




**AbRAR Ahmed<sup>1</sup>, Amir Turkey<sup>2</sup> & Abdul Shakoor<sup>3</sup>**

<sup>1</sup>Research Associate, Department of English, Hazara University Mansehra, KP, Pakistan

<sup>2</sup>Lecturer, Department of English, Hazara University Mansehra, KP, Pakistan

<sup>3</sup>Assistant Professor, Department of English, Hazara University Mansehra, KP, Pakistan

KEYWORDS	ABSTRACT
Supremacy, Authoritarian, Grand Ideology, Rejection, Oppression, Discourse, Deprivation, Strategies and Resistance	<p>It is a well-accepted fact that race and colour are only deceptive symbols and notions that influential groups in society use to justify denying anyone's basic human rights and excluding them from society. The research begins by looking at role played by African American community in defining tactics to resist political exclusion, falsified information, &amp; unjustifiable segregation by white supremacy and its discussive practises in Nancy Johnson novel The Kindest Lie. Theoretical groundwork for the textual study of the chosen novel is provided by postmodernism. Lyotard's (1979) concept of scepticism to metanarrative and deconstruction of major ideologies is worth mentioning. Study shows that Black Americans use specific tactics to challenge system that cares white supremacy; they take on strong organizations and challenge structural prejudices. On other side, white supremacy is built on intolerance and disrespect for other social groups and the belief that Black people are naturally inferior and should not be treated equally. The African American people and freedom fighters made plans to cope with subtly exiting racism &amp; discursive practices of white supremacy by focusing and promoting their own culture and history.</p> <p> 2023 Journal of Social Research Development</p>
<b>Corresponding Author</b>	Abrar Ahmed
<b>Email:</b>	<a href="mailto:barz86@yahoo.com">barz86@yahoo.com</a>
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## INTRODUCTION

The idea that Whites and Blacks are inherently superior to one another has been used by several organization and famed experts to defend white supremacy. Being white seen to confer advantage on white people. The one drop blood rule against black race is supported by white supremacy, on the other side. This law states that even trace quantity of Saharan blood in one's veins are sufficient to deprive one of all rights and status. New IQ testing methods introduced in 20th century, which

claimed to show significant IQ discrepancies across races, were used to validate these views. In these tests, Northern Europeans regularly outperformed Africans. The notion of "white supremacy" holds that the white people should govern over members of other racial groups because they are superior to them. These policies not only devastated family structures but black church, business, education, and fair housing laws. White supremacy is based on intolerance and scorn towards other social groups. Thus, the mistaken notion that whites are superior from birth is the cause of it and whiteness "focuses on the construction of the social privilege and power from which whites primarily benefit" (Jardina, 2019: 47). In selected texts, several white characters make derogatory remarks about black people.

As the white colonizers called names of minorities and always look down upon them as inferiors, uncivilized & their "atrocities are exposed, colonialism is painted as "civilizing force" (They believe that Black people shouldn't be treated equally with other people because of their inferior biology. Gloria (1999) proposes the theory that whiteness is a trait. In her opinion, "whiteness is a property occupied by Whites. Other minorities cannot get access to this property" (p.15). In this regard, it has been noticed that the dominant social groups begin to marginalize the people by passing laws that consider them as less valuable. They are not allowed to participate in social, educational, political, or religious activities. In this connection, all their activities are hindered by a "group who (i) has the power to control access to excellence by deciding who is included" (McNair, Bensimon & Piqueux, 2020: 5), and that group is obvious the dominant group of whites. In this linking, their identities are suppressed, and they are shunned by society. Yet, minority groups start to grow counterarguments to this narrative by attacking them and criticizing the legislation that further oppress them. In this regard, the role of the black community specially parents are noteworthy and remarkable because "African American parents report more prepared for the biases than do other parents" (Ruthland, 2017: 258).

Lyotard, a postmodern philosopher, attempts to criticize this pure whiteness in his work from 1979. He characterises this process as scepticism about metanarrative in contrast to widespread ideology of whiteness as property and its prevalence in all social forms. He criticises the metanarrative that legitimises knowledge production while demeaning minority who participated in it. The idea of a grand narrative, or what Lyotard called the emancipation narrative, refers to a meta-narrative that, in addition to simply talking about "one damn thing after another," can, in some ways, make sense of history by acknowledging connections between events. The great narrative, often referred to as the liberation narrative, is precisely defined as all those ideas that seek to explain history as opposed to merely specific historical occurrences. Some of these ideas include class strife, socialism, capitalism, and productive forces. Like contemporary European colonial administrations, the white supremacy acquired illegal support by Jim Crow Laws. By highlighting rigid power structures that protect and sustain existing pervasive form of racial oppression, white supremacy goes beyond systemic racism. Willie and Reddick's (2010) tale centers on black slave Benjamin Elijah Mays stands against the inequalities of his masters.

Mays is of the opinion that since relationships between white and black people were based upon the superiority and inferiority that is never justifying. He talks about his father who was enslaved

“hates injustices and brutality heaped upon black people” (p. 32). Hardships of African American to avail similar rights as their opponents are provided in the society are due to “monopoly of power and wealth by small minority of those who unquestionably influence policies and practice of social institutions” (Jewell, 2003: 2). They didn't stop their struggle to frame new multicultural identities and they were thinking that “in the memory, they are equal to whites” (Hattery & Smith, 2012: 12). Their predicament was made worse by their financial difficulties and social exclusion from governmental institutions. Social, public and political policies continued to put victimized community in further difficulties. Hattery and Smith (2012) claim that these practices have kept the black people out of other institutions like sports and education system and marriage. They aimed to liberate community from the society's racial and xenophobic entanglements because their essential job as a people is rescuing and rehabilitating fallen beings. The civil rights movement and the church both support this family's endeavour.

The first step on their path to become regular individuals who would benefit nation as honourable and responsible citizens was starting families. The institution of the family served as the foundation for the vast web of aspirations. They started believe in American Dreams and lauchbed struggle to achieve success in socaity by educating the community and inculcating postivity into it. All of these subjects are covered in Kindest Lie by Nancy Johnson, who explores them in light of postmodern thought. Theorists claim that scepticism is brought on by interplay between capitalists and desired scientific outcomes. They contend that the state should work to undermine the vast ideology and completeness of the system that oppresses minorities. Lyotard refers to this phenomenon, which is unpredictable, unstable, and potentially subversive, as “paralogy.” His efforts provide a novel idea for changing current tendencies in politics, ethics, and aesthetics. Postmodern theorists focused on adopting “entirely new ways of thinking about the communication and expression (p. 145). African American writers instruct the community not to believe this grand narrative and discourse of the wholeness of one group that is superior in the eyes of law and social institutions by using all these sources and using these techniques. These problems are examined in the present research as grant narrative defences.

### Problems Statement

As are post-modern and race studies, African American authors and the community are interested in combating xenophobia and racial prejudice using the concepts of liberation, revolution, and pluralism. They have been using variety of techniques to undermine victimhood as a conventional, stereotyped, and disadvantaged condition and to give minorities a voice in fight against narratives that affirm white dominance and cast blacks in a bad light. The Kindest Lie author Nancy Johnson made significant contribution to releasing her community from systemic injustices caused by white supremacy. Every mechanism in the language game, in his opinion, has the capacity to provide the results this perverse group needs in equitable manner. Writers instruct community not to believe this grand narrative, discourse of wholeness of one group that is superior in eyes of law and social institutions by using all sources and using these techniques. This paper examines how she transforms every derogatory statement made about them into a dominant, powerful group challenging the system of marginalization.

### Questions & Objectives

1. How does white supremacy establish a suppressive discourse to disadvantage the African Americans as portrayed in the *Kindest Lie*?
2. What are various resisting strategies used against grand narrative of white supremacy in the selected novel?
3. To analyse the suppressive discourse of the white supremacy projected to disadvantage African American community as portrayed in the *Kindest Lie*.
4. To find out various resisting strategies used against grand narrative of white supremacy in the selected novel.

### Significance of Study

A nation will do better by respecting minorities, as shown by history of human growth, since doing so implies that everyone contributes to advancement of nation. Minorities should be treated with dignity and evaluated on their merits. Report lends support to minorities legitimate rights & helps them fend against discrimination. Since it assesses diverse movements' struggles for minorities' rights critically, the research draws attention to significance of the freedom and liberty movement. Study is mainly noteworthy from postmodernist standpoint since it does not conclude anything and instead leaves hypothetical end that inspires academics to carry on topic considering their own research interests. It exposes the governments' covert discriminatory policies against its citizens and inspires people to stand up for their rights. Research donates to creation of flexible, multicultural, pluralistic, and anti-racist society, which is necessary for the social and political liberation of the underrepresented minority.

### LITERATURE REVIEW

The *Kindest Lie* is examined in this paper in the context of postmodernism to assess how the black community was rejected and to investigate how the rhetoric of white supremacy was growing. This movement focuses mostly on rejecting a particular style, definition and story and anti-authoritarian bodies. The aim of this notion is to adopt methods of wholesale 'nudging' commitment to doubleness, or duplicity (Hutcheon, 1989: 10). Aim of theory is to prefer individual subjectivity over a collective stance of oneness and deconstruct structure of fixed body objects. Focus of theory is to deconstruct discourse of dominant group and offer changes to minorities. They turn focus to interview "whiteness if it was unable to speak. As difficult as it may be to bear, allowing hegemonic white masculinities to speak creates a space to engage" (Demirtürk, 2016: 183). They focus on the most rejected people of society. "Postmodern Condition: A Report on Knowledge", published in 1979 by Jean-François Lyotard, challenges dominant narrative and philosophical currents. From Christian redemption to Marxist paradise, he examines the liberation of humans. Postmodern thinkers are of the opinion that grand ideology cannot consider the issue of daily routine rather it gives importance to a dominant group and their belief is sceptic about the claims of any kind of overall, totalizing explanation" (Butler, 2002:14).

Lyotard and various other numerous academicians have supported this view. Significance of one's personal participation in culture is emphasised by both Derrida and Foucault. The objective was to liberate people who had been excluded from prior narratives of society's upper strata. According to

Foucault, the cosmos should not be seen. He continues by saying that positivism and variety should take precedence over ugliness and rigidity. These ideas include meta-language, meta-narrative, and meta-theory, which are opposed to centrality of Lyotard. It is crucial to note [Lyotard's \(1979\)](#) notion of scepticism towards metanarrative and deconstruction of fundamental ideologies in this respect. Thus, another objective of Lyotard's is the eradication of any authoritative grand narrative perspectives that are opposed to pluralism. He calls for the destruction of the socially presumptive knowledge about the socially underrepresented groups to change this system. In his analysis of totalitarian victims from the bottom up, he claims that a strong desire to wield the power eventually destroys egalitarian humanism. He contends that even the most intelligent individuals are guilty of underestimating things like femininity, the arts, emotion, and sexuality. Therefore, legislation and any position that favours the majority and opposes the minority are both opposed by postmodern concerned philosophers.

It is crucial to note [Lyotard's \(1979\)](#) notion of scepticism towards metanarrative and deconstruction of fundamental ideologies in this respect. Being white is seen as a virtue by the white nationalists. Conversely, postmodern thinkers embrace all social inequalities and realities of contemporary life. He focuses how subversive organization may alter & recreate social reality via their performativity. [Bertens \(2014\)](#) further asserts that theory presents the critique of "grand narratives: theories that claim to be able to explain everything and to resist any attempt to change their form" (p. 9). They prefer the reality of changing cultures that strive for recognition in the society. Black community wants to counteract this supremacy and they "emphasis on white hostility is well intentioned and important; it grew out of the desire to eliminate inequality" ([Jordina, 2019: 34](#)). Like this, Lyotard strives to dismantle every authoritative standard that a grand story uses to bind an individual to his or her participation in a group. He emphasizes the role that government must play in ending this vicious cycle. He emphasizes the necessity for minorities to redefine their social status and works to dispel myths that are commonly held about them to overthrow this system. He stands with some socially excluded groups and "witness unrepresentable activates the required differences" ([Lyotard, 1979: 220](#)).

Black people in this context have been seen as victims of white supremacy. They were kept from participating in government on purpose, and the state now only looks out for the elite few. Families of African Americans are portrayed well in selected novels, contributing to a sense of racial pride and training community to distrust racial essentialists who hold that Whites are innately superior. This concept brilliantly brings to light the myriad of prejudices they face. Hutcheon is against racist legislation and criticises fabricated realities. He tries to create some kind of socially constructive meanings to know the system of marginalization ([Hutcheon, 1989](#)). [Sim \(2011\)](#) also second his ideas and asserts that these realities are controlled by knowledge & those who possess knowledge can control the world. [Lyotard \(1979\)](#) defines that the postmodern world provides us a chance to presents "the unrepresentable in presentation itself" (p. 81). He defines it incredulity toward metanarratives (p. 218). Black Americans flocked to United States in search of better prospects but were met to scepticism and hostility on their arrival. Focus of theory is to deconstruct discourse of dominant group and offer changes to minorities. Research compares how writings deal with similar themes using postmodern concepts introduced before.

People of the dominated group start struggling to end this oppression therefore, they "reject the 'grand narratives because they have now lost all their credibility" (Sim, 2011:17). The theory opposes this kind of the oppression and creates a "disdain for authority in all its many guises" (p. 17). Many postmodern thinkers like that of Brown (1986) criticises the system the law that "is not neutral and objective but geared to maintain White supremacy and the subjection of people of colour" (p. 61). They didn't stop their struggle to frame new multicultural identities and they were thinking that "in the memory, they are equal to the whites" (Hattery & Smith, 2012:12). Their predicament was made worse by their financial difficulties and social exclusion from governmental institutions. Like this, Lyotard strives to dismantle every authoritative standard that grand story uses to bind individual to his or her participation in a group. He emphasizes the role that government must play in ending this vicious cycle. They are totally against any system that privileges one set of the people while treating another as second-rate or even subhuman. A regime of thought that promotes "scepticism about authority, established knowledge, cultural & political conventions, and so on" is another one of pet peeves (Sim, 2011: 19). Study assumes these concepts as theoretical foundation for analyzing the chosen texts.

### RESEARCH METHODOLOGY

This research analyses the struggle of African American community for freedom and independence of black community. The goal of this research is to examine the ways in which the black community counters racist discourse and constructively normalises race in neighbourhood. Using qualitative research approaches, study was produced. The information obtained is examined using the textual analysis approach. African American novel that was released in the twenty-first century served as the source of the data. Postmodernism is used to analyse the evidence, which may be found in both hard and soft forms. A simple technique is used throughout the data analysis process, and stated difficulties are addressed while taking into consideration discussion on selected texts. Analytical and descriptive research methods are used in this study to analyse the selected text in the light of postmodern theory. Primary Data is collected from text if selected novel whereas secondary data is collected from the library of Hazara University Mansehra, serious discussion of many postmodern theorist and other internet sources are used to collect information to conduct objective analysis of the selected text.

### RESULTS OF STUDY

The analysis has proved that white people create a mythology in which they are shown inherently superior and have the right to accept or reject members of any other minority group who happen to be living in their society. The narrative begins with the historic election of the first black president, Barak Obama. Ruth, the novel's protagonist, relates the hardships faced by the black community because of prejudice at this time. In Lyotard's view, people have a duty to resist any institutionalized policy or practice that works to restrict their own brand of ingenuity. Thus, throughout the story, individuals of all backgrounds resist this dominant ideology and put an end to prejudice in its many manifestations. Mama, the mother of our hero, relates the terrible story of her son Alfonso, who is murdered by whites because he advocates for the political rights. They are banned from voting and taking part in any other political processes on the national level. The workplace, the church, the



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government, as well as the classroom are just some of the places where individuals have reported experiencing bias.

This kind of overt hostility is also evident in Mrs. Thornton's school. Mother agrees with Ruth that the white teachers don't care about black students when Ruth tells her about racism she encountered at school. Reading the *Kindest Lie*, one learns that Ruth and Lena both come from very supportive families. Ruth's ancestry comes from African American community, whereas Lena's family is white. They take every precaution to dissuade local youth and public from linking with these individuals. The preservation of their own culture and way of life is more important to them. In story, the main characters ban one another from utilizing, white-created names, and versions of various goods they often use. They are fully behind liberation fighters they approve of. They are there to help people fight for rights and get over subtle types of prejudice. They do not accept racial supremacy and actively fight against it. These are the means through which they combat the discrimination and marginalization in society.

### DISCUSSION

In this section of the study, we look at two aspects of selected novel. The first part examines white people's perceptions about superiority, while the second considers possible responses from the black community to the pervasive white supremacist ideology. Journalist and Chicagoan Nancy Johnson has covered national stories for Emmy-winning CBA and ABC. After finishing her undergraduate degree at Northwestern. In her prominent books, she presents the critique of gender, race, sexuality, class, and the American ideal. She manipulates the story of struggle for mainstream nationalism to provide insight into the daily lives of a group of people living on the racially isolated South Side of Chicago. Her first novel, titled *Kindest Lie*, is due out in 2021 and is about overcoming limitations imposed by one's origins (one's race, class, or family). As a result of its past, it is reshaping its present and forging on to realize its American dreams. While discussing her community's hopes for future, she also describes the many challenges that have been placed in its path. Once Barack Obama, the country's first black president, is elected, he serves as unifying figure who inspires his fellow citizens to put aside racial divisions and work together. She gives a new perspective on black life in US via individuals she writes about.

She also applauds black parents for their dedication to helping their children develop into well-rounded adults. Book is filled with anecdotes and lessons learned from black parents, community leaders, freedom fighters & other professionals as they work together to combat emerging ideology of white supremacy. Ruth, the protagonist, is a black Harvard engineer. She feels an intense sense of obligation to repay support she's received from her loved ones. Despite her respectable name, her homeownership, and her marriage to a charming guy, she still struggles with prejudice and poverty in modern America. She feels stuck in her current situation in Chicago due to the lingering effects of traditional racial influences and the weight of the past. Ruth chooses to go to Indiana to figure out her family problems and find some direction in life to find her kid who has been kept hidden by her grandmother for his security. To better understand her son's background, Ruth travels to Indiana to spend time with his grandma. Midnight, a white teen boy she meets on the road to Indiana, forms an unexpected relationship with her despite their shared economic, social struggles. While Midnight's

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racist father tries to keep him away from black acquaintances, the bond of friendship that forms between Ruth & Midnight shows that people of all backgrounds may find common ground in their shared humanity.

Ruth reaches Indiana and her grandmother informs her that having a kid isn't in the cards since she wants to keep the community safe from intolerant residents of the ghost town. Discrimination still exists in neighborhood, she says, and it might be a big roadblock to her future success. When they are reunited, she tells her son that keeping the secret was done out of love for him. Her brother and grandma are her role models; they tell her to pursue passions without hesitation. When her husband Xavier returns to Indiana after a lengthy absence, the joyous reunion causes everyone to dance as if volume had been cranked up to eleven. This story follows them they strive incessantly to overcome the stigma associated with them and break free of the economic and social restraints that have held them back in the past. The story's family, protagonist, and setting are all black to challenge the stereotype that the black people are fundamentally inferior. The community gave a message to the people to change "relationships amid youths' discrimination experiences and their psychological functioning" (Ruthland, 2017: 260). They made them strong enough to deal with pervasive racism. A common propaganda prevails in the mainstream media that blacks are not worthy of life, and they are "revenged by repressed rage, feeling weary, dispirited and sometimes just plain old broken hearted" (Hooks, 2015: 4).

Because of current repressive state, there is now widespread animosity among the community. As a community educator, Nancy Johnson works to raise awareness about danger posed by two massive ideologies: white privilege and anti-immigration white supremacy and inferiority black race creating racial hierarchies "bombarded by black folks creating and marketing similar stereotypical images" (Johnson, 2021: 4). Nancy Johnson suggests that they should have an ideology that helps them achieve success and leads us at the seam of our efforts, to construct self and identity" (p. 4). She portrays community that actively works to reimagine children's identities outside narrow confines of stereotyping, and this unit's influence can be seen in the latter's views of the picture's others have formed of them. African Americans help their children cope with racial prejudice and learn to see the best in themselves and others. Kids today are taking up arms like real warriors to combat this identity crisis and the White privilege that fostered it. In this connection, the Nancy Johnson is a courageous character because she challenges these norms. The heroine of the story, Ruth, makes a commitment to combat racism. Everyone in the area is ready to take on this problem. Ruth shows her intention to change the marginalizing culture and suggests that the "Any girl of mine will be a fighter" (p. 17).

She refuses to accept normative identity of majority culture. They're looking to carve out identities for themselves that value independence and uniqueness. She is well-reported to have no trouble making acquaintances among the people of different races. She has a talk with her husband and manages to change his opinion of her to one of positivity and support. She shows her true self and ask for recognition by warning Xavier "I didn't want your family to think less of me. I didn't want you to think less of me" (p. 33). African American adolescents are aware of the divisions within their community and are prepared to overcome whatever obstacle they face. They want to debunk the



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notion that white people are intrinsically better than black people. To use the metaphor from the Lyotard, this is a huge tale. He wants to overturn systems that give certain individuals advantages over others. Then he goes on to say that he thinks performance may alter this. He claims that "big narratives" are oppressive to the legions of postmodern pen pushers and obsolete in today's time of postmodernism since one great narrative inevitably excludes another and because "my tale has the same claim to reality as yours." The Ruth is also making every effort to better the lot of the black community. Sim (2011) agrees and applauds any movement that liberates the oppressed. African Americans nowadays are aware of and appreciative of their forebears' hardships and sacrifices on the community's behalf.

They also appreciate efforts their parents made to help them develop strong identity and prepare them for the world. Ruth acknowledges the struggles of her grandparents in bringing her up who passes through the "ugliness of Jim Crow South and oppression that continued when they migrated north" (Johnson, 2021: 25). This shows the impact of White Supremacy in the South that puts black at corner. She's aware that racial tensions are still there and that denying the existence of a specific group may be problematic. She keeps an eye out for and is prepared to confront any racial concerns that may occur, whether they be institutional or personal. Set in United States of America, the plot occurs during a presidential campaign of Barack Obama. She sympathizes and displays scepticism for other viewpoint. Black community is happy for him because he is the first ever black president of the United States of America, and it shows concerns hoping that "they don't kill him. If he gets too high and mighty, they will" (p. 84). This shows how much she doubts dominant white culture and its values. According to Lyotard, dominant groups will always find a means to retain their status quo. In the African American community in the United States, for instance, several well-known figures have been killed. While addressing their children's racial fate, many African Americans consider their leaders' histories.

Mama is worried about the future of black freedom fighters. While showing the picture of Kennedy, she asks, what happened to him? and if "they killed Jesus, what makes you think they won't do it to a Black man in the White House?" (p. 84). Several prominent African Americans were assassinated by whites so that they could maintain power and further their own careers at cost of blacks, as this evidence. They want to intimidate African Americans by going after and removing prominent community leaders. When Ruth asks her mother about unreliability of white people, she is told that many of them murder black people for no reason other than their colour. She tells Ruth about her relative Alfonso to demonstrate white people's insensitivity to minorities. They want to kill him and he runs to bathroom to get himself hide from rash of cops. Mama explains that she will never forget their words who asked, "Did I see your nigger hands touch that door?" "Mama spat the n-word like it had a sour taste" (p. 152). Mom is teaching Ruth about cruelty of racism in the hopes that she would be better equipped to cope with racists in present. She goes on to inform Ruth that racism is the most important fact of life in United States, and that white people can't be trusted as of it. She related the tragic story of her brother and asserts that she watches "them hang Alfonso." Ruth's breath caught in her throat" (p. 152).

People of African descent are often treated with contempt and killed for no apparent cause. Mama explains to Ruth that white people tend to look down on black people. They purposely discriminate against members of other races because of their low status. She warns her about danger of working with whites and says, "All I'm saying is don't give them a reason to start messing with you." (p. 83). They use racist rhetoric to further the stereotype that black people are incapable of doing any job worth having. In Ruth's school, they had the same problem. She has seen several instances of white students openly labelling black students as inferior. The Emily's persistent racism against African Americans has been a source of contention between them. She related that the girls say that "black people are dirty" (p. 88). This anticipates the idea that black people are backward, archaic, and inferior can be found across campus. Black kids face more difficult conditions. Similarly, this creates a norm and an agenda that must be questioned. African American families begin a fight to prevent it by teaching their children to recognise and reject it. Anything which drags minority down must be opposed, according to Sim (2011). Moreover, media's stereotypical portrayal of Black Americans has evolved into an ideology which should be opposed. The horrible caricature of black people is everywhere, from billboards to college campuses, yet speech of white people is often tolerated but seldom challenged.

Hooks (2015) stresses that blacks should have new identities and pave their way to success. A white youngster and a black kid, both named Corey, meet at midnight. By playing music together, they help strengthen bonds between communities and inside families. Daddy warns Midnight not to meet Corey. She considers him a low-life thug and warns his son, "I don't want you mixed up in that" (Johnson, 2021: 162). The widespread belief that Blacks people are inferior poses a threat to societal stability. Corey's dad informs him, "You didn't have any notion you were fighting on the wrong side of the conflict" after his son gets into a fistfight with a gang of teenagers at a gas station at midnight (p. 148). You probably don't trust black people if you're from mostly white society. They forbid their children from associating with such youths. Racial stigma that blacks are expected to bear because of this only serves to deepen chasm between white and black Americans. Midnight has developed a deep-seated mistrust of people of African heritage, trait attributes entirely to his father's influence. Ruth's offer to river area, he declines. He replies that he does not want to mix up with black boys and further explains, "I'm not allowed to accept rides from strangers!" he shouted with a smile" (p. 109). Living in culture that promotes white supremacy and favors against black people is damaging for black people.

They begin to see the world through the eyes of a white nationalist. Black American youth will have a harder time achieving success in life if they cannot overcome feelings of inferiority and discrimination. Ruth is afraid to have family with her prospective spouse since she has reservations about his dependability. Similarly, she is hesitant to confide in him about her secret. Neither of them is trustworthy, and she is afraid that if she tells him she is pregnant, he would dump her. She says that she is ready to start new life but "her feet remained stuck in the quicksand of her past. How could she enjoy that kind of ease? (p. 23). As soon as possible, she must tell her grandma, who has been there for her and given her support. Yet her mother makes sacrifices for her so that she may complete school and develop as a person as she faces many hurdles. She shows resistance against this kind of rejection & pledges to "turn back time, I'd tell you all, but I can't" (p. 55). Parents who

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initiate conversations about race with children help them not only become comfortable addressing racial issues, but better prepared to understand the intricacies of society in which they will grow up. People's ability to cope with issues and community's will to fight for change are both bolstered by this kind of communication.

White People believe they are more deserving of esteem than their African American counterparts because of biological differences. The Constitution's mechanisms for altering it lend credence to this idea. This mode of speech is a worldwide standard since it is used in all businesses. To make ends meet, Mama's husband is forced to make difficult decisions by his employment. She openly accepts the mistake of her husband who is involved in cutting corner and complains that these "supervisors out there knew about it, and they took advantage" (p. 220). Butch says that "They all think they're better than us," Daddy said, pointing to screen, meaning Obama or the woman and man anchoring news ... entire community is blamed and distrusted" (p. 64). Ruth tells here the story of her teachers who pass prejudice remarks against black kids and "these teachers don't care about educating our kids" (p. 65). This is reason black people start integrating community and finding their own ways of success. With prevailing stereotype that all black people are vicious and uncultured, authorities are more prone to torture black captives than white ones. It is usually accepted that it a racial insult directed at white people when used in linking with criminal law. Not even society's institutions can escape this resentment. White families often have suspicions about their black relatives' location and circle of friends.

In Lena's house, Daddy forbids Ruth not to walk "around my kid. I don't like it. Don't like it at all" (p. 224). Both kids get along well for most part, although they have had some tense moments due to racist assumptions about which race is better. Corey suspects that the Midnight has racist feelings against Black people. When Midnight calls police, Corey is shocked to hear of his prejudice and reacts with extreme scepticism at the riverbank. Considering the pervasiveness of racism towards Black people in modern society, it's not hard to understand why it's crucial to instil in your children a deep-seated mistrust of white people. After discovering their son's actual identity, Ruth and Verna are concerned about their powerful and muscular son, Corey, who fights for neighborhood. As a result of his attitude, Verona worries that he may suffer consequences. She is worried that "he'll grow into one of those Black men that white people" (p. 277). She knows, now, that black men are not afforded any special protection. They are murdered by police bullets and white gang members' torture and savagery. All these difficulties are because the influence of white supremacy and black people want to oppose system of marginalization. Under bigoted "One drop blood" edict, anybody who can prove even the slightest connection to the Sahara is instantly relegated to the lowest social strata of society.

For black people, this is an issue since it contributes to a larger culture-wide trend of mistrust and worry towards the white prosperity. This special treatment is solely extended to white individuals. When it comes to trust, the central narrative of white-dominated society is that Black people are the worst sort of people. Even in places of worship, schools, and governments, black people are not given the benefit of the doubt or treated with respect. Ruth came to know that after the victory of Barak Obama, her "colleagues at Langham who said one thing at work but did something very

different behind curtain of voting booth” (p. 71). Big challenges were to overcome this bigotry and Mama asserts that she gives her “best start in life I could. Eli, when you got arrested for dabbling in that dope, I almost lost my mind. They... Put a lock on their dreams” (p. 244). She exerts tremendous effort to save them from peril. She gives them orders and encourages them to keep fighting. She encourages Ruth to fight hard and realize “You’d be going through a world of hurt and doing your best to convince folks you were happy” (p. 284). They need to change the situation and bring about positive changes in life to have equal opportunity if success. They integrated the community and launched a struggle to overcome challenged posed by white supremacy. When their children face danger, anticipate it and prepare them. They pose a danger to white supremacy while disrupting the conventions that keep them in a position of inferiority. They inculcate in their children idea that as contributing members of society, they have duties to nation, and the skills to succeed in a society where racism is pervasive.

### CONCLUSION

The Kindest Lie, by Nancy Johnson, shows the challenges that the black community faces because of white supremacy. White supremacy is based on the notion of white’s privilege and superiority and always found resort to violence against other communities in general and Blacks in particular. The research reveals that the black population is discriminated against and excluded from several governmental and social institutions owing to white supremacists’ policies and attitudes. Despite ongoing tensions, the narrative illustrates an attempt by black community to normalize relations with the white community. To counter this narrative, the Blacks employ certain strategies to resist suppressive discourse of whiteness. They have history of strong communal relationships which are established to strengthen their culture and social connections. To foster a sense of community, break down racial barriers, and empower its members to participate effectively in society, the community actively promotes race among its members considering its experience. they created new paths for success in the mainstream nationalism and effectively devised techniques to deal with the problems they faced. This struggle opens the door for the community to receive its basic human rights, which have long been withheld from it. In this regard, this response from the community is proved the emancipatory to the oppressive system of legal segregation and marginalization that is exacerbated by white supremacy.

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