RACIAL SOCIALIZATION: A ROUTE TOWARDS PROGRESSIVE IMAGES OF BLACKNESS IN BROWN GIRLS DREAMING

Dr. Abrar Ahmed[1], Abdul Shakoor[2], Manzoor Ilahi[3], Saima Rani[4], Faisal Sajjad[5]

[1]Research Associate, Department of English Hazara University Mansehra.

[2]Assistant Professor, Department of English Hazara University Mansehra.

[3]Lecturer, Department of English Hazara University Mansehra.

[4]Lecturer, Department of English Hazara University Mansehra.

[5]Lecturer, Department of English University of Haripur.

Corresponding author's email: [1]barz86@yahoo.com

[2]adshakoor@hotmail.com,[3]smanzoorelahi962@gmail.com

[4]rsaima2020@gmail.com,[5]faisalsajjad@uoh.edu.pk

ABSTRACT

Socilization of postivity in any community is the source of hope and success for its residents. It encourages the members of the socaity to look beyond the conventional image assocaited with it to a now zenith of optimism. African American are aware of the xenophobic and racial setting which is in the fabric of the society that also present them negatively in the main stream media and would never allow them to achieve their successes and dreams. They know that they can achieve it by inculcating positve image of black race and assocaite revolutionary ideas with blackness. They start constructing positve images of blackness through racial socailization among the communtiy. This study investigate the prcess of racial socialzation among the community as an urgency to understand not only how whiteness presents negative images of the blackness in everyday life in American society, but also explore how to associate positive image with it that creates new possibilities of configuring and performing Blackness differently, as a response to the configurations of the culture of fear to produce new ways of interactional social change and transformation in Jacqueline Woodson's Brown Girls Dreaming in the shades of racial socialization process. Textual

analysis of the selected novels reveals that the role racial socialization among African American community is the determinant of their success because it motivates the members of the black community and instills positive feelings in them by associate positive images with blackness.

INTRODUCTION

Few would dispute that many social scientists, writers, and political activists changed their minds on the current African American community structure because of its efforts and African American community defined pursuing the "American dreams as working hard to become a homeowner, with fence and background for the children and family celebrations" (Miller, 2019, p. 13). African American community plays important role in socializing positive messages about race that significantly change the social and economic condition of the community. This idea becomes a source of social integrity and social change. The African American community is frequently criticized for being unfit for social change and having morally less developed people. There may be some internal flaws and setbacks, but the attention must be shifted to exterior variables that are involved in social measuring and shaping behaviors including some exclusionary exercises that frequently trap African Americans. Exclusion and segregation were exercise at government and social levels, according to US legal history. This fatal interlude was started from the southern states and carried out to the north of America. These concepts aimed at giving economic support to the community, but the underlying agenda was unveiled when "congressmen from southern state successfully excluded domestic and agricultural workers from social insurance coverage" (McLoyd, Hill & Dodge, 2005, p. 8). These actions had an impact on communal life that resulted in lack of working partners for families. In the 1990s, welfare policy generated new job opportunities, but they were made eligible for low-cost monetary incentives if they agreed to face stringent and difficult time. They were also denied access to the Federal Housing Authority's 1934 mortgage system as well as Veterans Administrative and Restrictive Covenants.

In terms of economic rewards, African Americans were likewise driven into the inner city and barred from wealth-accumulating opportunities established by these social policies. This exclusion of a specific population based on certain characteristics began in 1862 and lasted for a center putting African Americans at a disadvantage in terms of earning money. This again increases the chances of segregation in mortgage loan and house owning policies for African Americans which resulted in an "increase in the price African Americans pay for goods and services on the other" (p.8). All these segregating decisions affected the community at large and generated more poverty and problems to sustain and integrate the entire community. Many other scholars who think that lack of dynamics in African American families is more than mere culture, and economic poverty pre-dominantly illustrate the idea. He continues that these factors can multiply their troubles in them "without assistance from the white world" (p. 158). He focuses on some of the multiracial dynamics that produce problems in African American families. He goes on to say that no external policy can be blamed and any effort to gain some rights and portray a positive image of African American families must overcome these interracial problems. He claims that because of the dysfunctional communal system, the emphasis of

stress shifts to the victim, and the community needs to pacify the marginalized group.

This study attempts to understand the culture, change, and anything positive that helps African American community in achieving revolutionary status rather than focusing on their deficiencies in the communal structure as presented by their opponents. Many other scholars like Mcloyed and Randolph (1985) also opposed this idea because "this race counteractive paradigm can under the scratchy attack on these conceptual grounds, but also because procedures and instruments were biased against African American" (Allen, 1978, p. 11). This idea generates the concept of cultural deviant and cultural variant approaches to African American. According to Allen, African American are examined with limited definitions and terminologies resulting in stereotypical images of black families. In this scenario, they had to fight a system that denied their rights. This also increased racial issues because "some family members separate from others to fight for the rights that were denied African American by the racial system" (p. 37). In these circumstances, it was difficult for African Americans to establish strong ties in America. They thought to instill positive feeling in the community by socializing race positive to deconstruct negative image associated with them and present positive image of blackness.

The paper investigates the process of reuniting African American community and socializing positive image of blackness during widespread racism and discrimination that provides social, moral, and emotional support to them. to improve black people's social status, wipe tears of humiliation from their eyes, and integrate them by insulating racial pride, self-development, and desire for a better future. The primary texts help us see that African American representations of the city have socio-economic and political significance in the "neo-urban society" by portraying the possibility of a black dialogic communication to build a transformative social change. They transformed the same notion into the new environment assisting one another in mobilizing the same culture as socialization into new identities and new paths. They planted their roots and spread their wings in the fast-paced world of America and used family structure to change the community's status.

All these themes are analyzed in the selected text by employing the model of racial socialization. The community begins to support its people and community in coping with internal and external challenges and the focus is being shifted from their current circumstance to an ideal situation this process is called racial socialization. Vonnie, McLoyd, Nancy, Keneth & Dodge (2005) are of the opinion that through the process of racial socialization, the socio-cultural and emotional "function of these families have also been evolving…the socio-emotional functions include activities that fulfill the affirmative and emotional needs of families" (p. 98). This process helps us analyze the text to achieve the objectives of the study.

Statement of the Problem.

African American community adopts various strategies and modes of resistance against existing racial hierarchies that portrays blackness in negative and

stereotypical images. They help shape the learning of the community by socializing racial discourse positively and inculcating the idea of transformation and love of blackness by associating positive image of it. The study investigates the process through the multiple subjectivities and transformative acts of blackness can offer ways of subverting victimized status into revolutionary blackness by employing the model of racial socialization in Brown Girls Dreaming.

LITERATURE REVIEW

African American very artistically and wise choose the process of racial socialization to change the system of marginalization and deconstruction of negative image associated with them. For this process, parent play vital role in socialating the race positive among the people of the community and their children. They began to place a greater emphasis on responsibilities toward their families. They mobilized message to gather the families' missing members in the southern cities. When they met geographically scattered members, this also drew them together. They provided moral and emotional support to them. They were able to maintain a strong family system and connection that brought important changes in family function to save the community. Following the establishment of these connections, Childrearing and socialization were:

The key tasks during the life course of most family members. For an increasing proportion of the population, they have no relevance. However, most of these families will have to be advised at one time or another by most family units (p. 196).

This could be accomplished by positively socializing race-related problems among the members of the community, a process known as racial socialization. The goal of this socialization was to instill certain rules, skills, attitudes, and information of ethnic culture in their children. They were labeled as odd and peculiar, and occasionally as inferiors and awful. The primary aim of this socialization was "to prepare children to recognize their position within the large social structure" (Vonnie, McLoyd, Nancy, Keneth & Dodge, 2005, p. 264). Educating their children in traditionally unsuitable environments and instilling positive group identification was also a challenge for African Americans. They needed to shape their learning in this critical environment to be positive about their race and ethnicity.

African American parents had two major challenges as far as their socialization is concerned. One was to raise their children, while the second was to develop in them positive attitude about race and society. They needed to reduce the negativity and cultivate in their children's positive vital approaches about a bright future. They had to cultivate a strong psychological feeling of equality to the dominant culture's frequent disparagement. In this context, racial socialization was the "transmission of Parents' world views about race and ethnicity to children by way of subtle, overt, deliberate and unintentional mechanism" (Hughes, 2003, p. 15). This was made up of messages and practices that promoted adoptive and protective world views to insulate ethnic pride and positive racial identity from the ubiquitous prejudice and racism that surrounded them (Stevenson, 1994).

Racial socialization was a completely different and unique process in African American context. The community used this process with an intention "to promote psychologically and physically healthy children in a society where dark and/or African features may lead to determinate outcomes" (Vonnie, McLoyd, Nancy, Keneth & Dodge, 2005, p. 266). Similarly, it was also defined as "specific messages and practices that … provide information concerning the nature of race status as it relates to (1) personal and group identity, (2) intergroup and inter-individual relationships, and (3) positive in the social hierarchy" (p. 266). This method entailed instilling positive messages about race and racism in intragroup and intergroup generations. It involved teaching children the values and norms associated with the community and ethnicity to develop skills to deal with racial issues, as well as making children flexible in race-related challenges, while gaining self-awareness from core community ideology. Racial socialization messages are divided into three categories: mainstream, minority, and cultural experiences.

Messages about mainstreaming involve intertwining of aim, value, and influence of dominant culture that includes white people's behavior and the behavior of the middle-class blacks. Because African Americans had special experience working in and dealing with mainstream America, they passed on their knowledge and assisted their children in negotiating reality of whites transcended racial system in everyday life. They also prioritized peaceful and harmonious coexistence with other communities in the mainstream, as well as development of self and lifelong skills in their children.

These messages created awareness and prepared them to deal with the challenges of a minority. They focused to prepare "children for an oppressive environment" (Vonnie, McLoyd, Nancy, Keneth & Dodge, 2005, p. 268). Through these messages, they aim at conveying the true meaning of what it meant to be black in America. They also made children realize the challenges in economic, political, social fields and enhanced their skills and abilities to cope with such issues associated with them as a black minority.

African American parents demonstrated the uniqueness of African heritage through these messages, which included style, motif, conduct, song, dance, and other cultural characteristics. Through storytelling, historical events, and individual experiences, the main goal of these messages was to familiarize people of the community with the traditions of West African culture. The statements were both nasty and positive at the same time, but they were designed to appeal to African Americans' positivity.

Many families used these domains to send messages based on their own needs and policies. Some families concentrated on the importance of mainstream messages for their children, while others focused on creating awareness about white supremacy and preparing their children to deal with these challenges.

All these messages emphasized the need for communal cohesiveness, positivity, pride, and pluralism. Many researchers have classified these messages into different categories based on their importance and priority. It was estimated that

thirty-eight percent of race-related messages, twenty-three percent of racial pride messages, fourteen percent of self-development messages, twelve percent of racial barrier awareness messages, and twelve percent of egalitarian messages were communicated to the African American children (Hughes & Chen, 1997). All these messages played significant role in the development of their community.

African American families used a variety of method and strategies to communicate positive racial socialization lessons to their children. 'Verbal Communication' was the original and most common type of this process. To inform their children about race and society, they employed verbal, storytelling, assertiveness, argumentation, and explanation of their experiences. 'Exposure' was the next method of communication for African Americans. They aimed at showing them the true essence of their beauty, portrayed stories related to African Americans culture and tradition.

'Modeling' was another way of communication for African American parents. They exhibited and performed a few traditional African cultural acts in front of their children asking them to emulate them. They also advised against making derogatory remarks regarding race, self, or community. They began to engage in racial socialization more and more, considering it a unique practice for insulating new feelings and ideology in their children. 75% of black children were taught through racial socialization that resulted in a positive shift in families toward new identity formation. Keeping in view the above discussion, racial socialization could be defined as "behavior, practices and social regulations that communicate information and worldwide views about race and ethnicity to children" (Ruthland, 2017, p. 253). These messages are classified into the following categories.

1. Messages about equality and egalitarian society
2. Messages about ethnic pride, cultural history, and roots
3. Messages to cope with prejudice and biases
4. Preparing children to deal with other ethnic groups.

1. These communal messages were important for teaching the significance of race and diversity of the society as well as the need for collective nationalism. Many parents were asked in this context what they wanted to teach their children through these messages, and they responded that they wanted to educate them to live together as all humans do (Ruthland, 2017). These messages were very significant to bring change in the behaviors of African American children.

2. The views of parents and children on egalitarian society were inextricably linked to the concept of cultural socialization. Almost 80% of parents implanted in their children the notion of cultural superiority. They wanted children to learn about their cultural history and traditions. They instill ethnic pride in their children. In their ideology, the "cultural socialization … plays a protective function in youth" (Ruthland, 2017, p. 257). This resulted in a significant change in their attitudes toward race and prejudice.

The concept of social identity and self-esteem were also configured to change the social image of the children of minority through these messages. They have developed a sense of belonging in them. Because ethnic equality was obtained and gathered by representing their heritage and roots in the Mainstream cultural exhibition, there was a close relationship between the idea of cultural socialization and centrality (Franklin, 2006). It's more of an identity experience than an affirmation for their children. Because it was a kind of recognition of their cultural exhibiting a connection to their ancient civilizations, the idea should not be combined with identity creation. These racial reality lessons were inevitable for African American children to learn to deal with the prejudice of the society.

3. These messages also prepared them against biases of the society. These messages were less important than cultural socialization and egalitarian messages. In this context, there were other significant group differences in the community that affected the process whereas "African American parents report more prepared for biases than do other parents" (Ruthland, 2017, p. 258). Undoubtedly, some facts made parents hesitant to share their children's apprehensions in wealth, health, and income in an inclusively varied community. As a result, the process of preparing for biases gets negatively affected.

4. In a discriminatory atmosphere, racial socialization messages were highly useful in a very mild way. Other messages were also operational, opening up new chances for the advancement of their children. These messages strengthen "relationships between youths' discrimination experiences and their psychological functioning" (Ruthland, 2017, p. 260). All these positive viewpoints made preparation for biases an inevitable part of the racial socialization process.

Parents of African American children who had encountered discrimination in schools, community institutions, and other social structures were preparing their children for biases and promoting distrust of other people and social structure in their children. This demonstrated how intergroup discrimination affected intragroup instructions. These messages about socialization prepared children to "perceive and interact with their own and other racial-ethnic groups are in the intragroup process" (Ruthland, 2017, p. 261). Intragroup interaction, according to researchers, reduced the stress of discrimination caused by indolence. Racial socialization was a process of minimizing discrimination-related discomfort in their children (McCarthy & Teasley, 2008). The process of racial socialization was carried out in many ways by African American parents. They "consider the discussion of the race a central component to raising their children …other discuss race-related issues only what their children bring them up, and still other convey messages to their children that completely de-emphasized the importance of race" (Enrique, Neblett, Ciara, Kahlil, Nguyen, & Seller, 2009, p. 190). These messages insulated the idea of positivity and moving forward in the community. In these ideas, the first achievement was the inculcation of racial pride in the community that taught unity and "heritage and instilling positive feelings towards the racial groups" (p. 109). They were taught to honor black images, love their heritage and show "racial pride and getting along with

whites from their parents were likely to have strong feelings of closeness to other Blacks and to hold strong support for Black separation" (p. 192). Parents also made their children aware about various racial barriers and policies which perpetuate their rejection. African Americans who received these "messages about prejudice and discrimination were more likely to engage in self-experience earned the significance and meanings of race" (p. 191). These children were taught to develop an understanding of racial barriers "emphasizing an awareness of racial inequalities and struggles for coping with racial adversity" (p. 191). Thirdly, the idea of an egalitarian society was injected into them. This was a progressive step towards "interracial equality and coexistence" (p. 191). These massages reinforced the concept of individual importance and self-worth in a greater framework of a child's race. This was also proved by the sale and purchase of African literature containing race massaging. Parents' connection with their children taught them everything related to daily life because racial socialization was "related to awareness, knowledge and acceptance of the culture and social tradition of African Americans" (p. 190). All these messages indicated that "Parents who taught their children about the positive aspects of their race had children with high racial awareness, knowledge, and performance" (p. 192). These messages always had positive effects on African American children that helped framing new identities in mainstream America.

RESEARCH METHODOLOGY

This research explores the role of Afro-American community in the revolution, liberty, and emancipation of the community through the process of racial socialization. The focus of this research is to examine the role of the black community in socializing race positively among the people of the community and inculcating positive image of blackness. The study analyzes the text in the light of racial socialization model which serves as theoretical farmwork of the study. This section discusses many approaches, tactics, and resources that are used in this research. The study is designed by using qualitative research methods. The textual analysis technique is used to analyze the collected data. The information is collected from literary texts of African American novels published in the twenty-first century which are analyzed to achieve the objectives of the study.

DATA ANALYSIS

Jacqueline Woodson describes a family structure that uplifts the community and challenges societal barriers to overcome internal and external challenges in her writing. She presents a family that faces several challenges posed by Whites but perseveres in its pursuit of transnational blackness that is an idea of wishing something different and striving to achieve mainstream nationality. They want to contribute to the country's progress. In Brown Girls Dreaming, Jacqueline Woodson deftly depicts the various topics. She portrays a family structure that alters race discourse and instills racial pride in family members by uplifting the entire community and transforming negative stereotypes into positive community postures. Parents employ powerful images of leaders to present a role model to the community. Parents teach their children about the racial status in society in the light of their own experiences. The goal of racial socialization process is to increase children's prospects of success and make them proud

members of the society. They teach their children about race and its realities because it affects their socioeconomic standing, and their future depends on how they perceive race and society. As a result, they aim at instilling positive messages about race and society in their children. They strive to maintain a good sense of pride in their children about race, culture, and history as well as to engage confidently with people of other races. In her work, Jacqueline Woodson praises these leaders' efforts and portrays a family system that recognizes their influence and teaches children to emulate them as role models. Jacqueline's family tells her about the act of freedom and compares this painstaking task to something positive that helps them "…looked up and followed the sky's mirrored constellation to freedom" (Woodson, 2014, p. 7). The entire community is behind the struggle of freedom which is not easy for them to manage.

The entire community, families and writers equally support the quest for independence. Jacqueline aspires to be a storyteller who chronicles such hardships. She also praises "James Baldwin is writing about injustice, each novel, each essay, changing the world" (p. 10). She claims that African American writers' efforts are critical in educating the community and elevating its moral standings. She reclaims that they relate the stories of the past and inspire black people to realize that their conventional position can be transformed into a new positive intent. The Civil Rights leaders responded to the community needs, touched the sentiments of the community members and participated in the liberation movement. These stories are passed down via African American families to their offspring and instilled in them a desire to fight as their leaders have done. Ruby, a young girl in the novel, always supports the freedom fighters and Jacqueline also longs, "I do not know if I'll be strong like Ruby" (p. 11). This is the quality of the black community that makes it prominent in the country by emphasizing its goals. They strongly believe that a day will come when "their protests rising into song: Deep in my heart, I do believe that we shall overcome someday" (p. 10). The entire community is behind them, and family is the most powerful vehicle for instilling positive insurgencies in children. According to postmodern theorists, meanings are not a complete embodiment of reality. They can be construed to create a reality based on the reader's subjectivity.

The concept of a protest 'rising into song' demonstrates that African Americans' goal is not easily achieved. It is the beauty and creative nature of Jacqueline's expression that transforms these stories into a long lingering history of struggle. On the other hand, the nature of racial messages protects community's faith and optimism in overcoming racial hatred without reducing the level of scorn felt by non-Black people or control groups. African Americans' history of freedom is more closely identified with the names of great leaders than with social and political organizations (Bois, 1903). Jacqueline's grandma tells their story and Jacqueline expresses, "if these hands will become Malcolm's—raised and fisted or Martin's—open and asking" (Woodson, 2014, p. 11). She shows her intention to support the community and wants to become a child "of Hope and Grace" (p. 14). The potency of a racial message about a black leader's work and accomplishment is widespread among their children. In everlasting ways, parents show an ongoing history and never dying sprits of the leaders. The

grandmother tells the life story of Martin Luther King while "His name in stone now on the Civil War Memorial" (p. 15). This spirit restores their belief and confidence in the community. They also derive an idea of self-believe and start focusing on personal strength that guides them to pursue their dreams.

African Americans are not allowed to travel in the front seats of the bus on their route to the South. Jacqueline's mother talks about Robert who is "the ones who take a seat up front, daring anyone to make them move. And know this is who I want to be. Not scared like that. Brave like that" (p. 238). Jacqueline here portrays a dual image of black people, one as a symbol of timidity in the traditional sense and the other is the symbol of strength and resistance. Similarly, the idea of binary opposition is presented by postmodern theorists. The idea discards the presence of one party with the existence of other. According to Hooks (2015), the difference between black people and white people is of standpoint. She admires people who fight for the community's freedom. They devise a strategy to modify the community's victimized status under its current living conditions. They have faith in God and sympathy for their dark figures. They know that the community has history of great culture and tradition and owns the endurance to transform their status therefore, their leaders and the "marchers down south didn't just up and start their marching— it was part of a longer, bigger plan that maybe belonged to God" (Woodson, 2014, p. 291). Families continue to praise and imitate their leaders who recognize the community's strength and transform low-status blackness associated with inferiority into revolutionary blackness. Black parents employ ideological jargon such as brave, not fearful and daring to communicate their trust and hope in their leaders to instill in their children a desire to stand for freedom and recognize the success of their leaders' joint efforts. Postmodern theorists think that Language is a construct, and it presents a subjective feeling of those who use it. Keeping this in mind, we can imagine the significance of these words for children who are born observing racial hierarchies in society and have always been the victims of name-calling. As a result, words play an important role in conveying parents' messages to their children about the reality and history of the race. Children begin to feel comfortable and secure because African American parents keep instilling racial pride and love of being black. These types of messaging break negative associations of blackness and turn dread into optimism. They are informed, "When there are many worlds, love can wrap itself around you, say, don't cry. Say, you are as good as anyone. Say, Keep remembering me. And you know, even as the world explodes around you—that you are loved" (p. 316). They are protected from the hatred that surrounds them. The children still have a positive outlook. Jacqueline's mother informs her that no matter what happens in the world outside of blackness, she will always be cherished because African American children are always beloved to their parents. She instills these thoughts in her daughter and notices a shift in her views about race, social and academic performance.

Children's boldness is also increased because of these teachings. Maria and Jacqueline promise to fight with the freedom fighters. They pledge that they will not be "afraid to die" (p. 301). In society, there is a widespread belief that white people beat, imprison, and kill these warriors because of their beliefs and actions. These two African American children promise to fight for their freedom

without being afraid of death. This boosts their confidence and gives them courage to transform their dread into optimism and fighting spirit.

African American children interpret these statements as a source of pride and encouragement. They transform the negativity in their environment into a positive zeal. They are self-sufficient and believe in their interpretations of events. The mass media and institutions controlled by Whites always try to lead them down, but African American parents' messages transmute this negative image into a positive surge. According to Derrida, a postmodern theorist, a text is open to any interpretation dependent on the reader's subjectivity. Parents create binary opposed events and instill in their children the concept of racial pride that is advantageous to their mental health. They start operating in the opposite direction of that negativity spread around them about black people and "the kids eat happily, sing songs about how proud they are to be Black" (p. 302). They show love, feel proud of being black and inform others to "Say it loud: I'm Black and I'm proud" (p. 302). The positive message of black parents guides their children in right direction. The entire community strengthens families to bring them together for a common goal of freedom.

In instilling the idea of the pride and love of black, these families enjoy the full support of the community and leaders. Angela Davis, a black woman leader, extends her support for the community and "raises her fist in the air saying, Power to the people" (p. 303). Jacqueline also shows her love for this brave leader because "she is beautiful and powerful" (p. 303). This passion for being black is revived in the children and the community leading to a communal fight for freedom and liberty. All the members of the community which include "Black brothers, Black sisters, all of them were great no fear no fright but a willingness to fight" (p. 309). This is one of the kind initiatives of black parents to bring the community together and give them a cause to strive for and a goal to attain. The example of Robert is quite important, in this context. He fights for the rights of the Southerners and faces many challenges, but never gives up. He loves this fight and never feels sorry for injuries he sustains and regards them as the "wounds of Love." Every memory . . . Froggie went a-courting, and he did ride uh hmm. Brings me closer and closer to the dream" (p. 311). Jacqueline is inspired by her uncle's efforts who treats her as if she is a miracle and encourages her to achieve her aspirations. He gives up his desires and devotes his time to bring a smile to the community's face. This sacrifice serves as a reminder of the country's rebuilding efforts by black leaders who make life simpler for the rest of the country's citizens and enable them to pursue their aspirations. They contribute to the transformation of the sentence "It's always been difficult to be a Black person in America" into "I'm glad to be born black" (p. 311). This is the goal of postmodern theorists who work to present the unpresented through their writings that play a key role in allowing people to express their emotions. The concept of Hyperreality as introduced by Jean Baudrillard (1981) shows that reality is replaced by images that are considered genuine. Similarly, the concept of race is merely a mental construct (Mennens, 2011). This notion is associated with negativity, and it has become a sign of curse and poor standards for African Americans. The mass media and other social institutions foster this rhetoric too.

The community loses its civilization and history of a great African culture. Bertens (2014) introduces the concept of Supplementation arguing that language does not provide a direct indication to the identification. We do not live in reality; however, we must create it. In Derrida's concept of Aporia the misunderstanding is constantly there. Keeping all these postmodern theorists' viewpoints in mind, it is clear that the concept of race and the sign of black color are being utilized as marginalizing instruments against people of color to look down upon them. In our modern technological era, where print and electronic media use 3D and 4D dimensions to display a picture at any agenda to influence public opinion in any way, Race and black color are also used to establish negative stereotypes about them in the media.

African American families keep hope and dreams alive for their children and the community. Jacqueline becomes a writer, and she acknowledges that her "Dream is achieved "All of it, mine now if I just listen and write it down" (Woodson, 2014, p. 312). Families send these positive messages to their children to encourage them to pursue their aspirations in scholastic, economic, and social spheres that is impossible without their help. Children show fresh confidence in believing that they can achieve their goals. On the other hand, these positive messages about the love of black people enhances African American children's love for the country too. Jacqueline writes that she is grateful to her family for inculcating the sense of believing in her. She is successful and now believes "in the city and the South the past and the present. I believe in my mother on a bus and Black people refusing to ride" (p. 315). She now feels proud of blackness that offers her a new sense of direction for the future. She perceives a shift from cultural inferiority to subculture opposition as well as a willingness to decline a ride on the bus which was formerly a collective hope and grant. Racial socialization messages from black families also help them feel their worth as black people. According to Handle (2006), they are concerned about improving Black people's image and stature. Some black parents' messages encourage their children to believe in themselves such as 'I am deserving', 'I am a miracle' and 'I am the wildest dream'. Children do not hesitate or feel ashamed of their skin color or stature; rather, they adore their complexion just like their parents do. Jacqueline's grandfather notices that she is attractive. She asserts that he encourages her to feel proud "because you're colored, my grandfather says. And just as good and bright and beautiful and free as anybody" (Woodson, 2014, p. 87). She shifts her attention away from racism around her and feels proud of being black. She understands that true strength comes from skill and hard effort not from what others think of you. She persists in chasing her dream and shows confidence in her worth. When positivism and culture of loving blackness take hold, the entire community joins them. Jacqueline says that the women around her tell her that she is beautiful and she "smiles proudly when the women say how pretty we are.…How to sit at counters and be cursed at without cursing back" (p. 90). This sense of racial pride also inspires resistance and challenges others.

People call their names and now these messages have instilled in them the need to act aggressively to combat all these stereotypes. Others begin to admire black individuals as well. Jacqueline's brother is playing in street and people love his "soft brown curls and his eyelashes stop people on the street. Whose angel child

is this?" (p. 155). The children show the same love and devotion to their parents and elders. While leaving the North, Jacqueline promises that we will be "coming home soon, Grandma each of us promises. We love you" (p. 188). This affection is the product of African American families' long and hard efforts to understand the importance of children. Jacqueline's mother makes her realize that the entire community knows "how much I love you? Infinity and back again, I say the way I've said it a million times" (p. 233). She also tells her grandmother that she will return to the South to see and love her parents again. It is noticed that terms like love, respect and beautiful are employed in the text of the novel deconstructing the signs about racial barriers passed down to the children previously by racial essentialists. Everything in the life of their children is now influenced by the messages that black parents send about racial identity, determination, pride, and resistance to them.

Children acquire valuable lessons about racial inequity. In every field, they step forward to defeat powerful groupings. They also develop certain universal characteristics. They learn music, play games, and engage in other social activities by constructing their version to introduce everything in a fresh light. Jacqueline's brother learns to sing. She feels amazing, "it's hard to believe he has such a magic singing voice" (p. 235). This gives him confidence and courage to acknowledge his qualities. He shows his confidence and talent and says, "I sing beautifully. He says I am perfect" (p. 237). People of color are given new directions and new hope to make their future. They not only gain respect in their community but also impress others and their passion for being black becomes a societal trend. Jacqueline acknowledges that they have altered the community's history. She relates her experience that she becomes a writer and starts praising black people in her songs.

The concept of Trace is introduced by postmodern theorists who argue that meanings are related but do not explain reality. The same may be said of old black people who, in the face of white rage, are still close to reality but do not openly communicate it to their offspring. After learning this concept, the novel is reinterpreted to illustrate that Whites do not allow African Americans to follow their aspirations and live freely in society. Jacqueline reports that parents give them a complete pattern to make songs as "My mother lets us choose what music we want to listen to as long as the word funk doesn't appear anywhere in the song" (p. 263). They are aware that bothering Whites can still affect their children and the children may refuse to accept the mainstream rhetoric. Jacqueline says that she is not afraid to use the word 'Funk' in her songs and she feels happy "thinking about it. Funky, funky, funky, we sing again and again until the word is just a sound not connected to anything good or bad right or wrong" (p. 263). The new generation has the courage and love for the black images to stand up to these disparities and show a fresh light to fight and challenge those who work against them.

The idea of Supplementation is also traced from the text of the novel that describes the past of black people implying that language does not provide a hint to identity rather we must build it. The reality is that black people have had a difficult time. She explains that she remembers the prejudices of opponents. She relates that they criticize "Stopping me before my name is a part of the

history—like the ones on the roofs and fire escapes and subway cars. I wish I could explain" (p. 260). She cannot relate her plights and remains silent because to her "Even the silence has a story to tell you. Just listen. Listen" (p. 278). This silence is deafening and raging against those who have a poor view of black people's lives. In these phrases, the author demonstrates that the text has some gaps for the readers that confuse them.

The text must be deconstructed to re-produce reality. Although she is unable to explain her past, the reader can infer meaning from the text and comprehend the suggestiveness that Jacqueline Woodson develops to fully comprehend the plights and challenges of black people. These cognitive acts enhance melancholy and anxiety in African Americans and hinder self-development, but the role of the parent triumphs once again in countering this disparity. In this respect, the children's response is crucial. Jacqueline's grandfather and grandmother try to prevent her from freely writing about black activists and the passion of being black, but she never agrees. She wants to make them realize that now the situation has changed, and black people have won their rights and freedom. She wants to make her grandfather understand this fact and wishes she "had the words to stop his anger, stop the force of him grabbing my hand, wish I knew how to say, just let me write—everywhere!" (p. 261). She gets the liberty to write about the images of her people and admire the freedom fighters and revolutionary successes. Undoubtedly, this time Jacqueline behaves in a state of self-empowerment, self-development, and self-reliance. She feels proud of her culture and race and exclaims that my, "grandmother watches me. Both of our worlds changed forever" (p. 282). This is the result of the struggle of Afro-American families and parents that children are instilled with positive messages, broken images of Blacks are transformed into unity and integration that embrace the status of transnational blankness. African Americans' freedom and struggle are internationalized, and their self-determination, self-reliance, and self-defence are restored.

CONCLUSION
The analysis of Brown Girls Dreaming by Toni Morrison introduces new images and identities of branded blooming black race constructed through the process of racial socialization among the community. She portrays black people in positive, graceful and adoring manners. It has been observed in the novel that community instills in people a strong desire to change their negative image shown in the media and to develop the stance of self-realization and self-identity. They teach kids about race and deconstruct the negative connotations associated with being black. They generate new positivity about blackness; a global blackness connected with pride, privilege and give new and unexpected meanings to it. They instill optimism in their children through texts, stories, and reasoning. They inculcate the idea of knowing their strength, trusting their community and their culture. They tell them to focus on their personality and the community; rather than on the discrimination around them. They teach them how to control their emotions, recognize ethical responsibilities and fulfill societal obligations. In Brown Girls Dreaming, Jacqueline Woodson depicts a community system that is primarily responsible for transforming the concept of traditional blackness into revolutionary blackness. In the story, Jacqueline's parents use positive and ideological jargon to communicate their leader's stories

to her in a very positive way. They use words like brave, not scared, and daring to inculcate pride and respect for their leaders and the freedom fighters in the eyes of their children. Her mother uses Martin Luther King and the other freedom fighters as examples and praises them for their efforts. Postmodern theorists argue that language is constructed, and these positive words have a tremendous impact on children who have been facing name-calling in society. These positive phrases bring significant changes in their behavior and approaches towards self-realization. The positive racial socialization messages also assist them in recognizing themselves. Jacqueline screams, 'I am worthy', 'I am miracle', and 'I am the wildest dream'. The parents also support and encourage them to achieve their dreams. Jacqueline eventually becomes a writer, and her writings reflect their dreams and emotions. She is proud to tell the stories of her community and believes that she has realized her ambition. She writes, their silence has words, the words that express African American community's zeal and zest for pursuing their dreams. In her writing, she constructs their reality using positive words and phrases to express their life. The connotation of such phrases seems ambiguous that resembles postmodern posture, but a close examination reveals that it embodies the aspirations of the black community. She also enjoys the freedom to honor her liberation fighters and those who have sacrificed their lives for their ease. She portrays them in various states of achieving self-awareness, self-realization, self-development, self-reliance, and cultural and racial pride. Her grandma also feels that positive terms like determination, pride, and resistance indicate racial pride in the community. The community also benefits from these circumstances and begin to recognize its worth. It has been found in the novel that black youngsters have a good understanding about the messages and positive ideas of their parents related to their community. The strong characters created by the African American writers serve the community with inspiring messages, stories and dialogues. They transform the community's victimized status into a new, powerful societal force aligned with mainstream nationalism that is the determinant of their success.

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