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Effects of Structural Inequalities and Misleading Discourse of Social Policymakers on African American Families in *God Help the Child*

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Abstract: In sociological and anthropological studies of African American family formation and development, racial hierarchies, criminal violence, social policies, and systemic disparities are often ignored. This study emphasizes the gradual development of consequences of xenophobic attitude of the society that stigmatizes African American family culture in the United States. The prevalent approach in social sciences was to blame the victim on certain group membership or racial specification such as color, background, and physical traits. These structural inconsistencies have been undervalued or studied only occasionally and irregularly. This is qualitative study that analysis Toni Morrison's *God Help the Child* in the light of a rethinking history, a postmodern notion. The textual analysis of the selected text reveals that that formative policy makers focused on Black people's violence and individual level incongruities but ignored their fundamental problems and latent potentialities. The finding further shows that the lack of structural and systematic analysis misled the discourse of policy makers and more precisely often justified black violence that reflects cultural inferiority and unique experiences of legitimatizing all kinds of violence and negativity propagated against them.

Introduction

African American families plays vital role in social and political transformation of the community. They withstand various structural inequalities and biasness of reformative policy makers that keep them loosely built and disintegrated. The spotlight must also be thrown to various policies, cultures, structures, and public opinions must be harshly chastised for failing to address the stigmatization of victims' families. They face various challenges and difficulties not because of the lack of any motivational factors but due to a "monopoly of power and wealth by a small minority of those who unquestionably influence policies and practice of social institutions as well as laws that are enacted in American society"

(Jewell, 2003, p. 2). These inequalities deprived them of grabbing the opportunity of recreating a strong family union because "despite their investment in terms of time, commitment and playing by the rules, the reward that African American families and their members received are rarely commensurate with their efforts" (p.2). They are aware of the xenophobic and racial setting which is in the fabric of the society and would never allow them to flourish. They are not oblivious of the fact that "despite their best efforts, hard work has not always led to the fulfillment of their goals" (Willie & Reddick, 2010, p. 35). Discrimination is not the result of a single man's actions; rather, it has been used by

the dominant sections of people to enslave many communities in America, particularly African Americans, for years. The American Constitution assumes the biological inferiority of the black race. In 1986, the Court declared that “If one race is inferior to the other socially, the Constitution cannot put them in the same place” (Liu, 2013, p. 28). This proves that the Constitution itself discriminated against them, ignoring their cultural, linguistic, ethnic, and political differences. These families were deliriously made unstable, and they were frequently led by women. As a result, these “weakened families had resulted in numerous social problems, including high rates of out-of-wedlock births, welfare dependency, unemployment, crime, and delinquency” (McFarlane, 2018, p. 17).

Since African Americans petitioned for an equal chance to participate in society and dealt with the institutions that operated inside it, the government has been busy formulating policies and implementing economic and political programs. All of these operations seemed to aim at replying to their petitions. The main goal of liberal policymakers was to improve their social situation and make them active members of society. In the 1950s, they began a program to provide equal rights to all, regardless of race, ethnicity, and color. In this regard, it is obvious that African American families have been “affected by social policy... they have never been the intended recipients of national and social policies in this country” (Jewell, 2003, p. 13). Their economic deprivation and social marginalization from public institutions, exacerbated their predicaments. Public and liberal policies, economic, political, and social changes continued putting African American families at risk. These policies wreaked havoc not just on family institutions, but also on the black church, business, education, and fair housing laws. In this context, Hattery and Smith (2012), assert that these policies have “removed [African Americans] from mainstream American institutions, such as marriage, and other institutions including education network, and

sports” (p.19). The journey of reunion of marriage was discouraged and “it was the welfare policy of the 1960s and 1970s that is to be blamed for the steep decline in marriage among African Americans” (p.20). If these issues persist in society, social policy is to be blamed for this. These problems are “far more a story of poverty than of race” (p.19). There are a few reasons behind the failure of these policies including “misconception regarding the recipients of social and economic programs, family planning, poor administration ...” (Jewell, 2003, p. 7). For African-American families, these policies were similarly splintered among liberals and conservatives because “liberals expect societal institutions to improve conditions for African Americans while conservatives insist that African Americans achieve equivalence to whites through their efforts, without govt support” (p. 8). White policymakers believe that their achievements are the result of their hard work. They think that there is no racial agenda behind them, and black people do not want them to succeed.

Hattery & Smith (2012) believe that most of the white policymakers in this country deliberately overlook African-Americans’ quest for prosperity and unity of the family institution. White people do not realize “the fact that most white Americans who have achieved success were born into it” (p. 5). This made the situation much more challenging for African-American family heads. Although some individuals got benefits “African American families that are poor continue to be blamed for their social and economic status” (Jewell, 2003, p. 7). It is a fact that these policymakers believe that the structure and dynamics of these families are not reformable. It lays sociological and psychological impact on their mind and they do not consider them part of their reformative programs. They believe that the “failure of social and economic programs to overcome structural barriers has had a devastating impact on African American families” (p. 12). They also believe these families are of a clan nature and culturally distinct from white families. They also admit that these

families are socially disrupted as a result of slave culture and its effects on society. Economic factors also influenced the intimacy of African American family relationships. W.E.B. Du Bois (1903) argued that economic issues postpone marriages among African Americans. This resulted in creation of economic exploitation and failure of social policy in achieving the desired goals for African American families. Poverty and bad economic conditions became major contributors to the disintegration of African American households. Contrary to popular belief, some academics believed that economic forces and policymakers' social agendas were exclusive to be blamed for disintegration and deterioration of family and marriage culture in African American community. They considered the social circumstances, environmental development, and coping mechanisms to the repressive situation were equally responsible factors in destabilization of African American families. They assert that along with economic demand, "social characteristics of African American families could be understood solely in terms of the social condition in the United State that shapes them" (p. 10). According to Frazier E. Franklin (1939), the difficulties stemmed from African Americans' reactions to the country's socio-economic situation and social milieu. He openly attacked the concept of female-headed families and pregnancies outside of marriage. He continued attacking negative responses and aggressive approaches of African American families to racism and saw a "minimal role of government to play in transforming the condition of African American life" (p. 87).

This divergence of views at the social level harmed the foundation of family institution among African Americans. According to Gutman (1984), these are nuclear families, whereas, Moynihan (1965) concentrated on the matriarchal characteristics of African-American families. Others have argued that these families are a mixture of nuclear and extended families, but it is the disparity in intercommunal levels that has deterred policymakers to survey

objectively. They argue that because African-American families are different from white families in terms of composition, structure, and dynamics; therefore, they are immune to reform and change (Jewell, 2003). As a result of the failure of these policies, vast numbers of African American families have been affected. Before social policies, 74 % of all African-American families were run by both husband and wife collectively in the 1960s. Females were head of 22 percent of the households, while males were in charge of 4 percent. Divorce and dissolution of marriage caused a significant shift in the ratio in 1980. In 1982, marriages between husband and wife were reduced to 55 percent, and female-headed families climbed to 41 percent. In addition, the divorce rate among African Americans increased from 104 per 1000 in 1970 to 220 per 1000 in 1982. Not only did the structure suffer as a result of the worsening situation, but the number of children born out of wedlock also grew. In 1960, 12 percent of female heads of households had never married; by 1982, that number had increased to 32 percent, drastically affecting the longevity of African-American families (Jewell, 2003). After recognizing the predicament, African-Americans attempted to deal with it by rebuilding their families. Morrison has also projected similar issues in her novel which are analysed in the light of postmodernism.

Statement of the Problem

The hardships of African American families to enjoy the elusive rights and privileges as their white counterparts enjoy are not because of their lack of aspirations, motivations, and potentials but due to the segregating agenda of their white counterparts. This paper analysis their suffering and discrimination exercised against black families in Toni Morrison's *God Help the Child* in the backdrop of postmodernism. They suffer because of biased, misguided and sometime lack of the interest of the reformative social reformists whose policies recommended structural bondages that kept them weak and unreformed.

Literature Review

Toni Morrison is one of the most influential novelists of America. She celebrates themes of race, culture, self-awareness in her novels. *God Help the Child* is promising story of a woman who struggle for self and seeks independence from social bonds of life. The novel presents social, cultural and historical account of the African American community. Fraser (2019) expresses his thoughts on Toni Morrison's most famous novel, *God Help the Child*. He claims that Morrison, in her novel, teaches African Americans how to deal with their environment. The characters in the novel appear to be children who are listening to the author's story. He goes on to say that the novel is about the trauma, shame, hegemony, and discrimination that black people experience in America. Morrison presents the parents who are struggling to overcome family troubles and attempting to unite their children in the face of extreme racial prejudice in the novel. The tale is about managing 'falsehoods and 'silence' discovered as a youngster, and these concerns continue to jeopardize the bride's life. There are four parts of the novel. The first and second parts are about Bride, a 23 year old girl, and her fear of being abandoned by Booker, another important character in the novel. He leaves her calling "you are not the women I want" (Morrison, 2015, p. 8). As the novel progresses, she realizes that she will never be able to fulfill her ambitions. Towards the end of the novel, she attempts to refute her mother's lies about life and the romantic love that she is taught during her childhood.

Fraser (2019) asserts that in this novel, Morrison tries to teach a universal lesson "to experience this "romantic love", one must confront and then correct one's lies taught in childhood by parents who are influenced by Western society" (p. 13). The novel familiarizes characters with the idea of "correcting the "lie" taught by "the Western world" (p. 14). Mitchel and Logan state that the novel is about the resistance against oppression in the black community and teaches the community how to

deal with these issues by "instilling a sense of responsibility to the community and race and appreciation and respect for all life" (qtd. In Fraser, 2019, p. 15). *God Help the Child* is about discovering the past and inner self to control the present and make a fruitful decision in the life of a young child. Women discover their inner childhood "to visit their present selves with a lesson for growth versus letting this unruly, inner child control their decisions and impede their current emotional development" (p. 30). Sweetness's connection with Lula Ann exemplifies this, as she is uninvolved in parenting due to her emotional attitude toward, the future of people of color. Her schooling manipulates her colorist world. She attempts to instill in Lula Ann the importance of being honest so that no one may mistreat her. Sweetness is the only one who degrades and devalues her. The novel is about African Americans' sufferings. When Lula Ann is born, her father refuses to embrace his child. Sweetness is witnessing disintegration of her marriage in front of her eyes at the same time.

Fraser (2019) documents that Louis never opposes the dissolution of his marriage because he is afraid of having a black-skinned child and an unfaithful wife. Sweetness relates the story of her family that after the birth of Lula Ann, Louis "never touches her... I told him her blackness must be from his own family- Not mine. That is when it got worse, so bad he got up and left and I had to look for another, cheaper place to live" (Morrison, 2015, p. 8). She never begs for anything but the only burden she must bear is Lula Ann befall. This shows the plight and troubles of African Americans. Although life is tough and hard for Sweetness, she publicly shows love and respect for Lula Ann. She leans that as a mother "she has to protect her...form the evil waiting to take advantage of her in the world" (Fraser, 2019, p. 33). Ann learns a lot and tries to live a modest life, but she suffers because of images associated with color that is "a byproduct of colonialist racism that values white beauty and has a core constructed of hate, discrimination,

and separation” (p. 33). Morrison presents color as a commodity attempting to teach his characters that all commodities gain and lose value in the marketplace. Bride becomes an accomplished woman and runs her own business of a cosmetic shop, but she still possesses glimpses of Ann inside her. Despite difficulties, Black parents teach their children “to plot a course that will hopefully direct them away from the vary trap set up to swallow them” (p. 34). Fraser further remarks that the novel presents a comparison of black women and men. He states that black women are “harshly evaluated under the condition of organizational failure when compared with black men, white men and black women due to the ‘double jeopardy’ effect” (p. 35). Bride tries her best in the society to acquire a good profession and a decent living, but she fails. She discovers that a woman must contribute twice as much as a guy to achieve at least half of the result. She is the epitome of a woman’s burden in society. She takes risk to please the white audience, but she is unable to do so. This exemplifies whites’ devaluation technique of ignoring black talent in racial America.

Regarding the historical facts of *God Help the Child*, Fraser claims that Morrison’s awareness and sense of history is one of the most crucial factors in her success as a writer. She never forgets the existence of African American population and its role in the development of the state and literature in the history of American literature. Morrison focuses on how language is used in literature to suffocate our relationships with others and with the past. Toni Morrison’s love of community and storytelling is reflected, in this novel. She openly admits that “American history begins with the issue of skin color: from the act of enslavement of African to American citizenship, skin color, culture and identity are intertwined in the process” (p. 49). She believes that the question of race is always difficult and complex. In the twenty-first century, there are some new useful developments in media. Morrison wrote *God Help the Child* with this positivism in her mind, which brings to light the

stereotypical issues of race and color. She produces certain characters who seek attention and get support from the other characters. Characters, who know, help the other black characters during racial difficulties while keeping their history and background in mind. Bride benefits from Morrison’s guidance and experience, and at the end of the story, she returns to full life with all her hopes and desires fulfilled that she has yearned for. Following this, she is “immune to evil or illness, protected from kidnap, beating, rap, racism, insult, hurt, self-loathing, abandonment error-free. All goodness. Minus wrath” (Morrison, 2015, p.175). Sweetness undergoes some positive transformations too, and in the end, her relations with Booker are repaired through a painful but satisfying process. Morrison demonstrates this adaptability in African American characters that have gone through a difficult process of enduring all strains resulting in the provision of the strength to deal with social problems.

Sakana Senapati focuses on the contradiction and role of African American families demonstrating parents’ unconditional love for their children. They prepare them to live in an unloving racial environment. Because of the parents’ worst experience in an institutionalized racist culture, this paradox occurs in the process of loving children and preparing them for a biased society. Slavery, which purposefully divided blood connections, has caused the formation and destabilization of families throughout American history. Senapati also claims that black political, social, and religious gurus affected the process with most of them being white. According to Du Bois (1903), the mulattoes race has witnessed rapes of poor black women by their masters in America. All these facts elaborate the condition of African American families’ struggles. Morrison is aware of the situation and elaborates themes in *The Bluest Eyes* and then again in *God Help the Child* to portray the struggle of destitute women and men who have been deemed sex criminals in mixed-family novels. She portrays characters who are sexually

abused and victimized of rape culture. Rain, an unfortunate street wife says, “Memory is the worst thing about healing” (Morrison, 2015, p. 27). She suffers because of her ordeal and is unable to endure dull country life. This exemplifies the contrast between life and death. For them, family ceases to be a protective agency. Senapati, on the other hand, claims that during enslavement, Booker transforms into a regular slave owner. He never concentrates on accumulating a fortune; instead, he acts like a slave owner who believes in torturing and inflicting agony on others. He is far away from the concept of starting a family; rather he prefers rape and plunders over a legal marriage. After nine months of joy, he walks away from the bride leaving her alone. This astounds Bride, who hopes for a friendly relationship with her man. Both individuals portray their childhood in a non-traditional manner. The bride is the only kid in the family who has been raised in a sophisticated and modest manner. Booker lives with his seven siblings. Booker has no feelings and emotions of life that reflect in his contempt for everything. All these things contribute to the difficulties that African American families face.

Research methodology

This paper analysis the text of Toni Morrison’s *God Help the Child* in this light of the rethinking of history that is the notion of postmodernism. Whites have been presting Blacks in media as per their uderstading of the community. They rewrite their history on their own way. Postmodernists very convincingly give us the account of power discourses in various societies that marginalize the less powerful people. These power discourses are executed against marginalized people. Under the umbrella of “postmodern conditions the ordered class politics preferred by socialists has given way to a far more diffuse and pluralistic identity politics, which often involves the self-conscious assertion of a marginalized identity against the dominant discourse” (Butler, 2002, p. 56). The idea supports people who have been excluded from the power discourse and have

shattered identities. In his concept of deconstructionism, Derrida (1999) emphasizes that they are out of illusory hierarchy. Postmodernism aims at the legitimization of numerous power discourses to support those who are oppressed. The theory helps “many to de×ne the roots of their difference from the majority, or ‘those in power’” (p. 57). Although some political grounds are required to work upon this solution, the theory aptly articulates the oppressed groups to fight the battle of their self and identity and “deconstructive attitude has been extraordinarily effective in combating restrictive ideologies in this way” (p. 58). The theory aims at recognizing the divided element of society that Said refers to as ‘Otherness.’ In every community, there is authoritative structure that excludes and dominates certain people as ‘others.’ This is obvious that they will further be marginalized because of “the multiple forms of otherness as they emerge from differences in subjectivity, gender and sexuality, race and class, temporal” (Harvey, 1992, p. 111). Postmodern thinkers are always committed to cross the discerning lines and bring minorities into a mainstream circle by applying “transgressive–deconstructive loosening of the conceptual boundaries of our thoughts about gender, race, sexual orientation, and ethnicity, and make an essentially liberal demand for the recognition of difference, and acceptance of the ‘other’ within the community” (Butler, 2002, p. 58). They also strive for separate identities getting away with power groups.

Postmodernism supports the distrust of authority and people “who believe in individual freedom with the minimum amount of state restraint” (p. 59). Postmodern thinkers preserve oppositional notions to discover differences and diverse sorts of identities that are split off from core discourse or ideology. They understand that acknowledgment of this step necessitates immediate political action, which is under the authority of power institutions. To cope with this situation, “Postmodernists, therefore, seem to call for an irreducible pluralism, cut off from any unifying frameworks of the belief that might lead

to common political action, and are perpetually suspicious of domination by others” (p. 60). The primary connotations of postmodernism are the loss of realism and a sense of history as a tradition. All this, however, is the result of a significant shift in society. Textual analysis technique has been used to interpret the collected data. Various books reviews, critical discussion on the primary data, magazines and research articles have been used to collect information to achieve the objectives of the study.

Data Analysis

In the rapidly changing world, 21st century, African American writers and postmodern theorists enigmatically portray and discuss subsisting racism in society. They have been criticizing disparities among various groups and raising voice for their denied rights by using different approaches in their writing and theories such as postmodern school of thought that help deconstruct traditional stereotypes of the oppressed communities. They have also been attempting to turn their victimized status into self-assured individuals. In *God Help the Child*, Toni Morrison depicts a family system that prepares family members to face problems and uplifts the community to overcome the bondages of internal and external impediments. This family system defies negative images associated with Blacks and continues striving for a globally accepted blackness.

Toni Morrison was born on February 18, 1938, in Lorain, Ohio, and died on February 18, 2019. She was an American novelist, college educator, book authoress, and essayist. Her mother grew up in Cartersville, Georgia, but her father was born in Greenville, Alabama, and moved to the North. In 1993, Morrison received the Noble Prize for Literature. She was a driving force behind the upbringing of black people and black literature in the mainstreaming. *The Bluest Eye*, Morrison’s debut novel was based on the story that portrays a young black girl who wished she had blue eyes. Her famous works include

Beloved Trilogy, *Tar Boy*, *Jazz*, *A Mercy*, *Love*, *Paradise*, and *God Help the Child*. Her novel, *God Help the Child* is chosen as one of primary texts for this study.

Toni Morrison addresses the concerns of child abuse and social circumstances that accentuate such ills. In this novel, she also antagonizes the notions of black inferiority and white superiority. She strives to create a harmonious environment for the coexistence of Blacks and Whites in the society. In her novel, she tells the story of a woman who despises her blue-black-haired kid. Lula Anne tries to win her mother’s love, but she is unsuccessful. Her mother believes that she should not call her mother because she will be mocked by the rest of the members of the society. In fact, she feels ashamed of being her mother. She tries to conceal her identity and reluctantly performs her role as a mother. But, behind the scenes, she encourages and guides her to overcome social obstacles and grow into a strong lady. Towards the end of the novel, Lula Anne sets up a business and challenges the community’s internal animosity and external propaganda that one race is superior to the other. Her mother strives to raise her as much as strong lady who could fight for justice and truth in the society. She files a lawsuit against a lady who abuses children. She wins her case that allows her to speak for the better cause of the community. The novel presents the amalgamation of children and parents’ experiences in combating racism and societal injustices. The study also examines a child’s experience to frame a collective structure of a family that could take adequate steps against persistent notion of inferiority. The idea of black inferiority generates internal animosity among Blacks. Parents can assist their children in combating these attitudes and making them acceptable in a society that is always found reluctant to embrace black people.

Lula Anne is born with blue skin and her mother regrets having given birth to a kid with such physical traits. She knows the system of her

society that perpetuates blacks' rejection. This exclusion is slowly and gradually becoming an ideology of the society that always favor the powerful group. She feels sorry for her child and says that she "wished she hadn't been born with that terrible color" (Morison, 2015, p. 5). White supremacy is long been an overwhelming notion that mitigates less powerful groups. Black color becomes a symbol of inferiority, hatred, and weakness; therefore, a person who wears it will not be welcomed in the society. Lula Anne's mother works and attempts to hide her daughter's identity as a black child because she understands that people dislike these characteristics. She fears that her daughter will face prejudice in the society. She is ashamed of being her mother, but she never separates herself from her daughter. She tries to shield her daughter from these prejudices. She raises her in secrecy and helps her prepare to face these hardships. She teaches her not to believe in white people's impartiality and advises her to concentrate on her personal development.

Lyotard (1979) calls it performativity method that is a way of challenging a group's totality. Black people are aware of this situation and attempt to protect themselves from this kind of bigotry. Lula Mae gives birth to her daughter and screams "Goddamn! What the hell is this?" I knew we were in trouble" (p. 5). She is worried that this may generate problems for her. The most pitiful phenomenon among black people is that they resent their children for being black in America. She thinks that because of Lula Anne, "It broke our marriage to pieces" (p. 5). She disconnects from her because "Lula Ann like she was a stranger- more than that, an enemy" (p. 5). The concept of black inferiority has permeated into the veins of the society. Whites exploit them, and black people despise themselves because of their skin color. For them, life becomes a battle. Lula Mae knows that if her husband leaves, it is difficult to "tell you how hard it is being an abandoned wife" (p. 6). She has little faith in white people, and the worst part is that she does not trust her daughter too. During her difficult

time, she does not contact her daughter for any kind of assistance or employment. She explains that her voice will not support her when she calls her daughter for help. She tells her, "You not the woman I want." "Neither am I" (p. 8). This says it all that she dislikes her realities. It is called internal hatred, as Dorothy Brown elaborates that it is stems from whites' constructed image of black people. She beats her daughter because she is blue, and she looks ethnic. Lula Anne relates her experience that her mother detests her and "distaste was all over her face when I was little, and she had to bathe me" (p. 31). She goes on to say that her mother never supports her and accepts her as a daughter. She sends her to school but neglects to look after her. She never attends school ceremonies.

Toni Morison portrays this misconceived notion of internal hatred among Blacks through the character of Lula Mae who fairly claims that "Sweetness never attended parent-teacher meetings or volleyball games" (p. 35). This is an excellent example of distorted reality of Blacks negatively presented on mainstream media. This negatively influences people especially black parents who start disliking their children. They are not ready to accept them because of no reason. Black people either live with whites in the society or work in their homes. It is unavoidable for them to be protected. Similarly, they pretend to dislike their off-springs and do not protect them openly from the mistreatment of White. Lula Mae accepts, "Oh, yeah, I feel bad sometimes about how I treated Lula Ann when she was little. But you have to understand I had to protect her" (p. 41). She confesses that it is bad for her daughter, but it is beneficial not to show any connection to her. She claims that she does it to protect her daughter from the harsh treatment of the society. She wants to save her daughter and realizes that she "may have done some hurtful things to my only child because I had to protect her" (p. 43). Lula Mae leads her and never permits to do anything that put her or her community in jeopardy. She warns her not to cause a ruckus with whites or teachers at school.

Lula Anne explains to her friend that my mother “cautioned me about Mr. Leigh—I might get suspended or even expelled” (p. 56). She is aware of the intolerance of the society and terrible situation that black people are facing in the society. They are mistreated and denied numerous facilities. She raises her child in a strict but flawless manner. Lula Anne, on the other hand, acknowledges the sacrifices her mother gives during her nutrition. She also shares her views to “admit, though, that Mommy’s rules, her strict discipline helped me survive in Decagon” (p. 77). She praises her mother for this act of concealment because it makes her strong and encourages her to face the challenges of the society.

Black families are always surrounded by people who are critical of them. They object to them at every turn and harshly condemn them for no apparent reason. In Decagon, they have to face the most dreadful conditions particularly when it comes to raising their children. Lula Anne is aware that her mother opposes her ambitions and wishes but accepts that she is her true protector. She appreciates this protective behavior of her mother. She says that “she felt she had been scorned and rejected by everybody all her life” (p. 98). She understands that she has been placed in difficult circumstances to grow strong and endure the weight of social pressure. Lula Anne is a single woman who runs a business. She also earns happiness for herself despite all the ethnic and societal challenges she must face. Sweetness is unhappy with her husband for abandoning her. Despite all the challenges, she raises her daughter. She never loses heart although her “husbands’ snatched a child or two from her, claimed them or absconded with them” (p. 159). It extremely hurts her. She never quits her duty of raising her daughter in a challenging and oppressive society. She feels disappointed but continues her struggle and exclaims; “I was feeling alone despite all the husbands” (p. 147). She instills in her daughter the importance of standing on her two feet, believing in herself, and not relying on others. She teaches her how to deal

with ethnic and social issues. Bride grows up to be a successful woman who advocates for the community.

Lula Anne is satisfied with her mother and thankful for the lessons she has learned from her. Sweetness, on the other hand, praises her because she “accepted like a beast of burden the whip of a stranger’s curse and the mindless menace it holds along with the scar it leaves as a definition you spend your life” (p. 149). They face these aggravated situations because of the fear of rejection and exclusion by the white supremacists who set a precedent that Blacks are inferior and deserve less respect. Lala Mae is pleased with her daughter. She develops into a complete woman who pursues her aspirations, fights for community’s rights, and leads the collective causes of the nation. She questions the idea of always associating and providing power and pelf to the privileged groups. This refers to Lyotard’s idea of ‘presenting the unrepresented.’ According to him, affirmative activities can be used to challenge the concept of totality. Lula Anne and her mother distrust and fight against the ideology of white supremacy. She earns money and proves herself as an independent woman transforming her victimized status and making her proud of her mother and the town. She develops decent habits that make her unique and prominent in the eyes of others, especially, in the eyes of her opponents who never accept her as an independent woman.

Conclusion

Toni Morrison also portrays the painful reality of the black families in her promising novel *God Help the Child*. White supremacy leads to the apprehensions of Blacks and makes policies which do not consider black people worthy of any reformative act. These policy makers ignore the role of black community in the progress of the country and made policy after being influenced by media and other negative images associated with blacks. Instead of giving advantages, these polices further strengthen the idea of banning the

community. Lane very aptly opposes this kind of knowledge/ idea that legitimizes oppression against minority groups. The story of Lula Anne's life is told in the novel. Her mother kicks her out of the house due to her dark skin. She is self-conscious about her daughter's dark skin. Lula Mae claims that she does not want her daughter to be expelled, but she fears raising a black child in her home may invite the anger of the community. Lula Anne's mother shows distrust of whiteness in her behavior. The novel depicts yet another example of white supremacy and brutality in Decagon. Sweetness is taunted by Mr. Leigh for being black, and she is unable to bear his bigotry. She does not want her daughter to face the similar brutality as she has experienced in past. They belong to unrepresentable community and Lyotard stresses to present them in the mainstream. Hutcheon focuses on the cultural discourse believing that people can learn about the world through personal experience and socially established meanings. Mr. and Mrs. Starban also assist their son in overcoming the obstacles. Sweetness is also proud of her daughter when she becomes a complete woman while pursuing her case in the court and winning it. She teaches her daughter to believe in her strength and not to trust others. Parents want their children to grow up to be capable of countering racial victimization at a higher level.

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