forces. Many scholars and experts have contributed to the study, but no one has yet concluded whether they are good or harmful. This research paper differs from the preceding two frameworks and aims at providing these frameworks with a concluding attitude. Incorporating both the abovementioned notions, it focuses on the upward mobility of African American families in search of a new identity in the mainstream and names its dynamic approach.

The dynamic approach encompasses the upward mobility of the community. Hill (1993) claims that following the civil war and World War II, the colonial power lost control of the suppressed nation. In this context, America has lost its control over black people and remorse over its heinous past of racism and imperialism. With white guilt replacing white supremacy in the new world, Western tyranny and superiority have begun to be stigmatized. According to Stephany Rose (2014), whiteness has lost its moral ground when it comes to governing others. Briscoe (2000) further says that these supportive "traits were transmitted by slaves brought from Africa to America and are manifested in the roles, norms, and values within the black family" (p. 99). In *The Man in My Basement* (2004), Walter Mosley attacks white oppressions and helps in building a channel for the articulation of oppressed communities while also unraveling the exercise of white power rhetoric in everyday life. He also believes that "black people should look "beyond our particular victimology in America" (p. 189). This research refers to this as a dynamic approach and examines the selected text considering this concept. All these ideas are valid and significant, but to achieve the intended outcome, a framework depicting African American families' upward mobility and defining their struggles to find a place in the mainstream of American society is required.

Jean Francis Lyotard establishes Postmodernism with the publication of "La Condition Postmodern: a Report on Knowledge" in 1979. It has been used to define various discourses and exercises focusing on cultural evolution and social progress. Lyotard emphasizes the 'presentation of the presented in a rapidly changing world. The movement acceptably defines the values of cultures, therefore; it becomes reliable and adaptable for human progress because "this led to a number of interestingly transplanted cultural concerns, and a sharp break with previous traditions" (Butler, 2002, p. 19). The unique approach is to inspect everything with acute subjectivity and need to make the movement the most adaptable rather than testable.

The Postmodern theorists affirm that "Race was a concept and skin color was an image constructed through language in an act of mental understanding, to form the sign" (Sim, 2011, p. 19). In this regard, Derrida's idea of deconstruction is worth reading as he believes, "text does not proceed by random doubt or arbitrary subversion, but by the careful teasing

out of warring forces of signification within the text" (Bertens, 2014, p. 113). He offers the concept of deconstruction, which reflects cultural transformation and shattered truth and claims, "Words are never stable and fixed in time" (p. 19). The theorists also highlighted certain terms that are privileged to support supremacy "Some terms have always been privileged – good, truth, masculinity, purity, whiteness – while others may be found in either the center or the margin" (p. 115). In this context, Baudrillard introduces the idea of Hyper-reality and simulacra "where we could no longer differentiate between reality and simulation" (p. 21). Hyper-realities are a reaction to establish truths and facts that alert readers to the existence of subordinates that provide fertile ground for new ideas and concepts. It also aids in the elimination of inferiority and the creation of social subjectivity. Hence, maintaining customers, interests. These are the main ideas taken into consideration to answer the research questions and analyze the selected text.

3. Research Methodology

This research contributes knowledge regarding the role of Afro-American families in the revolution, liberation, and emancipation of the community. The role of the family has been examined in this study in three phases: a) deficit approach, b) adaptation approach, c) dynamic/mobility approach which corresponds to research questions and objectives. The term transnational blackness is used in all three phases of the study to build a paradigm to fulfill the objectives of the study. This research is structured by using qualitative research methods. To examine the data, the qualitative content analysis technique is used based on the textual analysis method. Textual analysis, according to Belsey, is essential for research in English, cultural history, and cultural studies. It looks at the text "to be about the close reading of cultural artifacts (…) background research into the context of the cultural artifact under scrutiny, the context of its production, its content, and its consumption" (Gabriele, 2013, p. 13). In the data analysis process, a direct approach is used, and proposed questions are addressed considering the conversation and dialogues on the selected text.

The text is also analyzed in the light of postmodern and racial socialization which provides a theoretical framework for this research article. This research paper particularly focuses on Lyotard's idea of 'presenting the unpresented' and analyzes the positive message of African American parents as portrayed in the selected text. Variables such as advantage/disadvantage, Black/White, subjugation/dominance, and discrimination/ facilitation in delivering details and gathering information from texts are particularly analysed. Electronic sources are employed to collect the data.

4. Data analysis

This study examines how African American community and its writers use the family institution as a lever to uplift black people's social status, wipe tears of humiliation from their eyes, and assist them to integrate into society by inculcating racial pride, self-development, and pluralism among them. The 21st century African American writers and postmodern theorists trace enigmatically subsisting racism in the constantly changing environment of America. In this context, identifying new paths to success and providing opportunities for freedom of the victims of the systematic inequities is unavoidable. The African American authors are aware of the pervasiveness of racism in the society as well as the restricted consideration of nationalism and the promotion of cultural particularism in their community.

The scholars of Postmodernism share their interest in using emancipation, revolution, and pluralism to combat xenophobia and racial prejudice. They have been employing diverse kinds of literature and theories, such as the postmodern school of thought, to deconstruct traditional, stereotypical, and marginalized victim status and raise voices for minorities to grant them equal rights. In this regard, the African American novelists are making a significant contribution to liberate their communities from systemic injustices by portraying a family system that uplifts the community and transforms everyday racial discourse into the exposure of transnational blackness also known as revolutionary blackness. All these themes are analyzed in Toni Morrison's *God Help the Child* regarding postmodernism to answer the question regarding strategies and modes of resistance African American families employ to overcome racial hierarchies; and their ways of instilling the racial pride and self-development in the community.

Toni Morrison portrays a family system in her work that uplifts the community and overcomes societal obstacles to cope with internal and external challenges in the way of its progress. She creates characters that are self-sufficient and rely on their resources to define their future and place in society. The story corresponds to Lula Anne's struggle from an abandoned child to a self-sufficient businesswoman who chooses her future and proceeds fearlessly in life ignoring the societal structure that constantly impedes her progress. She is thrown out of the house because she has light blue skin, which her mother and society regard as a mark of inferiority and humiliation. She begins her story by describing the neighborhood and its interactions with white and black residents. She introduces the members of the black community to the concept of pluralism.

Lula Ann's mother works in the house of a white master, Mr. Leigh. She tells her story to the people of her community as a lesson to learn and an example to follow. She wishes to bring them together in an equal society. She informs the other members of the community that "Some of you probably think it's a bad thing to group ourselves according to skins color—the lighter, the better—in social clubs, neighborhoods, church, sororities, even colored schools. But how else can we hold on to a little dignity?" (Toni Morrison, 2015, p. 4). She comes forward and fights for black people's dignity, which can only be achieved through the formation of a separate minority group. Lyotard, a postmodern theorist focuses on the need of speaking the unspeakable. He further urges the unpresented communities to articulate their voices to earn place and honor in society. Similarly, Toni Morrison focuses on group initiatives to address racial difficulties that black people encounter in a variety of settings including churches, clubs, schools, and other social events. She emphasizes the importance of communal cooperation in combating widespread prejudice. When the white people become aware of the situation, they began to work against the African American community. They do not allow them to speak out for their rights. Mr. Leigh is firm in his refusal to argue with African Americans. He deliberately keeps their families separated and "he [is] not just ending our

silly argument, but ending us, our relationship "(p. 8). These families' members are kept pawned and imprisoned. African American families are intentionally split up and legitimate marriages are outlawed. Because the family is the source of integration and independence for African Americans, white racists purposefully keep it fractured and sometimes haphazardly constructed. They take advantage of these victims and rob their assets. Lula Ann argues, "he was just using me since I had money and a crotch" (p. 8). African Americans do not have enough financial resources. They are kept destitute on purpose by limiting employment opportunities. The white or middle-class black individuals rob the money they collected. The working class is also blackmailed, but the government refuses to acknowledge their efforts. On the job, they are not treated with respect. Lula Ann acquires a job and begins to value the entire neighborhood. She explains, "I am a regional manager now and that's like being a captain, so I have maintained the right relationship with the crew" (p. 10). She also relates her situation after she is expelled from her house. She works hard, tries to turn her status, and asserts, "I was Ann Bride for two years until I interviewed for a sales job at Sylvia" (p. 11). Many poor African Americans are shunned by society because of their skin color. Rain, a forsaken girl, is particularly fond of Lula Ann. She efforts to makes her happy and admires her height and eyes. Rain tries to get her attention but "she doesn't answer, so I keep on trying to get a smile out of her "but your good eye looks twenty" (p. 27). Rain admires her appearance and beauty. This demonstrates her passion for African imagery and provides the community with much-needed support and confidence allowing them to progress in society.

Derrida believes that a language is unable to relate to the whole of reality, therefore, must be deconstructed to fit into the requirements of the community. On the other hand, Lyotard emphasizes the need for the performance of minorities. In this context, Lula Anne bravely takes a position against child abuse and harassment. She opposes the treatment of children with harshness. This helps to build the community and raises its social standing. She points directly at her, and everyone applauds her for it. All these actions help them in gaining respect and in improving their image. Everybody is "Whispering, "You 'II be fine. You did great." Neither one hugged me, but they smiled at me" (p. 30). All the people in the court and the society appreciate her for the act of boldness. This makes the whole

community proud of her. Similarly, people "outside the courtroom all the mothers smiled at me, and too actually touched and hugged me" (p. 31). This also makes her mother proud of her. She expels her from the house and after this act of her boldness, Lula Ann "never did that before and it surprised me as much as it pleased me because I always knew she didn't like touching me" (p. 31). She does it in shame, and as a result of her actions, she gets the respect of the community and African families who are strong enough to stand up to social injustices. Lula Ann has a great sense of honor and reverence for her mother. She understands the importance of family and respects her mother. She asserts, "Obedience is the only survival choice" (p. 32). She shows confidence by doing and moving positively in society and expects that this will make her mother behave "brilliantly, I know, because after the trial Sweetness was kind of mother like" (p. 32). This shows a strong sense of family system and their benefits for the people of the community. This also gives power and confidence to Lula Anne, and she explains that "maybe I'm just mad more at myself than at Mrs. Huxley" (p. 32). This step changes the whole scenario for African Americans. Now, people feel proud of her and "black is the new black. Know what I mean? Wait you are more Hershey's syrup than licorice" (p. 33). She rejoices her win in the court. Lula Ann also feels satisfaction and happiness for standing against injustice. She feels happy and the satisfaction that follows is so sweet. She rejoices, whether it is "true or not, it made me remade me" (p. 36). The whole community now feels this new change and courage. She expresses that everybody is "treating me like a medal, a shiny quiet testimony to their power" (p. 36). This is a tremendous accomplishment for the community and for her family. These folks have been rejected in the past, but now their families empower them to fight against injustice and abuse. This is the uniqueness of African American families since they can change and achieve. This is also a step toward supporting American law and demonstrating that African Americans are responsible citizens. It is made possible by the strength of a family system that Lula Mae establishes and manages for the development of her community. Her mother now accepts her and asserts, "the lessons I taught her paid off because, in the end, she made me proud as

a peacock" (p. 42). This demonstrates that her mother purposefully places her in challenging situations to acquire the hard lessons of life. She expects that these hardships will prepare her to tackle the problems of society. It is a method adopted against society's criminal systems to put their children in difficult situations to have harsh lessons and prepare them for society's biases.

Lula Mae watches her plans come to fruition as she sees her daughter in court fighting for the rights and justice of the molested children. She rejoices, "after Lula Ann's performance in that court and on the stand, I was so proud of her" (p. 42). This is also evidence of African American parents' deep love for their children and a keen interest in their development. After Lula Ann wins in the court, her mother says, "last two times I saw her she was, well, striking. Bold and confident. Each time she came I forgot just how black she was because she was using it to her advantage in beautiful white clothes" (p. 43). Through this kind of strategy, Lula Mae helps turn the people opinion about the community and "nigger or "cunt" before, but the hate and revulsion in them didn't need definition. Just like later in school when other courses—with mysterious definitions but clear meanings." (p. 56). This gives new rise and hope to the community. Lula Ann also thinks that she has done a remarkable job for the people of her community and says, "I sold my elegant blackness to all those childhood ghosts and now they pay me for it" (p. 57). They are well-known in the neighborhood and society owing to this spirit. Morrison sends a message to the rest of the world that African Americans are capable of learning and living elegantly in society through her storytelling.

Another source of disappointment for the entire community is the people's rejection and ignoring in numerous sectors of life. They have no right to live honorably, and neither happiness nor reformation appears to be associated with them. Lula Ann feels complete when she meets Booker and asserts, "other than our lovemaking and his complete understanding of me was the fun we had" (p. 61). She feels internal satisfaction and perfection when she says that Booker loves her, and now she teaches at the stage where "I talked; he listened" (p. 62). After being removed from her home, she goes through many stages of development and adulthood. She believes that after this period of rejection and exile, she will have no place or option. She feels "too

weak, too scared to defy Sweetness or the landlord, or Sofia Huxley, there was nothing in the world left to do but stand up for herself finally and confront the first man she had borne her soul to, unaware that he was mocking her" (p. 79). She vows to shift the situation in her favor and to address injustices or biases that are working against her and her community. She not only earns respect for herself but makes Booker doubt his decision of her rejection. Morrison portrays her heroine in a way that is appropriate for both a woman and an African American who has been denied citizenship. She sets a plot in which "Bride would track him, force him to explain why she didn't deserve better treatment from him, and second what did he mean by "not the woman"? who? This here woman" (p. 80). African American writers are also aware of the situation, so they support the subjectivity of their people while they wait for the tide to shift in their favor and for their fate to be shaped. Lula Ann is in a similar circumstance, which defines her path forward to stay in the mainstream. Here she thinks, "she was able to confront—which was the same as confronting herself, standing up for herself. Wasn't she worth something? Anything?" (p. 98). She recognizes her worth and prepares to demonstrate it in various power structures that have worked to marginalize her and her community.

This is a testament to the community and family. They need to work hard to reconstruct their broken images. Sim, a postmodern thinker believes that victims must act and should be ready to change the current political agenda. He further asserts that the performance from the weaker side is always needed. Lula Ann, after gaining power, attempts to free the rest of the community's residents from social and structural enslavement. She helps Rain after she has escaped. Rain also remembers respectably after "she's gone, my black lady, that time I saw her stuck in the car her eyes scared me at first. Silky, my may cat, has eyes like that. But it was not long before I began to like her a lot. She's so pretty. Sometimes, I used to just look at her when she was sleeping" (p. 104). This is also a strategy exercise by African Americans to support all the members of the community apart from kinship and blood relationships. This also generates love and respect in the heart of

Rain who remembers her saying, "my black lady mad made a hurt face but she did not cry. My heart was beating fast because nobody had done that before. I mean Steve and Evelyn took me in and all but nobody put themselves self in danger to save me. Save my life but that's what my black lady did without even thing about it. I miss my black lady" (p. 106). These actions improve communal respect and integrity as well as admire the image of black people in the society.

Booker loves Lula Ann much, and "he watched her mesmerizing eyes that were so deeply expressive they said much more than mere language could" (p. 133). They send positive messages to each other and use language for their benefit. Derrida asserts that language must be changed to support the minor groups. This is termed as transnational blackness that raises other people's interest in the community, and they start thinking positively about black people. Booker loves Lula Anne, and he is "holding her in his arms, her blackness thrilled him" (p. 133). This is a triumph for Lula Anne, who confronts society's issues, and fights structural injustices and internal hatred. Her struggle helps transform negative images associated with the community into positive images, and self-respect. Baudrillard very rightly remarks that reality is replaced by images, and that must be reversed. She is now a complete woman and ready to move on in society and asserts, "there was nobody but me to take care of me, so I invented myself, toughened myself" (p. 140). Beyond the narrow assessment of their nation, this is referred to as transnational blackness. The idea of a strong family system gives them hope and confidence to fight against all types of injustices and discriminations, both at internal and external levels. It also demonstrates how African American writers and parents use the family institution to foster a feeling of communal respect and courage, allowing African Americans to live happily determining their future and destiny free from any cosserced imitation.

5. Conclusion

To sum up, it is analysed that Toni Morrison's "*Gold Help the Child"* pertaining to Postmodernism as a theoretical framework that, African-American family institution positively socializes race among the community

and transforms the idea of ravaged disappointment in terms of feelings wearisome and inferior complex into transnational blackness. The novel renders new picture of identities and the emergence of the black race. It portrays a family system that deconstructs the negative image of Blacks in contemporary society into a revolutionary blackness.

Toni Morrison depicts a family that puts children in difficult conditions to grow and overcome the challenges. They confront society and help them to create alternative chances of success and progress. The novel shows African American parents foster their children with great desires to change the negative images which they experience in the mainstream media and create a sense of self-realization and identity. To cope with racial hierarchies, the narrative modifies racial discourse and builds racial pride in the community. African-American families and writers adopt a variety of techniques and modes of resistance in their literature. Toni Morrison portrays such a family that uses the experiences of previous generations as guiding principles for new generations as well as new generation's experience gained from the racial environment to transform historical and customary intolerant messages into the ideas of self-esteem and -development reclaiming Africa's past glory. It has been observed that Black youths comprehend the teachings well and begin to respect one another in society. Lula Anne has won the case and hugs her mother. She thanks her mother for helping her in growing into a strong lady. She forgets about her victimized status and the traumas that she has experienced in the past and embarks on a new life filled with a growing desire to fit in. She is now ready to play a role in the society. Rain is enamored with Ruth and her ebony physique. She has a particular fondness for African skin tones and traits. Ruth is commended and called "lovely," meaning that their teachings are beneficial. She uses the word "luminous" to describe her eyes. This equipped them with both strength and a fresh path to choose in the face of child abuse and harassment. Toni Morrison portrays Lula Mae as a troubled heroine who never wants to put her child in the same circumstances. She forms a network to assist the community. The powerful characters created by African-American writers

insist on motivation and enlightenment to the community, turning the victimized status of the group into a new emerging societal force that strives towards mainstream nationalism.

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