

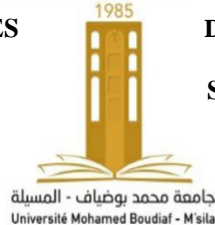
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# Identity and Race Relations in Barack Obama's *"Dreams from my Father" (1995)*

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## DEDICATION

It is my genuine gratefulness and warmest regard that I dedicate this work to my lovely mother who taught me to believe in hard work , dear father I would like to grant this success to your holy soul. May Allah have mercy on you and make us meet in paradise, to my only brother Abdelouhab, to my beloved grandparents who gifted me hope and love, to all my dearest Aunts and uncles, to my little sister Ayadat Maroua who was always such a great support to me. To my best friends Dahebia, Safia, samia Radia, Balkis, Meriem and Anfel thank you all for being part of my life. Do not forget my army and shoulders dear cousin Islem thank you for being with me all the time.

Aza.

## **DEDICATIONS**

I dedicate this work first to my dearest father Mansour who has been the initial source of my inspiration and gave me strength when I thought of giving up, to my precious mother the most supportive and compassionate person in the world. To my caring, loving, and supportive husband Abderraouf thank you for your efforts when the times got rough, to my own brother my backbone Mebarek and to my dearest sisters (Kaouther, Imane, Basma, Nour) and beloved nephew Iyad. To my grandfather Allawa who continually provides his spiritual support, and to my dearest grandmothers. To all my uncles and aunts. To my parents-in-law, and finally to my second little family, my friends (Manel, Medjda, Azza, Maroua, Hadjer and Belkis) who shared their advices and encouragements to finish this study.

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## ABSTRACT

This dissertation studies the memoir *Dreams from my Father* (1995), a story of race and inheritance by the US previous president Barack Obama, in which he narrates his autobiography and his journey to search for the true meaning of his life as a black American in a racist society that used to care only about whites. The purpose behind this study is to explain the notion of identity; which is the main key to understand the different circumstances that shaped the character of the writer as a son of an African Kenyan father, who is from the lower segment of the middle class. In addition to evaluating Obama's confessions through the events of the memoir, and which reflect the identity issues, besides the feeling of injustice and marginalization among the black community that feels discontent with the racism conditions to which blacks are always exposed, in the American society. *Dreams from my Father* gives a rich and important experience of the self-discovery battle and answers the question of identity and the psychological and social conflicts related to ethnic groups that are prone to racism.

## TABLE OF CONTENTS

<b>INTRODUCTION.....</b>	<b>1</b>
<b>CHAPTER ONE: THE SOCIO-HISTORICAL CONTEXT AND THE THEORETICAL BACKGROUND.....</b>	<b>6</b>
Introduction.....	6
1. What is Racism.....	6
1.1. A Short History of Racism in the US.....	8
1.2. Impersonal Racism.....	9
1.3. Individual or Internalized Racism .....	12
1.4. Institutional Racism .....	15
1.5. Structural Racism .....	17
2. Critical Race Theory as a Reaction to Racism.....	19
2. 1. Ordinary Racism (Color-Blindness and Meritocracy).....	21
2.2. Every day Racism.....	21
2.3. Social Construction of racism.....	22
2. 4. Interest Convergence .....	25
3. The Relationship between Identity and Race .....	26
<b>CHAPTER TWO: INVESTIGATING AND ANALYZING THE MEMOIR OF BARACK OBAMA “DREAMS FROM MY FATHER” FROM CRITICAL RACE PERSPECTIVE.....</b>	<b>30</b>
<b>1. The Four Levels of Racism in Barack Obama’s Dreams from my Father .....</b>	<b>30</b>
1.1. Institutions and the Social Oppression.....	30
1.2. The Characteristics of History and Culture in Shaping the Structural Distinction... ..	32
1.3. Skills and Values of Marginalization as a form of Internalized Racism .....	33
1. 4. The gap of Impersonal Racism between Prejudices and Discrimination.....	35
<b>2. Critical Race Theory as a Perspective to Analyze the Different Aspects of Racism.....</b>	<b>35</b>
2.1. Color-Blindness and Interest Convergence in Dreams from my Father.....	36

2.2. The Social Construct of Race in Barack Obama’s —Dreams from My Father.....	38
<b>3. Identity and Racism.....</b>	<b>41</b>
3.1. Complex of Inferiority.....	42
3.2. Psychology of Black people.....	45
<b>GENERAL CONCLUSION.....</b>	<b>53</b>
<b>SELECTED BIBLIOGRAPHY.....</b>	<b>55</b>
59.....	المخلص

*Dreams from my Father* is a story of race and inheritance. The book is published by Barack Obama in 1995. This work tells Obama's attempt to grapple with the legacy of his mostly absent father and to come to terms with his racial identity.

Racism is classification of people according to their race; this term was developed after World War Two. Racism is a global hierarchy of superiority and inferiority along the lines of the human that have been politically, culturally and economically. This ideology is a hierarchy of superiority/inferiority along the time of the human. This can be constructed and marked in diverse ways. Westernized elites of the Third World (African, Asian, or Latin American) reproduce racist practices against ethnic racial groups where, depending on the local colonial history, those considered "inferior" below the line of the human can be defined or marked along religious, cultural or color lines.

As a theory against racism, the critical race theory movement organized itself in 1989 at the first annual workshop on critical workshop on RT. Through its intellectual origins go back much further, to the 1960's and 70's. The meaning that legal institutions are inherently racist and race has been a grounded and natural, but also social concept used by white people to expand their domination economically and politically at the expense of people of color. In other words, racism was used as a tool to maintain elite white interest in labor markets and politics, giving rise to poverty and criminality.

This dissertation is a close examination of critical race theory and racism during the 20th century with reference to Barack Obama's *Dreams from my Father*. Barack Hussein Obama has an experience with racism and a double cultural background which formulate his views of racial discrimination. This makes him accept racial differences and dream of uniting the divided colors one day. Actually Obama is one of those who are influenced by the events taking place

over the world like 09/11. These events supposed to be turning points to the whole world in all fields that is to say cultural, social, political as well as literary field. Such events have insinuated some conflicts inside the individual in particular. These problems raised issues related to identity, race, and religion; so, writers of the 20<sup>th</sup> century express their experiences and attitudes through their writings and the new narrative techniques they use.

When Barack Obama was appointed as the first African American president of *Harvard Law Review* in 1990, he wrote the autobiography *Dreams from my father* in which portrays his life experience from his childhood till the adulthood. Moreover, he exposes the story of race in America and his self-struggle with his identity as being a half-African and half-American. When Obama describes the stories of his life, he mentions different stories of people from different races like Asian, Africans.

That is to say Obama although was genetically half white and half black, the whites people saw him as sign of blackness, this truly for Obama is really unfair. The writer is charismatic leader and good listener he wants to listen to the other criticism and learn from experiences. He has attractive style flexibility, humility and outreach. Obama is totally practical and no ideological man, and confident person, the book of *dreams from my father* is kind of inspiration work that effect on readers from the first sight, because; literature is mirror of the social and cultural condition, according to Abrams in his book *Mirror and the Lamp* said that art is mirror, it is a reflection of object and event

Renato Rosaldo, Orlando defined identity as a social movement which raises consciousness among the oppressed and excluded minorities sharing their stories of pain. Moreover Taylor stresses in identity, the minorities suffering self-esteem and self-disdain, and Patterson defines identity conflict as the rejection of being rejected. Therefore these authors, the process of identity issues start with group of organization, moves from personal to social;

in order to show their role in society and to ask for equal rights if take the example of racism in the united states of America it took long and painful path against minorities especially black African, so Obama Barack is symbol of hope for those weak nation when he promised them to spread peace and justice in the whole world, from the book readers can understand that being inferior is not easy at all but his iron mother Ann he protect him until he built a strong and powerful identity to fight and challenge his government.

Dreams from my father; written by Barrack Obama; to demonstrate the search for identity from the view of man of color. Barack Obama marked the moment in which he began to suspect that being black is something to be ashamed of. Constantly, he struggled to figure out what it means to be a black man in America. Through his journey of self\_discovery. He truly comprehended that accepting one's identity as a man of color entails knowing and understanding the origin and the roots of the racist systems.

Obama's early childhood occurs amid. The backdrop of the civil rights movement, which included the passing of the voting rights act in 1964 and the end of Jim clause and segregation in the American south.

He portrays the loss of identity and the complex of inferiority in many aspects: religiously, socially, economically and politically. To understand the critical race theory means to comprehend the origin and the roots of the racist system and to figure out that there is a strong relationship between racism and the critical race theory. Leading to raise a question whether the book of barrack really shows the meaning of racism and if portrays the main features of the critical race theory. The following research questions need to be addressed:

1. "How barrack Obama demonstrated racism in his book?"
2. "What are the critical race theory's features founded in his book?"
3. "What is the relation between racism and the loss of identity?"

The long term goal of the research is to extract and analyze the features and the main elements of the critical race theory from the book of barrack Obama 'dreams from my father'. the object of the study is to provide a comprehensive relationship between race, identity and concept of color .more specifically and additionally.

The research paper has the following sub-objectives:

- 1) To demonstrate the concept of racism in dreams from my father.
- 2) To analyze the critical race theory's elements from the book of barrack.
- 3) To identify the relationship between race, identity and color.

The research paper will apply the critical race theory on the book of barack as a methodological part, including both analytical and descriptive approaches to answer the questions and achieve the objectives.

The dissertation will follow the Critical Race Theory as the core of research, just an analytical vision of the problem. Analysis will take place on the second chapter keeping the first one as sociohistorical context and theoretical background part for the whole dissertation it will explain the frame work and theories applied. This dissertation is composed of two chapters: the first chapter contain the generally ideas about identity and color in the united states of America, while the second component discuss the four levels of Racism, passing by the critical race theory which considered as reaction to Racism, in the third component explain the critical race theory as reaction to what is called Racism in the united states of America by its four elements.

The second chapter is an analytical part it is investigated and analyse the book of Barack Obama *dreams from my father* from the critical race perspectives , the title of the novel is about a memory and journey about his absent father who left Obama when he was two years the little child still asking about his father in order to know the reason behind left his

white mother Ann, in this chapter we choose four characters from the book which was Obama's family members to analyze each one and his struggle we find that one of them suffer from double colonization, meaning that she is black and violence by her family, Obama's best friend as symbol of strength, and proud of her black skin and her African identity, the third one is Barak's father who had a complex of abandonment this in the analyses of psychology of black people, when move to the second step it deal with discrimination that black people face every day in the American society, in the last point discuss the complex of inferiority in the following novel *dreams from my father*.

As a conclusion, *dreams from my Father* is an interesting book that taught all the world nothing is impossible. The little American child draws his path to success and he achieves it, the American president deserves all respect because during his roaring, peace and justice truly spread between all nation.

# **CHAPTER 1: THE SOCIO-HISTORICAL CONTEXT AND THE THEORETICAL BACKGROUND.**

This chapter will expose the relationship between Racism and identity, and explain how identity is attributed to whites, and also tackles the relationship between color and identity which is a very important matter for people of color. It will present the Critical Race Theory that is a reaction to racism, and define its different components and tenets.

## **Introduction**

The history of America cannot be understood without recognizing the centrality of race in the American society in all its forms, while the presidency of Barack Obama has given way to fresh hope regarding its racial future. For millions of Americans, Obama's presidency is a dramatic departure from the bleak and often traumatic racist history of the country and a turning point in the evolution of America. Obama eloquently wrote about his struggles to recognize his place in the united state and its racial history, as a mixed-race African-American man, in his memoir *Dreams from My Father*, in which he emphasizes the fact that black Americans are regarded as unnatural upbringing, and demystifies his heritage and racial identity.

### **1. What is Racism:**

This definition of racism allows us to conceive of diverse forms of racism, evading the reductionism of many existing definitions. Depending on the different colonial histories in diverse regions of the world, the hierarchy of superiority/inferiority along the lines of the human can be constructed through diverse racial markers; Racism can be marked by color, ethnicity, language, culture and/or religion. (Grosfoguel 10)

In other words, this quote explains that the markers of Racism are tools to define its meaning in different contexts.

Grosfoguel highlighted that all racist markers are necessary to define the concept of racism; he explained that Racism is not only related to color, but also the rest of the previous markers. Any denial of one of them can lead to the misunderstanding of this term and adopting a false conclusion that Racism does not exist in other parts of the world (10).

Racialization occurs through the marking of bodies, Franz Fanon stated that bodies are divided into superior and inferior..

Racialization occurs through the marking of bodies. Some bodies are racialized as superior and other bodies are racialized as inferior. The important point here is that those subjects located above the line of human, as superior, live in what afro-Caribbean philosophers following Fanon's work called "zone of being" (Grosfoguel 11)

In the colonial world system of imperial capitalism, race is a line that crosses boundaries. It crosses several power relations such as class, gender, and gender on a global scale. The intersection of the race, class, gender, and gender hierarchy proposed by black feminists (Davis 12)

occurred in two places in the world, although Fanon described various oppressive life experiences and expressed special ways of communication. Between being and non-being...because racism is not only a question of prejudice or prejudice, but first of all, a hierarchy of institutional structures related to the importance of domination. (Davis 12)

Racism believes that humans can be classified according to their race, into distinct and separated groups, and that there is a relation between hereditary physical characteristics; traits of personality; and cultural or behavioral properties, and that certain breeds are to be superior

to others. This concept is also used to refer to political, economic, or legal structures that entrench discrimination, and strengthen racial inequalities in wealth, schooling, health care, civil rights, and other fields, based on racism. With the rise of critical race theory; the movement of critical legal studies, such institutional systematic racism became a central subject of academic inquiry in the 1980's, and since the late twentieth century, the concept of human race has been regarded as a modern invention with no empirical foundation.

### **1.1. A Short History of Racism in the US :**

The murder of George Floyd, another powerless black man murdered by the police, in the summer 2020, brought race and injustice to the front of the US, where demonstrators and activists rallied around the world to eradicate police violence and racial discrimination, one mechanism of institutional injustice in this country's past and current. The US has a particularly thriving and atrocious racist past, since the country's inception, everyday life, laws, spaces, economic processes and cultural pressures have become racial. The initial colonies of the US used fabricated race distinctions; white and non-white, to perpetuate the economic structure that used slavery and bonds as property, deriving from European religious and capitalist origins. The wealthy elite used racism to dominate the social lives of the native of the English colonies, but it also abolished and executed the genocide of the indigenous people. The 'white' designation came to favor European-American citizens in particular, thus barring non-European-American from upward social mobility; this arrangement retained the 'essential' slavery regime up until the Civil War and its supposed emancipation of Black Americans. Government policy and legal precedents created social systems centered on 'whiteness' and 'non-whiteness', especially on citizenship and its related rights, almost every aspect of daily life arose from structures of racism and racial identity.

## **1.2.Impersonal Racism:**

Impersonal racism is characterized as prejudice and discrimination, where prejudice refers to different beliefs about the capacities, motivations, and intentions of others based on race, and discrimination refers to different behavior against others based on race. This is what comes to people's mind when hearing the term 'Racism'. Impersonal racism involves all acts of commission and omission, and it may be deliberate or accidental. It comes in the form of disrespect, mistrust, devaluation, scapegoating, and dehumanization. The stress of every day racism as well as unequal treatment within the health care system, are two aspects that directly Impersonal Racism affects health.

Discrimination is characterized as the unequal treatment of individuals based on perceived, categorical distinctions, and is therefore best interpreted as an interpersonal act, it can be constructive or negative that is, individuals can be viewed better or worse depending on their affiliation in a group; however, research has tended to focus on the latter. Evidently, as people are perceived unfairly based on their group memberships, their opportunities and prospects are restricted, affecting their quality of life. Discrimination may also be verbal, like addressing threats or mocking others, it may also be physical like physical attacks or emotional like excluding others. Discrimination also derives from stereotypes and judgments of different classes of people.

Prejudice, in the other hand, relates to people's preconceived, unsubstantiated views based on presumed categorical distinctions, it is considered to be an individual's emotional reaction when engaging with or thinking about individuals that belong to a particular categorical group, these emotional reactions to and assessments of groups identifies an individual's attitude toward individuals depending on their group membership. It is worth noting that research has shown that one's perceptions of people and their assumed categorical

group are a clear indicator of how one views individuals from that group. Such assessments are often involuntary, the consequence of an emotional response. As a result, bias can but must not always occur outside of one's conscious awareness. Discrimination and prejudice are crucial in preserving the cultural and racial hierarchy, the categorical framework that, among other factors, specifies a particular individual's or group's availability of resources and benefits.

Regardless of the distinctions made above between, discrimination, and prejudice, they are inextricably linked, and play critical roles in maintaining the ethnic and racial hierarchy, that shapes society and that is undeniably well known. Furthermore, there is resurgence of interest in scientific categorizations of humans. The hierarchy of the human genome, for example, has solidified conceptual frameworks of humans as being separated into distinct groups. As a result the persistent educational, health, and economic inequalities encountered by ethnic and racial minorities as ascribed to racial distinctions, leading to the Racialization of these groups. Evidently, it is a self-perpetuating, vicious circle that rewards some while harming others, and psychological scholars have focused on discrimination and prejudice as a way of changing this cultural and racial hierarchy and addressing persistent differences.

Discrimination and prejudice have been studied in the social sciences since the early 1930s. It was during this period that social psychologists Daniel Katz and Kenneth Braly (1933) conducted research at Princeton University on the ethnic and racial prejudices of undergraduate students. Their results indicated that students assigned derogatory traits to specific ethnic and racial groups while having no interaction with members of those groups. Gunnar Myrdal (1944), the Swedish economist, performed further studies, the findings of which were also remarkable. He recognized that White people use discrimination and prejudice to exploit Black people, resulting in fewer opportunities for Black people and

thereby reinforcing their inequality. Myrdal claimed that it is only «common views" that feed explicitly into the causal system of interracial relations. Furthermore, based on the current power structure in America, it is inferred that white people's views, rather than black people's, are of primary significance. Throughout his studies, Myrdal preferred the term discrimination over prejudice. This was due to the fact that behavior was more clearly observed, and that many people, who practice discrimination, whether unconsciously or consciously, argue they have no race prejudice, he asks:

Why is it the case that, in some Southern states, discrimination can go to such extremes in the case of Aid to dependent children? it is quite possible that the special eligibility requirement contained in most state laws concerning the 'suitability' of the home may have something to do with it. A few state laws even specify that the parent or guardian be a 'proper' person. Such regulations, of course, may easily lend themselves to rather arbitrary interpretations whereby, in particular, many Negro families can be cut off from any chance of receiving this kind of assistance...if standards of conduct have to be considered unmarried mothers may easily be at a disadvantage; and since often practically all Negroes are believed to be 'immoral', almost any discrimination against Negroes can be motivated on such grounds (Myrdal 360).

In this segment on the 'public economy,' Myrdal addresses the inability of local welfare institutions to help impoverished blacks, which is an example of cumulative research. Having provided quantitative proof of a sharply differential distribution of assistance to dependent children in favor of whites, a national welfare program for "broken" families with children.

Finally, Harvard psychologist Gordon Allport (1954) conducted groundbreaking experiments on the relationship between prejudice and categorical thought, discovering that categorizing people, though natural, has negative consequences for individuals.

### **1.3. Individual or Internalized Racism:**

Internalized racism is characterized as accepting negative thoughts by people of the marginalized races about their own skills and values, it is defined by their failure to believe in themselves and in people like them, it includes acceptance of restrictions on one's full humanity, involving one's own array of dreams, self-determination and self-expression, and it manifests in assimilation, like using hair straightness and bleaching creams, skin-tone stratification within people of color, self-devaluation like racial slurs ; rejection of ancestral culture ; and fratricide, it also includes disengagement, weakness, and despair like abandoning schools, failing to vote and engaging in risky health practices.

Oppression has taken place throughout history, and this last has various definitions that all of them center on the notion that groups of people having disproportionate power, in which the more powerful groups use their strength to inflict abuse on, exploit, marginalize, withhold equal rights from and interiorize the dominated groups. Prilleltensky and Gonic (1996) portrayed oppression as :

oppression entails a state of asymmetric power relations characterized by domination, subordination, and resistance, where the dominating persons or groups exercise their power by restricting access to material resources and by implanting in the subordinated persons or groups fear or self-deprecating views about themselves . . . Oppression, then, is a series of asymmetric power relations between individuals, genders, classes, communities, nations, and states (129-130).

The most widely recalled kind of oppression is racism, that is based upon racial or ethnic group affiliation, for decades racism has become a major world issue and in the US especially, it is unavoidable that racism is a significant, if not the basis part of creating, developing, and growing a nation as a global force. Though racism has progressed from overt to subtler forms throughout the course of history, and although people may adopt different tactics to obscure their racial bias or ignore the existence of racism (Karmali, Kawakami, Vaccarino, Williams, Phills, & Friesen, 2019), it is undeniable that racism indeed exists (David & Derthick), and it has a variety of negative impacts on people of color.

Internalized racial oppression is described as "the individual instillation of racist stereotypes, beliefs, images, and philosophies regarding one's racial community perpetuated by the White dominant culture, creating a feeling of self-doubt, disgust, and disdain for one's race and/or oneself." (Pykep 553). Internalized racism was assumed to be a significant psychological consequence of racism in earlier constructs (e.g., Fanon, Freire, Memmi, ). According to Frantz Fanon, the oppressed are often exposed to continuous marginalization and inequality, which leads to self-doubt, identity confusion, and feeling of inferiority: —The feeling of inferiority of the colonized is the correlative to the European's feeling of superiority. Let us have the courage to say it outright: it is the racist who creates his inferiority (Fanon 69).

Albert Memmi, the postcolonial theorist, stated that the oppressed may ultimately accept the interiorizing thoughts regarding their racial groups, Memmi attributes a feature of lack of —Liberty to the oppressed or the colonized, he defines this lack of liberty as the colonizer's failure to choose freedom over oppression, he writes: —The colonized has no way out of this state of woe—neither a legal outlet (naturalization) nor a religious outlet (conversion). The colonized is not free to choose between being colonized or not being colonized (Memmi 86).

This makes Memmi wonder —What is left of the colonized at the end of this stubborn effort to dehumanize him? The answer is that the colonizer's —supreme ambition is for the oppressed to —exist only as a function of the needs of the colonizer i.e., to be transformed into a pure colonized (86). Therefore, Memmi's binary of the colonizer and the colonized eventually collapses on itself. The colonized or oppressed is —no longer an alter ego of the colonizer because he is no longer recognized as human at all (86).

Accurate with this, Clark and Clark's (1947) classic doll studies, possibly the first quantitative, lab-based psychological research on internalized racism showed that internalizing the purported inferiority and desirability of one's racial group would begin at a very early age. Mamie P. Clark and her husband Kenneth B. Clark conducted a series of studies to investigate how African-American children create a sense of self, because they were interested in Black children's racial preferences and self-esteem. The Clarks conducted these experiments on four diaper clad similar dolls but with one exception, two of the dolls were black, while the other two were white. These dolls were presented to Black children aged of three to seven as an adult asked them a series of questions.

The first part of the questions was structured to elicit information about the children's race biases, like asking the children about the doll they like the best, the doll they see is the nice doll, the one that looks bad and the one with a nice color. While questions five to seven were used to assess the children's understanding of racial distinctions, by asking the child to choose the doll that looks like a white child, then a colored child, and a Negro child. The final question concerned children's sense of self-identity, by asking the child to choose the doll that looks like him.

The findings of the doll experiment were remarkable, the majority of Black children preferred White dolls. When asked which doll they liked and which was "sweet" and "nice,"

the majority of the children said the White dolls had these qualities. The derogatory traits, on the other hand, were mostly related to the Black dolls. For the Clarks, the doll experiments reveal the psychological impact of racial discrimination. To the Clarks —The doll studies reveal the psychological impact of racial discrimination, which makes Black children internalize anti-Blackness, leading to a negative sense of self and lower self-esteem.

These results have a significant effect on cognitive psychology since they expand interest in the fields of self-esteem and self-concept. The postcolonial theorist, Paulo Freire, argued that because of the inferiority linked to their racial category, the oppressed may acquire a willingness to separate themselves from their racial or ethnic group and imitate the oppressor because their ways are seen as superior. These conceptualizations of internalized racism indicate that witnessing racism over lifespan and ages can lead individuals to internalize messages of inferiority towards their community and create hostility toward people of a similar race or ethnicity, as well as other marginalized racial or ethnic groups.

#### **1.4. Institutional Racism:**

It is the unequal behavior or discriminations against people of color; in social societies such as (school, work places, hospital, restaurant). It is indirect way to show people of minorities that they act with them in a racial type. The institutional Racism is the unfair domination against colored people, that offer white people good opportunities, while people of color are inferior to them, for example, when black man book in high restaurant with his family, the waiter tell him that it is busy not available; meaning that the society may never mention any racial group but the effect is to create advantages for whites and oppression for people from group classified as non-white (Racial equity Resource Guide).

The sociologist David Mason demonstrated the term institutional Racism as a political slogan. That is to say, Racism in social institutions conveys the political mechanism in an implicit way that white people do not show this discrimination. (Phillips 173)

More than 25 years ago, the sociologist David Mason (1982) warned that term 'institutional racism would forever be political slogan lacking in analytical rigor until it could be more precisely conceptualized, theorized and subjected to empirical investigation. The concept first appeared in the radical writings of US black political activities, Steely Carmichael and Charles V. Hamilton in black power (1968). Institutional racism, it was argued, was deeply embedded in established convention in US society, which relied on anti-black attitudes of inferiority, even if individual whites did not themselves discriminate against individual blacks. (Phillips 173)

Solid ground defines institutional racism; as [the systematic distribution of resources, power and opportunity in our society to the benefit of people who are white and the exclusion of people of color]. In other words, Michael Kiwanuka analyzed the hierarchical system in different places such as schools. He claimed that this type of racism affects the social groups in many fields of life. Although many laws deprived the institutional racism, illegal discrimination still exists. The misrepresentation of worker's rights is also part of institutional racism in terms of salaries and law enforcement, they are stereotyped as inferior individuals; although white and black workers occupy the same position and serve the same duties, their rights are different.

Question of race and teaching have been extensively debated. Teacher's evaluation plays an important role in the educational system, concerning black students for trivial causes, even for their hair cut. And the things are not similar with the white students, moreover, the

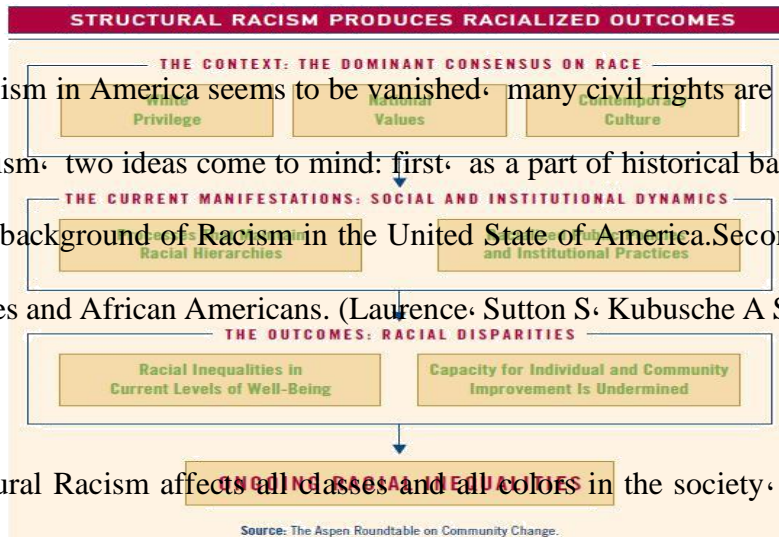
content and the syllabus of their teaching methods are also unhurted by the stereotyped idea that black people were, are, and will always be inferior to white people.

Punishment in UK schools disproportionately affects black children. It is frequently argued that there is a racial aspect to disciplinary decisions. Black students have reported facing disciplinary action for their uniform, because of stereotypical perceptions that they are more disruptive, even because of their hair is significant here. Though race is 'protected characteristic' under the Equality Act 2010, the act does not recognize hair as marker of race. The result is that hair that a student considers in inherent expression of their race can still be grounds for disciplinary action, beyond the scope of the act. Evidence has suggested that the disproportionate exclusion of black student often arises from labeling, stigmatization, and problematic teacher assessments. (Norman and Shepherd, Institutional Racism, Discrimination in schools)

In other words, Black people are discriminated in all institutions, not only for their Black color, but also for their style. The trivial things are taken into consideration to justify racism.

### **1.5. Structural Racism:**

Many of the contours of opportunity for individuals and groups in the United States are defined or "structured" by race and racism. Structural racism identifies the characteristics of history and culture that have permitted the privileges given to the white and underestimate the men of color to adopt over time. This term perpetuates racial group inequity through public policies, institutional practices, Cultural representations and other norms. (Laurence, Sutton S, Kubusche A Susi, et al Anderson M 11).



Although Racism in America seems to be vanished, many civil rights are ignored. When one thinks of Racism, two ideas come to mind: first, as a part of historical background. It means the historical background of Racism in the United State of America. Second as a gap of color between whites and African Americans. (Laurence, Sutton S, Kubusche A Susi, et al Anderson M11).

Structural Racism affects all classes and all colors in the society, by dividing social group into two classes: the upper class obtain all the privileges and advantages whether economic, political, or social, while "blackness" always has been considered as the lower class with disadvantages and few civil rights. Structural racism however touches and implicates everyone in our society-whites, blacks, Latinos, Asian, and Native Americans-because it is system for allocating social privilege. The lower end of the privilege scale, characterized by socioeconomic disadvantage and political isolation, has historically been associated with "blackness" or "color". Meanwhile, the upper end of the scale that gives access to opportunity, benefits and power has been associated with "whiteness". Between the fixed extremes of whiteness and blackness there is a fluid hierarchy of social and political spaces that are occupied by different groups of color at various times. (Laurence, Sutton S, 11)

Racial and ethnic groups reflect the economic, social, Education, and political position of individuals. Thus, white people's behaviors dominate the caste system of black and white and it explains the way white people insist on their habits and ideas of "white" to pass it from one generation to another and spread it in all occupational and institutional aspects. The structural racism lens makes it possible for people to understand the racial background, the transmission of racism through, and public and private institutions. The response of individuals to radicalized structures.

**Source:** the aspen roundtable on community change.

## **2. Critical Race Theory as a Reaction to Racism**

The core of Critical Race theory is unique, it is rooted in two movements; Critical Legal Studies and Radical Feminism, and it emerged in the mid-1970. The first launch of CRT was seen at a workshop conducted at St. Benedict Center in Madison, Wisconsin, in 1989. CRT or the radical legal movement attempted to reform ties between race, racism and power, it was founded as a reaction to Critical Legal Studies (CLS), the movement which rejected that law is empirical, that there is a valid response to all cases, and that rights were of prime significance. CLS marginalized people of color, which created a sense of discontent, dissatisfaction and contributed to the creation of CRT.

CRT has not attained its peak and still in its early stages although it arose in the mid-1970's and it is something auspicious for people of color as they affect the polemical essence and history of US race relations. It is important to frame the CRT movement in light of what it has confronted and exceed, when considering the brief history of CRT in the US, so it won't be forgotten or modified by future historian to reverse white self-interests and preservation. Historically CRT started to develop a discourse centered on race racism matters in the law, as education scholars began to develop a criticism of race and racism in education. The CRT criticized law, society and race in the early to mid-

1980s and it has evolved into a broad inner and cross-disciplinary legitimate movement. It is now paying even greater attention to deal with issues of curricula discrimination in the era of No Child Left behind Act (2001), while it still tries to demystify racial stereotype and inequities, sexism, classism, and xenophobic practices. McLaren declares:

From the perspective of critical educational theorists, the curriculum represents much more than a program of study, a classroom text, or a course syllabus. Rather, it represents the introduction to a particular form of life; it serves in part to prepare students for dominant or subordinate positions in the existing society (McLaren 86).

CRT has a rich history in the US, and if it is to strive to be effective in its second decade, it has to make a bold step to equalize educational facilities for students of color. It has various achievements, affirmative action policies, provision of truth with issues of urban planning (that include gentrification/segregation), and equal and fair housing rights for example. The roots of CRT are obviously fertile and its future is bright.

Critical Race theory offers an invaluable set of literature for scholars of race and society to engage with. As a social scientific approach, it encourages to appreciate how races are constructed into hierarchies, with societal resources distributed unequally across this hierarchy. In a time often declared as post-racial critical race theory single determining factor of a given inequality, nor even the most important one, but race is fundamental to understanding current regimes of inequality, and that analyses of inequality and its inverse (privilege and domination), are incomplete without a systematic discussion of race. The tenets or components of Critical Race Theory includes various notions, the notion that racism is

ordinary and not aberrational (Color-Blindness and Meritocracy), every day racism, the social construction of race, and the idea of an interest convergence.

### **2.1. Ordinary Racism (Color-Blindness and Meritocracy)**

Ordinary racism where in the general mentality of a mainstream culture, a notion of “Color-Blindness” and “Meritocracy” is encouraged and enacted, the two concepts are interwoven to marginalize some people’s enclaves. Generally, people of color, Color-Blindness and meritocratic rhetoric have two major roles, they initially make white people feel irresponsible for the daily ordeal encountered by people of color, and keeps the white’s dominance and fortresses within society. Color-Blindness reinforces the need of racism to an “other” to perpetuate its authority within a society.

Racism and white dominance are not abnormal in the sense that the oppressed or the “other” are abused by the oppressors, in attempt to preserve their elitist privilege and to assert that they are impartial, an incorrect sense of neutrality rejected by a close supervision. Meritocracy permits the powerful to feel good and to have a clear conscience, many might wonder why the empowered have no clean conscience although they retain a large share of the society’s richness and strength, the strong preserve strength and abandon parts of it, only when they have little to lose in addition to that, when they choose to distribute parts of their force they gain platitudes and compliments

### **2.2. Every day Racism**

Every day racism may be categorized as type of micro aggression or defined as Color-Blind racism, and it is called every day racism because it demonstrates that such discriminatory treatments are from a normal aspect of daily life, it refers to the daily experiences of oppression the dismissed and prejudged people of color live in a society that sees blackness as a negative stereotypical aspect that support white paranoia and validate the preventive aggression against black people. There are increasingly amounts of cases of black

men and women being abused by the police and other state actors, and also every day slurs and attacks against blacks.

### **2.3. Social Construction of racism**

Before Racism began in 1806, a new rule was born, racism followed hereditary conceptualization. A child from a slave woman is born slave and a child from free woman is born free. Human fate still rides upon ancestry and appearance. Thus, physical appearance, facial expression and even hair influence the personal life and constructs the nature of race. Including the American history, race played and still plays a major role in the American's lives. They consider classification of Race in the US society as racial etiquette by which. They interpret and justify their racial codes and Fallacious about the existence of race. Race may be America's single most controversial dilemma, but this latter few people seems to recognize the meaning of race. Richard Delgado states:

I define a "race" as a vast group of people loosely bound together by historically contingent, socially significant elements of their morphology and \ or ancestry. I argue that race must be understood as a Suiginneries social phenomenon in which contested systems of meaning serve as the connections between physical features, faces, and personal characteristics. In other words, social meanings connect our faces to our souls. Race is neither an essence nor illusion, but rather on ongoing, contradictory, self-reinforcing plastic process subject to the macro forces of social and political struggle and the micro effects of daily decisions. As used here, the referents of terms like black and white are social groups, not genetically distinct branches of humankind. (Richard Delgado 193).

In other words race is related to an ethnic group that shares the same historical background in which they form kind of social interactions. Moreover, Physical features are a reflection of personal ones; the external appearance shows the internal identity. For white people are good while black people are bad to socially constructed not genetically inherited.

Biological race explains the idea that that race is a genetic possession, and that racial division reflect fundamental difference the idea of the race's division to white and black is not a biological background rather, it is a social construct of people and it is rooted. In the European imagination of the Middle Ages; The ages of darks minds because of the Catholic church which controlled people under the name of religion \_ it claimed that there are three races: "Caucasoid, Negroid, and Mongoloid". This encompassed only Europe, Africa, and the Near East. Rather, the notion that humankind can be divided along white, Black, and Yellow lines reveals the social rather than the scientific origin of race. The idea that there exist three races are "Caucasoid" "Negroid" and "Mongoloid" is rooted in the European imagination of the middle ages, Which encompassed only Europe, Africa, and the Near East.

To a certain extent, the scientific classification of social groups was not proven to be empirically investigated. Many scholars argued this social separation with the scientific claims, hidden behind the men's typologies. That is to say the physical appearance or criteria of people, Such as skin, color hair texture, facial angle, jaw size, cranial capacity, brain mass, frontal lobe mass, brain surface, fissures and convolutions, and even body lice. However, the rejection of race in science is now almost complete. If person believed in the biological construct of Race, They would; Automatically; believe the Santa Claus, the Easter bunny, and the Tooth fairy are real as Richard Delgado states that:

The rejection of race in science is now almost complete. In the end, we should embrace historian Barbara Fields succinct conclusion with respect to the plausibility of biological races: "Anyone who continues to believe in race as

physical attribute of individuals, despite the now commonplace disclaimers of biologists and geneticists, might as well also believe that Santa Claus, the Easter Bunny and the Tooth fairy are real, and that the earth stands still while the sun moves (Richard Delgado 195).

In short, and in other words, the idea of race is biologically constructed theory is not 100% true, rather, it is a social construct.

### **2.3.1. Racial Illusion**

Unfortunately, only few people consider that race is not a biological construct. The congress of the United Kingdom exemplified the understanding of racism in 1988 statute that relates the existence of race with physical features of human-kind; in the other hand, the Supreme Court attempted to separate race from biology, but it failed. Even white people criticized the idea of clear-cut categories and participated in getting rid of the biological background of radicalization.

Writing for the court, justice white appeared to abandon biological notions of race in favor of a sociopolitical conception explaining "clear-cut categories do not exist. The particular traits which have generally been chosen to characterize races have been criticized as having little biological significance. It has been found that differences between individuals of different races" (Richard Delgado 195).

### **2.3.2. Racial Formation**

Race must be voided as a social construction. Racial formation consists of each the upward push of racial companies and their consistent reification in social thought racial formation includes both the rise of racial groups and their constant reification in social thought. I draw upon this theory, but use term "racial fabrication" in order to highlight four important faces of the social construction of race. First, humans rather than abstract social forces produce races. Second, as human constructs, races constitute an integral part of a whole

social fabric that includes gender and class relations. Third, the meaning-systems surrounding race change quickly rather than slowly. Finally, races are constructed relationally, against one another, rather than in isolation (Delgado 196)

That is to say, first people as opposed to summary social compelled produce races, Second, as human constructs. Races represent an vital a part of an entire social material that consist of gender and class relations, Third, the which means structures surrounding Race, extrude fast instead of slowly , Finally Races are built relationally, in opposition to each other instead of isolation .

#### **2.4. Interest Convergence**

The concept of interest convergence is mainly included within the economic aspect of life; it explains the financial interest of white people who exploit man of color. It represents the deep gap between the upper and the lower class. In other words, worker from the same Fields , with the same abilities and at the same place and level; they differ in terms of salaries due to their different skin's colors.

Interest convergence theory was first presented by Derrick A. JR ; in which he explained the convergence of interest of both people of color and white people achieving such a racial equality in many domains: socially, politically, and economically . Derrick A. Bell, Jr., considered the "father of critical race theory" (Ladson-Billing, 2013), First presented the theory of interest convergence. Interest convergence is grounded on the premise that people of color's interest in achieving racial equality advances only when those interest "converge "with the interests of those in power(typically white, heterosexual, Christian, able bodied males; Bell, 1980; Brown & Jackson , 2013; Taylor, 2009). Thus, people of color in the united states make significant

social, political, and economic progress when their interest align with those in power and those interests serve to benefit both groups. (Derrick 38)

This theory is grounded in Marxist theory. That is to say, the bourgeoisie (the upper class) tolerate or grant specific benefits for the proletariat (the lower class) only when they take benefit too, this means both sides converge in interest.

Interest convergence is grounded in Marxist theory that the bourgeoisie (middle to upper class) tolerate the proletariat's (working class) advances when those advances also benefit the bourgeoisie (Taylor). Bell's (1980) theory of interest convergence posits that Black people and other people of color advance when their interest converge with the interests of powerful white people, whereas Gloria Ladson-Billing suggested that interest convergence is about "alignment, not altruism"(p.38). A framework is developed on four levels for understanding racism, individual or internalized racism, impersonal racism, institutional racism, and structural racism.

### **3. The Relationship Between Identity and Race:**

White people for no reason substitute racism with race, and race with racial identity. Racism, the designation of individuals to a lower rank and their social, economic and human status on that basis, unsettles essential impulse by American Scholars who regard themselves as Liberal and Democratic, which is an act of preemptory identification and is most frequently lethal, and unceremoniously nullify black's sense of themselves. Racism therefore unseats identity as it implies a sense of self. White supremacy carries out a number of smart deformations; it replaces racism with race and considers identity as the social substance of race, and also correlates racial identity with people of European descent.

Thus, whites are associated with identity which in the American historical literature is a flabby need; it then disables the worrisome disruption that is basically the essence of racism by associating race with identity and attributing it to whites. The ambiguous notion of identity

and its unrecognized incursions backward and forward across the borders between individuals and groups, subjective and objective, optional and obligatory, have seduced academics to overthrow racism, which is a powerful task of race into racial identity. When New York Times reporter refers to Anglos, blacks and Hispanics:

It is not through ignorance that persons of African descent speak both English and Spanish, but because once people are known to have African ancestry no other characteristics is admissible as a public identification of them, nor persons of African descent escape the consequences of the imposed identification by assertion or manipulation of their sense of self. New York City police officers, having identified an African immigrant as a black man killed him on the spot, there was no dialogue or negotiation just as enslavement was no matter for dialogue or negotiation between owners and their property' (J.Fields 02).

Afro-Americans have successively struggled for naming themselves as people, 'Blacks', 'Colored', 'Negro.', ' are tools to corresponds the circumstances of Afro-Americans and other Americans of non-European origins, instead of being an evidence of the involvement of people from Africa in race formation. Each name was an attempt to create a sense of people hood, in contrast to the prevailing racial, which is racist, and once adopted in people's Language, those words merely converted into terms of people hood and national hood for Afro-American's race, that is for them race, imprisonment and an endless issue.

### **3.1. Identity and Color:**

Black Americans, and all adolescents for that matter, are preoccupied with establishing their identities; they are peculiar in this regard since no other racial group in America has always been able to preserve their history and culture. However, Black American was carried to this

land as a slave, his families had been ripped apart, and his heritage had been purposefully erased. W.E.B Dubois, an influential black activist and scholar, was one of the organizers of the National Association for the Advancement of Colored People, the founder of the first pan-African congress after World War II, and a proponent of higher education for blacks, dedicated his whole life to the revival of black history and culture, explaining how African culture was ruined in one of his works, the world and Africa. He says:

With all this went the fall and disruption of the family, the deliberate attack upon the ancient African clan by missionaries, the invading investors who wanted cheap labor at the gold mines, the copper and the tin mines, the oil forests and coca fields, followed the missionaries. The authority of the family was broken up; the authority and tradition of the clan disappeared; the power of the chief was transmuted into the rule of the white district commissioner. The old religion was held up to ridicule, the old culture and ethical standards were regarded or disappeared, and gradually all over Africa spread the inferiority complex, the fear of color, the worship of white skin, the imitation of white ways of doing and thinking, whether good, bad or indifferent. By the end of the nineteenth century the degradation of Africa was as complete as organized human means could make it. Chieftains, representing a thousand years of striving human culture, were decked out in second-hand London top-hats, while Europe snickered ( DuBois 78).

Black man in America born and raised totally rootless only looking at the white supremacy and trying to be something like it, without any proof he was informed that he was inferior and that the white man was superior, and that he being the slave and the white being the master, he grew up thinking he was lower, and the same views continued long after slavery was ended officially. The black man hated himself by having to believe in this white racism against black minority, this happens to be a common occurrence among despised and

oppressed minorities and makes it difficult for them to achieve as they should because they are prejudiced against themselves. Professor Clemmont E. Vontress says:

The black man is caught up in the web of a white society. In spite of his blackness  
, he thinks white and wishes to be white, which is impossibility. He acquires the  
same prejudices that whites acquire, and thus it is no surprise to learn that Negroes  
, like whites are prejudiced against Jews! it is also not surprise that they are  
prejudiced against themselves, they live in an anti-negro society (716).

The emerging independent nations offered the American Negro a sense of pride and integrity they had never sensed before in the Black Revolution “ of the 1960s, in which America has been expected to receive and handle black, diplomatic and economic missions with the same courtesy as white Europeans, and this factor helped in bringing the day where Black is beautiful“. Some sociologists still see this focus on Black identity as rigorously reactionary, in other words, strictly as a counterforce to the fact that they exist within a white supremacist society, as more Black people embracing black dresses, Afro-Hair-Styles, Language and others. Whatever the purpose, and the fact that sociologists and psychologists consider it a constructive identity quest and not a reactionary one. Finally, today’s youths are not confused about who or what they are, because they know they are Blacks and that Black is beautiful “, and they just don’t have to experiment with their own identities.

**CHAPTER TWO: INVESTIGATING AND ANALYZING THE MEMOIR OF  
BARACK OBAMA “DREAMS FROM MY FATHER” FROM CRITICAL RACE  
PERSPECTIVE**

This chapter will analyze the novel of Barack Obama *Dreams From My Father* using the critical race theory as the core of the study, it will focus on racism and identity in order to achieve the long-term objective and answer the research questions given in the introduction of the dissertation. First of all, it will analyze the four levels of racism according to the plot of the book; which are internalized interpersonal, institutional, and structural. Second, it will extract the Critical Race Theory such as, interest convergence, the social construct of Race, and color-blindness. Third and last, it will highlight the relationship between Race and identity including the complex of inferiority, the psychology of the Black people and the racial discrimination among social groups.

**1. The Four Levels of Racism in Barack Obama’s *Dreams from my Father*:**

**1.1. Institutions and the Social Oppression :**

Institutional Racism occurs highly in the book of —*Dreams from My Father*” in the field of Educational system between Black and White students. Barack Obama demonstrated in the novel the comparison between Black and White students; he claimed that there is also discrimination in his school. The fear that all Black students face before they go to school is to feel different but in a strange way. Barack stated in his book *Dreams from my Father*:

There was other child in my class, though, who reminded me of a different sort of pain. Her name was Coretta and before my arrival she had been the only black person in our grade. She was plump and dark and didn’t seem to have many friends. From the first day, we avoided each other but watched from a

distance, as if direct contact would only remind us more keenly of our isolation. (60-61)

In other words, even Black students were trying to make a distance among each other's in order to avoid the feeling of imbalance in their identities. In the light of the postmodernist school of writing, narrative technique is very enlightening as it helps to reflect the self-inside and outside the text. It gives cohesion to the text since it prevents the text from fragmentation. In Obama's *Dreams from My Father* Obama is all the time using the homodiegetic method of narration as he is using the pronoun I throughout the whole novel.

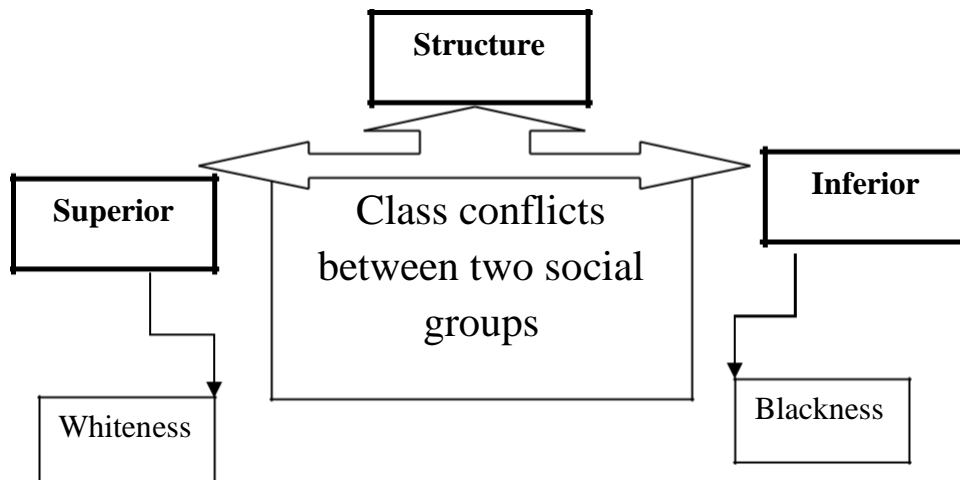
This homodiegetic speech shows the closeness of Obama to the text and to his place in society. He presents the idea of colliding cultures together in an attempt to find a solution to issues of race and identity. This memoir is considered to be a journey of an African-American person in an attempt to search for his identity. Obama succeeds in conveying this image through the exciting writing style, narrative technique and the mixture of white and black. Thus, Obama had the hope to unite the divided colors and to create equality among races since he is proud of being Black.

Yet at a time when boys aren't supposed to want to follow father's tired footsteps, when the imperatives of harvest or work in the factory aren't supposed to dictate identity, so that how to live is bought off the rack or found in magazines, the principal difference between me and most of the man-boys around me- the surfers, the football players, the would-be rock-and-roll guitarist resided in the limited number of options at my disposal, each of us chose a costume, armor against uncertainty. At least on the basketball court could find a community of sorts, with an inner life all its own (Obama 79\_80)

Obama; on the other hand of the story; attempted to adopt the real world in which deprives the Black world from identity. Rather he always puts himself in a superior position where he views his personality as a Proud Black man. Neglecting he internal and external circumstances. Barack did not accept the racial discrimination but accepted himself as a Black.

**1.2. The Characteristics of History and Culture in Shaping the Structural Distinction:**

The autobiographical novel of Barack Obama tells the story of distinction among structures: Superior and Inferior as two different classes in society to reach the top: Obama came to a result that color also was a problem of structure not only wealth or material strength . he portrayed the image of White man as superior and Black as Inferior seeking to reach a suitable place in the environment.



Obama begins the cultural presentation with strong asserts: he is of African descent. he married a black woman. he belongs to a black church. and he lives in a racially integrated community. This cultural context alone defines him as very different from the normative black conservative and created the expected

access and level of association with the black community that is the starting point for accountability for any black politician. (Walter 22)

Barack Obama is the son of white American mother and a Black African father who left the family and went to Kenya when Obama was still young. Obama lived with his mother in America until he heard that his father died at that time, he went to Kenya for a visit. Although Obama lived and was bred in America, he has been all the time proud of being Black, and has been all the time outspoken about racial issues and the gap between upper class and the lower class in a struggle of social classes.

It's happening an ocean away. But it a struggle that touches each and every one of us. Whether we know or not. Whether we want it or not. A struggle that demands we choose sides. Not between black and white. Not between rich and poor. No-it's a harder choice than that. It's a choice between dignity and servitude. Between fairness and injustice. Between commitment and indifference. A choice between right and wrong (Obama 67)

In a nutshell, Barack states that Racism and Racial Discrimination are dominating and imposed on the Black people. He claimed that it was something obligatory and requires resistance Blacks. Obama also demonstrated that dignity of humans plays also a major role in social relations.

### **1.3. Skills and Values of Marginalization as a form of Internalized Racism:**

Obama's Personal beliefs and biases about race and racism; that reside inside his minds; shows that societal messages can produce and perpetuate internal privilege and oppression. He came to a conclusion that Racism may also be in the Black people's minds as a prejudice towards others of a different race under the name: internalized oppression or Racism. Obama had the idea of inferiority or internal conflicts searching his identity, he stated

that Racism may be also just an idea that emerges into the world as a controversial issue, he writes:

The emotions between the races could never be pure; even love was tarnished by the desire to find in the other some element that was missing in ourselves. Whether we sought out our demons or salvation, the other race would always remain just that: menacing, alien, and apart. (Obama 124)

Obama claimed that all Black people in the world feel scared of White people. Not because they may harm them; but this minority has the idea of Racism in their inner thoughts, in their minds, and even in their emotions that form a defense against white color

—It was into my father's image, the black man, son of Africa, that I'd packed all the attributes I sought in myself, the attributes of Martin and Malcolm, DuBois and Mandelal(220). Obama feels proud of his identity and his Black color, he was influenced by his father and understood that his father abundance was only an escape from Reality. Obama understood what his educated father could not understand.

The study of law can be disappointing at times, a matter of applying narrow rules and arcane procedure to an uncooperative reality; a sort of glorified accounting that serves to regulate the affairs of those who have power--and that all too often seeks to explain, to those who do not, the ultimate wisdom and justness of their condition. But that's not all the law is. The law is also memory; the law also records a long-running conversation, a nation arguing with its conscience. (Obama 437)

Obama, thus, studied law at university. Law for him was an essential subject in life. From the day he recognized that racial discrimination affects the life of Black people, he desired to defend himself and seek to fight for the others who were deprived from their rights and

Subjugated in an unfair world. He also had the idea that studying laws can make him in a position of strength, of power against a meaningless concept of differentiation.

#### **1. 4. The Gap of Impersonal Racism between Prejudices and Discrimination:**

The book of Barack Obama's *Dreams from my Father* highlights the bias that occurs when individuals interact with others and their personal racial beliefs affect their public interactions in terms of Interpersonal racism. The way people looked to Obama and many other Black people like him shows that the reality in which they live miserable conditions, he asserts: "All too rarely do I hear people asking just what it is that we've done to make so many children's hearts so hard, or what collectively we might do to right their moral compass - what values we must live by." (Obama 438)

In other words, a white person can take their misinformation and stereotypes towards another group and perform an act of harassment, exclusion, marginalization, discrimination, hate or violence they are committing an act of interpersonal racism towards an individual or group. When we move beyond talking about prejudice and stereotypes in our society we generally focus on acts of interpersonal racism. These are the kinds of acts that we hear about in the media—a hate crime, an act of job or housing discrimination, negative racial comments about People of Color, racial profiling or violence by a police officer towards a Person of Color.

#### **2. Critical Race Theory as a Perspective to Analyze the Different Aspects of Racism:**

Learning frequently begins with an examination of one's personal experiences, and autobiographies are usually used as a basis for that investigation, while profound education occurs when experiences are analyzed critically. Critical Race Theory is utilized as a focus for exploring Barack Obama's life experiences through the aspects of Color-Blindness and Interest Convergence, and Everyday Racism and the Social Construction of Race.

## **2.1. Color-Blindness and Interest Convergence in Dreams from my Father :**

Barack Obama discusses how he made sense of his life experience as a mixed-race kid growing up in the United States in the period immediately following Civil Rights in his autobiographical memoir *Dreams from Our Fathers* (Obama). He highlights the racialized encounters that acted as transitional learning points throughout the memoir. Obama's personal narratives allow investigating the precise influence of colorblind ideology and interest convergence on daily life experience. Through the words of the elderly poet and friend of Obama's grandfather .

Barack says that Frank describes college as an advanced degree in compromise, and that he compares him with all the cats in the street, Frank adds that all Barack knows is that college is the next thing he is meant to do, and that they are simply so pleased to have him in there that they will not provide him with the whole truth, and the real purpose behind attending college is not to get educated. There, Frank says, he will be taught to want things that he doesn't need and to be far from being the person he really is. ( Obama 97).

This passage demonstrates Obama's developing awareness of the pervasiveness and ordinariness of racism. He is starting to understand what it means to be Black while growing up in an atmosphere where colorblindness was the stated philosophy and racism was much more tacit. Obama seems to realize how Color-Blindness is immunity for white people, and Frank's assessment of college education as a bargaining encounter, it is therefore an illustration of interest convergence alongside with his own profound comprehension of both Color-Blindness futility and Racism's reality. Frank admits that, if any Black truly had to undertake an equal role, the white in the other hand would need a readiness to scarify some power, and the irreversibility of such an occurrence argues that Blacks only move forward as the movement is favorable for the whites.

Both Color-Blindness and Interest Convergence; in nutshell; are exemplified here. Obama's grandfather as a white person may act as if race doesn't matter when he brings his grandson to an all-Black bar; a Black grandson provides him a better admission to the bar; and once inside he will not condemn him on the basis of his friendship; although the youthful Obama seems to realize that people may judge him; he suggests that the lack of Color-Blindness; injustices and Racism would become reality.

These are mostly an illustration of the ordinary racialism experienced by people of color; in addition to the potency and inescapability of Color-Blind ideology; as demonstrated in cases of Interest Convergence; the frequently associated myth of equal opportunities. Obama (1995) as a young man did not have the liberty to encounter the Color-Blind society that his mother has witnessed and may have thought it existed for him; he never mentions they discuss the fact that him being raised as a Black; and what that may represent to him; Obama's mother seems only to be raising him to be a "man".

For Black people in the USA; racism is a normal and a regular phenomenon. When Obama (1995) speaks of a naïve and fearful awareness of the world. In other words; whites possess all the strength; he appears to recognize something he has not seen before. And as he recounts Frank's views about attending college; maybe even more vividly; he appears to know that though he may decide on his life; such decisions are made inside a framework; not his decision-making. Color-Blindness may be an advantage to white men; as (Obama 1995) refers to the development of himself to be a black man in America; one doubts if he was given enough opportunities to emulate black male role models.

Probably in a Liberal White Family after Civil Rights; his being black wasn't too worried; and when Obama's grandfather is comfortable both in his black friend's house Frank

and in the whole black bar, he appears to have the color-blindness. And he is also beneficial to have the opportunities to move to such areas, as a white grandfather with a black grandson.

## **2.2. The Social Construct of Race in Barack Obama's *Dreams from My Father*:**

Obama was the son of a Kenyan student at the University of Hawaii and a White woman. Their divorce affected Obama's life young age. Ann; Obama's mother made him feel proud of his perfect absent father. The events helped in shaping his personality and career from the first time he felt Racism exists in the American life. The meeting with his father forced him to encounter a strange and emotional confusion about his identity. Barack stated: —I was trying to raise myself to be a black man in America, and beyond the given of my appearance, no one around me seemed to know what that meant. (Quoted in Holt)

*Dreams from My Father* may hence constitute a utopia, a vision of each difference that defies closure by pointing to its intersection with others. The tendency of 'race' in United States discourse and the history of race relations are exclusive to defy or exclude ambiguity. It is this UN belonging of race which informs, as a form of agonistic labor in Obama's investigation of race in *Dreams from My Father*. This investigation, in turn, is also a self-inspection and a painful, because open-ended, self-introspection. The pain at the heart of Barack Obama's autobiography highly portrayed that race; with a way or another; is socially constructed. Obama asserted:

[Those caught up in the binary logic of race] know too much, we have all seen too much, to take my parents' brief union – a black man and a white woman, an African and an American – at face value. As a result, some people have a hard time taking me at face value. When people who don't know me well, black or white, discover my background (and it is usually discovery, for I

ceased to advertise my mother's race at the age of twelve or thirteen, when I began to suspect that by doing so I was ingratiating myself to whites), I see the split second adjustments they have to make, the searching of my eyes for some telltale sign. They no longer know who I am. Privately, they guess at my troubled heart, I suppose – the mixed blood, the divided soul, the ghostly image of the tragic mulatto trapped between two worlds. And if I were to explain that no, the tragedy is not mine, or at least not mine alone, it is yours, sons and daughters of Plymouth Rock and Ellis Island, it is yours, children of Africa, it is the tragedy of both my wife's six-year-old cousin and his white first grade classmates, so that you need not guess at what troubles me, it's on the nightly news for all to see, and that if we could acknowledge at least that much then the tragic cycle begins to break down well. I suspect that I sound incurably naive [...] (Obama 07)

This passage can be said to encapsulate, in a nutshell, the racial politics of Barack Obama's vision is not so much post-racial as it is differently radicalized; that it addresses the material consequences of race without, however, forgetting that race is a construct. Moreover, not only Obama's redefinition and suspension of race in its traditional usage but also another facet of what I have called the agony of race. Obama drives home in this passage the idea that the agony of race must not only concern those who inhabit non-white histories and Subjectivities, but that the agony of race concerns the nation as a whole.

My wife's cousin, only six years old, has already lost such innocence: A few weeks ago, he reported to his parents that some of his first grade classmates had refused to play with him because of his dark, unblemished skin. Obviously his parents, born and raised in Chicago and Gary, lost their own innocence long ago, and although they aren't bitter [...], one hears the pain in

their voices as they begin to have second thoughts about having moved out of the city into a mostly white suburb, a move they made to protect their son from the possibility of being caught in a gang shooting and the certainty of attending an underfunded school. (Obama 15)

Obama; therefore; defined Race by his awareness of the discrepancy between his own insight that race is both a fiction and a chimera and his knowledge of the fact that the effects of this chimera are nonetheless both material and real. Obama's agony, and the tragedy not only of his life but also of his politics, is thus the entrapment of having to follow and act upon a concept which one knows is chimerical. Obama also illustrated that Race was not a biological construction; rather it is made by people around him. He stated in his book —*Dreams from my Father*”:

Over the next few months, I looked to corroborate this nightmare vision. I gathered up books from the library – Baldwin, Ellison, Hughes, Wright, and DuBois. At night I would close the door to my room, telling my grandparents I had homework to do, and there I would sit and wrestle with words, locked in suddenly desperate argument, trying to reconcile the world as I'd found it with the terms of *my* [emphasis added] birth. But there was no escape to be had. In every page in every book, in *Bigger* Thomas and *invisible men*, I kept finding the same anguish, the same doubt: a self-contempt that neither irony nor intellect seemed able to deflect. Even DuBois's learning and Baldwin's love and Langston's humor eventually succumbed to its corrosive force, each man finally forced to doubt art's redemptive power, each man finally forced to withdraw, one to Africa, one to Europe, one deeper into the bowels of Harlem, but all of them in the same weary flight, all of them exhausted, bitter men, the devil at their heels.

Obama's autobiography refuses color-blindness in favor of color-consciousness; it nonetheless highlights what color consciousness; he was obvious that the term Race was socially constructed and the idea of Biological Race is false. Race was nonetheless —real in the sense that there is a material dimension and weight to the experience of being —raced in American society.

### **3. Identity and Racism:**

*Dreams From My Father* is a memoir in which Barack Obama depicts his life from his parents' relationship till his birth, childhood, adolescence and early adulthood in terms of racial conflict; he portrays the conflict with so much emotions that how it is surprising the way little Obama not only survived but struggled in order to understand his place and find meaning to his life as a Black American. The issue of identity and existence as a Black American man was brilliantly represented by Obama in this memoir. Furthermore, the memoir vividly illustrates the notion of cross-culture in which his race puts him in. It also tackles topics such as Race and Identity, reveals Obama's beliefs on racial discrimination, and his desire to unit divided colors.

Obama's worries were triggered by his father who addresses him to know where he belongs; in a letter that the memoir exposes. Obama asserts:

Whatever my father might say, I knew it was too late to ever truly claim Africa as my home. And if I had come to understand myself as a Black American, and was understood as such, that understanding remained unanchored to place. What I needed was a community; I realized, a community that cut deeper than the common despair that black friends and I shared when reading the latest crime statistics, or the high fives I might exchange on a

basketball court. A place where I could put down stakes and test my commitments. (Obama 15)

Obama's *Dreams From My Father* may therefore be regarded as a journey over continents tracing his mixed race and understanding the conditions that created his character, this journey concludes with Obama declaring his identification as an African-American citizen. It is noteworthy to say that, whereas Obama was genetically half-black half-white, he was only regarded as a black in the views of the whites when speaking about racial discrimination. Obama relates an incident in *Dreams from My Father*:

There was other child in my class, though, who reminded me of a different sort of pain. Her name was Coretta and before my arrival she had been the only black person in our grade. She was plump and dark and didn't seem to have many friends. From the first day, we avoided each other but watched from a distance, as if direct contact would only remind us more keenly of our isolation. (60-61).

Throughout the whole memoir, Obama uses the homodiegetic approach of narration by using the first person narrative technique, which demonstrates Obama's connection to the text and to his place in society, he introduces the concept of culture crush in order to resolve the issues of race and identity.

### **3.1. Complex of Inferiority:**

Who am I? This or the other? Am I one person today and tomorrow another? Am I both at once? A hypocrite before others, and before myself a contemptibly woebegone weakling? Or is something within me still like a

beaten army, feeling in disorder from victory already achieved? Who am I?

They mock me, this lonely question of mine. (Bonheoffer 01)

Who am I? Who am I in a black skin particularly? An issue that the Black man grappled with most of his life. While his identity is of numerous dimensions, "Black" echoes in every part of his existence, and his distinctiveness is always recalled. He feels Black due to the reactions of white people when he acts like himself, and to the way Blacks see him when he doesn't be himself. Because his skin has a different shade, and because of the curled threads that decorates his head, he feels Black, he feels Black again, from the discriminating glances he receives, from the provocation —compliments he gets from whites, and from his altered appearance and mannerism.

Between me and the other world there is ever an unasked question: unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it... To the real question, how does it feel to be a problem? I answer seldom a word. (Marable & Mullings 204)

Felling outwardly Black yet emotionally invisible to the rest of the world makes black people remain in a racial trance, there has never been any doubt that the rest of the world sees their blackness correctly, their experiences demolished the mystique of colorblindness. The often-mentioned racial blind eye has only appeared when viewpoints indicated an alternative view to society's social and economic systems, which are built on numerous components of racism. While belonging to one's ethnic or cultural background is a healthy path to identity creation (Tatum), the Personal impressions of it, shape one's self-image, perceptions of the environments to which they belong, behaviors they create, and, finally, the way they live their life. Being strongly honest with one reveals that it has been difficult to preserve a sense of pride in being African American. Being black involves a socio-historical load; an internalized

identity that exists underneath whites, as a consequence of these internalized values, Black becomes identified with slavery.

Despite the considerable improvements in the social conditions of black people in the United States, the concepts that justified earlier practices, such as chattel slavery and Jim Crow laws, remain in the mind of a lot of people. Being African American, as contrast to being classified as a "slave," "Negro," or "colored," is simply another reminder that most of society sees Black man as an odd human being.

Due to the notion of Black inferiority which is a psychological process that affects one's mental state, Blacks were considered inferior through the moral and social context of the time, they were portrayed as demonic and savage people and because they were perceived as a property of the whites, their humanity as slaves was ignored. Blacks were sold alongside the master's cattle, and the unity of black families was shattered as a result of this trading, Slavery, according to Higginbotham, offered wealth and monetary gain for white slave owners, and slaves became reliant on this slave lifestyle.

The inequalities between whites and blacks in this interdependent connection contribute to the formation of a more differentiated racial hierarchy. Black people were completely oppressed, and many of them remained powerless even after they were freed since they had been forbidden to be educated and also to vote. As a consequence of these adversities, many blacks saw their social situations as proof of their inferiority and developed a view based on this belief (Burrell). While slavery was clearly a horrific event, many people debate the long-term consequences it had on African Americans.

Whatever my father might say, I knew it was too late to ever truly claim Africa as my home. And if I had come to understand myself as a black American, and was understood as such, that understanding remained unanchored to place.

What I needed was a community. I realized, a community that cut deeper than the common despair that black friends and I shared when reading the latest crime statistics, or the high fives I might exchange on a basketball court. A place where I could put down stakes and test my commitments. (115)

Obama tries to find a meaning to his life as a black American. Obama successfully portrayed the idea of identity and his life as a black man in the United States. Moreover, this autobiography clearly reflects the idea of cross culture that his race places him in. Thus, Obama's *Dreams from My Father* could be described as a journey across continents to trace his double race and understand the circumstances that shaped his character. This journey ends up with Obama accepting his identity as an African-American citizen. When discussing the theme of racial discrimination.

Obama explained the way different he always felt whether in terms of social relations or even in the economic rank. It is a complexion that accompanied him till the moment he accepted his personality and identity, he questioned himself:

What is a family? Is it just a genetic chain, parents and offspring, people like me? Or is it a social construct, an economic unit, optimal for child rearing and divisions of labor? Or is it something else entirely: a store of shared memories, say? An ambit of love? A reach across the void? (319)

In other words, the analysis uncovers how culture, place, time and origin affect Obama's choice of themes and technique. The analysis uncovers how culture, place, time and origin affect Obama's choice of themes and technique. Moreover, Obama is proud of his identity although he belongs to the minority and has a constant dream of uniting the racial groups.

### **3.2. Psychology of Black people:**

Psychology of Black people is the science that studies the behavior in its relationship to the complexity of mental, emotional, physical, and environmental aspects which shape it.

First, Black people recognize the concept of Racism as something hereditary and constant only to their race. Second, the ideology of racial classification made the men of color feel underestimated and undervalued comparing the white people. Third, the physical appearance of Blackness was always a big issue for the Blacks, attempting to hide their identity and dark skin through the use of white make up and consider the white color as a beauty standard. (karenga 21)

*Dreams from My Father*; written by Barrack Obama; illustrates the psychological side of characters, whether Black or White. However, Obama focused mainly on the psychology background of the Black people to demonstrate the idea of race and its relationship with identity. Among these characters, five important characters will be analyzed according to their psychological features:

✓ **Barrack Obama**: Barack was highly influenced by his mother; from his childhood to his adulthood; the thing that taught Obama life was perfect and simple. Barack was not aware of the existence of racial groups but once he recognized, his life was altered into a complexion of Black color in several aspects of life. —The exception is my mother, whom we lost, with brutal swiftness, to cancer a few months after this book was published (Barack 03).

That's what the leadership was teaching me, day by day: that the self-interest I was supposed to be looking for extended well beyond the immediacy of issues that beneath the small talk and sketchy biographies and received opinions people carried within them some central explanations of themselves. Stories full of terror and wonder, studded with events that still haunted or inspired them. Scared stories. (Barack 121)

In reformulation, Although Obama was in struggle in his community about the concept of Blackness and Whiteness, his beliefs, determination, and self-confidence taught him how to be strong, and a deep thinker to confront hard situations.

Of course, not all my conversations in immigrant communities follow this easy pattern. In the wake of 9/11, my meetings with Arab and Pakistani Americans, for example, have a more urgent quality, for the stories of detentions and FBI questioning and hard stares from neighbors have shaken their sense of security and belonging. They have been reminded that the history of immigration in this country has a dark underbelly; they need specific assurances that their citizenship really means something that America has learned the right lessons from the Japanese internments during World War II, and that I will stand with them should the political winds shift in an ugly direction.

In other words, Obama did not say he would side with "the Muslims," which could easily be read as meaning he would side with the world's Muslim population even if it meant working outside the best interests of the United States. Obama symbolized the acceptance of the other, he showed that being different and open-minded; regardless to skin's color, race, religion...etc.; is a good thing to live in peace. He was speaking of an "ugly direction" like the mass internment of Japanese Americans.

- ✓ **Auma as a sign of double colonization:** Auma represented women's voice against the Two types of colonization: first, as being a Black woman in a society believes that the gap between a White and a Black exists in terms of superiority and inferiority, second, from the patriarchic hierarchies that deprive them from being not only a Black women but also a women herself. Auma attempted to struggle and defend her ideas and dreams

from her father and escaped outland to carry studies and prove her position in society as a Black woman. Barack state in his book —*dramas from my Feather*!:

While Auma brushed her teeth, I prepared the convertible sofa for her. Soon she was curled up under blanket, sound sleep. But I remained awake, propped up in a chair with the desk light on, looking at the stillness of her face, listening to the rhythm of her breathing, trying to make some sense out of all that she'd said. I felt as if my world had been turned on its head; as if I had woken up to find a blue sun in the yellow sky or heard animals speaking like men. All my life I had carried a single image of my father, one that I had sometimes rebelled against but had never questioned, one that I had later tried to take as my own, the brilliant scholar, the generous friend, the upstanding leader-my father had been all those things. (134)

In other words, Auma was the first person who told Barack about his father's negative side. Obama was under shock when first hearing her words especially his mother's description was just amazing about his ideal father. He recognized then women can be both colonized by Black and White men in an ignorant society. However, the real image of his father pushed him to respect his mother more, defend women's rights, and protect them from the Black and White domination.

Let my eyes wander over the scene-the well-worn furniture, the two-year-old calendar, the fading photographs, the blue ceramic cherubs that sat on linen doilies, It was just like the apartments in alleged, I realized. The same chain of mothers and daughters and children. The same noise of gossip and TV. The perpetual motion of cooking and cleaning and nursing hurts large and small. The same absence of men. (Barack 197)

That is to say, Auma highlighted the character of Jane; the woman who welcomed Auma in her house when she escaped; in terms of double domination from white people and Black men. Barack used the expression absence of man to describe aggression and violence towards Black women from males not men because the word man represents everything strong and noble.

✓ **Regina as an example of identity's acceptance:**

Regina was proud of her identity as a Black student by wearing homemade dresses, tinted glasses. She was the first person to meet Obama in occidental college. Obama learned several things from Regina's personality about Black traditions and the pride to accept the real and original identity of the individual. She was the first to call him Barack instead of Berry, the thing that encouraged Obama to adopt the new world easily.

Except with Regina. That's probably what I had drawn me to Regina, the way she made me feel like I didn't have to lie. Even that first time we met, the day she walked into the coffee shop and found Marcus giving me grief about my choice of Reading Material. Marcus had waved her over to our table. Rising slightly to pull out a chair.

Regina gave hope to Barack in order to accept the Black identity; respecting the own identity gives the individual a value and a strong position among all races. Regina represents the strong personality and the support for Barack neglecting all racial discrimination and focusing on studying as a way of success in life.

**The old man (Barack's father):** a Kenyan man who married Ann and had Barack during his studying at the university. When Barack met his father (for the only time) at age ten. However, he found the old man frightening, over bearing, and difficult, also taught Obama how to dance which particularly a joyful memory:

In the end I suppose that what all the stories of my father were really about. They said less about the man himself than about the changes that had taken place in the people around him. The halting process by which my grandparents' racial attitudes had changed. The stories gave voice to spirits that would grip the nation for that fleeting period between Kennedy's election and the passage of the voting right act: the seeming triumph of universalism over parochialism and a narrow-mindedness, a bright new world where differences of race or culture would instruct and amuse and perhaps even ennoble. (Barack 18)

In short, Obama decided to rest with the peaceful memories of his father and accept his real personality. When Barack realized the causes behind his father's abundance, he cleaned up his father's picture into a perfect man who escaped from reality not from his family. Barack Hussein Obama could not explain the existence of Racism to himself; how will he explain for his family. He did not want his family to live in a struggle of discrimination especially his wife was a white woman and this creates a gap in escaping from the Black reality.

### **3.3. The Life Photograph as a symbol of racial discrimination:**

At nine years old, Barack Obama sees a photograph in *Life* magazine of a Black man who used skin-lightening cream, an image that prompts Barack's realization that racism is lurking everywhere. This image shed the light on Racism; it was accompanied with an article discussing the Black color and its bad features. Obama realized that discrimination really exists and being a black person is something to be ashamed of.

When Obama has first seen that photo, he recognized two important things: first, the name of that magazine was *Life* and his father dealt with Blackness as a bad side in life and

supported Racism. Second, he lost his identity and innocence seeing the photo thus symbolically marks the beginning of his struggle to navigate his racial identity as a Black man in America. —Most of the books held little interest for nine-year-old boy-world bank reports, geological surveys, five year development plans. But in one corner I found a collection of Life magazines neatly displayed in clear plastic blinders. (Obama 19). Ann, Barack's mother, attempted to hide all the magazines discussing the issue of Racism and Blackness. She wanted to keep the racial discrimination a secret for Barack especially being him half-white half-black. Barack was very curious and always demanding new areas of knowledge.

Eventually I came across a photograph of an older man in dark glasses and a raincoat walking down an empty road. I couldn't guess what this picture was about; there seemed nothing unusual about the subject. On the next page was another photograph, this one a close-up of the same man's hands. They had a strange, unnatural pallor, as if blood had been drawn from the flesh. (Obama 20)

In other words, Barack tried to know the secret of that photograph founded in the magazine. He saw a man dressing Black and walking through an empty way; his hands were Black and then in another photograph turned into white. Barack thought the man was highly sick.

He must be terribly sick, I thought. A radiation victim, maybe, or an albino-I had seen one of those on the street a few days before, and my mother had explained about such things. Except when I read the words that went with the picture, that wasn't it at all. The man had received a chemical treatment, the article explained, to lighten his complexion. He had paid for it with his own money. He expressed some regret about trying to pass himself off as a white

man, was sorry about how badly things had turned out. But the results were irreversible. There were thousands of people like him, black men and women in America who'd undergone the same treatment in response to advertisement that promised happiness as a white person. (20)

That is to say, Barack Obama is charismatic leader and a good listener, he wants to listen to criticism and learn from experiences. He has an attractive style that can impress other people as well. He is popular for his pragmatism, flexibility, humility and outreach. He is an extremely disciplined thinker, very intelligent, very efficient and he is very cool to face pressure. However, his nature was not something hereditary, it was something learned from his society that he was born a Black and Blackness is the sign of weakness, inferiority, and invisibility. He has a cultural shock to recognize that he must accept his differences, and adopt the new real world.

## GENERAL CONCLUSION

This dissertation provides a series of close readings of Obama's autobiography *Dreams From My Father (1995)*, that is the story of Barack Obama's search for his biracial identity. It sets the narrative within the African American literature history and asserts that Obama exploits this memoir to produce a life story from an intriguingly rich perspective. The main objective of the research is to use critical race theory to analyze Obama's memoir based on his journey of self-discovery, which suggests that the entire knowledge of one's identity as a black person requires learning of one's origins, a grasp of racism, and racist systems, and the recognition of other black people's various opinions.

The first chapter emphasizes the relationship between Racism and Identity including identity and color, explores the .Critical Race Theory as a reaction to racism and defines the different theories used to analyze the memoir. It shows that the American social identity has suffered from being attributed to the idea of race, and that black men are considered inferior and marginalized because of their skin color. It also provides explanation to the different components and tenets of Critical Race Theory, starting by the notion of color-blindness and meritocracy that helps keeping the dominance of white people and make them irresponsible for the racism faced by people of color, to the everyday verbal and physical attacks against blacks. Also it describes the social construction of racism and the classification of people according to their race in the US, and the concept of interest convergence which asserts that black people advance when their interests converge with white people's interests.

The first chapter also deals with the four levels created to understand racism that are individual or internalized racism, impersonal racism, institutional racism and structural racism. In which internalized racism means people of color adoption to white supremacy and that results in self-hatred and hatred of people of their race groups. Impersonal racism that

occurs between individuals and that is the prejudice when people engage with others and their racial ideas impact their public interactions. Institutional racism that is related to the unjust rules and discriminatory behaviors of specific institutions which produce racially unjust outcomes for people of color and benefits to white color, while structural racism encompasses the impacts of a number of social elements that consistently favor white people and disadvantage the people of color.

The second chapter is dedicated to the analyses of the memoir and Obama's experiences vis-a-vis racism based on Critical Race Theories. It analyzes the four levels of racism mentioned in the first chapter within the events of the story, and examines the different notions of Critical Race Theory that are interest convergence, the social construct of Race, and color-blindness throughout the novel. It finally tackles the relationship between Racism and identity comprising the damaged Psychology of black people because of racism and the racial discrimination encountered by the people of color in the US.

*Dreams From My Father* recounts Obama's struggle to comprehend the factors that created him as a son of a black father and white American mother, a struggle that takes him from the American continent to his great-aunt ancestral father's home in the African town of Alego. A profound reflection on the significance of the meaning of identity in America shows that this memoir could be the most detailed portrait of a significant American leader, who serves the most important function in restoring his country.

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## المخلص

تهدف هذه الأطروحة لدراسة المذكرة " أحلام من أبي، 1995 " قصة عرق و ارث بقلم الرئيس الأمريكي السابق باراك اوباما، والتي يقوم من خلالها برواية سيرته الذاتية ورحلته للبحث عن المعنى الحقيقي لحياته كأمركي اسود في مجتمع عنصري كان لا يهتم إلا بالبيض. الغرض من هذه الدراسة هو شرح سؤال الهوية الذي يعتبر المفتاح الرئيسي لفهم تطور شخصية الكاتب كونه من أبافريقي ، ومن الشريحة المتدنية من الطبقة الوسطى،بالإضافة إلى تقييم اعترافات اوباما من خلال أحداث المذكرة والتي تعكس حازمة الهوية والشعور بالظلم والتهميش لدى المجتمع الأسود الذي يشعر بالسخط حيال الأوضاع الظالمة والعنصرية التي يتعرض لها السود في المجتمع الأمريكي. تمنح دراسة المذكرة "أحلام من أبي" تجربة غنية ومهمة في معركة اكتشاف الذات وتجيب عن أسئلة الهوية والصراعات النفسية والاجتماعية المتعلقة بالجماعات العرقية المعرضة للعنصرية.



